

CIAA



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CIRCLE OF INNER ASIAN ART

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NEWSLETTER

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THE ARCHAEOLOGY OF CENTRAL ASIA AND THE 'KUSHAN QUESTION' IN THE LIGHT OF RESEARCH CARRIED OUT BETWEEN 1966 AND 1993

by Prof. Dr. Boris Stavisky, Russian State University for Humanities, Moscow, Russian Federation.

The so-called 'Kushan question' has attracted the attention of historians, archaeologists, art historians, linguists and numismatists, particularly after 1968, following more recent archaeological excavations in Central Asia. The more detailed knowledge obtained in the last three decades on Central Asian history has influenced scholarly opinion regarding the importance of the Kushan period for the subsequent development of Central Asian art and culture. Post-Kushan monuments such as the Kuyovkurgan 'castle' unmistakably show a continuation of the stylistic tradition of the Kushan period. Similarly, early medieval Sogdian art, the Buddhist buildings of Merv and Tokharistan and of the Chu Valley, covering a period up to the 9th century, clearly reflect a continuation of Kushan influence.

A key issue among scholars of Central Asia is the question of the sphere of influence of the Kushans and that of the northern borders of their state. Experts vary in their opinions. Kushan influence and presence in northern Bactria has only come to the fore in more recent years and it has not been uniformly accepted. The diversity of views can be explained by a lack of sufficient factual data. There is now some consensus on the question of northern Bactria being part of the Kushan empire along with southern Bactria (on the left bank of the Oxus) from a political as well as from a cultural or historical standpoint. As for the question regarding the relations between the Kushans and Khorezm, Sogdiana, Ferghana and Chach, at this juncture it is highly unlikely that any simple assertion can be made to the effect that they also formed part of Kushan territory. The political history of the areas to the north and east of Bactria-Tokharistan must still be approached with considerable caution, as these areas - unlike Bactria - have not yet been the subject of thorough study. I shall therefore focus here specifically on Bactria-Tokharistan, especially on the northern part of this area on the right bank of the Oxus.

Archaeological fieldwork in this area has revealed no less than 21 settlements of the Achaemenid era and 209 dating to the Kushan period. The ten-fold increase in the overall number of settlements is complemented by an increase in the area of irrigated land. On the basis of incomplete data obtained in the mid 1970s, we know of 25 urban centres dating to the Kushan period located in the valleys of the Balkhab, Surkhandarya and Vakhshsk. Among these were some very large towns, occupying several hundred hectares, such as Balkh, Termez-Tarmita and Shakhrinaw. In the light of these it is understandable why the ancient writers referred to Bactria-Tokharistan as the "land of a thousand cities".

As a result of the study of stratigraphic columns made in recent decades, it is possible to single out archaeological complexes which characterise the culture of the Kushan period as a whole, as well as individual phases of that period, within the northern part of Bactria-Tokharistan. Sites studied in detail are Khalchayan, Dalverzin-tepe and Zar-tepe. Finds at Khalchayan include bronze imitations of Graeco-Bactrian coins of Heliocles and also coins of Soter Megas (Vima Taktu) that were issued at the beginning of the Kushan period. The relatively early date for the Khalchayan complex is also borne out by the fact that stratigraphically-speaking it comes immediately after the Graeco-Bactrian one. Dating the second complex, Dalverzin-tepe, which represents a continuation of the Khalchayan tradition, to the heyday of the Kushan state would not appear to raise any doubts. From a stratigraphic as well as typological standpoint, the complex of Zar-tepe follows on immediately from the Dalverzin-tepe complex; it is generally accepted to coincide roughly with the end of the Kushan period, or, to be more precise, the Kushano-Sasanian period. Zar-tepe has been dated

from the end of the 3rd-4th century to the 5th century, the upper limit depending on the dating of the circulation of Kushano-Sasanian (and Sasanian-Kushan) coins. Materials unearthed in the Buddhist remains on the hill at Kara-tepe in Old Termez make it possible to assert that the Kushano-Sasanian coins were succeeded by local bronze coins bearing an anchor-shaped *tamga* probably at the very end of the 4th or at the beginning of the 5th century, and this is indeed supported by data obtained at Zar-tepe.

The art finds from Bactria-Tokharistan of the Kushan period were discovered in the course of archaeological investigations in the 1930s and in the first decades following the Second World War. These consisted first and foremost of the famous Airtam reliefs. Research undertaken in the years 1968-1993 led not only to the discovery of numerous new works of art and more detailed publications on those discovered earlier, but also to more thorough study of the art of Kushan Bactria in general. This art reflects two powerful trends in the art of the Kushan state: the so-called dynastic art, which emerged in Bactria at the beginning of the Kushan period, and the Graeco-Roman Buddhist art which took root in Gandhara. These trends are present in addition to a local tradition typical of Bactria-Tokharistan. In the art of this region during the Kushan period we find elements and motifs from the cultures of the classical (Graeco-Roman), steppe (Scythian-Sarmatian), Near-Eastern, Iranian and Indian worlds. Yet the art of Bactria-Tokharistan during the Kushan period succeeded in absorbing and reworking all these currents, emerging as an organic blend of several traditions. It differed considerably from the art in other regions of the vast Kushan empire and from the art of the 'Buddhist world' of that time. Our knowledge of the languages and scripts used in Bactria-Tokharistan during the Kushan period and of the diffusion of literacy, which formerly relied on numismatic studies, has been greatly enhanced in the last few decades by archaeological findings of epigraphic material.

Altogether, research carried out by scholars from the former Soviet Union in the period 1968-1993 has enriched us with valuable new materials for our study of the 'Kushan question'.

This article is a summary of the first of Professor Stavisky's lectures presented to the seminar held at SOAS in March. Our grateful thanks to Catherine Judelson for her translation.

OSTRACA FROM PARTHIAN NISA

by Dr. Andrei Bader, Institute of World History, Russian Academy of Sciences, Moscow, Russian Federation.

Since 1976, the Corpus Inscriptionum Iranicarum (CII), edited in London by an international committee, has been proceeding with the publication of the Parthian inscribed potsherds from Old and New Nisa in the north piedmont of the Kopet-Dagh mountain range. The two sites, roughly 4 kms apart, are located approximately 18 kms south-west of the modern town of Ashgabat, capital of Turkmenistan.

The first such inscriptions were discovered in 1948 at New Nisa by the local inhabitants. From autumn 1948 the Soviet South Turkmenistan complex archaeological mission (YuTAKE in Russian abbreviation), directed by the late Prof. Mikhail Masson, carried out excavations at both New and Old Nisa. These produced more than 2,700 inscribed potsherds (ostraca). Most of the ostraca were found in the so-called Northern Complex (ancient wine-stores) of Old Nisa in 1948-1955, but later some more were found in different parts of the site as well. The latest finds of three ostraca are from the Round Hall complex of Old Nisa and were discovered in 1993-1995 by the Russo-Turkmeno-Italian Mission directed by Prof. A. Invernizzi. These

have not been included in the CII edition. All of the ostraca, except the latest finds, are preserved in the State Hermitage Museum in St. Petersburg.

The inscriptions were written in black ink on fragments of large jars of the pythos type. The writings were first identified as Aramaic, but later I. M. Diakonoff, M. M. Diakonoff and V. A. Livshits proved that they were in Parthian with a number of Aramaic ideograms. The discovery of the Nisa collection is of great importance for the linguistic study of the early Parthian period. All the Nisa ostraca are dated according to the Arsacid era (1 A.Ars. = 248-7 B.C.). The earliest document of the main collection, no. 2673 (no. 257 in old Russian publications) dates from 97 A.Ars (151 - 150 B.C.); the latest document no. 606 (old 478) bears the date 235 A.Ars. (13 - 12 B.C.). The majority of the documents date from the late 2nd to the first half of the 1st century B.C.

Most of the inscriptions were primary registration documents attesting to deliveries of wine from different parts of the Kopet-Dagh piedmont and served as labels accompanying the jars of wine or vinegar in the Nisa wine-stores. More than 90 % of the inscriptions are standard economic texts of a few typical forms, besides the routine texts registering the wine coming from the vineyards and operations with it in the Nisa wine-stores. We find unusual inscriptions representing requests for wine, notes about the storage and distribution of different products, totals, calligraphy exercises, and even notes about the coronations of three Parthian kings.

In addition, the Nisa economic documents contain information about the Arsacid genealogy, the administrative division of the land around Old and New Nisa, the Parthian chancellery structure, registration formulae types and Parthian bureaucratic practices, supply categories, relations between the royal administration and cultivators, military and social organisation of the society, religion and temples, toponymy, anthroponymy, the Parthian calendar, and wine production. Together with the very rare Parthian inscriptions on ostraca from Shahr-i Qumis, Tureng-depe, Dura-Europos, Kosha-depe, Erk-kala and Gyaur-kala of Old Merv, Koene-kala, Igdy-kala, Geobekly-depe, Ak-depe, Yaryk-depe and a few other sites, the Nisa collection is a precious source for the cultural history and language of the Parthian period.

Earliest publications of the Nisa inscriptions were in Russian between 1951-1953 by I. M. Diakonoff, M. M. Diakonoff and V. A. Livshits. These consisted of the first tentative transliterations, transcriptions and translations. After the sudden death of M. M. Diakonoff in 1954, I. M. Diakonoff and V. A. Livshits proceeded with the new ostraca in a more systematic way between 1956-1966. In total, 254 of the most interesting inscriptions were published in Russian before the CII edition; the latter work will include 2751 texts from Old Nisa and 6 texts from New Nisa.

The publication of the Nisa material in London in the CII started in 1976 with the first portfolio of plates (photos of document nos. 1-345) and continued later with two more portfolios (vol. II, document nos. 346-857, London 1977; vol. III, nos. 860-1449, London 1979) and one text fascicle (nos. 1-994). All the portfolios and the text fascicle published in the 1970s were prepared for publication by Prof. D. N. MacKenzie.

In spring 1997 Dr. A. N. Bader from Moscow was invited to London by the British Academy to continue work on the Nisa materials for the CII. The second text fascicle is now completely ready and will be published by the end of 1997. It will be devoted to the text nos. 995-1508. Two additional portfolios are almost ready and probably will go to press in the near future: vol. IV containing the photos of the document nos. 1450-2240, and vol. V with the photos of the remaining document nos. 2241-2723 from Old Nisa together with the inscriptions I-VI from New Nisa. These documents contain some of the most interesting material concerning royal transactions, financial matters and so on.

REPORT ON FIELDWORK IN NEPAL AND TIBET

by Amy Heller, Associate Member of the C.N.R.S. (U.R.A. 1229), Paris, France

During this expedition (September-October 1996) I followed up research begun in autumn 1995 (v. CIAA Newsletter no. 2, April 1996). Once again my mission began in Kathmandu, where I met the painter Ngodrub Ronge in order to review Tibetan art historical classifications. In Patan I continued the research on Licchavi stone sculptures which might provide some iconographic or stylistic link with early parts of the Lhasa Jo khang and gTsug lag khang temple. I also visited Sankhu to examine the stone ganas and makaras that can be related to the *gana* bases and capitals of the early wooden pillars in the Jo khang.

In Lhasa I was awaited by Heather Stoddard, as we hoped to travel as we had done in 1995 to inspect the progress of restoration work at the six sites coordinated through the efforts of the Shalu Association: Shalu, Yemar, Gonkar, Grathang, Rithang and Grongkar, as well as Namse ling which has been added to the UNESCO/ICOMOS World Heritage list this year. The Paris research unit of C.N.R.S. had funded me to study the iconography and history of Grathang with Heather Stoddard; in addition, this research on Grathang will be incorporated into a collaborative research project with Sonam Wangdu, an archaeologist formerly with the Bureau of Cultural Relics, to be published in both China and Europe. The contract is currently being negotiated in Beijing with the Bureau of Cultural Relics, but until arrangements are finalised, it is our intention to publish at least an initial survey of Grathang. The Tibet Development Fund, who had arranged Heather Stoddard's visa, and who have been liaising with the Bureau of Cultural Relics on behalf of Shalu Association, arranged a journey that included all the Shalu Association inspection sites as well as the Lho Brag region near the southern border. The Tibet Academy, which was my host institution, in fact does no research in this area owing to political restrictions, and so I was unable to obtain a travel permit, and arranged to meet Heather Stoddard again ten days later at Grathang.

I then pursued the study of the early lintels and pillars in the Jo khang and, working together with the historian Pasang Wangdu of the Tibet Academy, studied several 8th to 9th century stelae in Lhasa.

It was decided that Pasang Wangdu, as Professor of History at Tibet Academy, could accompany me to Grathang in order to support my research and that we would visit a 9th century stela in the vicinity prior to my joining Heather Stoddard at Grathang. The Tibet Academy proposed that in the interim, I would have just sufficient time to return to the Buddhist cave near Kampadong where I had investigated ancient clay statues of an almost life-size Vairocana mandala in 1995 but had not been able to make an adequate photographic record. En route to the cave, I stopped at Shalu to inspect the paintings in a chapel now scheduled for structural restoration and to forewarn the monks that the budget for the proposed construction had to be ready before Heather Stoddard's imminent arrival. This strategy worked well and the project is now underway. At Kampadong my photography of the cave was successful (an article on this subject will appear in the art historical section of the Proceedings of the 1995 International Association for Tibetan Studies Seminar, edited by D. Klimburg-Salter and E. Allinger, due for publication c. 1998). I was also able to visit Saskya monastery on the return journey to Lhasa, in the library of which I was able to examine a palm-leaf manuscript of the prajña-paramita cycle of about one hundred leaves, containing many illuminations, and with front and back covers intact. I was allowed to take one photograph which has allowed for a stylistic and iconographic comparison with a manuscript dated 1118 A.D. in its colophon, now in the Victoria and Albert Museum, London.

Accompanied by Pasang Wangdu, I then visited Grathang monastery, where the restoration work on the roof is well advanced; the infiltration of water into the mural paintings has been stopped. We also visited the stele at Gtsang grong, only to find that the sculpted relief had been destroyed. The sole surviving segment has been incorporated into a stupa.

On my return to Lhasa, I met Professor Tsuguhito Takeuchi and his research assistant, who were reviewing the inscriptions of the 8th and 9th century stelae. I accompanied them on their visit to the stelae and tombs of the Tibetan sovereigns, and while they visited Samye, I returned once more to Grathang and walked 15 kms to the valley of tombs to the south of that site, inaccessible by jeep. The tumuli there resembled the royal tombs but no stele remained. The following day Professor Takeuchi and I examined two stelae, sculptures and the royal tombs in Phyang-rgyas.

The Shalu Association is a non-governmental, non-profit-making association which has been working for the preservation of Tibetan monuments since 1994. For further information, please contact Association Shalu, 127 rue de Sèvres, 75006 Paris, France. All contributions welcome.

BURIAL SITES IN NORTHWEST CHINA

*by Susanne Juhl, Assistant Lecturer, Department of East Asian Studies,
University of Aarhus, Denmark*

A large number of burial sites have been discovered in the last fifty years to the south-east of Dunhuang, at the edge of the Gobi Desert. They are dispersed in an area extending from the village of Foyemiao in the east to Xindiantai in the west, with the northern part roughly following the railroad tracks from Anxi to Dunhuang. The area measures some 20 kms long by 5 kms wide. The earliest archaeological evidence comes from the 3rd century A.D. of the Wei-Jin period and the most recent from around the 7th century A.D. during the Early Tang period.

According to Chinese archaeological reports, tombs at the burial sites at Dunhuang share common features with the burial practices from this period discovered in Central China, but at the same time they also have features which may be described as regional variations. There is a large group of tombs which could be termed "enclosed clan burials", in which individuals belonging to the same clan were buried in tombs arranged side by side. The tombs were enclosed by an almost square embankment or wall of heaped gravel. The entrance to the enclosure, made in one of the walls, was often approached by a long path. Some of the enclosures are of considerable size; the largest at Dunhuang measures 91 m from east to west and 111 m from north to south. The larger tombs are generally entered by a long, sloping passageway, the largest of which are about 20 m in length. At the end of the passageway there is a tunnel-entrance, which in many cases is sealed with a tomb door. A few examples of tombs have a tunnel that is higher than the arched entrance to the first chamber and the passage entrance. A brick screen wall, often five or six metres in height, was developed between the tunnel and the first chamber during this period. The screen wall is frequently decorated with polychrome paintings as well as with carved and moulded bricks. At the Dunhuang cemeteries there are single-chamber tombs and a few examples of double-chambered tombs. With the exception of three examples built of brick, all the tombs contain chambers made of earth.

All the tombs have been looted and most of the grave goods removed. The arrangement of any remaining goods has been disturbed, the artefacts lying scattered about. Fragments of wooden coffins and skeletal material have been found strewn in a disorderly fashion in some of the tombs. No traces of the clothing of the deceased

were found, though a small quantity of silk fabrics were discovered, including silk with tie-dyed patterns. Even though most tombs had been robbed, they have still yielded some mortuary objects. For the most part these consisted of pottery, but some tombs also yielded fragments of lacquer ware, bronze mirrors, straw mats, iron artefacts, a few woven articles and copper coins. The largest coin finds were the discovery of 1,151 copper coins in one tomb and 1,430 in another.

A number of small jars, found in some of the tombs, are of considerable importance. These earthenware jars, measuring 6-7 cm in height and 5-6 cm in diameter, were filled with grain and are covered with inscriptions in black or vermilion. Often dating to the 4th - 6th centuries A.D., these inscriptions generally begin with a date that serves to fix the time of the burial. In Chinese these texts are often termed "documents to ward off evil from the tomb" (*zhennuwen*). The Dunhuang cemeteries are the only place in China where such funerary texts belonging to a period after the Han dynasty have been found.

Examples of artefacts from the tombs at Dunhuang are placed on view in the Dunhuang County Museum and in the Gansu Provincial Museum in Lanzhou. A group of eleven tombs, dating from the period between the Han and Tang dynasties and from the Tang dynasty itself, were excavated in 1944-45 and reported by Xia Nai in *Kaogu tongxun*, 1955, no. 1. The second report, published in *Kaogu tongxun*, 1974, no. 3, included excavations of two tombs in 1960 and of five tombs in 1970. A group of three tombs was excavated in 1980, the findings published in a detailed report in *Wenwu*, 1983 no. 10. In 1976 one brick tomb was cleared northwest of Dunhuang and in 1982 a group of 46 tombs were excavated at the Xindianti cemetery; all these dated from the 4th to the 6th centuries. The two last-mentioned excavations are not published in Chinese archaeological journals, appearing rather in *Dunhuang Turfan yanjiu lun wenji*, 1987. ("Collected papers on Dunhuang and Turfan"), vol. 4, published by Beijing University Research Centre on Chinese Medieval History.

Another area of great interest is that containing the large burial grounds concentrated between Jiayuguan and Jiuquan some 300 kms southeast of Dunhuang. With the exception of two tombs, all the tombs at Jiayuguan had unusual features including wall-paintings and painted bricks showing scenes of the daily life of the tombs' inhabitants. This kind of artistic adornment has not been found in the Dunhuang tombs. There can be no doubt that the tombs were constructed for an upper stratum of a Han Chinese population or for a people who had completely adopted Han Chinese burial customs.

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NEWS BULLETIN

New Study Centre at the British Museum, London

The British Museum plans to develop a Study Centre in a newly acquired building on New Oxford Street, near the main Museum, with increased accessibility for students, scholars and the general public. The Ethnography Department will feature among the reserve collections to be transferred to this new centre. As a result, access to the collections for photography, study purposes or loan to other museums' exhibitions is suspended from the end of 1996 until the opening of the Study Centre in 1999. An Asian Gallery for the ethnographic material is planned for the millennium, with a permanent display from the Museum's rich collections from Asia, Central Asia and the Middle East. A World Textile Centre will also be created which will bring together most of the Museum's extensive textile holdings.

(We are grateful to Sarah Posey, Curator for Eastern Europe and Central Asia at the Department of Ethnography of the British Museum for this information.)

Vladimir G. Lukonin Memorial Seminar at the British Museum, London

Funded by a gift from Raymond and Beverly Sackler, this year the Department of Western Asiatic Antiquities of the museum plans to host a one day seminar entitled "Mesopotamia and Iran in the Parthian and Sasanian Periods" on Monday 14 July 1997. Lectures will be presented by Prof. Richard Frye (Harvard University) on "Review of Parthian and Sasanian History", Dr. Georgina Herrmann (University College, London) on "The Rock Reliefs of Sasanian Iran", Prof. Guitty Azarpay (University of California, Berkeley) on "Sasanian Art beyond the Persian World", Dr. Vesta Sarkhosh Curtis (British Museum) on "Parthian Culture and Costume" and Dr. St. John Simpson (British Museum) on "Sasanian Arts and Crafts".

For further information contact: Department of Western Asiatic Antiquities, The British Museum, London WC1B 3DG. Tel: +44 171 323 8315.

Orientalia Bohemica - Czech lands and the Orient in the Middle Ages

This group aims to aid the collection, assessment and interpretation of archaeological, historical, philological, art-historical and other evidence pertaining to contacts between medieval Bohemia, Moravia and Silesia and the Oriental civilisations between c. 500 and 1500 A.D. Please contact: Petr Charvat, Group Moderator, the Oriental Institute, Pod vodarenskou vezi 4, CZ-182 08 Praha 8, Czech Republic. Tel: +42 2 6605 3708. Fax: +42 2 689 7260. Dr. Vladimír Liscák, the head of the Department of East Asia of the Oriental Institute, (address as above), may also be contacted by e-mail: liscak@orient.cas.cz

News from the Moscow Oriental Museum, Russian Federation

The Central Asian Archaeology section of the State Museum of Oriental Art, Moscow, organised an exhibition entitled "Buddhist Monuments of Old Termez". It opened on November 25th, 1996. Materials were displayed from the excavations of the Kara-tepe team of SMOA, which is a part of the joint archaeological expedition on Kara-tepe in Old Termez, under the leadership of Prof. Dr. Boris Stavisky. They

included clay and stucco sculpture, mural fragments, vessels, including fragments with Bactrian, Kharoshthi and Brahmi inscriptions from this important Buddhist site of the Kushan period. Part of a later cave mural was shown to the public for the first time after restoration.

Within the framework of the project "Heritage of the Ancient Orient", the Central Asian Archaeology section of the State Museum of Oriental Art, Moscow, plans to organise an exhibition called "Myth and Rituals of ancient Khorezm", based on materials from the cult centre of Kalaly-gyr 2. It is expected to take place at the end of October 1997 in the Museum. During the exhibition, a conference on the theme "Religions and Cults of Pre-Islamic Central Asia" is planned for which papers are welcomed.

(Our thanks to Dr. Tigran Mkrtichev, Chief of Central Asian Archaeology section, State Museum of Oriental Art, who can be contacted for further information at: Nikitsky blvd., 12-a, 121019, Moscow, Russian Federation. Fax: +95 202 4846.)

News from Afghanistan

Threat to Bamiyan Buddhas

Alarming news made the headlines recently regarding the potentially catastrophic fate of the colossal Buddha images at Bamiyan. It has been reported that if the Taliban forces do succeed in advancing into central Afghanistan, they may then turn their attention to the images and blow them up (v. report filed by AFP correspondent Stefan Smith, April 17, Ghorband Valley Afghanistan, "Taliban threaten to blow up massive Afghan Buddha"). The frontline commander, Abdul Wahid, was quoted by journalists as saying that the fifty-five metre Buddha would be dynamited as it was considered "unIslamic", because it represented a human image and belonged to an "infidel" religion. According to the report, Wahid maintained that the site was of no historical or scientific value. The site is presently controlled by the Shiaite Hezb-e-Wahdat faction who have a stronghold in Bamiyan province. The existing condition of the great Buddha image is also worrying as an unexploded rocket-propelled grenade is said to be embedded in its chest. The monastic cells are currently serving as barracks for the Mujahideen and the surrounding region is heavily mined.

A subsequent Reuters report (v. *The Guardian*, April 26, 1997) stated that the Taliban movement, through a spokesman for the World Muslim Congress, denied that the Taliban forces were planning to destroy the Buddha figures. This report notwithstanding, the future of Bamiyan remains very precarious.

Kabul Museum

Artefacts from the Kabul Museum have been moved to the Kabul Hotel in the centre of the city for safekeeping, helped by UNESCO and SPACH. It is estimated that over 70% of the objects it once contained have disappeared through looting; the majority of remaining pieces are in fragments. The twenty boxes of important objects that were moved from the museum before the Mujahideen government came to power in April 1992 along with the golden hoard from Tillya Tepe are apparently guarded in the vaults of the National Bank. Nothing remains of the museum's famed coin collection except for the DAFA excavated material from Tepe Maranjan, which is believed to be secure in the vaults of the Presidential Palace.

For details, see the Society for the Preservation of Afghanistan's Cultural Heritage (SPACH) Newsletter, Issue 2 (December 1996). Editor: Brigitte Neubacher, UNOCHA, POB 1809, Islamabad, Pakistan. Tel: +92 51 261463; fax: +92 51 261460; e-mail: spach@unocha.sdnpk.undp.org; <http://www.col.com.pk/testing/clients>

New Central Asian Gallery at the National Museum, New Delhi, India

Work has just started on a new gallery for the Central Asian antiquities at the National Museum in New Delhi, India. The work on the new exhibition space, consisting of one additional large room that will complement the two existing rooms devoted to Central Asia, is expected to be completed in October 1997. A representative selection of paintings in the National Museum's collection of works from Miran, Bezeklik, Balawaste, Karakhoto, Dunhuang *etc.*, brought back by Sir Aurel Stein, will be on display in the new room. Conservation work on the wall-paintings formerly housed in the adjacent Archaeological Survey of India building began in mid-March 1997, with the intention of exhibiting these in the new gallery. The museum is also planning the renovation of the two existing galleries displaying Central Asian antiquities.

(We would like to thank the National Museum, New Delhi, for the above information.)

News from the Indian Museum, Calcutta, India

The Indian Museum, Calcutta recently held two exhibitions that may interest our readers.

The exhibition "**Asoka and his times**" (1-5 February 1997) displayed a variety of artefacts in different media of the Mauryan period. Most interesting were the relic caskets in crystal and soapstone, the latter bearing an inscription in Brahmi script that describes the caskets' contents as bodily relics of the Buddha; a gold plaque depicting the mother goddess; the Mahasthangarh stone plaque recording the measures taken to relieve the natural disaster at Pundranagara; the copper dowel that was used to join a Mauryan capital and pillar; a wooden beam from Chandragupta's palace at Pataliputra; and colossal yaksha figures.

The exhibition "**Ancient Rome and India**" (5-12 March 1997) highlighted the extent of contact between India and Rome in ancient times, correlating archaeological and historical evidence. Exhibits from Gandhara (sculptures) and from Arikamedu in Southern India (terracotta bowls, fragments of a conical vase and the handle of an amphora) and coins, show that Roman influence and artefacts penetrated India by both land and sea routes.

(We are grateful to Dr. Shyamalkanti Chakravarti, Director (in-charge), Indian Museum, Calcutta, and to Hilary Smith for this information.)

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EXHIBITIONS

"Striking Tents: Central Asian nomad felts from Kyrgyzstan" The Museum of Mankind, London

The Museum of Mankind, the Ethnography Department of the British Museum (Burlington Gardens), is hosting this small but highly specialised exhibition from 20 March - 31 December 1997. The display begins with a look at the ancient felt-making tradition in Central Asia, the earliest evidence for which comes from steppe burials such as those at Pazyryck and Noin Ula. Felts on display include a large embroidered horse felt to go over a saddle, an early 20th century appliqué and embroidered felt bag of possibly Iranian origin, a Baluch floor felt from Pakistan and Uzbek embroidered floor felts. Different types of Kyrgyz felts are exhibited, such as the *symak* (couched floor felt) and *shyrdak* (mosaic felts), along with samples of Kyrgyz embroidery (bags and bridal head-dresses) of the late 19th or early 20th century.

The motifs used on these felts are shared with other Central Asian Turkic nomadic peoples and appear in embroidery and other decorative art forms as well. They have special significance in the culture; even the colours convey meaning (for instance, the combination of red and white is held to promote fertility). The felts on display, with their bold decoration and jewel-like colours, show great continuity with the past and give an idea of the unchanging nature of nomadic life up until the relatively recent past. The exhibition is rewarding for all those interested in the rich and diverse heritage of Central Asia owing to the fact that the pieces are presented, as far as possible, in their ethno-cultural context.

The exhibition, sponsored by British Petroleum as part of the "BP Ethnography Showcase" programme of support for the work of the Department of Ethnography, is open from 10 am-5pm from Mondays to Saturdays, and from 2.30-6pm on Sundays. From April to September 1997, a further selection of Kyrgyz felts will be on display at the British Museum in Bloomsbury.

"Uzbekistan: Heirs of the Silk Road" Museum voor Volkenkunde, Rotterdam, Holland

This exhibition of Uzbek history and ethnography, previously displayed in Stuttgart and Berlin, will be showing in Rotterdam from January-July 1997. An English translation of the German catalogue will soon be available (v. *CIAA Newsletter*, Edition 4, p. 17 for further details).

"Along the Silk Route: Weavings as a Mirror of Sasanian Art" Abegg-Stiftung, Riggisberg, Berne, Switzerland

The temporary exhibition "Entlang der Seidenstrasse: Gewebe als Spiegel sasanidischer Kunst/Sur la route de la soie: Tissus précieux - reflets d'art sassanide" opens on 4 May 1997 at Abegg-Stiftung, CH-3132 Riggisberg, Berne, Switzerland. The museum, which also contains a permanent exhibition of old textiles and works of art, is open daily from 2-5.30 pm. The temporary exhibition also includes data on the tombs near Grathang and Phyang-rgyas in Central Tibet collected by Amy Heller, whose article on ancient fabrics found in Tibet will appear in the museum's annual report, *Riggisberg Berichte* (Band 6), *Frühmittelalterliche Kunst zwischen Persien und China in der Abegg-Stiftung*, scheduled for publication in late 1997. Other contributions are made by Sheila S. Blair, Prudence O. Harper, Jens Kröger, Pieter Meyers, Bruno Overlaer, Karel Otavsky, Regula Schorta and St. John Simpson.

"On the Borders of Empires. Nomads and City-dwellers"
Museum of Ethnography, Budapest, Hungary

The Museum of Ethnography, Budapest, Hungary, is holding an exhibition entitled "On the borders of Empires. Nomads and City Dwellers". Opening on 27 June 1997, the show will continue until the end of the year. It includes a Central Asian section, exhibiting mainly 19th century objects collected by Hungarian travellers in Mongolia, Kazakhstan and Turkestan. The exhibition aims to investigate the relationship between nomadic and sedentary people and the role of trade.

(We are grateful to Gábor Wilhelm, Museum of Ethnography, Budapest, for this information)

"Collecting Oriental Arts in Hungary"
Ferenc Hopp Museum of Eastern Asiatic Arts, Budapest, Hungary

An exhibition named "Collecting Oriental Arts in Hungary as mirrored in the collections of the Ferenc Hopp Museum of Eastern Asiatic Arts", will open at the end of June in the Ráth Villa - a beautiful *art nouveau* building. Themed installations using original photographs recreate the collectors' environments. Most important of these will be the section reconstructing a part of the Hopp's villa. Ferenc Hopp (1833-1919), the founder of the museum, travelled around the world five times and established the core collection of some 4,500 objects. The collection now comprises about 20,000 pieces. The exhibition will include displays of sculpture, miniatures and textiles from India, Nepal, Tibet, Mongolia, China and Japan. Letters and photographs of Sir Aurel Stein will also be on display.

(We are grateful to Dr Mária Ferenczy and Györgyi Fajcsák, Ferenc Hopp Museum of Eastern Asiatic Arts, Budapest for this information)

"Mounted Nomads of Asian Steppe: Chinese Northern Bronzes"
Tokyo National Museum, Japan

This exhibition of Ordos bronzes has just moved from the Equine Museum of Japan, Yokohama, to the Tokyo National Museum where it will be on show from 13 May-22 June 1997. The 232 exhibits are taken from Japanese collections, the Museum of Far Eastern Antiquities in Stockholm, the Museum für Ostasiatische Kunst in Berlin, the Royal Ontario Museum in Toronto, and from American collections; some are excavated pieces from Inner Mongolia.

(We are grateful to Takahama Shu, Tokyo National Museum for this information)

"Ikat: Splendid Silks of Central Asia"
Museum of Fine Arts, Boston, Massachusetts, USA

This show consists of more than 90 rare Central Asian *ikat* wall hangings, mounted panels and robes from the Guido Goldman collection. The exhibition is open in Boston from 17 May-24 August 1997; thereafter it will travel to the M. H. de Young Memorial Museum in San Francisco (November 1997), the Arthur M. Sackler Gallery, Smithsonian Institution, Washington and to the Jewish Museum, New York.

"Tales from the Land of Dragons: 1000 Years of Chinese Painting"
Museum of Fine Arts, Boston, Massachusetts, USA

The Museum's outstanding collection of Chinese paintings is being shown for the first time in the Grand Gallery until 20th July 1997, with the great handscrolls such as Yan Liben's "Thirteen Emperors" (Tang Dynasty), Emperor Huizong's "Ladies Ironing Newly-woven Silk" (Late Northern Song) and Chen Rong's "Nine Dragons" (Southern Song) unrolled to their impressive full length.

Buddhism and Daoism are presented as the two major forces in the development of Chinese art. There is a strong representation of Buddhist paintings, including scrolls from the famous set of "Five Hundred Lohans" by the Southern Song artists Zhou Qichang and Lin Tinggui, originally in the Daitokuji, Kyoto, and, from the heart of Central Asia, three heads, fragments originally obtained by Albert von le Coq from the cave-temples at Kizil, near Kucha.

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CONFERENCES

U.K. Buddhist Studies Association Conference School of Oriental and African Studies, London

This will take place between 10 a.m. and 5 p.m. on 30 June 1997 at the School of Oriental and African Studies, Thornhaugh Street, Russell Square, London, WC1H 0XG. As well as a discussion of issues relevant to the nature and activities of the Association, there will be lectures by Professor Richard Salomon (University of Washington) on "The British Library Kharoshthi manuscripts and their implications for the hypothesis of a Gandhari Buddhist canon" and by Professor Tim Barrett (SOAS) on "Did I-ching go to India?: Problems in using I-ching as a source for South Asian Buddhism".

For further details of the conference or of the Association's activities, please contact: Dr. Peter Harvey, School of Social and International Studies, Forster Building, University of Sunderland, Chester Road, Sunderland, Tyne and Wear, SR1 3SD, U.K.; e-mail: peter.harvey@sunderland.ac.uk or i.harris@lancaster.ac.uk; a website for the UKBSA is open at: <http://www.sunderland.ac.uk/~os0dwe/bsa.html>

"Forgeries of Dunhuang Manuscripts in the Early Twentieth Century" British Library, London

This workshop will be held at the British Library from 30 June-2 July 1997. It is organised by the Secretariat of the International Dunhuang Project at the British Library with the assistance of Lewis Lancaster, Professor of the Department of East Asian Languages (University of California, Berkeley) and Chairman of the Electronic Buddhist Text Initiative. In addition to the member institutions of the International Dunhuang Project, the workshop has the support of Professor Fujieda Akira, the pioneer of research on Dunhuang forgeries. Participation is by invitation only. This will be the first international discussion devoted to the issue of Dunhuang manuscript forgeries and will bring together scientists, conservators, curators and Dunhuang scholars to provide a truly multi-disciplinary approach to this question. Participants will have the opportunity to look at some of the manuscripts firsthand. Owing to the fact that the Dunhuang manuscripts are dispersed among the collections of several international institutions, the collaborative component of this workshop will be vital to its success.

The aim of the workshop will be to establish a sound codicology of the Dunhuang manuscripts, to pool the existing information on forgeries and to attempt to identify the methods used and the extent of the forgeries.

For further information, please contact: Dr. Susan Whitfield, International Dunhuang Project, OIOC, The British Library, 197 Blackfriars Road, London, SE1 8NG, UK; fax: +44 171 412 7858; e-mail: susan.whitfield@bl.uk

Joint CIAA-IDP Seminar

The results of the above workshop will be discussed at a seminar, hosted jointly by CIAA and the International Dunhuang Project, with the participation of Professors Fujieda, Lancaster and Rong, that will be held on 3 July 1997 from 5.30 to 7 p.m. in the Lecture Theatre at SOAS. *Please refer to the list of CIAA lectures on the page 29 of this Newsletter.*

"The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture"
CNRS, Meudon, France

This interdisciplinary workshop will be held at the Centre National des Recherches Scientifiques, Meudon, on 27-29 November 1997. The objectives of the workshop are the creation of an East-West forum for scientific research and exchange on Tibetan architecture; the creation of a strategy for the restoration, protection and development of traditional architecture on the Tibetan plateau; the creation of an archive (visual documentation and the development of CD ROM resources) dedicated to Tibetan architecture. Possible topics for papers and/or round table discussions include the technical aspects of Tibetan architecture and conservation problems; the application of SAVE: Historic Cities of Europe Project in an Asian context; myth, history and architecture in the Lhasa Valley. Confirmed participants to date include Minja Yang (UNESCO), Romi Khosla, Professor Kund Larsen and Guo Zhan, the Director of Management of Protection, of the Chinese State Bureau of Cultural Property. This is, of course, a very timely initiative given the urgent need for a co-ordinated approach to conservation and restoration not only of religious but also of secular buildings in Tibet, in particular the town houses of Lhasa, the Barkhor and surrounding areas.

For further information, please contact: Dr. Heather Stoddard, Institut national des langues et civilisations orientales, CNRS, URA 1229 (Langues et Cultures de l'Aire Tibétaine), 127 rue de Sèvres, Paris 75006, France. Tel/fax: +33 1 45 67 95 03 or Shalu Association, B.P.150, 75235 Paris Cedex 06, France; e-mail: shalu@easynet.fr

Fourth International Conference on Manichaeism
Berlin, Germany

This conference will take place in Berlin from 14-18 July 1997 and is organised, under the auspices of the International Association of Manichaean Studies, by the Berlin-Brandenburgische Akademie der Wissenschaften. As at past conferences, the subject of the meeting will be Manichaeism in all its spiritual, historical and social aspects and in all its areas, with particular emphasis on recently discovered or still unedited primary sources.

The draft list of speakers includes A. Bader (Moscow), W. Beltz (Halle), G. Casadio (Fisciano), L. Clark (Bloomington), C. Colpe (Berlin), F. de Blois (London), J. Ebert (Würzburg), M. Franzmann (Armidale), I. Gardner (Perth), B. Gharib (Teheran), Z. Gulácsi (Bloomington), M. Hutter (Graz), V. A. Livshits (St. Petersburg), J. van Oort (Utrecht), A. Panaino (Milan), G. Quispel (Utrecht), K. Röhrborn (Göttingen), K. Rudolph (Marburg), H. M. Schenke (Berlin), H.G. Schipper (Utrecht), W. Skalmowski (Leuven), E. Smagina (Moscow) G. Strohmaier (Berlin), G. Stroumsa (Jerusalem), A. van Tongerloo (Leuven), J. Tubach (Haller), A. Yakup (Peking).

Participants at the conference will have the opportunity to see the Manichaean collections kept in Berlin, namely the Central Asian texts of the Berlin-Brandenburgische Akademie der Wissenschaften, the Coptic texts of the Papyrsammlung of the Staatliche Museen, and objects in the Museum für Indische Kunst.

For further information, please contact the convenor, Werner Sundermann, Berlin-Brandenburgische Akademie der Wissenschaften, Akademienvorhaben, Turfanforschung, Unter den Linden 8, D-10109 Berlin. Tel: +49 30 203 70 472; fax: +49 30 203 70 467; e-mail: sundermn@zedat.fu-berlin.de

**35th ICANAS
Budapest, Hungary**

In addition to the Dunhuang and Turfan panel (*for further details v. CIAA Newsletter Edition 4, p. 11*), other panels of the ICANAS conference (7-12 July 1997) that may be relevant to CIAA readers include Iranian, Mongolian, Manchu-Tunguz, Turkic and Tibetan studies. Details will be finalised in May.

For application forms and further information, please contact: Viktor Richter, ICANAS Secretariat, SCOPE Ltd., H-1111 Budapest, Kende u. 13-17, Hungary.
Tel: +36 1 181 0511; fax: +36 1 186 9378; e-mail: richter@sztaki.hu;
web page: <http://www.sztaki.hu/conferences/icanas>

**8th Seminar of the International Association for Tibetan Studies
Indiana University, Bloomington, USA**

This conference will be held from 25-31 July 1998 on the campus of Indiana University in Bloomington. Participants are generally required to present a paper that is subject to a time limit of 20 minutes. Papers may be presented in English, French, German and Tibetan. Participants attending for the first time or whose first IATS conference was the 7th seminar held at Schloss Seggau, Austria, are asked to submit a one-and-a-half page abstract of their paper by November 1997. The seminar will also include round-table panels and workshops, organised by participants. Contact: IATS/Eliot Sperling, Research Institute for Inner Asian Studies, Goodbody Hall, Indiana University, Bloomington, IN 47405, USA.

Conference on the Silk Roads at University of California, Berkeley, USA

The Central Asia/Silk Road Working Group and the Department of Near Eastern Studies at the University of California at Berkeley are planning a conference on the Silk Roads in Central Asia to be held at Berkeley on December 6-7, 1997. The organisers are hoping to bring together scholars from the US, Europe and Asia to exchange research on the cultural setting of the Silk Roads. The conference looks to include (but is not limited to) panels on: history and religion; art and archaeology; and numismatics and glyptics. A tentative list of speakers include: Dr. Paul Bernard, Dr. Frantz Grenet, Dr. Henri-Paul Francfort, Dr. Corinne Debaine Francfort, Dr. Osmund Bopearachchi, Prof. K. Tanabe, Prof. Boris Marshak, and Prof. R. Whitfield. Other activities include a planned December 1-5, 1997 workshop, involving UC Berkeley scholars and scholars from the Centre National des Recherches Scientifiques, Paris, entitled "Workshop on strategies for archaeological excavation and research in Central Asia and for the development of curricula connected with Central Asian studies". The project coordinators are Dr. Frantz Grenet, CNRS, Paris, and Prof. David Stronach, Department of Near Eastern Studies at UC Berkeley.

For further information, please contact:
Sanjyot Mehendale or Bruce Williams, Central Asia/Silk Road Working Group, c/o Department of Near Eastern Studies, 250 Barrows Hall, University of California, Berkeley, CA 94720, USA. Tel: +1 510 642-3757; fax: +1 510 643-8430; e-mail: sanjyotm@uclink4.berkeley.edu or bwilliam@library.berkeley.edu

NEW PUBLICATIONS

Mesopotamia 31 (1996)

This journal regularly contains articles on new research in south-west Central Asia. The latest volume includes two articles on the results of Centro Ricerche Archeologiche e Scavi di Torino excavations at Old Nisa, directed by Professor A. Invernizzi since 1990. These suggest important new evidence for the date, construction sequence and possible function for the enigmatic Round Hall. A further article by V. Sarianidi discusses an unusual burial discovered in 1994 during his excavations at the important Bronze Age site of Gonur-depe. This grave contained the articulated skeletons of two camels accompanied by sheep/goat remains, pottery, a polished stone "miniature column", bone and faience inlays, three rows of bifacially retouched arrowheads (presumably hafted when buried) and a hollow bronze staff-head mounted on a long softstone rod (now exhibited in the Mary Museum, Turkmenistan). A small hoard of silver pins also appears to have been associated with this interment. The burial is compared to graves excavated at Dashly-1, Jarkutan and Togolok-24.

Dr. St. John Simpson,

Department of Western Asiatic Antiquities, The British Museum, London

Recent Publications from Russia

The Russian Archaeology Society, Moscow

The Russian Archaeological Society is beginning the publication of the new series of *Antiquities*. It is hoped that scholarly material will be published embracing all topics of archaeology, including from the archives of the history of archaeology, and literary works artistically reconstructing the way of life in prehistoric society, based on the materials of archaeological excavation of individual sites. The series consists of four issues annually. It is available at \$15 for one issue, and \$60 for a year's subscription. If you wish to subscribe, please send your cheques to SABR RU MM 100, Savings Bank of the Russian Federation, Moscow Bank corr. acc. 081000031, Khamovichekoe Branch No.7812/0495 acc.3800170500119 for Matyushin Gerald Nicolaevich. For further details, please write to the President of the RAS, academician G. Matyushin at Lengory, MGU, bild.L, a.11, Moscow, 117234, Russian Federation.

Ethnocultural history of the Eastern Coast of Aral Sea, 1st millennium B.C. - 1st millennium A.D.

by L. M. Levina. Moscow: Eastern Literature, 1996. 396 pp., 173 line drawings, 32 b. & w. + 16 colour photographs, 2 tables.

The famous Soviet scholar of ancient Middle Asia, S. P. Tolstov (1907-1976), who was known for his work on Khorezm, the region at the lower course of the Amudarya on the south Aral sea coast, was also responsible for starting investigations on the east Aral Sea coast in 1946. This is an extensive valley of the ancient, now dry tributaries of the other great river of Middle Asia, the Syrdarya. Tolstov stressed the important role of this region, situated in the middle between the areas of the nomadic cattle breeders and that of settled farmers, in the ethnogenesis of various tribes and peoples of Euroasia, including the Tokhars, Alans, Avars, Oguzs and Pechenegs. The paleogeography and history of the region were further elaborated by his pupils, and also by a geomorphologist A. S. Kes'. In 1993, two younger students of Tolstov, B. I.

Vainberg and L. M. Levina, published a work entitled *The Culture of Chirik-Rabat*, which started the series *The Lower Course of Syrdarya in Antiquity*. Between 1993-95, four more issues of the series were published, at a circulation of 200-250 copies. These issues, prepared under the supervision of L. M. Levina, dealt with the Jety-Asar culture.

The present book by L. M. Levina summarises the materials of the four issues of *The Lower Course of Syrdarya in Antiquity* series, although this material is so extensive that a lot of discoveries and observations mentioned by the author still remain unpublished. Besides a brief introduction (p.3-8) and detailed conclusion (p.369-376), the text also includes chapters on "Settlements and housing" (p.9-28), "Funeral buildings and rituals" (p.60-121), with sections on crypts and barrow burials, and "Material culture" (p.187-250), which includes sections on ceramics, armament and horse equipment, dress, toilet sets and mirrors, and zoomorphic and anthropomorphic images and other cult objects. The book includes an English summary.

The book of Levina, rich in materials, contains valuable hypothesis, conclusions and ideas about the history and ethnogenesis of the tribes and peoples that lived on the ground of Jety-Asar or came there in the 1st millennium B.C. - A.D., and on the widest inter-tribe and inter-people contacts between the carriers of the culture of Jety-Asar. It is a significant work about the east coast area of the Aral Sea and will surely become an important source of information for all investigations on Inner and Central Asia.

Prof. Dr. Boris Stavisky
Russian State University for Humanities, Moscow, Russian Federation.
(Translation courtesy Dr. Antonina Dumina-Barkovskaya)

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Archaeological Studies Carried Out by the Joint Russian-Mongolian-American Expedition in Mongolia in 1995 (A. P. Derevianko, J. W. Olsen, & D. Tseveendorj, general editors. 1996. Paper. Institute of Archaeology and Ethnography, Siberian Branch, Russian Academy of Sciences, Novosibirsk. ISBN 5-7803-0001-1. 133 pps. + 192 illustrations). In Russian and English with a Mongolian summary.

This report summarizes the results of the Expedition's first field season in the Gobi Desert. Chapters cover excavations of stratified Paleolithic remains in Tsagan Agui Cave, investigations of open-air assemblages south of the Arts Bogd Uul range and other exposed prehistoric localities in the Gobi Altai, and the petroglyphs of Khara Uul in Bayan Hongor aimag.

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New Publications on Tibet

Tibetan Histories

A Bibliography of Tibetan-language Historical Works

by Dan Martin. London: 1997. 296 pp. £27.00

This bibliography, which includes over seven hundred items, attempts to provide for the first time a comprehensive list, arranged chronologically, of Tibetan-language works belonging to the typical historical genres that evolved from the 11th century to the present. Entries give dates, details of composition or publication as well as authorship and title. Reference is also made to secondary literature.

The Kingdoms of Gu.ge Pu.hrang

According to *mNga'ris rgyal.rabs* by Gu.ge mkhan.chen Ngag.dbang grags.pa

by Roberto Vitali. Dharamsala: 1996. 655pp.

This book is published by the Tho.ling *gstug.lag.khang lo.gcig.stong 'khor.ba'i rjes.dran.mdzad sgo'i go.sgrig tshogs.chung* of Bod.ljongs *mNga'ris rig.gzhung gces.skyong.khang* as one of several sources on Western Tibet to be released round the millenary of the monastery of Tho.ling. It contains the Tibetan text of the *mNga'ris rgyal.rabs*, in *dbu.can* script, based on the hand-copied *khyug.yig* manuscript made available to Vitali, followed by Vitali's two-part commentary. The *mNga'ris rgyal.rabs*, completed in 1497 A.D. according to Vitali's calculations, consists of three sections that give details of the genealogy and history of the kings of India, of the Yar.lung dynasty and of the kings of Gu.ge Pu.hrang. The work was written by Ngag.dbang grags.pa, who, probably born in Gu.ge, subsequently went to the central Tibetan provinces of *dBus-gtsang* and became a direct disciple of *Tsong.kha.pa*, whose reformist teachings he then brought back to his native borderlands. The text of the *mNga'ris rgyal.rabs* is unfortunately incomplete, containing three lacunae that affect the outlines of both Yar.lung and Gu.ge Pu.hrang dynasties; it also lacks its original title and a colophon.

The publication of this text is in itself of immense importance for the study of Western Tibet, quite apart from Vitali's lengthy and very detailed examination of the text's contribution to the history of Gu.ge Pu.hrang, beginning with a consideration of that area before the second diffusion of Buddhism in Tibet. Of particular interest to art historians are the passages relating to the building and renovation of temples, which Vitali picks up again at various points in his commentary. Several addenda discuss topics not covered by the *mNga'ris rgyal.rabs*. The index is thoughtfully divided into sections devoted to particular categories, namely: personal names; place names; temples, caves, castles, holy and lay sites; terms; collective names; traditions and practices; deities.

A History of Tibetan Painting

The Great Tibetan Painters and their Traditions

by David Jackson. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1996. 432 pp., 60 col. ill., 190 b. & w. ill., 2 maps. ATS 1,400

This book represents the fruition of David Jackson's research into Tibetan art history through the medium of Tibetan literary sources. In it the author concentrates on the phase that followed the initial adoption of foreign, mainly Indian styles and that was characterised by artists beginning to develop their own, distinctively Tibetan artistic idiom, tracing the history of the various styles of Tibetan religious painting that developed from the mid 15th century onwards in the central Tibetan provinces of

dBus and gTsang and in the eastern province of Khams. The approach is not so much visual as literary, the author basing himself on written sources that either deal with stylistic matters or contain bibliographical details of revered painters.

Following an introductory survey of previous research by western scholars, presented in chronological fashion, Jackson examines a number of Tibetan sources dating from the 17th to 20th centuries that, though belonging to different literary genres, treat of both individual painters and styles. Important excerpts, given in Tibetan and sometimes followed by an English translation, appear as appendices. The second part of the book, modestly entitled "The great Tibetan painters and their styles: a historical sketch", consists of some three hundred pages in which the author identifies the major stylistic schools, their founders, patrons and chief exponents, over a seven hundred year period. He attempts, moreover, the immense and difficult task of correlating extant pictorial works with the literary material he has amassed. While he freely admits that there remains a great deal more work in this particular area for other scholars to follow up, their work will be greatly facilitated by the sound historical footing upon which the stylistic schools have been set by Jackson's assiduous research.

Tibetan Art: Towards a Definition of Style

edited by Jane Casey Singer and Philip Denwood. London: Laurence King Publishing, in association with Alan Marcuson, 1997. 320 pp., 341 ill., 257 in colour, 2 maps. £65.00.

The twenty-three articles that make up this book were presented at the "Towards a Definition of Style: the Arts of Tibet" conference, organised by the School of Oriental and African Studies in association with the Victoria and Albert Museum, that took place from 13-17 June 1994 in the Victoria and Albert Museum, London (a further eight papers given at that conference do not appear in this publication). Prefaced by Dr. Pratapaditya Pal, the book is divided into three sections, "Studies in painting, sculpture and textiles", "Sites in Tibet, Mustang and Bhutan" and "Architecture, textual sources and contemporary styles". Contributors include the editors, Clare Harris (who was instrumental in setting up the conference), Valrae Reynolds, Roger Goepper, David Jackson, Franco Ricca, Erberto Lo Bue, Kira Samosiuk, John Clarke, Marilyn M. Rhie, Ian Alsop.

Tibetan Nomads

Environment, pastoral economy and material culture

by Schuyler Jones. London: Thames and Hudson, 1996. 463 pp., 200 ill., 100 in colour. £32.

Published as part of the Carlsberg Foundation's Nomad Research Project, this book presents objects drawn from the fine collection of Tibetan art and artefacts kept in the National Museum of Denmark in Copenhagen, which comprises a range of jewellery, clothing, weapons, armour, agricultural implements, household utensils, tools as well as religious objects such as amulets. A large part of the collection was originally acquired by Prince Peter of Greece and Denmark (1908-1980). Not simply a catalogue, the book explores the everyday life of the nomadic people of the Tibetan uplands through an examination of the complex social and economic relationships and technical skills necessary for survival in a harsh environment, drawing on the observations of early travellers as well as on more recent anthropological studies. Initial chapters deal with high altitude pastoralism and the pastoral nomad economy, before moving on to domestic production, tent-making and domestic artefacts, caravan trade and transport; subsequent chapters discuss equipment for livestock and agriculture, riding accoutrements, weapons, hunting equipment and armour, religious and lay costumes and accessories, jewelry (including *dzi* beads) and musical

instruments. There is also a chapter by Schuyler Cammann on Tibetan Buddhist images, *tsa-tsa*, paintings and other religious objects. Illustrations include a number of photographs taken in Tibet in the 1920s.

Recent Research on Ladakh 4&5. Proceedings of the Fourth and Fifth international Colloquia on Ladakh. Edited by Henry Osmaston and Philip Denwood. London and Delhi: SOAS/Motilal Banarsidass, 1995. £20

The idea of an International Conference in London to mark the 150th anniversary of the death of Alexander Csoma de Kőrös was promoted by Mr. Peter Marczell of Geneva. Since Csoma's work which laid the foundation for the formal study of Tibetan was largely carried out in Zangskar, Ladakh, the International Association for Ladakh Studies agreed to adopt the Conference as its fifth Colloquium, held at SOAS on 1-2 June 1992. To the 13 papers presented there have been added a further 19 presented at the 4th Colloquium of the IALS held at SOAS and Bristol University in March-April 1989, to form the present volume.

The life and works of Alexander Csoma de Kőrös are directly treated in two important papers. Bernard Le Calloc of Paris provides a valuable survey of the historical background to Csoma's sojourn in Ladakh and his subsequent travels between 1822 and 1826, pieced together from a variety of often obscure sources. Peter Marczell examines in meticulous detail the curious incident of Csoma's "canonisation" as a bodhisattva in Taisho University, Tokyo in 1933. A photograph of a statue of Csoma in Japanese Buddhist style by the Hungarian sculptor Géza Csorba is reproduced. Here we have a penetrating view, with an appropriate touch of irony, of how far the cult of Csoma can be carried [v. also "Alexander Csoma de Kőrös: remembering the founder of modern Tibetology" on p. 28 of this Newsletter].

Topics connected with Csoma include his friend and patron, the equally remarkable Englishman William Moorcroft who, I like to think, must have plied his trade in an early incarnation as a veterinary surgeon in the farms then occupying the site of SOAS from his base in Oxford Street. His extraordinary career, alleged "second life" in Lhasa and the attitudes displayed in his writings are discussed in papers by Nicky Grist and Philip Denwood. One of Csoma's sources for Tibetan studies, Giorgi's Alphabetum Tibetanum (presented to him by Moorcroft) is discussed by Elizabeth Tóth. The life of the German scholar A. H. Francke, a successor and admirer of Csoma's in Ladakh, is outlined by Gudrun Meier.

The authorship of the remaining papers is international; the subject-matter ranges widely over geography, ecology, development, history, art and archaeology, religion, sociology and anthropology. Particularly interesting for me are those by Abdul Ghani Sheikh and Pascale Dollfus on the Muslims of Ladakh, an important group who remind us that speaking a Tibetan dialect is not synonymous with being Buddhist. Nawang Tsering Shakspo gives a fascinating glimpse of the community of Khuksho where Buddhism and Islam have lived in a unique form of peaceful coexistence.

The volume testifies to the vigour and variety of international interest in Ladakh. Publication of the proceedings of the 6th Colloquium is imminent; the 8th is to be held in Denmark in June 1997.

The International Association for Ladakh Studies may be contacted at Thwaite End, Finsthwaite, Ulverston, Cumbria LA12 8BN, UK. Tel/fax: +44 1539 531070.

Philip Denwood,
Department of Art and Archaeology, SOAS.

New Publications from India

The Buddha Image. Its Origin and Development

by Y. Krishan. New Delhi: Munshiram Manoharlal Publishers, 1996. 174pp., 143 b. & w. ills. Rs 950.

This book deals with the controversial issue of the origin of the Buddha image and its iconography, using literary, numismatic and epigraphic sources, as well as contemporaneous Jaina art. It seeks to explore the geographical area in which the image first appeared and the role of Buddhist doctrines in this emergence.

Indian Symbolism. Symbols as Sources of our Customs and Beliefs

by Rai Govind Chandra. New Delhi: Munshiram Manoharlal Publishers, 1996. 144pp., with 320 text figs. Rs 600.

In this useful study, the author discusses twelve important symbols from India, including the svastika, srivatsa, cakra, nandipada, triratna etc., tracing their origin and diffusion in different periods.

Early Buddhist Art of Bodh-Gaya

by Kalyan Kumar Chakravarty. New Delhi: Munshiram Manoharlal Publishers, 1997. 88pp., 56 b.&w. ills. Rs 450.

This work re-examines the early Buddhist art of the 2nd-1st century B.C. through the remains of Bodhgaya.

All the above books are available from Munshiram Manoharlal Publishers Pvt. Ltd., Post Box 5715, 54 Rani Jhansi Road, New Delhi 110055. Tel:+91 11 777 1668, 777 3650, 753 6097; Fax:+91 11 7512745.

The Earliest Civilization of South Asia

by B. B. Lal. New Delhi: 1997. Aryan Books International. 330 pp., 125 half-tone ills., 32 colour plates, 75 figs. & maps. Rs.2,250.

This book by the famous Indian archaeologist Professor B. B. Lal presents a multi-dimensional study of the Harappan civilization, and attempts to demonstrate its indigenous origin.

This book is available from Aryan Books International, Pooja Apartments, 4B Ansari Road, Darya Ganj, New Delhi 110002. Tel:+91 11 328 7589, 325 5799; Fax:+91 11 327 0385.

Buddhism and the Silk Road

Iconography of the Thousand Buddhas

by Lokesh Chandra. Satapitaka Series 386. New Delhi: Pradeep Kumar Goel. vi, 437pp., 6 pls., 3 col., copious b. & w. ills.

In this volume, Professor Lokesh Chandra presents the names of the Thousand Buddhas in Sanskrit, Tibetan, Manchu, Mongolian and Chinese in original scripts (and also Romanised) from a pentaglot xylograph that was microfilmed in Beijing and brought to India by Prof. Dr. Raghu Vira in 1955. These have been supplemented by

Sanskrit names from a Khotanese scroll discovered by Aurel Stein at Dunhuang. Prof. Raghu Vira obtained the Tibetan drawings of the Thousand Buddhas in the Bhadrakalpika-sutra, xylographed at the Zhō press below the Potala on the outskirts of Lhasa, that are reproduced here for the first time. The introduction gives details of the Thousand Buddhas in literature and art, discussing the variations in different traditions.

Land Routes of the Silk Roads and the Cultural Exchanges between the East and West before the 10th century. Desert Route Expedition International Seminar in Urumqi (August 19-21, 1990). Beijing: New World Press, 1996. Compiled by UNESCO and the Institute of Archaeology under the Chinese Academy of Social Sciences. 645 pp.

This volume consists of a collection of diverse papers presented by participants at the Desert Route Expedition and Seminar in Urumqi that took place in 1990 under the aegis of UNESCO. Articles include "The historical importance of the Uighurs on the Silk Road" (Qian Boquan), "The commercial routes binding 'The Great Silk Road' with southern Siberia" (U. S. Khud'akov), "The southwest road in the system of Central Asian relations" (E. Lubo Lesnitchenko), "New archaeological results on the Xinjiang section of the Silk Road" (Wang Binghua), "Some remarks on the Kushan coins found in the Western Chinese regions" (Nakao Odani), "Chinese rock inscriptions in the Indus Valley (North Pakistan)" (Thomas O. Hollmann), "The Avatamsaka sutra and its painted representation at Dunhuang" (Jacques Gîès), "The Xigexing caves and temple ruins in Yanqi county, Xinjiang" (Chao Huashan), "A reevaluation of the origin and development theories of the garland-carrier motif in Central Asian art" (Christa Paula), and "From Gandhara to Gansu and beyond: Facets in the long march of Buddhist art across Central Asia" (Pran Gopal Paul). Other subjects discussed are the network of routes across Central Asia, cultural exchange and economic history, changes in the natural environment, archaeology, ethno-archaeology and pre-history, scripts and languages. Chinese articles are accompanied by summaries in English. The breadth of approaches to the subject provided by this book counterbalances the uneven quality of some of the articles.

Studies in Silk Road coins and culture: Papers in honour of Professor Ikuo Hirayama on his 65th birthday.

Edited by K. Tanabe, J. Cribb and H. Wang. Kamakura: Institute of Silk Road Studies, 1997.

This volume is a special issue celebrating the 65th birthday of Professor Hirayama. It has been designed as a companion volume to the annual *Silk Road Art and Archaeology* journal. The fifteen papers in this volume were presented at the British Museum Colloquium "Silk Road Coins and Culture", April 1993. They include: "Shiva images on Kushan and Kushano-Sasanian coins" (Joe Cribb), "The Kushano-Sasanian rulers hidden in Roman and Chinese literary sources" (Katsumi Tanabe), "Coins from the excavations of Takht-i-Sangin (1976-1991)" (E. V. Zeymal), "Manichaean art and texts from the Silk Road" (Samuel N. C. Lieu), "The Stein collection of coins from Chinese Central Asia" (Helen Wang), "From Central Asia to London: the Stein collection of manuscripts in the British Library" (Frances Wood), "The future of the Stein collection in the British Library" (Susan Whitfield).

Helen Wang
Department of Coins and Medals, the British Museum, London

(This book will be available from the British Museum bookshop and Spinks Numismatic Bookshop, London, from early June.)

Uyгур Buddhist Literature

by J. Elverskog. Silk Road Studies 1. Turnhout: Brepols, 1997. 154 pp., BEF1,700

This book is a complete inventory of the published Uyгур Buddhist texts, along with a bibliography of the pertinent scholarly literature. The work includes an introduction that outlines the history of the discovery of the Uyгур Buddhist literature and a short history of the Buddhist Uyğurs and their translation activities. The survey of the literature itself is divided into six sections: Tripitaka (sutra, vinaya, abhidharma), and also jataka and avadana texts; Mahayana sutras; commentaries; Chinese apocrypha; Tantra; other Buddhist works. The title of each text is given, followed by a brief synopsis of the work. Also given, whenever possible, are details of the origin and provenance of the work, translators, editors, and any other relevant information. Reference is also made to secondary literature. The survey concludes with an index to titles, translators, scribes and sponsors.

Recent Publications from China

Dunhuang Mogaoku shi yanjiu (Researches into the history of the Mogao Caves, Dunhuang)

by Ma De. Lanzhou: Gansu Educational Press, 1996. vi + 390 pp., illustrated, some text figures. RMB28.00

This excellent volume, based on the author's doctoral dissertation, presents in concise and clear form historical materials, using inscriptional and manuscript evidence, and bearing on the dating of individual caves and the activities of groups of monks at the Dunhuang caves. Part I is devoted to Construction: chapter 1, apart from discussing the topography and chronology of the caves, includes an important sub-section on the terminology, based on the terms found in inscriptions and documents referring to the site; chapters 2 and 3 deal with the beginning of work at the site, and the construction work of the early period (from the Northern Dynasties to the early Tang), respectively; chapter 4, with that of the middle and later periods; chapter 5 with the patrons and workmen. Part II is devoted to Buddhism and Society: chapter 6 on the various societies and their activities; chapter 7 on the distinction between individual monasteries, referred to by their names in full or shortened form, and the caves, and between the three main sites of the Kushang (the upper or Mogao caves), Dongku (eastern caves, i.e. Yulin) and Xiku (now known as the Western Qianfodong); chapter 8 on Guazhou and Shazhou in the period of the Return to Allegiance; chapter 9 on the families of Dunhuang and the family caves and temples; and chapter 10 on the involvement of the ordinary people. Reference materials (pp. 275-387) provide the texts of twelve important inscriptions or documents; a complete inventory of the caves, with Zhang Daqian and Paul Pelliot's numbering collated with that of the Dunhuang Institute; a chronology of the dates of construction of caves; tables of the caves constructed in the different periods; and a comprehensive bibliography. A postscript details the author's involvement in the study of Dunhuang, introducing the present volume as a summary of his work over the past twenty years, and a starting-point for his future research, and inviting fellow-scholars to criticise, lead and assist him in his task.

One can only admire the dedication and scrupulous care that Dr Ma has devoted to his research: all who have or will come into contact with this amazing site are certain to be grateful for his work. To take only a single instance, Cave 489, discovered in the 1960s at a depth of over six metres below the present ground level, is introduced as the earliest cave in the cliff face, datable to A.D. 353, considerably earlier than the date of AD 366 usually given for the beginning of construction at the site.

(RW)

Guiyijunshi yanjiu - Tang Song shidai Dunhuang lishi kaosu (Researches into the history of the Return to Allegiance Army - Dunhuang during the Tang and Song) by Rong Xinjiang. Shanghai guji chubanshe, 1996. 430 pp. RMB22.60

This book covers in great detail the years 848-1030 A.D., the period in the history of Dunhuang that began with the re-establishment of Chinese power in the area under the leadership of Zhang Yichao who, in 848 A.D., brought to an end the seventy-year Tibetan occupation. After a general introduction, Professor Rong presents in chronological order excerpts from a variety of historical documents including manuscripts (now held in London, Paris, Russia and China) and inscriptions found in the caves at Dunhuang, also drawing upon other Chinese historical sources such as the Tang Dynastic Histories. In the second part of the book the author uses these wide-ranging sources to provide a detailed historical study of the period under consideration, devoting a section to each ruler from Zhang Yichao (851-867 A.D.) to Cao Yuanlu (976-1002 A.D.). In the third part he investigates specific problems, such as the relationship of Shazhou with the Xizhou and Ganzhou Uyghurs. The most recent research by Chinese, Japanese and Western scholars is also encompassed in this work. The useful appendix lists all the manuscripts and their holding institutions and, in the case of the inscriptions, the number of the cave in which they appear.

China Archaeology and Art Digest

Vol. 1 no. 1, vol. 1, no. 2. A quarterly journal published by Art Text (HK) Pty Ltd. Annual subscription rates: institutions US\$160, individuals US\$120. Address: Art Text (HK) Ltd, PO Box 20746, Hennessy Road Post Office, Wanchai, Hong Kong. Beijing office: tel/fax: 8610 6849 8987 e-mail: atext@public3.bta.net.cn

The editors, Bruce Gordon Doar and Susan Dewar (CASS), define some of the aims of this new publication as follows: "every year the origins of organised cultures on the Chinese landmass are pushed back or their particular features more clearly defined. In the process, the links between China and her neighbours to the West become increasingly apparent. Much of the material covered in the first issue of CAAD has perhaps as much relevance to students in the Middle East or Rome as it does for the Sinologist. Archaeologically and artistically international borders are becoming hazier with each new discovery. We hope that with this publication one of the final barriers to a greater appreciation of cultural inter-relationships on a global scale - that of language - will finally be broken down... Our primary aim is to stimulate communication and we encourage readers to use the pages of the digest as a forum for debate and as a means of furthering their own interest".

The editors and the distinguished academic advisory board (Li Boqian, Li Xueqin. Rong Xinjiang, Wang Shixiang, Yang Boda, Yu Weichao) have selected numerous articles relevant to those with an interest in Inner Asia in the first and second issues. The first part is taken up by "feature articles" which are translated in full. The first issue includes "Doubts concerning the authenticity of two Nestorian Christian documents unearthed at Dunhuang from the Li Collection" (Lin Wushu and Rong Xinjiang). Vol. 1, No. 2 is a special Dunhuang issue. The feature articles are: "A comparative study of the paradise *bianxiang* in the Sichuan and Dunhuang grottoes (Hu Wenhe), "Research on the differing origins of the dragon-and-phoenix motif at the Dunhuang grottoes and the snake-and-*jinchiniao* [garuda] patterns at the Kucha grottoes" (Wang Fanzhou), "The reflection in a thousand eyes, the protection of a thousand hands: research on esoteric Buddhist *jingbian* at Dunhuang" (Peng Jinzhang) and "My experience of copying the frescoes at Dunhuang" (Duan Wenjie).

The second part consists of brief synopses of approximately 300 articles ranging in length from a short paragraph to over a page, some also containing the most important illustrations reproduced black-and-white. As in the leading articles, names, titles and

important terms are given in English and in full-form Chinese characters. Key-words appear in the index. Sections include archaeology (with references to Inner Mongolia and the Niya excavations), Buddhist grottoes, conservation, cultural history, decorative arts and handicrafts, epigraphy and inscriptions, excavations and manuscripts. The last-named section includes one and a half pages on Fang Guangchang and Xu Peiling's "Buddhist Texts among Dunhuang manuscripts and their value". At the end come short news items on conferences, including the International Conference on Loulan Studies and Central Asian civilisations, exhibition news (archaeological discoveries from Inner Mongolia), new publications (two paragraphs on Lin Meicun: *The Serindian Civilisation*, Beijing, 1995.) A list of the periodicals surveyed, a chronology and an index complete these extremely informative issues.

English translations of the full text of any synopsis are available from the publishers (\$150/1000 characters). The Chinese original is also available at \$1 per page.

Zhongguo shikusi yanjiu (Studies on the Cave Temples of China)

by Su Bai, Beijing: Wenwu chubanshe, 1996. 481 pp., 48 b. & w. ill. RMB 210

Professor Su Bai from Beijing University has been the head of the Department of Archaeology for many years. This book contains many of his articles on Kyzil, Dunhuang and Yungang. Where appropriate the articles have been updated. The contents and a 5-page summary is included in English. A detailed description of plates and an extensive index complete this volume.

Travel writing

Central Asia

by Giles Whittell, London: Cadogan Books, 1996. 388 pp., £15.99

A revised second edition of this excellent book was published in 1996. It covers the CIS and the Karakorum Highway into China and is highly recommended for any traveller to the region. In common with other Cadogan Guides, it contains a good deal of practical information (city maps, basic vocabulary, travel information, red tape, useful telephone numbers) as well as a refreshing but informative text.

Dr. St. John Simpson

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Alexander Csoma de Körös: remembering the founder of modern Tibetology

Known in his native Hungarian as Körösi Csoma Sándor, Csoma (1784-1842 A.D.) left his native land in search of the origin of the Hungarian people. During his years in India and Tibet he dedicated himself to the study of Tibetan literature. His dictionary, published in 1834, grammar, translations and commentaries on the Kangyur are still used today. H. A. Jäschke, in the preface to his own dictionary, described Csoma's work as "the fruit of almost unparalleled determination and patience".

The 150th anniversary of the death of this pioneer of Tibetan studies was marked in London by a conference whose papers have just been published in the volume *"Recent Research on Ladakh 4 & 5"*, edited by Henry Osmaston and Philip Denwood (v. p. 22), to which the CIAA offers as an endnote the following remarks based on an article by the Hungarian scholar Péter Gaboda that recently appeared in *Keletkutatók*, the journal of the Körösi Csoma Society ("The history of the sole authentic portrait of Sándor Csoma de Körös. The drawing by Schöff: from sketch to lithograph", *Keletkutatók*, spring 1995, pp. 5-21).

Gaboda became interested in ascertaining the authenticity of the frequently-reproduced portrait of Csoma that appears below. The lithograph first appeared in the annals of the Hungarian Academic Society in 1846, accompanying an obituary of Csoma. Subsequently this lithograph was widely copied and reproduced - indeed, a copy of a print of Károly Ruzs's 1884 drawing based on the lithograph can be seen in SOAS library. The lithograph was made from a sketch by a Hungarian artist of German extraction, Agoston Schöff (1809-1888). Schöff has always been of interest to Csoma researchers because of a physical description of the Tibetologist he gave in a letter written in Agra in 1842; such descriptions have hitherto provided the grounds upon which researchers have based their acceptance of the portrait's authenticity. Gaboda is the first, however, to examine seriously the art historical and historical evidence relating to the portrait. Schöff travelled with his wife to various parts of Asia and spent several months in India, befriending Csoma in Calcutta in 1840. By this time Csoma's reputation was well established, though his modesty prevented him from ever allowing his portrait to be made, despite repeated requests from his compatriots. Gaboda has located an important Hungarian article describing Schöff's life and works, written by the artist's cousin and published in 1845, which, after close investigation, he judges to be reliable.



A passage in this article gives an account of a friendly whist party that included Csoma, an English officer, Schöff's wife and Schöff himself, at which the artist made a sketch of Csoma, unnoticed by his model. At the end of the game, however, Csoma realised what had happened and rather angrily tried to gain possession of the sketch, but failed. In his article, Schöff's cousin mentions that the sketch was currently in the possession of the artist's father, going on to suggest that it be used as the basis for a lithograph. Gaboda is therefore convinced that the portrait is authentic, the original sketch made during Csoma's lifetime and drawn from life.

FORTHCOMING CIAA LECTURES

11 June
B 102, 6 pm

Dr David Scott (Brunel University)
"The developing world of Iranian Buddhism"

3 July
Lecture Theatre
5.30 - 7 pm

**The Forgeries of Dunhuang Manuscripts Conference:
Results**

Seminar hosted jointly by CIAA and the International Dunhuang Project, with the participation of Professor Fujieda Akira, Professor Lewis Lancaster (University of California, Berkeley) and Professor Rong Xinjiang (Peking University).

*Room B 102 is located on the first floor of the Brunei Gallery,
opposite the main SOAS entrance.*

The Lecture Theatre is located on the lower ground floor of the main SOAS building



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Dear Readers,

It is with pleasure that we publish our fifth Newsletter, with our grateful thanks to all our contributors. Our thanks also to all of you who have already subscribed to the Circle, and may we take this opportunity to encourage the remainder of our readers to do the same.

Order forms for two of the new publications listed earlier (v. pp. 21-22) accompany this issue of the Newsletter; the CIAA receives a small commission on orders placed with the publishers using these forms, so please support us by using the enclosed forms if you are interested in the advertised publications.

We offer our warm congratulations to Professor Nicholas Sims-Williams of the School of Oriental and African Studies and to Mr. Joe Cribb of the Department of Coins and Medals of the British Museum, London, who have been jointly awarded the Hirayama Prize for their article "A New Bactrian Inscription of Kanishka the Great" published in the journal *Silk Road Art and Archaeology*, Vol.4 (1995/96) of the Institute of Silk Road Studies, Kamakura, Japan. The article was on the decipherment of an inscription discovered recently at Rabatak, Afghanistan, dating to the first year of the Kushan emperor Kanishka I and revealing the name of the hitherto unknown ruler Vima Taktu (v. CIAA Newsletter, Issue 3, pp. 1-3).

In March of this year, the CIAA invited, as a special guest, Professor Boris Stavisky of the Russian State University for Humanities, Moscow. In addition to giving a lecture on "Kushan Bactria-Tokharistan: problems of history, culture and art", he gave a two-part seminar for an invited audience of CIAA members. "The archaeology of Middle Asia and the Kushan Problem in the light of studies made between 1966 and 1993" was followed by a drinks reception. The second paper of the evening was entitled "The fate of Buddhism in Middle Asia in the first millenium A.D. as reflected in archaeological data". A summary of the first seminar paper appears at the beginning of this Newsletter.

The Circle was privileged to host lectures by two distinguished speakers from the continent in April and May. Madame Krishna Riboud spoke on "Interchange and counter-influences in silk textiles from China (10th-14th centuries)", focusing on different highly-skilled weaving techniques that she illustrated with numerous slides, including newly-investigated Liao textiles. Professor Dr. Deborah Klimburg-Salter presented the elaborate iconographic lay-out of the earliest phase (late 10th-11th century) at Tabo monastery in the Western Himalaya using a combination of plans and slides.

Last but not least, the Committee would like to draw attention to the plight of the Bactrian camel, now down to a mere 880 individuals according to the most recent estimates and more endangered as a species than the giant panda. The Wild Camel Protection Foundation works with the Chinese authorities to implement measures to protect the Bactrian camel and preserve its habitat, particularly through the establishment of the Lop Nur Nature Sanctuary. For further details, please contact John Hare, School Farm, Benenden, Kent TN17 4EU, U.K.

The Committee of the CIAA



Address: Department of Art and Archaeology, SOAS (University of London), Thornhaugh
Street, Russell Square, London, WC1H 0XG, UK
e-mail: ciaa@soas.ac.uk
fax: +44-171-436-3844 ("attn. CIAA")

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CIAA, Department of Art and Archaeology, SOAS (University of London),
Thornhaugh Street, Russell Square, London, WC1H 0XG, United Kingdom
e-mail: ciaa@soas.ac.uk fax: +44-171-436-3844 (attn. CIAA)

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