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Circle of Inner Asian Art

The Circle of Inner Asian Art is a collection of works from the Inner Asian region, including the Himalayas, the Tibetan Plateau, and the surrounding areas. This collection features a variety of traditional and contemporary art forms, such as painting, sculpture, and textile arts. The works are displayed in a circular arrangement, reflecting the circular nature of the region's art and culture. The collection is a testament to the rich and diverse artistic heritage of the Inner Asian region.



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THE CHAWUHU CULTURE IN XINJIANG

by *Zhou Jingling*, Bureau of Archaeology and Cultural Relics of Xinjiang,
Xinjiang Uygur Autonomous Region, People's Republic of China.

From 1983 to 1989, archaeologists in Xinjiang excavated five cemeteries on the hills and plateaux on either side of Chawuhu Gorge in Heijing *xian*. Altogether they excavated about six hundred tombs and unearthed more than three thousand cultural relics. The tomb design, the burial customs, the burial method and the characteristics of the funeral objects in these tombs are basically all homogeneous (except for Cemetery no. 3), so they are named "Chawuhu Culture".

The Chawuhu Gorge is located at the southern foot of the central section of the Tian Shan mountain range, in Xinjiang province in China. The tombs of the Chawuhu Culture are all located on the hills or terraces on either side of this small gorge which was formed by melted snows from the Tian Shan mountains. Cemetery no. 1 is located on a rectangular plateau on the west bank, three km to the south of the mouth of the Chawuhu Gorge where there are about seven hundred tombs. Cemetery no. 2 lies about one km southeast of no. 1, on the slopes and gravel banks on the east side of the gorge. Here there are about one hundred tombs. Cemetery no. 3 lies immediately to the south of no. 1. Cemetery no. 4 contains about 270 tombs and is located on a hilly plateau in front of a mountain, on the east bank of the mouth of the Chawuhu Gorge, five km east of no. 2. Cemetery no. 5 contains more than 150 tombs, located on a hill to the north of the hinterland and four km north of the mouth of the gorge.

The structure of the tombs, burial customs and styles

The tombs are marked on the surface by a circle of stones, either stirrup-shaped, circular or oval, which is the most common type in the Chawuhu Culture. Other types are marked by a pile of stones or by a combination of these. A circular or an oval vertical pit was dug, lined at the bottom with a row of large pebbles which stood on edge with several layers of horizontally arranged pebbles placed above. The pit is bag-shaped, *i.e.* wider at the bottom than at the opening. Large stone slabs and occasionally logs were used to seal the opening of the tomb. A horse pit can often be found at the head end, to the west or northwest of the tomb chamber, outside the stone circle, with one or more horse heads buried inside the pit. In some pits, horse heads were buried with hooves and tail bones symbolising the burial of the whole horse. Some tombs had childrens' tombs and a short passage constructed at one side of the stone circle. The burial objects for the bottom of these tomb chambers include mats woven with *jiji* grass, pieces of wood, and slabs of stone.

Most bodies were placed inside the tomb chamber, but a few examples show bodies placed on the stone slabs sealing the tombs. In the early period, individual burial was most popular, but later joint burials appeared and became more frequent as time went by. The later the tomb, the more bodies are found in each tomb. Therefore, we conclude that in the multiple tombs, individual bodies would have been buried at different times. Some of the tombs were used only once, and others were used twice. In the tombs which were used more than once, the skeletons were scattered and placed one on top of the other, and range in number from two or three to twenty or thirty people. The instances of child-burial are more complicated. There are no children's tombs in the early period. However, with the popularity of multiple burials, we find children around seven years old, either crammed into the spare space in the adult tombs or buried together with the adults. In the later period, tombs for infants or little children were attached to one side of the stone circles surrounding the adult tombs. The basic burial method in the Chawuhu Culture has the body lying face up with the legs drawn up. The second most common burial has the body lying on one side with

legs drawn up. Burials with the body face down, squatting with legs drawn up, or with the face up with legs extended, are extremely rare.

Among the five cemeteries on both sides of the Chawuhu Gorge, only Cemetery no. 3 contains tombs with straight-sided rectangular earthen pits beneath piles of stones, or tombs with straight-sided pits and side chambers. These tombs contain funeral objects such as wooden frames or coffins. There are single tombs and tombs made for couples. The bodies lie face up with the legs straight, the heads turned toward the east with the feet toward the west. Most of the funeral objects are made of iron. Very few types of pottery are found, a sandy grey kind being the most common. The design of the tomb, the burial custom, the burial method and the cultural affinities of Cemetery no. 3 are all obviously different from those associated with the Chawuhu Culture. It must have belonged to a different culture and a different period.¹

Funeral objects

The most typical combination of funeral objects are spouted jugs with a single handle, ladle cups, large *fu* pottery jars, spouted pottery jars with single handle, bronze knives, and wooden or pottery basins. These daily necessities were normally placed behind the head of the deceased. The objects relating to production and life were placed next to the appropriate parts of the body (the whetstone with a hole and the knife, *etc.* were found near the waist; ornaments were often found by the neck, ear, or wrist). The bronze knives, whetstones, bows, arrows, snaffle bits and curb chains for horses are normally excavated from the male tombs. Spindle whorls and ornaments of various types are normally excavated from the female tombs. Jugs with a single handle are containers for serving food, mainly used to contain gruel or yogurt. When Chawuhu men ate, they would put the cup next to the fire to keep the food warm, leaving a thick smoke stain on one side. The ladle cup was small and delicate and used as a scoop. The edge of one side of the cup was smoothly worn down from long period of use. The *guan* jar and *fu* large jar are cooking vessels. The lower part of the body is usually covered by thick black smoke stain. The pottery or wooden basins were used to contain cooked lamb, which was cut up using the bronze knife with a straight handle. Pottery basins are often excavated with lamb ribs still inside, and a bronze knife was placed on or beside the ribs. The pottery objects, mainly of a sandy red kind, form the majority of the funeral objects, and have the most character. The body of these pottery objects often contain mica. They are handmade, mainly flat-bottomed vessels. In addition to the basic combination of the funeral objects mentioned above, the pottery finds include a straight-sided cylindrical cup with flaring mouth, bowls, pots, jars with two handles, spindle whorls, *etc.*

The Chawuhu is a local culture with different characteristics from other cultures. The most typical pottery vessel, making up two-fifths of all the pottery objects found, is the jug with a single handle and a spout. Though spouted vessels of a similar design have been excavated from other areas in Xinjiang, these are very rare, aside from the Chawuhu finds. The painted pottery is relatively advanced with dark red designs on a red background, which was painted first, leaving spaces to be filled with fine designs. The main patterns, either fully or partially coloured, had checks, net patterns, rhomboid, triangular, or cloud designs, made up of straight or geometric lines. There were more variations of the overall designs, on *hu* vases and other vessels as well as on the spouted jugs. Partial designs are found either around the neck, diagonally across the body, or inverted triangles beneath the rim. The most common type of design are linked squares or patterns leaving spaces in reserve. The spouted jars and the distinctive style of decoration in the Chawuhu Culture show that this is a localised culture throughout its progress from prosperity to decline.

¹ CASS, Xinjiang Archaeological Team, "Xinjiang Hejingshan Chawuhu gou sanhao mudi fajue jianbao", *Kaogu*, 1990:10.



Pottery from Chawuhugou

Society and economy as reflected by the tombs of the Chawuhu Culture

The tombs of Cemeteries no. 1, 4 and 5, and the tombs with a stone chamber and a stone circle of Cemetery no. 2 must belong to the Chawuhu Culture. They suggest that the society and economy of Chawuhu was sedentary, mainly based on animal husbandry and, to a lesser extent, farming.

Let us take Cemetery no. 4 of Chawuhu Gorge as an example.² There are about 270 ancient tombs in this cemetery, 250 of which have been excavated. Almost a hundred of these had a horse pit placed to the west or the northwest of the tomb, outside their stone circles, and one or more horse heads were buried within the circles. Over a hundred examples have the bones of horses or sheep buried inside the tomb chamber. Moreover, the tombs contain a huge number of objects relating to animal husbandry, such as pottery jugs, bronze knives, awls, curb bits, arrow-heads, spindle whorls, animal bone spindle whorls, curb chains, wooden bows, arrows, whetstones, and also furs and felt textiles. Agricultural tools were not found, but the finds reveal that animal husbandry was quite advanced. Most of the pottery excavated from these tombs are objects for daily use. They are mainly flat-bottomed vessels. The painted pottery is more advanced. They are seen by archaeologists as indications of settled agriculture. Cultivated millet, examined by the Xinjiang Shifan University, was often found inside the pottery basins, bowls, jars, and pots excavated from these tombs. The combined evidence of these finds indirectly reflect the stable farming life of the Chawuhu people.

Analysis of the date of the tombs

The eleven items of C14 data for Cemetery no. 1 show dates between 2825±80 to 2525±80 years ago, i.e. from Western Zhou to the Spring and Autumn Period in the Chinese Central Plains. The earliest of the twelve data tests from Cemetery no. 4 is about 3,020 years ago; however most of the data also centres on a date of 2,500 years ago. Only one piece of ironwork was found in the 250 ancient tombs of Cemetery no. 4, while a number of iron objects were found in Cemetery no. 1. Accordingly, the start date of Cemetery no. 4 must pre-date Cemetery no. 1.

² Xinjiang Archaeological Institute, "Hejingxian Chawuhu Gou sibao mudi 1986 niandu fajue jianbao"; "Hejing Chawuhu gou sibao mudi 1987 niandu fajue jianbao", *Xinjiang kaogu xinshouhuo*, Xinjiang People's Press, 1995.

The design and the cultural evidence of Cemetery no. 5 resemble those of the southern tombs in Cemeteries no. 1 and 4; like them, Cemetery no. 5 has virtually no iron objects. These cemeteries may be the vestiges of the early Chawuhu Culture. There are many instances of tombs placed directly above another, or of later tombs in some way intruding upon earlier ones. As the northern tombs are found consistently intruding on or overlaying the southern tombs, one may conclude that the burials in Cemeteries no. 1 and 4 proceeded from the south towards the north, and that the southern tombs are earlier than the northern ones.

The case of Cemetery no. 2 is more complex. We can tell from the burial style and cultural evidence of the scattered tombs with stone chambers and stone circles on the northern hill, that they date to a period between that of Cemeteries no. 1 and 4. Most of the tombs in Cemetery no. 2 consist of a stone chamber and stone pile, usually with iron burial items. Three C14 tests show dates ranging between 2528 ± 80 to 2395 ± 75 years ago, around the Spring and Autumn Period. At present, researchers draw two different conclusions regarding the cultural characteristics of the stone chamber/stone pile tombs in Cemetery no. 2. The first is that these are the remains of later Chawuhu Culture, because the stone chamber/stone pile tomb usually contained spouted vessels with a single handle.³ The second opinion is that Cemetery no. 2 contains remains from the culture that succeeded the Chawuhu Culture, as the tombs have a fully sealed stone chamber narrowing from bottom to top, the burial style has the fully extended body lying on the back and vases outnumbered the jugs among the burial goods.⁴ The cultural characteristics of Cemetery no.2 thus need further research.

Using the evidence of the unearthed cultural relics and the data from C14 tests, the Chawuhu Culture can be dated to the Bronze Age, with its later period in the early Iron Age; more specifically, it is between 3,000 and 2,500 years old.

(We are grateful to Wei Chen-hsuan, PhD candidate in Art and Archaeology, SOAS, University of London, U.K., for this translation.)

A REPORT ON THE 1996-1997 MONGOL-JAPANESE EXPEDITIONS IN MONGOLIA

*by Professor Takao Moriyasu, Department of World History, Faculty of Letters,
Osaka University, Japan.*

Japanese scholars based in various universities and Mongolian scholars of the Mongolian Academy of Sciences jointly undertook historical, philological and archaeological expeditions in Mongolia during the summer months of 1996 and 1997. Financial aid for this project was provided by the Japanese Ministry of Education.¹

³ *Ibid.* and CASS Xinjiang Archaeological Team, "Xinjiang Hejingxian Chawuhu goukou erhao mudi fajue jianbao", *Kaogu*, 1990.6.

⁴ Liu Xuetang, "Chawuhu gou shiwei shi shimu yu shidai shi shimu de bijiao yanjiu", *Xinjiang wensu*, 1994.1.

¹ Members of the expedition teams were: (* 1996; ** 1997; *** 1996 and 1997). Prof. Takao MORIYASU*** (Leader of the Japanese team, Osaka University, Central Asian history of the Pre-Islamic period and Old Turkic philology); Prof. Koichi MATSUDA* (Osaka International University, Central Asian history in the time of the Mongol Empire); Prof. Toshio HAYASHI*** (Soka University, Central Asian history and archaeology in the Pre-Islamic period); Prof. Yutaka YOSHIDA** (Ass. Prof., Kobe City University of Foreign Studies; linguistics and Sogdian philology); Prof. Akio KATAYAMA*** (Ass. Prof., Tokai University; Central Asian history in the Pre-Islamic period and Old Turkic philology); Prof. Takashi OSAWA*** (Ass. Prof., Osaka University of Foreign Studies; Turkish history and philology); Dr. Takashi MATSUKAWA* (Research fellow, National Museum of Ethnology; Mongolian history and philology); Dr. Dai MATSUI* (Research fellow, Japan

The main aim of our joint research was to check the readings of the important inscriptions dating from the Turkic period to the time of the Mongol Empire (6th-14th centuries). Some of these are Runic, others are written in Sogdian, Uighur, Chinese or Mongolian. It has proved easier in our experience to check the readings of texts by the examination of rubbings of inscriptions rather than by inspection *in situ*. We therefore made the decision to make a new set of ink rubbings and spent five weeks exploring the ruins where stelae still stand, as well as visiting those museums that house other stelae. We also surveyed the ruins in which such museum held stelae were originally found, for we believe on-site investigations are necessary in order to make fresh interpretations of these inscriptions. Many fragments of bricks and roof tiles were collected from each site, and will be chemically analysed in Japan, in the hope that the results will enable us to detect signs of interrelation between the various sites.

The expeditions visited Khoshoo Tsaidom (Bilgä Qaghan shrine, Köl Tegin shrine, The Third ruin, The Fourth ruin), Bugut; Ongi, Ikh Khoshoot (Küli Chor), Tonyuquq, Ikh Khanui Nuur, Shivet Ulaan sites related to the Old Turkic Empire; Bay-Baliq, Shine-usu, Tariat, Kara-Balgasun, Sevrey of the Uighur Empire, Karakorum, Melkhii Tolgoi, Baga Elistei, Khokshin Teer, Khar khur Khan Balbas, Doityn Balgas and Tsagaan Baishin Balgas (dating of this ruin is not settled) of the Mongol Empire.

Two sets of ink rubbings have been taken from all the inscriptions. One set is now in the Institute of Historical Studies of the Mongolian Academy of Sciences, the other is kept at Osaka University in Japan.² The new rubbings have enabled us to clarify some hitherto incorrect readings of the texts. Regarding the Bugut inscription, for example, the reading by Klyashtorny and Livshitz³, as *nwh snk' 'wst* ("establish a new *samgha*") is now revised by Yoshida as *nwm snk' 'wst* ("to establish a *dharma*-stone" i.e. a stone inscribed with Buddhist laws). On the basis of Klyashtorny and Livshitz's reading it has been generally assumed that a Buddhist monastery was founded in the first Turkic Empire. However, our new reading suggests a different scenario. Since the other face of this inscription contains a text in vertically-inscribed Brahmi script, the *dharma*-stone referred to in the inscription is most likely referring to the Bugut inscription itself.

Klyashtorny and Livshitz's *βyβwmyn γ' γ'n* ("Bumin Khaghan") and *βy' t'sp'r γ'γ'n* ("Oh lord, Taspar Khaghan") cannot stand either, for instead one can read these as *wmn' x'γ'n* and *my' t'p'r x'γ'n*. The former may possibly be identified with the son and successor of Ta-bo 他鉢 Khaghan, named Yan-luo 焉羅 Khaghan, and *my'* seems to be a hitherto unknown title in Turkish, transcribed in Chinese as *mo-he* 莫賀. Moreover, the alleged dedicatee of the inscription *my'n tykyn* does not exist

Society for Promotion of Science; Central Asian history in the time of the Mongol Empire and Old Turkic philology); Prof. A. OCHIR*** (Chief of the Mongolian team; Director, Institute of History of the Mongolian Academy of Sciences; Mongolian history); Dr. L. BOLD*** (Head of the Department of Linguistics, Institute of Language and Literature, Mongolian Academy of Sciences; Old Turkic philology); Dr. D. BAYAR** (Senior researcher, Department of Archaeology, Institute of History of the Mongolian Academy of Sciences; archaeology of Mongolia); Dr. Ts. BATTULGA*** (Researcher, Department of Ancient History, Institute of History of the Mongolian Academy of Sciences; Turkish history and philology).

² The list of inscriptions is as follows: i) those concerning the Old Turkic Empire: Bugut (Sogdian and other text in Brahmi); Ongi (Old Turkic in Runic script); Ikh Khoshoot (= Küli Chor) (Old Turkic in Runic script); Ikh Khanui Nuur (Old Turkic in Runic script); Shivet Ulaan (many *tamghas* without inscription; *tamgha* is a personal identification mark); tiny gravestone of Lady Ashina (Chinese). ii) those concerning the Uighur Steppe Empire: Shine-usu (Old Turkic in Runic script); Tariat (Old Turkic in Runic script); Tes (Old Turkic in Runic script); Kara-Balgasun (Sogdian; Chinese; Old Turkic in Runic script); Sevrey (Sogdian and Old Turkic in Runic script); Ulangom (Old Turkic in Uighur script). iii) those concerning the Mongol Empire: Karakorum, dated 1348 A.D. (Chinese and Mongolian in Uighur script); Khokshin Teer (Chinese).

³ S.G. Klyashtorny, V.A. Livshitz: "The Sogdian Inscription of Bugut Revised", *Acta Orientalia Academiae Scientiarum Hungaricae (AOH)*, Vol. 26, 1972, pp. 69-102.

any more and where they read *my'n, tykyn* one should read (or restore) *my' t'p'r* instead.

Moriyasu has discovered a key word *aftadan* ("Manichaean bishop) in a Runic part of the Kara-Balgasun inscription. It was misread as *bta adin* by Radloff.⁴ First discovered by Moriyasu in a Runic manuscript unearthed in Turfan now kept in the British Library,⁵ this is the second time that this term so typical of Manichaean literature is attested in the Runic texts of Central Asia.

Moriyasu and Yoshida will publish a preliminary report on the expedition in Japanese in the next issue of *Studies on the Inner Asian Languages* (Vol. 13, Summer 1998). This will consist of a discussion of the situation of the ruins where the stelae were found and the new readings of the inscriptions.

A report in Japanese can also be found on the Internet:
<http://www.let.osaka-u.ac.jp/lab/sekaisi/toyosi/SIAL-HP.html>

THE ORIGIN OF THE BUDDHA IMAGE

Part II: An Interpretation of the Iconographic Features of Buddha Images

by Y. Krishan, New Delhi, India.

Part I (v. CIAA NL6, November 1997, pp. 9-11) discussed the key to the understanding of Buddhist art by posing three questions: why is the earliest Buddhist art aniconic, what brought about its transformation into iconic, anthropomorphic art and when and where this transformation first took place. *Part II* explores the explanation of the peculiar or distinguishing features of Buddha images.

The *uṣṇīṣa* and hair on the Buddha's head

Following the emergence of the Buddha image in India, the artists of Gandhara and Mathura concentrated on the execution of large sculptures in the round or almost in the round. Narrative reliefs of the life of the Buddha gradually become less conspicuous and recede into the background, leaving the image of the Buddha dominant in sculpted compositions. Various events in the Buddha's life came to be made known by certain symbolic gestures, the *mudrās*. In addition to these iconographic features are the physical traits or embellishments indicative of Buddhahood. Significant amongst these are the *uṣṇīṣa* and the hair on the Buddha's head.

It is generally believed that the *uṣṇīṣa* is one of the thirty-two *mahāpuruṣa lakṣaṇa*s or signs of a Great Being. It is a common feature of Buddha images in the form of a bony or fleshy bump which is covered with short curly hair turning to the right. The Gandharan Buddha images have tresses of luxuriant hair which are tied up in a top knot like the Greek chignon. They are not short or curly, however, and there is no cranial protuberance visible. In the case of the early Buddha heads from Mathura, on the other hand, the tresses of hair are all tied up into a *kaparda*, the hair coiling like a snail shell. These heads do not display short, curly hair. In the case of post-Gandhara and later Mathura Buddha images, however, the iconography becomes standardised: there is an apparent protuberance or bump on the top of the skull, and the head is covered with short curly hair turning to the right.

⁴ *Die alttürkischen Inschriften der Mongolei*, Dritte Lieferung, St.Petersburg 1895, p. 293; see also *Atlas der Alterthümer der Mongolei*, Plate XXX-6.

⁵ Cf. T. Moriyasu, "A Manichaean Runic Manuscript with Miniature (Kao.0107) Housed in the British Library", in *Studies on the Inner Asian Languages*, Vol. 12, 1997, pp. 41-71.

Uṣṇīṣa means 'turban'. It is not listed as one of the *mahāpuruṣa lakṣaṇas* in Brahmanical texts and is, in fact, a later addition to the list by the Buddhists. Perhaps the latter provided a *post-facto* explanation of the *uṣṇīṣa* and curls of hair that already characterised sculpted images of the Buddha. A fifth century commentary on the *Jātakas*, the *Nidānakathā*, explains the curly hair on the Buddha's head by saying that the Buddha had a haircut (and not a shave) after his renunciation. In consequence, it is the residual hair that is short and curly and turns to the right. The *Nidānakathā* makes, however, no mention of a cranial bump or protuberance.

There has been considerable difference of opinion among scholars over the precise significance of the *uṣṇīṣa*. According to some scholars, the Buddha image was developed from the representation of *yakṣas*. *Yakṣas* were depicted wearing elaborate diademed headdresses (*uṣṇīṣa*) that covered the rich growth of hair on their heads. It was, however, inappropriate for the Buddha in his role as a monk to be represented wearing a royal turban, and it has been suggested that it was the topknot of hair on the turbanless head that became the *uṣṇīṣa* in Gandharan and early Mathura sculptures. Subsequently, when the hair became short curls in conformity with the *Nidānakathā*, the topknot came to look like a cranial bump.

Another explanation is that the Buddha's head did have a bony or fleshy protuberance which looked like the turban of a *mahāpuruṣa*. In other words, the protuberance on the head was the monk's version of a lay *mahāpuruṣa* headdress. Other scholars have sought to interpret the *uṣṇīṣa* theologically. To them, it is neither the turban of a *mahāpuruṣa* nor a bony protuberance. According to them, it is indicative of the cosmic consciousness or supreme wisdom attained by the Buddha after his enlightenment, a psychic protuberance; this physical trait is held to be a cosmological emblem of the transcendent Buddha nature. In fact, not one of these theories regarding the *uṣṇīṣa* and hair on the Buddha's head is tenable. There is no textual evidence that the Buddha was born with or later grew a cranial protuberance, nor that the Buddha image was developed as an 'ascetic' replica of a *yakṣa* - indeed, in the *Aṅguttara-nikāya* the Buddha himself proclaims that he is not, *inter alia*, a *yakṣa*. Moreover, the inconsistencies are too glaring for us to accept that the Buddha was a replica of a *yakṣa* but not able to wear a crown being a monk and, at the same time, his monkhood notwithstanding, that his head was covered with hair. We must remember that after his enlightenment the Buddha was himself an exemplary *bhikṣu*.

The story in the *Nidānakathā* that recounts that, at the time of his renunciation, the Buddha had cut his hair short, and that the remaining locks (about two inches long) curled to the right, is in fact quite late: the *Nidānakathā* is Buddhaghosa's fifth century commentary on the *Jātakas*. Nevertheless, this story has been interpreted by scholars to mean that the Buddha, at his renunciation, had only a haircut that left him with short residual hair, rather than a total shave. Buddhaghosa himself has explained *uṣṇīṣa* as a well-developed head or forehead of the *mahāpuruṣa*. In all the accounts of the *mahābhiniṣkramaṇa*, in the *suttas* of the *Majjhima-nikāya*, in the *Mahāvastu*, *Lalitavistara* and the *Buddhacarita*, there is no mention of the Buddha having any short residual hair as he had cut them off. It is a different matter that, having shaved his head, the hair regrew. In fact, the hair curls on the Buddha's head had come into vogue before the fifth century A.D. The *Nidānakathā* story seems at best to be a recognition of an iconographic feature that was already in vogue. The short hair curls come to be depicted on the Buddha heads sometime between the earliest Mathura Buddha heads and the fifth-century *Nidānakathā*. In the early Mathura Buddha images, the hair is neatly tied up into a coil resembling a snail shell (*kaparda*) but other parts of the head are plain with no curly hair. When short hair curls came to be depicted, the top knot stood out as an *uṣṇīṣa*, a protuberance or a bump.

The discussion has so far addressed only the issue of how this particular iconography developed; let us now focus attention on why it so developed. Students of Buddhist

art have ignored the fact that the heads of images of Jaina *tīrthaṅkaras*, which are contemporaneous, are also characterised by an *uṣṇīṣa* and short curly hair. The *uṣṇīṣa* was understood to be like an umbrella or a mountain peak. As regards the short curly hair, it must be noted that all Jaina monks have to undergo the ceremony of *luñcita keśa*, uprooting the hair on the head - a far more thorough and rigorous method for removing cranial hair than shaving. Hemacandra (11-12th century A.D.) explained the *uṣṇīṣa* of Ṛṣabhadeva as indicative of his lordship over the three worlds. In Jaina literature there is description and mention of the *mahāpuruṣa lakṣaṇas*.

The Buddha is not shown with all the *mahāpuruṣa lakṣaṇas*; in fact, some *lakṣaṇas* have never been depicted on the Buddha's body. Even the *ūrnā* that we see depicted at Gandhara is used irregularly in early Mathura Buddha heads and later disappears altogether. Furthermore, *mahāpuruṣa lakṣaṇas* appear on the body of a person who is destined to become either a Buddha or a *cakravartin*, universal emperor. In early Buddhist art the *cakravartin* is endowed with *ratnas* (jewels) rather than *lakṣaṇas*. The *cakravartin* does not appear to have a cranial bump.

The *uṣṇīṣa* of a Buddha (and Jīna) is a tuft of hair on the crown of the head. It is the spiritual counterpart of the *uṣṇīṣa* (turban) worn by kings and *brahmins* at the *Rājasūya* and *Vājapeya* sacrifices. The *uṣṇīṣa* signifies the birth of the person anointed at the sacrificial ritual into royalty. Furthermore, we find the term *uṣṇīṣin* used as an epithet of Pūṣan, the Vedic god of wealth and cattle, and also of Indrāṇi, the spouse of Indra. The term *kaparda* means "having braided hair, or hair adorned with cowrie shells". It is used as an epithet of Rudra and Pūṣan. The Vedic commentators describe *kaparda* as *kalyāṇa mukuta*, a diadem of auspiciousness.

In the case of the Buddha (and Jīna), the *uṣṇīṣa* signifies his *abhīṣeka* (consecration) into the lordship of the spiritual dominion, thus legitimising his turning of the *dharmacakra*, the wheel of the law. The *Suddharmapuṇḍarīka* proclaims: *tathāgata dharmarājah paṭṭabaddhaḥ*: the Buddha, having a tiara or diadem, is the spiritual sovereign.

The Buddha in his anthropomorphic representation belonged evidently to the *rūpadhātu*. The highest of the eighteen *rūpadhātu* heavens belongs to Brahmā. Jains identified Ṛṣabhadeva, the first *tīrthaṅkara* with Brahmā and Mahāvīra with Indra. There is evidence that, likewise, the Buddhists fashioned the Buddha in the image of Brahmā. In the *Dīgha-nikāya* and the *Mahāvastu*, the Buddha is called *brahma vaṇṇi* ("of divine complexion like that of Brahmā"), *brahma vaccasi* ("of divine lustre or halo like that of Brahmā"), *brahmasvara* ("voice like that of Brahmā"). In the *Suttanipāta* it is said that the Buddha is Brahmā (and Indra) manifest, and that the *mahāpuruṣa lakṣaṇas* are to be found in the Vedic *mantras*. This provides direct and conclusive evidence that the Buddha image was fashioned in Brahmā's image and was therefore endowed with luxuriant hair which, in the course of time, developed into the standard motif of *uṣṇīṣa* and hair on the Buddha's head.

We have earlier referred to the use of Vedic motifs by Buddhist artists. This provides additional corroborative evidence of Buddhist (and Jaina) motifs being derived from the Vedic religious and cultural beliefs and practices.

Crowned and bejewelled Buddha images

Another significant development in the iconography of the Buddha images was the creation of crowned and bejewelled Buddha images by the Eastern School of Indian Buddhist art that flourished during the medieval period (8th-11th century A.D.) in Bengal, Bihar and Benares. Such images (called the Royal Buddha, the Decorated Buddha, the Buddha in princely attire) are also found in the countries of South East Asia, namely Thailand, Cambodia, Laos and Burma.

Crowned and bejewelled Buddhas are clearly aberrant: at his renunciation, the Buddha discarded his royal robe and put on the simple garments of a monk. Furthermore, Buddhist monks were forbidden to possess and use ornaments and gold. Hence, the crowned and bejewelled Buddha images are, strictly speaking, uncanonical.

Scholars have been debating how the Buddhists came to embellish the Buddha with gold ornaments and jewels, the possession of which was taboo for any monk. The prevailing view is that crowned and bejewelled Buddhas were a product of certain sects of the Mahāyāna, those which believed in the *trikāya* doctrine, with the ornamented Buddha representing the Buddha in his *sambhogakāya* form. Some scholars hold that this type of image is linked to Vajrayāna Buddhism. These identifications are, however, erroneous. The Buddha can appear only in the *nirmānakāya* but not in the *sambhogakāya* form. In fact, he is not listed among the Buddhas and Bodhisattvas of the *sambhogakāya*. These crowned and bejewelled Buddha images also lack certain essential attributes of Vajradhara and Vajrasattva Buddhas of Vajrayana Buddhism, namely the *vajra* and the bell.

The *tīrthaṅkaras* of the Jaina Śvetāmbara sect are also endowed with crowns and jewels. The Jainas are an extremely ascetic sect and monks must eschew gold and jewellery. Nevertheless, images of naked Jinas in the *kāyotsarga* pose may be endowed with crown and jewels. The example of Jina statues show that the crowned and bejewelled Buddha images need not be considered aberrant.

Such images are quite common and popular in the countries of South East Asia which adhere to the orthodox school of Hīnayāna, the Theravāda. In Thailand the Buddha in this manifestation is called *rājādhirāja*, 'king of kings', the one who has undergone spiritual consecration (*abhiseka*). The *Milindapañha*, one of the ancient texts of the Theravada, calls the Buddha a king because he rules over the people through their *dharma*; he has over him the umbrella of a sovereign; he is worshipped by *devas* and men as an earthly king is honoured by his people. In short, the Buddha is a spiritual sovereign and the crown and jewels proclaim that sovereignty.

For further details see Y. Krishan, *The Buddha Image. Its Origin and Development*, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1996.

PALEOLITHIC ARCHAEOLOGY OF THE GOBI DESERT, MONGOLIA: ACTIVITIES OF THE JMRAAE IN 1997

by Professor John W. Olsen,

Department of Anthropology, The University of Arizona, Tucson, U.S.A.

From June through August 1997, the Joint Mongolian-Russian-American Archaeological Expedition (JMRAAE) continued a program, initiated in 1995, of paleolithic field research in the Gobi Desert. The preliminary results of the 1995 expedition, including a brief history of the multi-national project, have been published as a trilingual monograph.¹ A similar publication presenting the principal results of the 1996 expedition is expected to be released in mid-1998.² The combination of American, Russian and Mongolian personnel, twenty-eight in all, allowed this year's expedition to conduct simultaneous excavations at two localities: the Tsagaan Agui and the Chikhen Agui caves. An extensive reconnaissance was also undertaken of prospective new areas in the south Gobi Desert.

¹ A. P. Derevianko, J. W. Olsen, and D. Tseveendorj (ed.): *Archaeological Studies Carried Out by the Joint Russian-Mongolian-American Expedition in Mongolia in 1995*, Institute of Archaeology and Ethnography, Novosibirsk, 1996.

² A. P. Derevianko, J. W. Olsen, and D. Tseveendorj (ed.) in press.

The expedition's priority in 1997 was to re-establish a base camp and continue excavations in Tsagaan Agui Cave (N 44°42'32.6", E 10°10'08.8") in the eastern Gobi Altai range of Bayan Hongor aimag (province) (*v. map*). The dolomitic limestone solution cavity called Tsagaan Agui (White Cave) consists of a narrow, inclined entryway, a lower grotto, a rotunda-like main chamber, and at least two smaller chambers behind the main rotunda. These innermost chambers were not systematically investigated during the 1995 season but constituted one important focus of the team's activities at Tsagaan Agui in both 1996 and 1997. A combination of radiocarbon, thermoluminescence, and electron spin resonance determinations suggest that the cave was occupied or used more or less continuously for the past 100-125,000 years.

An important rockshelter called Chikhen Agui, located in Bayan Ondor suum approximately 150 km west of Tsagaan Agui (N 44°46'22.6", E 99°04'06.4") (*v. map*), was discovered in 1995 and preliminarily tested in 1996. In 1997, more extensive excavations were undertaken, producing a stratified sequence of cultural materials in the rockshelter itself and in association with a nearby active spring vent. Ranging from aceramic microlithic materials at the top of the sequence to prepared core flake-based assemblages, the Chikhen Agui collections may contain technological evidence of the Middle-Upper Paleolithic transition associated with the emergence of anatomically modern *Homo sapiens*, perhaps as much as 100,000 years ago.³ Five C14 dates recently generated by the Russian Academy of Sciences, all on wood charcoal samples taken from hearths, suggest a range of approximately 8,000 to 11,000 years ago for the microlithic component of the assemblage. These dates provide a basis for preliminary interpretation of the prehistoric materials excavated in Chikhen Agui, and two interim conclusions can be reached. Firstly, the microlithic industry recovered in the three upper horizons may be broadly defined as 'Mesolithic' (i.e. terminal Pleistocene/early Holocene aceramic microlithic) and secondly, the large blade complex recovered from Cultural Horizon 4 in Stratum 3 might be best considered transitional or perhaps Middle-Upper Paleolithic.

During planned reconnaissance of the low mountain ranges in the vicinity of Chikhen Agui, a new open-air paleolithic locality was discovered in Bayan Ondor suum. JMRAAE members discovered an extensive piedmont surface at approximately N 44°44'15.2", E 99°11'11.6" upon which a lag deposit of chipped stone tools and waste products is distributed over an area of at least 1.5 x 4 km. This locality, called Suuzh (Pelvis) after the local name of the nearest ridge, appears to be a spot where prehistoric peoples exploited a source of high-quality flint over a very long period. These surface occurrences will provide an excellent basis for comparison with the rich prehistoric quarry-workshops on the south face of the Arts Bogd Uul range investigated by JMRAAE in 1995 and 1996.

During the 1997 field season a nine-day reconnaissance was undertaken of potential archaeological localities in southernmost Bayan Hongor aimag, located close to the Mongolian-Chinese border. Research scientist, Derold W. Holcomb of Atlanta-based ERDAS Incorporated accompanied the expedition this year (*v. p. 14 of this Newsletter*). Using ERDAS's state-of-the-art facilities, Holcomb prepared a series of high-resolution radar images of the 1997 reconnaissance territory from data generated by the SIR-C imaging system aboard NASA's Space Shuttle. This technology has proven invaluable in the identification of specific areas of archaeological potential in environments that have been greatly altered since the period of prehistoric human

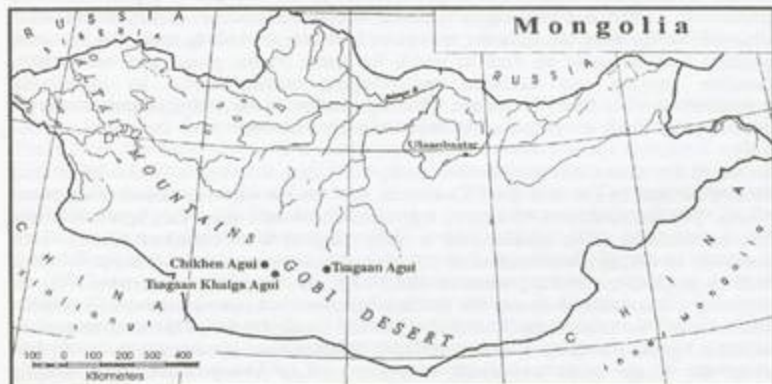
³ M. J. Aitkin, C. B. Stringer, and P. A. Mellars (ed.): *The Origin of Modern Humans and the Impact of Chronometric Dating*. Princeton University Press, Princeton, N.J., 1993; R. G. Klein: "Anatomy, behavior, and modern human origins", *Journal of World Prehistory*, 9(2), 1995, pp. 167-198; M. H. Nitecki and D. V. Nitecki (ed.): *Origins of Anatomically Modern Humans*, Plenum Press, New York and London, 1994.

occupation. Expedition members were thus permitted to navigate precisely with the aid of global positioning systems in an area previously unexplored by earlier Soviet-Mongolian expeditions. We plan to expand the use of such remote sensing imagery reconnaissance in 1998 and 1999.

Four principal goals were achieved during the 1997 field season. Excavations, ongoing since 1995, were continued in Tsagaan Agui Cave. Excavations were expanded in the Chikhen Agui Cave, tested briefly in 1995 and 1996. The discovery and initial sampling of unstratified surface artefact scatters, associated with flint sources near Chikhen Agui, were made. The survey of previously unexplored areas of southern Bayan Hongor aimag in close proximity to the Chinese frontier was undertaken.

Our next field season is planned for May-August, 1998. The joint expedition's goals for 1998 include continued excavation of Tsagaan Agui's main and inner chambers, more extensive excavation of the Chikhen Agui rockshelter, perhaps to completion, and additional investigation of the open-air localities discovered in Bayan Ondor suum this year. Results of dating and other analyses currently underway in Novosibirsk, Russia and Tucson, Arizona will refine these general goals in the context of strategic planning for JMRAAE's 1999 expedition as well as forming the basis for the extension of our current trilateral research agreement (1995-1999) for an additional five years to begin in 2000.

A more detailed version of this report can be found on a Web-site: www.explorers.org/mongolia.html. For more information please contact Prof. John W. Olsen, Department of Anthropology, Emil W. Haurly Anthropology Building, Room 210, P.O. Box 210030, The University of Arizona, Tucson, Arizona, 85721-0030, U.S.A. Voicemail: +1 520 621 4321; fax: +1 520 621 2088; e-mail: olsenj@u.arizona.edu



SPACE ARCHAEOLOGY IN THE GOBI DESERT OF MONGOLIA

by Dr. Derrold W. Holcomb, Director of Earth Images, Ailanta, U.S.A.

In addition to the primary archaeological objectives outlined by Professor John Olsen (*v. pp. 11-13. of this Newsletter*), a special emphasis of the JMRAAE's work in 1997 was to investigate the use of space-borne radar imagery for wide-area paleo-hydrologic mapping, environmental reconstruction and paleo-archaeologic reconnaissance. For this work a mosaic of experimental images taken by the U. S. Space Shuttle had been computer processed into maps covering a swath through the core of the desert. The expedition included a reconnaissance trip through the area imaged, to collect latitude/longitude data via Global Positioning Satellite (GPS) fixes for ground control points clearly identifiable both on the ground and in the satellite imagery. This data is being used to geo-rectify the digital imagery for more accurate mapping of this remote area.

The reconnaissance phase of the expedition was planned to push through the heart of the Gobi Desert. Due to the extreme harshness of the terrain, little information was available to guide this fieldwork and the radar maps were the only remotely sensed data in use. Leaving the field camp at Chikhen Agui, the reconnaissance team headed south for approximately 150 km, on a path roughly following longitude 99° 30' East. This route carried us through the area in the image-map. We proceeded south of the imaged area to a patrol road just north of the Chinese border. There we turned west and paralleled the border to the next north-south road, which roughly followed longitude 98° 30' East. Travelling north on this track we crossed again through the area imaged, then headed east, back to the camp.

One productive scenario was discovered somewhat by chance. The radar image-map showed a large evaporite lake with currently dry tributaries. It was noted that one of the larger tributaries became an incised stream as it passed through a rocky area. We decided to follow the incised stream-bed through this distinctive rocky area rather than skirting around it. We stopped at a half a dozen points within the river channel to orient within the image-map and take satellite fixes. The archaeologists spent these breaks scouring the hillsides, finding it a rather productive area. We postulated that prehistoric hunters had camped in the relative cool and secrecy of the incised river channel. Rocks there afforded the raw materials for tool-making and from the local peaks a lookout could be kept to watch for game on the plains and lake below. Satellite imagery can facilitate archaeological reconnaissance by identifying potentially fruitful sites in terrain offering shelter of any kind, from limestone outcroppings likely to contain caves to protected stream-beds.

Research has shown that it is possible, using radar data, to assign at least relative ages to alluvial fans in Death Valley, California, and the Kun Lun mountains in western China. The fan structures reflect the regional climate and, for a first approximation, can be assumed to be similar over a fairly large area of consistent terrain. This analysis, involving classification of the multi-frequency multi-polar radar data set, will be applied to selected areas of the Mongolia image-map. The possibility of defining a correlation between the archaeological record (for example, C14 midden analysis) and the radar classification is of interest for dating the paleo-environment. In addition, ground-truthing efforts correlating observations on the ground with data from the image maps contribute to refinement of interpretation and analysis techniques for archaeological applications of space imagery.

NEWS BULLETIN

Sixth Vladimir G. Lukonin Memorial Lecture 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 will host a lecture to be presented by Dr. Mikhail Piotrovsky, Director, State Hermitage Museum, St. Petersburg, Russian Federation. The lecture entitled "Iranian Curators and Collections in the State Hermitage, St. Petersburg" will take place on Tuesday 14 July, 1998 at 6pm in the Main Lecture Theatre of The British Museum. Registration fee is £10 (BMS members and concessions £5), which includes the reception; previous registration is essential. Cheques made payable to "The Trustees of the British Museum" should be sent to Mrs. Bernadette Heaney, Department of Western Asiatic Antiquities, The British Museum, London WC1B 3DG, U.K. Tel: +44 171 323 8315.

Highlights of the Asia Week in New York

One is rarely given the opportunity to see so many Asian works of art of such variety and quality in a single place and at one time: this is what now regularly happens during New York's **Asia Week**, which in March attracted collectors, dealers, museum curators, scholars and amateurs of Oriental art from all over the world thanks to a successful combination of commercial events organised alongside two major exhibitions, "**China: 5000 years**" at the Guggenheim Museum and "**When Silk was Gold**" at the Metropolitan Museum of Art (MMA) (v. p. 26 of this Newsletter). The latter show was probably the inspiration for a number of the commercial events that focussed on Asian textiles. A superb solo show was that of London dealer Michael Franses which included an array of early textiles, some dating as far back as the late Song (960-1279 A.D.) and Yuan (1279-1368 A.D.) dynasties, many comparable in quality to those seen at the MMA exhibition. At the **Arts of Pacific Asia Show** – where in the lecture series an entire day was devoted to textiles – 26 exhibitors out of 80 offered textiles for sale, with Teresa Coleman (Hong Kong), Myrna Myers (Paris), Sandra Whitman (San Francisco) and Linda Wrigglesworth (London) presenting some of the best and more unusual examples, mostly dating to the 18th-19th centuries.

Textiles of earlier date were to be seen at the **Asian Art Fair**, at which London dealers Francesca Galloway and Jacqueline Simcox each presented a fragment, quite likely from the same piece, of a fabric (ca. 2nd-1st century B.C.) decorated with a procession of Scythian-style stags. To the peripheral northern regions of China belonged a few items sold at Christie's auction "**Fine Chinese Ceramics, Bronzes and Works of Art**" (25 March): they were a pair of bronze chariot fittings in the shape of a ram of the 5th-4th centuries B.C. (sold for US\$12,650), previously in the famed Jingguantang collection; a pair of Ordos-style openwork plaques in bronze of the 3rd-2nd centuries B.C. and an Ordos gilt-bronze plaque with confronting rams of roughly the same period. "**Animals and animal designs in Chinese art**", Giuseppe Eskenazi's second New York show, featured some works of art where influence of the steppe animal style could be detected in the style and the iconography, while a pair of gilded Liao period (907-1125 A.D.) funerary masks, not reproduced in the catalogue, can be linked with Inner Asian burial customs. However, the major New York show completely centred on Eurasian artefacts was the exhibition held at the Ariadne Galleries, "**Treasures of the Eurasian Steppes**" (v. p. 26-27 of this Newsletter).

(We would like to thank Dr. Filippo Salviati, Independent Researcher, Rome, Italy for this information. E-mail: f.salviati@flashnet.it)

India Office Closure

The Reading Room of the Oriental and India Office Collections (OIOC) of the British Library closed on 3 April 1998. The OIOC will reopen to visitors on 12 August 1998 in the new building of the British Library at St. Pancras. Address: The British Library, 96 Euston Road, London NW1 2DB, U.K.

Closure of the Museum of Indian Art, Berlin

The Museum für Indische Kunst (MIK) in Berlin is to undergo extensive refurbishment. The objects from the permanent exhibition of Indian and Central Asian artefacts and those in the store-rooms will be transported to another venue, and will not be accessible for research from 4 May 1998 to June 2000.

The MIK houses the Indian, Himalayan, South East Asian and Central Asian collections formerly kept in the Berlin Ethnological Museum but transferred to the MIK on its establishment in 1963. Some objects were assembled as early as 1829, but the finest pieces found their way into the collection between 1900 and World War I, owing to the growing interest in India stimulated by scholarly investigation of its religions, languages and art. Two collections in particular have made the museum one of the most distinguished institutions in Germany: the early terracottas, stone sculptures and bronzes from India and South East Asia on one hand, and the wall-paintings, sculptures, manuscripts and textiles from the Northern Silk Road of Central Asia on the other. These were brought to Berlin between 1902 and 1914 by four expeditions to these areas, initiated and organised by the scholars of the Indian Department of the Ethnological Museum. Too numerous for display, most of the objects in these collections were housed in the storerooms until the completion of the MIK's new building in 1971, in which some six hundred of the museum's 15,000 pieces were then placed on permanent show.

After more than twenty-five years the museum is in need of extensive refurbishment. The showcases and the lighting systems are damaged and do not meet today's security standards, while increasing financial constraints have resulted in a shortage of permanent staff. The aesthetics and techniques of exhibiting have both altered very considerably since the museum's opening and require modernisation. A new architectural approach will emphasize the displayed objects by the careful use of light as well as natural building materials such as sandstone, schist and wood, with the intention of recreating some elements or impressions of the objects' original environments.

The early Buddhist narrative reliefs from Gandhara which were recovered from *stupas* will be displayed on a stylised *stupa* in a manner that recreates their original positions. Other sculptures and reliefs, mostly rough on the reverse, which were hitherto displayed in the middle of the room, will now be placed in appropriate niches. A special cabinet will be constructed to house the bronzes, and a separate section will be created for miniature paintings. The central focus of the display will be the collection of pieces from Turfan arranged in a *mandala*-like space. The wall-paintings will be inserted into sandstone-coloured walls in an attempt to evoke their original location. A full-scale replica of a Turfan cella will contain a group of wall-paintings taken from the original and so far kept in the museum store rooms. As well as being able to view these paintings in their correct positions, it will be possible to circumambulate the cult image. The objects from Nepal and Tibet as well as those from South East Asia will be shown in the gallery on the first floor, while a newly created display area will provide the museum with the possibility of hosting temporary exhibitions.

Prof. Dr. Marianne Yaldiz,
Director, Museum of Indian Art, Berlin, Germany.

The Central Asian Collections at the National Museum, New Delhi, India

Work on the new gallery for Central Asian antiquities (*v. CIAA NL5, May 1997, p. 11*) has been held up. Mr. Jitendra Nath, who was in charge of this collection, took up a new position with the Archaeological Survey of India in April, and his previous position remains vacant. During a recent visit in March, the wall painting fragments were still unrestored and unmounted. The fragments are kept in no particular order, and are only protected from dust in the storage areas by thin layers of tissue paper. As these wall paintings have not been accessible for years, it is hoped that the situation will change in the near future. Since World War II, when the large wall paintings in Berlin were destroyed leaving only fragments, Delhi has become even more important as it is the only collection in the world that houses a significant number of large-scale wall paintings from the Turfan area. Particular care is needed in order to preserve this unique heritage. In addition to the wall paintings and fragments on silk from the Turfan area, the collection has a large number of paintings from Dunhuang, thereby providing an excellent opportunity for the comparative study of the Buddhist art of the Northern Silk Road in one place. Only one room, exhibiting Central Asian silk paintings and other artefacts from the Southern and Northern Silk Road collected by Sir Aurel Stein, can be visited at the moment. Another gallery is used as a store room for the wall paintings.

IGNCA Memorial Fellowships, India

The Indira Gandhi National Centre for the Arts (IGNCA) has instituted a scheme of Memorial Fellowships in the name of the late Indira Gandhi. The Fellowships are open to scholars and creative artists of any discipline. The candidates must have a proven record of creative or critical work. Preference will be given to Indian and Asian arts and their mutual influence; to any facet of the study of tribal art, culture and life-style; to the history of arts, aesthetics and culture, including studies in any aspect of music, dance, drama, painting, sculpture, architecture, preferably of an interdisciplinary nature; and to comparative literature. The fellowships will carry a monthly stipend of Ind.Rs.12,000, with an additional Rs.2,500 for secretarial assistance, and Rs.25,000 per annum towards contingent and travel expenses for a period of two years. A monograph for publication should be produced during the course of the Fellowship.

The IGNCA does not expect self-nomination by scholars. Nominations should be sent together with CV, description of experience in the field of specialisation, original work, project proposal in not more than a thousand words, copies of two passport size photographs in triplicate by 31 July, 1998 to the Academic Director, IGNCA, C.V. Mess Building, Janpath, New Delhi-110 001, India.

Project on the Early Buddhist Caves in Xinjiang and Gansu, P.R.C.

Professor Angela F. Howard of Rutgers University has been awarded the 1998-99 National Endowment for the Humanities Fellowship for University Teachers for the project "**A Comparative Study of the Early Buddhist Caves of Kizil (Xinjiang) and the Liang Caves of Gansu**". The primary goal of this investigation is to reconstruct the fourth-century transmission of Buddhist art and religion from Central Asia to northwest China. The project will focus on the earliest cave temple art of Kizil, the most important centre on the northern Silk Route in the early fourth century, and examine Kizil's impact on several late fourth-century cave temple sites in Gansu. The Gansu sites are derivative from the Central Asian experience. These sites known as Wenshushan, Jintasi and Matisi display a distinctive Gansu interpretation and are the earliest Buddhist cave temples on Chinese soil. The project will be undertaken in co-operation with Prof. Ma Shichang of Beijing University.

Forum for Central Asian Studies (FoCAS) in Stockholm, Sweden

FoCAS is an association created in order to facilitate interdisciplinary dialogues between scholars carrying out research on previous and current socio-cultural processes in the Central Asian region. The main research program at the Forum at present bears the title of "Central Asian Languages as Transmitters of Culture from a Religio-Ethnological and Socio-Political Perspective". This program has been prepared for research on language contact and language policy as well as the spread and adaptation of script systems among both Indo-European and Turco-Mongolic languages. These various aspects of linguistic change are to be studied in parallel with analyses of belief systems mainly in the sphere of Buddhist and Shamanic religious patterns.

For further information please contact: Forum for Central Asian Studies, Kraftriket 4, Stockholm University, S-106 91 Stockholm, Sweden. E-mail: FoCAS@orient.su.se; web-page: <http://orient4.orient.su.se/scas/FoCAS/FoCAS.htm>

ABIA: South and Southeast Asian Art and Archaeology Index

With the ever increasing number of monographs and papers in the field of Asian art and archaeology, spread over a widening range of periodicals and felicitation volumes from countries all over the world, specialists need up-to-date bibliographic tools to keep them informed on current issues and new developments.



The Annual Bibliography of Indian Archaeology (ABIA) was one such tool for South and Southeast Asianists. Like the Kern Institute, the ABIA was one of the treasures bequeathed to the field of Asian art history by the Sanskritist and art historian Professor Jean Philippe Vogel of Leiden University. Between 1926 and 1985 twenty-three ABIA volumes were compiled at the Kern Institute of Leiden University. These cover almost half a century of scholarly output on archaeology and art history, the performing arts, ancient history, epigraphy, palaeography, and numismatics of South and Southeast Asia between 1926 and 1972. Together, these provide bibliographic details on 27,000 monographs and articles, largely complete with annotations. Unfortunately the compilation of the ABIA came to a standstill in the eighties.

In 1997, the International Institute for Asian Studies in Leiden, active in many ways to further academic networking in Asian Studies, initiated a 5-year project in close co-operation with the Kern Institute to revive the ABIA, in a changed shape. The study of the performing arts (music, dance, theatre, film, photography), unlike in the early years of the ABIA, has developed into an independent field of research quite distinct from that of archaeology and the plastic arts, notwithstanding their close links. Therefore the new ABIA will no longer include references to the performing arts. Likewise it will no longer refer to strictly historical studies. Instead it will focus on archaeology of the pre- and protohistoric periods, historical archaeology, art history (ancient and modern), material culture, epigraphy and palaeography, numismatics and sigillography. The regions covered are South Asia, Southeast Asia and adjacent regions which are culturally related to these areas (e.g. Afghanistan, Uzbekistan, Tajikistan, and Tibet for South Asia; South China and the Pacific for Southeast Asia). Although Central Asia does not belong to the core area covered by the ABIA, the database does include references to publications on Southwest Asian and Central Asian art and archaeology which are clearly linked to South Asian cultural history. For instance, publications regarding the "Crossroads of Asia" and the Silk Road are definitely ABIA material, whereas, for instance, studies on prehistoric oasis cultures

of Central Asia, or publications on the Islamic, Iran-orientated cultural history of Central Asia fall outside the scope of ABIA. The regenerated ABIA will present references to publications (starting from 1996) by specialists for fellow-specialists or non-specialists. The materials processed include monographs, articles (whether in monographs or periodicals), unpublished PhD theses, and any grey literature of an academic standard, in any language of which the editors have some knowledge, or for which they can seek help from others.

In addition to a full title description, each record contains keywords and an annotation which elucidates the context, the inherent interest and the potential value of the item for the ABIA user. The ABIA computerised database is continuously fed with newly acquired annotated data. In the course of the project the database will become accessible online via the Internet. In order to facilitate access to ABIA data via more traditional channels as well, the bibliography will also appear annually in a printed edition. The first ABIA South and Southeast Asian Art and Archaeology Index in print is scheduled to appear at the end of 1998. It will refer to approximately 1,250 publications from 1996 and 1997 to which the editors had direct access before the deadline date of 1 May 1998. Materials collected, supplied, or processed after that date (publication data 1996 or following) will be presented in subsequent volumes. Of course this deadline is relevant only to the printed ABIA. The computerised database grows day by day, and once the bibliography is accessible through the Internet, the collected data will be made available much more frequently than once a year. Users of the database can browse through the records, combine keywords to make search sets while preparing new research, be alerted to new publications, and check their bibliographies while sitting at their desktop, instead of going through the time-consuming process of borrowing books and journals at the local institutional library. Besides the strictly bibliographical data, the ABIA will contain review articles on recent issues or important publications related to a particular theme. A second kind of review paper will bring to the fore significant publications written in languages other than English.

The database is being built-up by editors at various offices collaborating in a network which is still modest in size, but which should ideally expand in future years. As editors may have easiest access to materials when they operate near the publication source, we have divided the strictly editorial work more or less on a regional basis with offices located in Colombo (Sri Lanka), Dharwad (India) and Bangkok (Thailand). The editors at the co-ordinating office in Leiden collect information on books and journals appearing outside South or South East Asia. It is clear that the co-operation of scholars, publishers and scholarly institutions is of vital importance to the success of this enterprise. To safeguard the integrity of its data, the database basically contains first-hand descriptions made with the publication within reach. Likewise, annotations and keywords are based on the publication itself, even though the editors do appreciate help from the authors in the form of abstracts.

Please send ABIA books, off-prints, xerox copies, abstracts, and publication lists. After processing, the published materials (originals as well as xerox copies) will be integrated into relevant collections at the Kern Institute (South and Central Asia) or the Leiden University Library (South East Asia) for future reference. For materials published in India, please send your information to the ABIA India branch, c/o Prof. S. Settar, Mansollasa, Malamaddi, Cr. 1, Dharwad 580007, India. Tel: +91 836 348 494; fax: +91 836 347 557. For all other information please contact the ABIA Project, IIAS, c/o Dr. Ellen Raven (South and Central Asia) or c/o Dr. Marijke Klokke (Southeast Asia), P.O. Box 9515, 2300 RA Leiden, The Netherlands. Tel: +31 71 527 2958; fax: +31 71 527 4162; e-mail: abiaraven@rullet.leidenuniv.nl or abiaklokke@rullet.leidenuniv.nl

*Dr. Ellen M. Raven,
Co-ordinating editor for South Asia, ABIA Project, IIAS, Leiden, The Netherlands.*

Buryat Collections in the Russian Museum of Ethnography

Among the many collectors of Buryat objects now housed in the Russian Museum of Ethnography, St. Petersburg, one of the most important was the orientalist Zyben Jamzarovich Jamzarano. A philologist who devoted himself to studying the folklore of the Mongolian-speaking peoples in East Siberia and Central Asia, Jamzarano went to Buryatia and Mongolia several times on the instructions of the Academy of Sciences and the Russian Committee of Studying Central and East Asia. At the same time he began his collaboration with the Russian Museum of Alexander III. In September 1905, on the instructions of the Ethnographic Department, Jamzarano went to Chitinsky district of the Baikal region to gather ethnographic material among the Aginski Buryats.

It should be noted that the collection of materials on shamanism in the Baikal region had a special importance because the Aginski area was at that time one of the main centres for the dissemination of Buddhism in Buryatia. Lamaism was widespread among the population in this region, but shamanic concepts, customs and traditions in different forms were also preserved. Buryats of the Bodongutsky clan from the valley of the Khilok river preserved the old form of shamanism better than the other groups of Aginski Buryats. This probably determined the choice for exploration of the Adgalik, Shandali, Khuzertay regions inhabited by Bodonguts.

On this expedition, Jamzarano gathered a valuable collection of more than a hundred shamanistic objects. Rescued from the fire complex of *shaman-lamaist* Khonjon-Dagbo from the Narin-Khunduy region, these include a unique group of thirty *ongon* (protective family idols). There are also cult objects which were used in shamanistic practices as a result of Buddhist influence. Jamzarano's collection is very important due to its historical and ethnographical value, as it is the only museum collection to contain material relating to the shamanism of the Aginski Buryats. The later spread of lamaism among the population of the Baikal region and the almost total eradication of older beliefs subsequently reduced the possibilities of collecting such objects.

In May 1906, on the instructions of the Ethnographic Department of the Russian Museum, Jamzarano travelled to the Baikal region and Irkutsk province where he gathered shamanistic objects of the Khorinski and Alarski Buryats mainly from the territory of the Alarskiy district of the Balagansky region. A small collection was also gathered in the Baikal region from the Khorinsky shaman sepulchre on a mountain not far from the Aninskaya Stepnaya Duma in Verhneudinskiy province. This included the Abagalday *ongon* in the shape of a copper mask representing the great warrior Abagalday. Another collection gathered by Jamzarano in April 1907 is also of interest as it contains material on the Buddhist cult of the Alarski Buryats.

Zyben Jamzarano made a valuable contribution to the formation of the Buryat collections of the Russian Museum of Ethnography. This rich material and valuable scientific information form a very important source for the studying of Buryat traditional culture.

(This is a summary of the paper presented by Dr. Marina Vladislavovna Feodorova, Russian Museum of Ethnography, St. Petersburg, Russian Federation, at the conference "Acquisition, attributing, restoration" at St. Petersburg in October 1997.)

The Huntington Archive

The John C. and Susan L. Huntington Photographic Archive of Buddhist and Related Arts is a teaching and research archive that contains nearly 300,000 original colour slides and black and white and colour photographs of art and architecture throughout Asia. Works range from approximately 2500 B.C. to the present, and documentation

includes contemporary religious activities in various parts of Asia. The Archive documents the art and architecture of these countries *in situ*, as well as works of art found in most major Asian, European and American museums. It also includes the largest photographic archive of Nepali art and architecture in the world. The Huntington collection is currently being catalogued and databased, with the goal of developing on-line, searchable access to the collection. Archive images are also available in a limited number via the Internet (<http://kaladarshan.arts.ohio-state.edu/>). Features of the web-site include Maps of Asia, Lost and Stolen Images of Afghanistan and Nepal, Art of Newar Buddhism in Nepal, Image Study Sites for teaching purposes and exhibitions.

Interactive CDs dealing with Asian art and culture are currently being designed with the help of a three-year grant. The first CD focuses on "Site Surveys", including sites in China, Nepal, India and Japan. Preservation of photographic documentation of Asian materials is a primary mission of the Archive. In an effort to help preserve photographs taken by scholars, the Huntington Archive accepts donations of photographic collections.

If you are aware of photographic collections of Asian art, architecture or ritual that would be useful to scholars and students and need a permanent home, please contact Janice M. Glowski, Associate Curator, The Huntington Archive, 204 Hayes Hall, 108 North Oval Mall, Department of History of Art, Ohio State University, Columbus, Ohio 43210-1318, U.S.A. Tel: +1 614 292 5374; fax: +1 614 292 4401; e-mail: glowski.1@osu.edu

*Janice Glowski,
Associate Curator, The Huntington Archive, Ohio, U.S.A.*

The Ancient India and Iran Trust, Cambridge, U.K.

The Ancient India and Iran Trust is a registered charity (No. 276295) with a mission to support study and research in the early history, culture and languages of India, Iran and neighbouring areas. Readers of this Newsletter may be interested in particular to know of the existence of its Library, which is open to anyone with a serious interest in this area. The Library contains many rare items, including the collections of books, manuscripts, offprints, photographs and slides left by the late Professor Johanna van Lohuizen-de Leeuw (d. 1983) and Professor Sir Harold Bailey (d. 1996). The Library continues to expand through purchases and benefactions, so that it remains a working scholarly library rather than a merely antiquarian one. Recent acquisitions include a substantial collection of the late Penelope Betjeman's slides and an important collection of works on South Asian art history presented by Dr. James Harle, a former Trustee. The library will in future acquire a further large collection from the library of Dr. Raymond and Dr. Bridget Allchin (part of which is already housed in the Trust).

The Bailey, van Lohuizen and Allchin libraries cover different fields and to a large extent complement each other. The Bailey library is mainly concerned with Indo-Iranian languages and literatures. The van Lohuizen library focuses on the history of South and South East Asian art and architecture and the Allchin library on South Asian prehistory and archaeology.

Sir Harold Bailey's library was built up over many years; his interests were remarkable for their breadth and variety, but centred upon the history of the Indian and Iranian languages within that of the Indo-European language family. On the Indian side there is extensive material relating to Vedic and Classical Sanskrit, Prakrit and Pali. The Iranian languages - ancient, mediaeval and modern - are very fully covered, and there are excellent collections of books dealing with Central Asia, Afghanistan and the Caucasus. Another special interest of Sir Harold's was the spread

of Buddhism and the translation of Buddhist texts in Chinese, Japanese, Southeast Asian languages, Tibetan, Mongol, Korean and Turkish.

Sir Harold Bailey also made a collection of manuscripts. The most important of these are those in Persian (see the recent catalogue by Maria Szuppe in the journal *Iran*, 35, 1997, pp. 93-101), which include an important illuminated copy of the *Shah-nama*. There are also a number of Armenian and Georgian manuscripts, and several palm-leaf manuscripts in Pali, Sinhalese and other Indian languages.

The van Lohuizen library has as its main focus the art history of the countries of South Asia (India, Pakistan, Nepal, Sri Lanka and Bangladesh), including also some books on archaeology and the history of architecture. It covers sculpture in stone, bronze and terracotta, painting (including early Indian wall painting, as well as miniatures of the Rajput and Mughal schools), epigraphy and numismatics. A major theme of this library is the spread of Indian art into adjacent countries; in this context there are special sections on the art history of Gandhara, Afghanistan, Central Asia, Nepal, Tibet and South East Asia, especially Indonesia, including many important works in Dutch.

As already noted, only a small part of the Allchin library is so far lodged at the premises of the Trust. When the remainder is received, it will include major collections on the prehistory, protohistory, early historic archaeology and ethnoarchaeology of the countries of South Asia. The Indus civilisation is well represented, and there are many publications of South Asian origin. There is also a Central Asian collection, including numerous Russian publications. This library complements the van Lohuizen library in many respects, bringing additional materials on epigraphy, numismatics and the history of architecture.

Before being accepted by the Trust no part of the library had been catalogued. With the assistance of major grants, first from the British Library and latterly from the National Lottery Heritage Foundation, the work of cataloguing has made steady progress. The Catalogue forms part of Cambridge University Library's Union Computer Catalogue, so that once a book has been catalogued it may be located through the University Library catalogue, accessible via the Internet from all over the world.

The Trust is located in a large Victorian house about 15 minutes' walk from Cambridge railway station. The library does not lend out books, but is open to readers daily throughout the year, from 10 am to 5.30 pm, Monday to Friday, excluding Bank Holidays, and by special arrangement with the Custodian, Mr. J. Cormick, during evenings and weekends. Those wishing to use the library for the first time are requested to telephone Brooklands House and speak to either the Custodian or the Cataloguer, Mr. W. Mical, so as to make an appointment and fulfil the necessary formalities (*i.e.* to bring a letter of introduction and to sign the visitors' book).

The address of the Ancient India and Iran Trust is Brooklands House, 23 Brooklands Avenue, Cambridge CB2 2BG, U.K. Tel: +44 1223 356 841.

*Professor Nicholas Sims-Williams,
Chair of Central Asian Studies,
Department of Near and Middle East, SOAS, University of London, U.K.*

Inner Asian Collections at the Warburg Institute, London, U.K.

Round the back of SOAS, in Woburn Square, is the Warburg Institute. It contains one of the finest libraries in the world for Western art historians, but also has a small holding of interesting Inner Asian material. In the Photographic Collection there is a

drawer filled with approximately 400 photographs of Gandharan sculpture, filed iconographically, and containing many images which are now hard to obtain. Beneath this is a drawer on the *stupas* of Sanchi, Bharhut and Amaravati: the Bharhut photographs, taken from 1870's glass negatives, are extremely fine. There is also a collection of about 150 photographs from Joseph Hackin's dig at Begram, some of which are still unpublished. A few other Inner Asian photographs are sprinkled through the iconographic filing system of the Collection: there are for example seven rare Russian photos of paintings from Khara Khoto in the "Astrological Cycles" drawer.

For those studying the early art of West Asia there is a collection of approximately 3,000 photographs, most of them bequeathed by a former director of the Institute, Henri Frankfort (1897-1954). These naturally reflect Frankfort's own research interests in Ancient Egypt and pre-Hellenistic Mesopotamia: the holdings of Iranian and Central Asian material are less substantial. Art historians interested in tracing iconographic themes should consult the Stancioff Index, a systematised collection of approximately 24,000 notecards recently bequeathed to the Institute, and kept in the Photo Collection. These cards trace global themes in art from all over the world: it is particularly compendious on monsters of all sorts (*e.g.* anguipedes, bicorporates, animal-headed figures). The library of the Institute does not collect books on non-European art in any systematic way; most of its holdings are contained in three bays in the basement. The haphazard manner of acquisition, however, is reflected, in the quirkiness of the collection, which contains much that is rare and unusual, especially in French and German. Three floors of the library are devoted to subjects other than art such as sections on myth, symbolism, comparative religion, astrology, Islamic science and so forth, which are likely to contain books of interest to readers of this Newsletter. Around 85% of the library's collection has been catalogued on computer, and can be accessed through the Institute's web-page (<http://www.sas.ac.uk/warburg/>). The computerisation should be completed over the next few years. The Warburg Institute is open to academics, graduate students and third-year undergraduates working on their dissertations; others are admitted at the discretion of the library staff. Opening hours are 10 am to 6 pm, Monday to Friday, and 10 am to 1 pm on Saturdays (except on Saturdays in August and September).

*Dr. Paul Taylor,
Photographic Collection, Warburg Institute, London, U.K.*

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EXHIBITIONS

"Nepal: a World of its Own"
The British Museum, London, U.K.

This small exhibition in Room 33b (2 March - 31 May 1998) is the first in the British Museum devoted exclusively to Nepal. It explores the traditional art and life of the Kathmandu Valley. Objects on show include Buddhist and Hindu sculptures from the museum's collection, painted manuscripts, and ritual implements. A number of watercolours by Henry Oldfield, residency surgeon in Kathmandu from 1850 to 1868, have been borrowed from the British Library for their first public showing. This exhibition is one of a series of events celebrating "Visit Nepal Year 1998".

"L'uomo d'oro"
Palazzo Te, Mantua, Italy

The exhibition "The Man of Gold: Steppe Culture from the Bronze Age to the Migration Period in Kazakhstan" (25 April - 2 August 1998), has been jointly organised by the Ministry of the Republic of Kazakhstan, the Municipality of Mantua and the International Centre of Art and Culture of Palazzo Te. It presents, for the first time in Europe, about 600 archaeological artefacts illustrating the material life of the nomadic and semi-nomadic populations that lived in present-day Kazakhstan, from the Bronze Age to the period of migrations. The objects, ranging in time from ceramic pots of the Andronovo culture (2nd millennium B.C.) to objects of the 6th-7th centuries A.D., are, for the most part, small ornamental plaques which formed the basic accoutrements of nomadic people. Highlights of the exhibition include two famous finds: a golden openwork diadem (2nd-1st centuries B.C.) from a burial in the Kargaly Valley, Almaty, decorated with mixed motifs in which Near Eastern, Central Asian and Chinese elements intermingle; and a ceremonial dress of the 5th-4th centuries B.C. discovered in the Issyk *kurgan*. The dress, complete with jacket, boots, belt and an elaborate headdress, all ornamented with a profusion of gold, gives the exhibition its title. Though objections about the gender of the individual to whom this attire belonged have been raised by Russian and Western scholars, the curators of the exhibition and of the catalogue, Chiara Silvi Antonini and Grigore Arbore Popescu, opt for the classical interpretation which considers it a man's dress. The diadem from Kargaly, on the other hand, with its complex and much-debated iconography, belonged to a woman, confirming the high status of women within the ancient social organization of the steppe people and their keyrole in all aspects of life, including war and religion.

For further information, please contact Antonella Lacchin: Tel: +39 41 590 5151 or Flavia Fossa Margutti (Electa, editor of the catalogue): +39 22 156 3250.

Dr. Filippo Salviati, Independent Researcher, Rome, Italy.

"Tibetan Togcha Amulets"
The Tibetan Gallery, Hong Kong, P.R.C.

This exhibition (15 May - mid June 1998) shows *togchas* made of mixed metals. *Togchas* are the most valued possessions of the Tibetans and are usually worn around the neck on a sacred cord or attached to a prayer wheel or ritual shamanistic objects. They depict a pantheon of deities such as Garuda, Vajrapani, Manjusri and

Avalokitesvara and ritual objects. For more details please contact: The Tibetan Gallery, 55 Wyndham Street, Hong Kong, P.R.C.

"Archaeological Treasures on the Silk Road in Xinjiang Uygur Autonomous Region"
Shanghai Museum, Shanghai, P.R.C.

More than 300 exhibits are displayed at this special exhibition (1 April - 15 October 1998), which is the largest display of archaeological finds from the Xinjiang Uygur Autonomous Region ever held in China. Almost half of the objects have been recently discovered and have never been exhibited before. Some of the most interesting pieces come from the Yingpan graveyard in Yuli county (200 km west of Loulan), the discovery of which has been acclaimed as one of the ten most important archaeological finds in China by the State Ministry of Culture. The site was excavated in 1995 by the Xinjiang Archaeological Institute. In addition to richly dressed and well-preserved mummies, the exhibition also includes funerary objects, textiles, painting, sculptures and documents. Many of the textiles are in pristine condition.

"Great Cities, Small Treasures : The Ancient World of the Indus Valley"
Asia Society Galleries, New York, U.S.A.

This exhibition (11 February - 3 May 1998) curated by Professor Jonathan Mark Kenoyer of the University of Wisconsin, Madison, forms part of the Asia Society's celebration of the fiftieth anniversary of Pakistan's founding. The Indus Valley Civilisation, flourishing 4,600 - 3,200 years ago in the vast plains of the Indus river and adjacent regions, covered much of modern Pakistan and northern India. Both countries now lay claim to it as the basis of their own civilised culture.

Unlike the Egyptian and Mesopotamian cultures, the Indus civilisation gave primacy to its ordinary citizens. Instead of temples, tombs, or palaces, cities with good housing, roads and waste disposal systems for all were built. The Indus sites are also strikingly uniform. Cities thousands of miles apart were constructed according to grid plans with bricks of standardised size, and artefacts similar in style and manufacture have been found throughout the region. For an ancient civilisation, it had a most 'modern' character. This sophisticated, orderly, and stable civilisation dominated the region and traded with the rest of the ancient world.

This exhibition gives U.S. audiences their first opportunity to see over a hundred of the most rare and precious Indus Valley objects from Pakistani museums. It contains finds from Pakistan only, and some of the most famous pieces, which stayed in India after partition and are in the National Museum, New Delhi, are missing. The exhibition is arranged in four sections. The first section introduces the civilisation and its origins, celebrating its highest achievement, the first planned cities of the world. The delicately crafted objects featured in the next three sections of the exhibition offer insights into the different spheres of everyday life in the city, trade and commerce, ritual and belief. In "Life in the Cities", we see the jewellery the Indus people wore, the vessels they used and the images they made of human beings which offer some insights into the way the people looked and adorned themselves. The vessels, seals and artefacts in the "Trade and Commerce" section look into the mechanisms by which trade was controlled. Also shown are the prized artefacts produced in this region for export. In the final section on "Ritual and Belief", objects that were probably used in ritual, and seals that depict ritual performances, as well as the famous "Priest King" of Mohenjo Daro are used to speculate about the beliefs current in this ancient civilisation.

The exhibition has been organised by the Asia Society with the co-operation of the Department of Archaeology and Museums, Ministry of Culture, Government of Pakistan. Prof. Kenoyer's book, *Ancient Cities of the Indus Valley Civilisation* is published by Oxford University Press, Karachi (hb. US\$65; pb. US\$45) and includes a catalogue of 205 objects, 115 of which are presented in the show. The exhibition will move to the Elvehjem Museum of Art, Madison, Wisconsin from September to November 1998.

"When Silk was Gold"

The Metropolitan Museum of Art, New York, U.S.A.

Through the joint efforts of Anne E. Wardwell and James C.Y. Watt, the Cleveland Museum of Art and The Metropolitan Museum (MMA), New York, have organized a stunning exhibition of early Asian textiles dating from the 8th to the 15th centuries. **"When Silk was Gold"** was first presented in Cleveland and then in New York (2 March - 17 May 1998). The title of the exhibition proposed by Laurence Channing, alludes both to the ample use of gold threads in these fabrics and to the ancient use of textiles as valuable commodities. It features sixty-four Central Asian and Chinese silks, tapestries and embroideries of superb quality, many of which are in almost pristine condition and have been acquired by the two museums in recent years. Sixteen textiles of those on show were bought by the Cleveland Museum after 1992, the year Wardwell published in *Oriental Art* an article discussing some "Important Asian Textiles recently acquired by the Cleveland Museum of Art". A Sogdian coat for a child dating to the 8th century A.D., entirely decorated with medallions containing a pair of confronting ducks, was purchased in 1996. It welcomes the visitors at the MMA. It is in such a mint condition that it appears to have just been tailored. No less significant are the recent purchases of the MMA: a large fragment of the 8th-9th century decorated with floral medallions and an embroidery with confronting birds, both acquired as recently as 1996 and dating to the Tang dynasty and a large Tibetan *thangka* of the early 15th century depicting the wrathful deity Yamantaka which entered the MMA collections in 1993. It is likely that these textiles come from ancient Inner Asian tombs and from the many Tibetan temples looted over the last decades. Such vague conjecture aside, the whole history of these unprovenanced textiles, their cultural attribution, dating, stylistic and iconographic issues all need to be studied. Wardwell and Watt focus in particular on textiles dating between the 10th and the 14th centuries, especially a little-known group - rare in China as well as in Western collections - made during the Liao (907-1125 A.D.) and Jin (1115-1234 A.D.) dynasties. The result has been an important exhibition which, besides delighting the general visitors, has provided scholars with exciting new material to investigate for years to come.

Dr. Filippo Salviati, Independent Researcher, Rome, Italy

"Treasures of the Eurasian Steppes : Animal Art from 800 B.C. to 200 A.D."
Ariadne Galleries, New York, U.S.A.

This exhibition (25 March - 16 May 1998) marks a departure for Ariadne Galleries that has until recently dealt exclusively in western antiquities. The subject matter of the exhibition - animal art of the Eurasian steppes - provides an exposition of owner Torkom Demirjian's growing interest in the field of Chinese antiquities, the point at which the exhibition ends. One of the largest exhibitions to be held this spring in terms of scope and number of objects, this ambitious survey of almost two hundred bronze, gold and silver works of art attempts to explore the contribution of nomadic communities to the artistic traditions of their sedentary counterparts, with whose art we are generally more familiar. The exhibition is organised geographically from west to east with works from Luristan, the northern Black Sea region (ancient Thrace and

Scythia) progressing steadily eastwards through Central Asia into southern Siberia, Mongolia and from the Liao river to the Ordos plateau in China. Despite their widely disparate geographical origins, the objects dating from 800 to 200 B.C. form a stylistic whole. There are even several pieces from the Dian culture in Yunnan province, southwest China, to demonstrate how animal motifs and imagery were used in regions not usually associated with steppe cultures.

Such provocation occurs throughout this exhibition to encourage the viewer to acknowledge cultural differences between different nomadic tribes and sedentary peoples, and yet to draw parallels between them in their persistent use of animal motifs, albeit in culturally-specific terms. The large number of works on view show clearly how even within a restricted range of generally utilitarian forms, such as horse trappings and belt plaques, there existed a broad visual vocabulary of animal forms. These are explored in naturalistic, stylized and abstract ways and often include fantastic elements. The pieces may have been decorated according to tribal specifications but they bear enough of a relationship with one another for a common thread to be drawn. Certainly the steppe peoples of antiquity must have had a close relationship with the animals on which they depended for their existence but it is tempting, when faced with the illusory nature of much of their art, to give credence to the notion that many of them believed their tribe to have an animal totem.

The exhibition is accompanied by a fully illustrated colour catalogue, the proceeds from the sale of which will be donated to the State Hermitage Museum in St. Petersburg, Russian Federation. Ariadne Galleries is located at 970 Madison Avenue, New York, NY 10021, U.S.A. Tel: +1 212 772 3388; fax: +1 212 517 7562.

Tina Pang, New York, U.S.A.

"From Desert and Oasis: Arts of the People of Central Asia"
Georgia Museum of Art, University of Georgia, Athens, Georgia, U.S.A.

The Georgia Museum of Art hosts this exhibition (14 February - 26 April 1998) drawn primarily from the collection of Mr. and Mrs. Tamor Shah of Atlanta, Georgia. It includes over a hundred artefacts of the major ethnic groups of Central Asia from the recently independent countries of Kazakhstan, Uzbekistan, Turkmenistan, Kyrgyzstan and Tajikistan, as well as from Iran and Afghanistan. Many of the items, which date from the middle of the 19th to the 20th centuries, have rarely, if ever, been exhibited publicly.

Some of the woven items, which include rugs, bags, festive trappings in both pile and flatweave techniques, and felted pieces are typical of the nomadic groups. The various pieces show the range of uses, techniques employed, and artistic concepts. Other textiles, including embroidered *suzanis* and *ikats*, were made mostly by urban people and were fashioned into festive items and clothing. Jewellery, a major repository of wealth and artistic expression, was important in both settled and nomadic societies and was worn for festive occasions and for displaying wealth and social position. The exhibition highlights a fully furnished *yurt*, complete with costumed 'family' figures.

The exhibition is accompanied by an illustrated catalogue written by guest curator George O'Bannon of Tucson, Arizona. For more information please contact: Wendy Cooper, The Georgia Museum of Art, 90 Carlton Street, University of Georgia, Athens, GA 30602 U.S.A. Tel: +1 706 542 0487; e-mail: wcooper@uga.cc.uga.edu

"Ikat: Splendid Silks of Central Asia from the Guido Goldman Collection"
Arthur M. Sackler Gallery, Washington D.C., U.S.A.

This travelling exhibition of about 70 rare Central Asian *ikat* wall hangings, mounted panels and robes from the Guido Goldman Collection is now on display at the Sackler Gallery (26 April - 7 September 1998). *Ikat* is an ancient method of textile manufacture, wherein the threads are resist-dyed before weaving. The term can also be used for the textiles themselves. Although *ikats* are produced in many parts of the world, those from 19th-century Central Asia are unrivalled for their vibrant colours and bold designs. The exhibition moves to the Jewish Museum, New York in February 1999.

"Sacred Visions: Early Painting in Central Tibet"
The Metropolitan Museum of Art, New York, U.S.A.

This forthcoming exhibition will be curated by Steven M. Kossak, Associate Curator in the Department of Asian Art at the MMA and Jane Casey Singer. It will open on 6 October 1998. Some of the finest examples of early Tibetan painting, dated between ca. 1000 and 1450 A.D., will be exhibited. The catalogue explores the art historical context for these paintings, a field still in its early stages of research. Most of the paintings have never been published, and many provide insight into Tibetan culture during the Second Diffusion of Buddhism in Tibet.

(We are grateful to Dr. Jane Casey Singer for the above information.)

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CONFERENCES

Conference reports

"Religion and Trade in Central Asia: Medieval and Modern Perspectives" University of Manchester, Manchester, U.K.

This one-day seminar on 9 May 1998 explored the different aspects of the contribution of the various religions (Buddhism, Christianity, Islam, Judaism, Manichaeism and Zoroastrianism) along the Silk Route. Professor Nicholas Sims-Williams, SOAS, University of London, spoke about the religion of the Sogdian merchants. He emphasised the importance of Sogdian trading colonies in China and introduced the different types of Sogdian inscriptions and manuscripts that have been found in Central Asia. The paper of Professor Aloïs Van Tongerlo, Catholic University of Leuven, Belgium, on "Aspects of Trade and Religion in Some Middle Turkic Documents" was read in his absence. The paper concentrated on the use of loan words in Uygur. Edmund Bosworth, Professor Emeritus of the University of Manchester, spoke about "The Encounter of Islam and the Indigenous Faiths of Inner Asia and the Caucasus in the Pre-Russian period". Dr. Erica Hunter, also from Manchester, concentrated on the Syriac and Christian Arabic sources referring to the conversion of Turkic tribes to Christianity. Dr. Ken Parry, University of Manchester, spoke about "The Japanese End of the Silk Route". He emphasised the importance of the Shōshō-in collection in Japan, which was sealed at the end of the ninth century, for understanding the nature of trade and cultural exchange on the Silk Road in that period. The seminar closed with two papers on more recent trade in Armenia and in Mashad.

For further information contact Dr. Erica Hunter, Department of Middle Eastern Studies, University of Manchester, Oxford Road, Manchester M13 9PL, U.K. Tel: +44 161 275 3248; fax: +44 161 275 3264; e-mail ecdh1@cus.cam.ac.uk

"The Lhasa Valley: History, Conservation and Modernisation in Tibetan Architecture" C.N.R.S., Paris, France

An interdisciplinary workshop on the "History, Conservation and Modernisation in Tibetan Architecture" in the Lhasa Valley, hosted by the Centre National de la Recherche Scientifique, Meudon, UPR 299 (Milieux, sociétés et cultures en Himalaya) was held in Paris between 27-29 November 1997. Participants came from the Tibet Autonomous Region of the People's Republic of China, U.S.A., U.K., Italy, Switzerland, Germany, Norway and France. Other colleagues were invited from China, Nepal and India. The workshop was initiated and prepared by Dr. Heather Stoddard, with the assistance of Françoise Robin.

The name Lha.sa, meaning "Land of the Gods" or "Sacred Place", is thought to date from the mid-7th century A.D., but archaeological finds indicate human habitation in the valley since neolithic times, some 4,500 years ago. The city of Lhasa, for two hundred years capital of the military empire of Great Tibet, became simultaneously and more enduringly the "Sacred Place" of Tibetan Buddhism. Lhasa was also important as a Central Asian city in historical, cultural and economic terms, drawing pilgrims and merchants from many parts of Asia. Unique by its altitude, at 3,700 m. above sea level, Lhasa was and still is one of the places on earth that captures the imagination of humankind. Lhasa is one of fifty protected historic cities of the P.R.C.

However, the whole valley, including the old city, is undergoing rapid transformation, owing to large-scale construction projects, population expansion, etc. The very fabric of the heart of Lhasa is endangered. When the workshop was proposed two years ago, 270 sites remained out of the 650 recorded on Aufschnaiter's map in 1948. At the end of 1997, only 180 survive. This is why the workshop sought to concentrate on the city itself, while at the same time reaching out to the broader question of Tibetan architecture on the high plateau and beyond.

An exhibition on Tibetan architecture was held Paris and Rome in 1985, organised by Paola Caffarelli, and gave rise to the publication of an important catalogue, *Demeures des Hommes. Sanctuaires des Dieux. Sources, Développement et Rayonnement de l'Architecture Tibétaine* (Rome and Paris, 1987). Little further research has been published in the course of the last decade: *L'Homme et la Maison* (ed. Gérard Toffin, C.N.R.S., Paris, 1981) dealt with Tibetan architecture on the southern side of the Himalayas, while more recently Anne Chayet published a short survey of the subject in *Art et Archéologie du Tibet* (Picard, Paris, 1994). The *Lhasa Historic City Atlas* (L.H.C.A.) is currently being prepared by a joint European-T.A.R. team headed by Knud Larsen of Trondheim University (Norway); it has been the work of this team over the last four years that created the impetus for the "Lhasa Valley" workshop. French tibetology has also produced a rich and interesting new corpus of materials on Lhasa in the 17th century during the reign of the Great Fifth Dalai Lama: *Lhasa: Lieu du Divin* (ed. Françoise Pommaret, Olizane, Geneva, 1997).

The approach of the workshop - the first of its kind - was interdisciplinary, involving the participation of anthropologists, historians, architects, tibetologists and sinologists. It was also an experiment, venturing into the highly sensitive area of cultural heritage conservation, restoration and development in Tibet. The scientific objectives were the creation of an East-West forum for scientific research and exchange on Tibetan architecture and habitat; the creation of a strategy for the restoration, protection and development of traditional architecture on the Tibetan plateau (the L.H.C.A.); the creation of Archives of Tibetan Architecture.

Seventeen papers were presented: André Alexander (Lhasa Archives, Berlin, Germany) "Lhasa valley urban development 1980-1997"; Ingun Amundsen (Architect, Oslo, Norway) "Tibetan and Bhutanese dzongs"; Prof. Paola Caffarelli (University of Genova, Italy) "Structures architectoniques en bois du 8-9ème siècles à Lhasa et en Himachal Pradesh"; Tseyang Changoba (Assistant professor, University of Tibet, Lhasa, P.R.C.) "History of lay Structures in the Lhasa city, and the dykes of the Kyichu"; Graham Clarke (Anthropologist, Oxford University, U.K.) "Economic and natural forces for growth in the Lhasa municipality"; John Harrison (Architect, U.K.) "Vernacular urban architecture in the city of Lo-Manthang, Mustang"; Amy Heller (Tibetologist, Switzerland) "Les bas-reliefs sur bois du temple du Jo.khang"; Corneille Jest (Ethnologist, C.N.R.S., France) "Les Newars à Lhasa et au Tibet"; Samten Karmay (Tibetologist, C.N.R.S., France) "Les peintures murales du Palais Rouge au Potala: La biographie du 5ème Dalai Lama"; Prof. Kund Larsen (Professor of Architecture, Trondheim University, Norway) "SAVE/ Lhasa historical city atlas"; Minyak Chokyi Gyaltsen (Architect, Tibet, P.R.C.) "Les couleurs dans l'architecture tibétaine"; Michel Peissel (Ethnologist) "Conical structures in two nomad tribes in the Byang-thang"; Amund Sinding-Larsen (Architect, Oslo, Norway) "Lhasa projects in progress"; Jill St.Clair-Riley (Architect, American Catholic University, U.S.A.) "Conceptions of space in Tibetan architecture"; Heather Stoddard (Tibetologist, INALCO, France) "The First 'Great Prayer Festival' sMon.lam Chen.mo, in Lhasa, 1406 A.D." and "The Foundation Stones of the Jo.khang"; Shenyen Tsultrim (Historian, Tibet Academy of Social Sciences, Lhasa, P.R.C.) "L'évolution des structures religieuses dans la vieille ville de Lhasa". A round table discussion on future strategy was held at the end of the workshop, during which it was concluded that two complementary approaches should be pursued. Research under existing agreements should be continued, with small on-the-ground projects working with

local authorities, and the possibility of launching a large-scale international project should be explored.

A substantial body of new research on Tibetan architecture will be available with the publication of the workshop papers. Photographic and mapping archives are accumulating and will provide important information for further research and conservation of Lhasa and other sites in the Tibetan world. Ultimately, the aim is the creation of a documentary and research centre for Tibetan cultural heritage, which could be associated with a school for traditional architecture and conservation. A forum on the WWW and a web-page could be set up in the near future.

For more information please contact Shalu Association, BP 150, 75263 Paris cedex 06, France. Tel/fax: +33 1 4567 7489; e-mail: ShaluAs@aol.com

(We would like to thank Dr. Heather Stoddard for this information.)

**"Museum as a Storehouse of Religious Cultural Artefacts"
State Museum of the History of Religions, St. Petersburg, Russian Federation**

This conference entitled "Museum as a Storehouse of Religious Cultural Artefacts: Religion and Cultural Memory of Humanity" (25-27 November 1997) was devoted to 65 years of the State Museum of the History of Religions. The problems considered were religion as a system of organisation, transmission and transformation of cultural information; the use of archaeological, ethnographic, historical, sociological and other cultural subjects in the study of religion and the sacred as a subject of museum study: sacred cultural monuments and their attribution, systematisation, exhibition and storage.

Approximately ninety scholars and researchers of museums and scientific institutes from all over St. Petersburg took part in this conference. Sixty papers were read, covering the whole area of religious studies from all over the world. Papers included talks on Buddhist art in Buryatia (by O. Gorovaja and J. Hishnjak) and on the religious art of northern people.

(We would like to thank Dr. Irene Kuliganek, Institute of Oriental Studies, St. Petersburg, Russian Federation for the above information.)

**"The Art of Baked Clay"
Indian Museum, Calcutta, India**

This international seminar (2-6 February 1998) on terracottas was organised jointly by the Indian Museum, Calcutta and the Brooklyn Museum, New York, U.S.A. The speakers included Prof. F.M. Asher, Minneapolis, U.S.A. ("Why brick? Some thoughts on materials"); Dr. M.C. Joshi, New Delhi, India ("Terracotta and art"); Dr. Amy Poster, Brooklyn, U.S.A. ("Terracotta art of India: a brief introduction to the Brooklyn Museum art collections"); Dr. Darielle Mason, Philadelphia, U.S.A. ("Stella Kramrisch and A.K. Coomaraswamy's contributions to the study of Indian terracottas - a reassessment in view of the Philadelphia Museum of Art and Museum of Fine Arts, Boston's collections"); Prof. D.C. Bhattacharyya, Chandigarh, India ("Terracotta of Northwestern sector: Pakistan, Kashmir, Haryana, and Himachal Pradesh"); Dr. R.C. Agrawala, Jaipur, India ("Ancient terracotta art of Rajasthan"); Dr. R.C. Sharma, Varanasi, India ("Northern Indian terracottas"); Dr. U.S. Tiwari, Allahabad, India ("Terracotta collections in the museums of north India"); Dr. N. Goswami, Calcutta, India ("Terracotta collections in the Ashutosh Museum of Indian Art, Calcutta University"); Dr. G. Sengupta, Calcutta, India ("Terracotta collection in the State Museum, West Bengal"); Dr. Enamul Haque, Dhaka, Bangladesh ("Terracotta art of

Bangladesh"); Dr. C. Margavandhu, New Delhi, India ("Terracotta of Western Deccan"); Dr. I.K. Sarma, Hyderabad, India ("Terracotta of Eastern Deccan"); Dr. Pia Brancaccio, Naples, Italy ("Satavahana terracottas: proposed connections with Ptolemaic Egypt"); Dr. S. K. Chakravarti, Calcutta, India ("Synthesisation of a West Asian art motif in Bengal terracotta temples") and Dr. D. Stadtnr, Stockton, U.S.A. ("Ceramic traditions of Pagan, Burma"). The material presented illustrated the interconnections within the terracotta traditions of different parts of Asia.

The seminar was accompanied by an exhibition entitled "Terracottas of Bengal" (2-10 February 1998) at the Indian Museum and a catalogue was released.

"The Silk Roads in Central Asia : Recent Research"
University of California, Berkeley, U.S.A.

This international conference (6-7 December 1997) was sponsored by the Department of Near Eastern Studies and the Central Asia/Silk Road Working Group at the University of California (U.C.), Berkeley, and by the Silkroad Foundation. More than twenty papers were presented, which focused on the art, archaeology and history of the region. In addition to members of the host institution, there were participants from Europe, Russia, China, Japan, and other institutions in the U.S.A.

Opening remarks were presented by Prof. Guitty Azarpay, U.C. Berkeley; Prof. Albert Dien, Stanford, and Dr. Sanjyot Mehendale, U.C. Berkeley. Scholars presenting papers included Dr. Paul Bernard, C.N.R.S., Paris, France ("Ai Khanum, Afrasiab: Certainties and Uncertainties in the Chronology of the Hellenistic Period in Central Asia"); Prof. Katsumi Tanabe, University of Kanazawa, Kanazawa, Japan ("A Kushano-Sasanian Silver Plate and Tigers of the Oxus"); Prof. Wang Binghua, Xinjiang Institute of Archaeology, Urumchi, P.R.C. ("Early Chinese Buddha Images and *Hu* Habitations"); Prof. Roderick Whitfield, SOAS, London, U.K. ("Shrines in the Desert: The Changing Face of Dunhuang"); Dr. Marianne Yaldiz, Museum für Indische Kunst, Berlin, Germany ("The Cave with the Ringbearing Doves, Cave 123, Qizil - an attempt at an interpretation"); Dr. Henri-Paul Francfort, C.N.R.S., Paris, France ("Hunting and Fighting Images in the Rock Art of Central Asia"); Dr. Jeannine Davis-Kimball, Center for the Study of Eurasian Nomads, Berkeley, U.S.A. ("Bridging the Gap: Gender and Eurasian Nomads"); Dr. Alexander Leskov, San Jose, U.S.A. ("Contacts between the Tribes of South Eastern Europe and Ancient Near East during the First Millennium B.C.E.: Formation of the Western Part of the Silk Road"); Dr. Fredrik Hiebert, University of Pennsylvania, Philadelphia, U.S.A. ("The Painted Pottery Tradition in Central Asia and its Implications for East-West Interaction"); Dr. Frantz Grenet, C.N.R.S., Paris, France ("The First Century of Islamic Rule at Samarkand, as Shown by the Excavations of the French-Uzbek Archaeological Mission"); Prof. Andre Gunder Frank, University of Toronto, Toronto, Canada ("ReOrient: From the Centrality of Central Asia to Middle Kingdom China"); Dr. Osmund Bopearachchi, C.N.R.S., Paris, France ("Central Asia and Maritime Trade: Archaeological Evidence from Sri Lanka"); Dr. Corinne Debaine-Francfort, C.N.R.S., Paris, France ("Early Buddhist and Pre-Buddhist Irrigated Oases in the Taklamakan Desert - Preliminary Results of the French-Chinese Archaeological Expedition in Keriya, Xinjiang, 1991-1996"); Prof. Haruko Tsuchiya, Sophia University, Tokyo, Japan ("Preliminary Report of Field Research in Northern Pakistan, 1996-97"); Prof. Bo Lawergren, City University, New York, U.S.A. ("Migration of Music Along the Silk Road"); Prof. Esther Jacobson, University of Oregon, Eugene, U.S.A. ("Central Asian Nomadic Sources for Zhou-Han Representational Innovations"); Prof. Valerie Hansen, Yale University, New Haven ("Reuniting Turfan's Scattered Treasures"); Dr. Han Baoquan, Xi'an Cultural Relics Administration, Xi'an, P.R.C. ("A Discussion of the Influence of the Western Region's Civilization on the Life of the Nobility in the Tang Dynasty from the Perspective of the Pottery Figures from Princess Jinxing's Tomb"); Dr. Jorinde Ebert,

Würzburg, Germany ("Who Were the Donors of the Kizil Cave Paintings") and Soroor Ghanimati, U.C., Berkeley, U.S.A. ("New Perspectives on the Chronological Horizons of Sistan's Kuh-E Khwaja"). Conference sessions were followed by panel discussions under the direction of Prof. Richard Frye, Dr. Prudence Harper, Prof. Albert Dien, Dr. Martha Carter, and Dr. Audrey Spiro. Closing remarks were made by Prof. David Stronach and Bruce Williams of U.C. Berkeley.

The mix of participants from diverse countries, institutions and disciplines greatly enhanced the conference's contribution to a continuing dialogue on the study of Central Asia and the Silk Roads. It is hoped that the University of California at Berkeley will regularly host such conferences on Central Asia.

*Dr. Sanjot Mehendale,
University of California, Berkeley, U.S.A.*

**Central and Inner Asian Seminar
University of Toronto, Toronto, Canada**

This annual seminar took place on 1-2 May 1998. The subject was "**The Social and Cultural Context of Nomadic Technology, Ancient and Modern**" (v. *CIAA NL 6, November 1997*, p. 26). Speakers included Katheryn Linduff, University of Pittsburgh, Pittsburgh, U.S.A. ("Metallurgists in Eastern Inner Asia: The Chinese and Their Neighbours" Linduff@vms.cis.pitt.edu); Hossein Dadfar, University of Linköping, Sweden ("Nomadic Technology and the Role of Women" HosDa@EKI.LiU.SE); Michael Brose, University of Pennsylvania, Philadelphia, U.S.A. ("Uighurs and Technologies of Literacy in the Mongol Empire in the 12th and 13th centuries" mbrose@sas.upenn.edu); John Masson Smith, University of California, Berkeley, U.S.A. ("The Nomads' Armament: Home-Made Weaponry" jmsmith@socrates.Berkeley.edu) and Michael Gervers and Wayne Schleppe, University of Toronto ("The manufacture of the Mongol ox-cart and its etymology" 102063.2152@compuserve.com; schlepp@eagle.ca among others.

For more information please contact Gillian Long, Room 14290, Robarts Library, University of Toronto, Toronto, Ontario M5S 3H, Canada. Tel/fax: +1 416 978 4882; e-mail: gillian.long@utoronto.ca

Forthcoming conferences

**Northwest Kazakstan and Region
Qostanay, Kazakstan, 3-5 June, 1998**

This international conference on "**The Political, Economic and Cultural Ties between Northwest Kazakstan and Neighboring Countries and Peoples**" will be held in Qostanay, Kazakstan. Topics will include problems of methodology and historiography, spiritual and material culture, problems of the genesis and mutual influences of cultures, ethnogenesis and ethnic history, current issues in ancient and medieval history, the study of the national independence movements in the 18th-20th centuries and contemporary processes of economic integration.

Papers to be submitted should not exceed 8 typed, double-spaced pages, and should be sent by 15 April to: g. Qostanay, pr. Abaia, 28, KSKhI, Kafedra Istorii Kazakstana. The fees for the conference include US\$15 for registration and US\$60 for conference materials. For more information, please contact: Prof. A. Kuzembayuli, 7 mikroraiion, 2 dom, 87 kv., 480014 Qostanay, Kazakstan.

Central Asian Workshop

University of Illinois, Champaign-Urbana, U.S.A., 9-12 July, 1998

The University of Illinois' Summer Research Laboratory, sponsored by their Russian and East European Center, are organising this workshop to highlight the teaching of Central Asian studies. This workshop is intended to be a stepping stone towards the organising of a Central Asian Studies Association, and will link up with the efforts of the University of Wisconsin-Madison's and the Central Asia Institute's program (v. pp. 37-38 of this Newsletter). A wide variety of disciplines will be represented at the workshop, including history, political science, economics, literature and anthropology. This will provide an opportunity to assess the development of Central Asian studies in the United States. Scholars from all over the world are invited, but overseas travel expenses will not be available.

For further information contact: Keely Lange, Department of Government and International Studies, 219 O'Shaughnessy Hall, University of Notre Dame, South Bend, IN 46556, U.S.A. Tel: +1 219 631 9017; fax: +1 219 631 4268; e-mail: keely.o.lange.3@nd.edu

The Third Silk Road Conference

Yale University, New Haven, U.S.A., 11-12 July, 1998

This conference will mark the end of a three-year project for a team of twenty-five Chinese and American scholars, working within the disciplines of archaeology, history, art and religious studies, who have been involved in "The Silk Road Project: Reuniting Turfan's Scattered Treasures" (v. CIAA NL6, November 1997, p. 16). The completed versions of their papers will be presented to a conference that will be open to the public.

The tentative list of speakers include Chen Guocan, Wuhan University, Wuhan, P.R.C. ("A Look at the Tang-dynasty Taxation System in Light of the Turfan Finds"); Israfil Yusuf, Xinjiang Museum, Urumqi, P.R.C. ("Newly Excavated Uighur-Language Documents from Turfan"); Ma Shichang, Beijing University, Beijing, P.R.C. ("A Comparison of Buddhist Wall Paintings at Kizil, Turfan and Dunhuang"); Qiu Ling, Xinjiang Archaeological Institute, Urumqi, P.R.C. ("Newly Excavated Epitaphs from Jiaohe City in the Turfan Oasis"); Rong Xinjiang, Beijing University, Beijing, P.R.C. ("Daoism in Tang-Dynasty Turfan"); Wang Binghua, Xinjiang Archaeological Institute, Urumqi, P.R.C. ("Turfan Finds in India and Korea, and New Finds at Jiaohe"); Wang Xiaofu, Beijing University, Beijing, P.R.C. ("Tibetans in Turfan"); Wu Min, Xinjiang Museum, Urumqi, P.R.C. ("Non-Chinese *huren* as seen in Excavated Materials from the Astana Graves at Turfan"); Zhu Lei, Wuhan University, Wuhan, P.R.C. ("Social Strata in Turfan Society During the Gaochang Kingdom and Tang Periods"); Janet Baker, Bowers Museum, Santa Ana CA, U.S.A. ("The Image of the Heavenly King in Chinese Tombs and Temples: Sui and Early Tang Examples"); Deng Xiaonan, Beijing University, Beijing, P.R.C. ("Women's Activities Outside the Household in Turfan"); Albert Dien, Stanford University, Stanford CA, U.S.A. ("Tombs Revisited: Another Look at 86TAM384-391"), Sarah Fraser, Northwestern University, Evanston, U.S.A. ("The Artist's Practice in the Turfan Region, 5th-9th Centuries"); Valerie Hansen, Yale University, New Haven, U.S.A. ("How the Chinese Converted to Buddhism - or did they?: What the Turfan Graves Reveal About Religious Change"); Judy Chung-Wa Ho, University of California, Irvine, U.S.A. ("Representations of Women in Turfan"); Denise Leidy, Metropolitan Museum of Art, New York, U.S.A. ("Bezeklik: Some Thoughts on Iconography and Practice"); Angela Sheng, Temple University, Tokyo, Japan ("Turfan Textiles: Art, Technology and Use in Tang China"); Jonathan Skaff, University of Michigan, Ann Arbor, U.S.A. ("The Persian Silver Coins Found at

Turfan and their Relationship to International Trade"); Oktor Skjaervø, Harvard University, Cambridge MA, U.S.A. ("Iranian Manichaeans in Turfan"); Nancy Steinhardt, University of Pennsylvania, Philadelphia, U.S.A. ("Beiting: Provincial Tang Architecture in the Qoco Uygur Provinces"); Victor Xiong, Western Michigan, Kalamazoo, Michigan, U.S.A. ("The Equal-field System as Seen from the Turfan Documents"); Nobuyoshi Yamabe, Kyushu Ryukoku Junior College, Saga, Japan, ("On the Mural Paintings of Meditating Monks in Turfan: In Conjunction with the Origin of Some Apocryphal Visualization Texts") and Zhang Guangda, Yale University, New Haven, U.S.A. ("Manichaeism, Mazdeism and Nestorianism in the Western Regions"). Papers will be read in Chinese or English.

For further information on the Silk Road Conference, please contact Prof. Valerie Hansen, e-mail: valerie.hansen@yale.edu

Dulan Workshop and Field Trip

Archaeology Institute of Qinghai Province, Xining, P.R.C., 2-7 August, 1998

Finds made in the mountainous pastures and gorges of Dulan county in Qinghai province have now finally been acknowledged in China to be among the most important archaeological discoveries of the decade. Hundreds of ancient tombs believed to belong to ancient Tubo (Tibetan) and Tuyuhun aristocrats and commoners encircle the stark ravines, the majority as yet unexplored.

For the first time ever the Archaeology Institute of Qinghai Province is offering a limited number of visitors the opportunity to visit this ancient and scenic site, and to examine the spectacular textiles and other precious objects already unearthed from the tombs. With the exception of three pieces which were included in the recent "**New Archaeological Treasures of China**" exhibition in Beijing, none of these objects have ever been shown in China or abroad, and they are not accessible in any museum collection. The Dulan Workshop and Field Trip offers a unique chance to view these almost unknown treasures in one of China's most inaccessible regions. An area of geographical and cultural diversity, this county of high mountain peaks, dry gorges and lush pastures is home to Tibetans, Mongolians and Muslim Han herdsmen and farmers.

The proposed trip will include a workshop at the Archaeology Institute in Xining to introduce the archaeology of Dulan. This will be followed by a three-day field trip to archaeological sites of interest in the Dulan area and the vicinity of Kokonor (Qinghai Lake), as well as visits to the Kumbun Monastery, Qutan-si Monastery and temple complex, and the Majiayao site. Final briefings and discussions will take place at the Archaeology Institute.

The cost of the trip is US\$2,500 which includes return air fares from Xining to Beijing, all accommodation, transport, meals, and incidental expenses. Participants will be accompanied by archaeologists from the Institute and interpreters. Proceeds from the Field Trip will be used by the Archaeology Institute to further their research and protect the area which is already seriously threatened by tomb robbers and the ravages of nature. Numbers are limited. For further information contact Susan Dewar or Bruce Doar, Tel/fax: + 86 1 849 8987; e-mail: atext@public3.bta.net.cn

Military Archaeology

**The Institute of Archaeology and The State Hermitage Museum
St. Petersburg, Russian Federation, 2 - 5 September 1998**

This conference entitled "**Military Archaeology: Weaponry and Warfare in Historical and Social Perspective**" (v. CIAA NL6, November 1997, p. 27) will now

be held at The State Hermitage on the later date given above. Consequently, the conference program will not be ready until June and thus no exact details about the participants are available at the moment. The subjects covered by the conference papers are going to be very broad including archaeological studies of Eurasian weaponry; the technology and iconography of weaponry from the Ancient Near East to the Middle Ages; fortification; military organization and linguistics (weaponry in various languages). Methodological problems associated with the archaeology of weaponry and the different approaches to military material of the past will also be discussed. This conference is to be the first in a series of related conferences.

Please send your abstracts by 1 June 1998. A selection of the conference papers will be published by E. J. Brill (closing date for submission, 1 February 1999). For further information please contact: Conference Committee (Archaeology of Weaponry), Institute of Archaeology, Dvortsovaya nab. 18, St. Petersburg 191065, Russian Federation. E-mail: alexander.matveev@msk.uib.no; rezvan@thesa.ru

"The Civilization of the Western Region in Tang Dynasty"
Xinjiang Kucha Caves Research Institute, Kizil Caves, P.R.C.
12-14 September 1998

Following the first successful symposium on **"Western Region Culture during the Tang period"** held in August 1997 (v. *CIAA NL6, November 1997, pp. 24-25*), the Kizil Caves will host another international conference entitled **"The Civilization of the Western Region in Tang Dynasty: Anxi Chief Supervisor's Office"**. The Anxi Chief Supervisor's Office was the most influential political organization established by the Tang Government in the Western Regions. The topics for discussion include history, economy, literature, art, languages, historical figures and military affairs of the Western Regions; the historical position and function of the Anxi Chief Supervisor's office; the interrelation between the Anxi Chief Supervisor's Office and the Turks, Tibetans, Uyghurs and Qiuqi *etc.* The official languages used in this conference will be Chinese, English and Japanese.

In addition to the three-day academic conference, participants will be visiting the Kizil Caves, the Kuntura Caves, Subashi, the Simsin Caves in Korla, Jiaohe, Gaochang, the Bezeklik Caves and the Astana Tombs in Turfan.

The total conference fee is US\$1,190. The fee covers accommodation (from 10-18 September), all meals, and all events from 9-19 September. Those wishing to attend the conference are encouraged to submit their proposed papers (no more than 1,000 words) by 31 May 1998. For further information, please contact He Fang, Fu 1, 132, Xibei Road, Urumqi, Xinjiang 830000, P.R.C. Tel/fax: +86 991 483 7114.

"History and Culture of Osh in the pre-Mongol Epoch"
Osh, Kyrgyz Republic, September 1998

The National Academy of Sciences of the Kyrgyz Republic, the State Directorate and the Osh regional organization plan to hold a conference entitled **"History and Culture of Osh and the Osh Region in the pre-Mongol Epoch"**. The following topics are suggested for discussion: the political history of the Kara Khan dynasty and the Karakhanid regional centre at Uzgend; urban life in the Ferghana Valley in the Karakhanid epoch; the development of architecture during 1000-1200 A.D. and the Uzgend mausolea in the Central Asian cultural context; ceramic production in the period 1000-1200 A.D. and the ceramics of the Osh region in the Central Asian cultural context.

Accommodation will be provided for conference participants. Please send all applications and abstracts for preliminary publication by 1 May 1998 to Kyrgyz respublikasynyn uluttuk ilimler akademiasy, Natsional'naiia akademiia nauk Kyrgyzskoi respubliky, 720071 Bishkek 71, Chui Prospekt, 265a, Kyrgyz Republic. Tel: +7 3312 242 744; fax: +7 3312 243 607; telex: 245140. The scientific co-ordinator of the program is Professor Vadim M. Masson, Institute of History of the Material Culture, Russian Academy of Sciences, 191186 St. Petersburg, Dvortsovaia emb. 18, Russian Federation. Fax: +7 812 311 6270.

(We would like to thank Professor Vadim M. Masson, Director, Institute of the History of Material Culture, St. Petersburg, Russian Federation for this information.)

**"Worlds of The Silk Road: Ancient and Modern"
Macquarie University, Sydney, Australia, 18-20 September 1998**

This will be the third biennial conference of the Australasian Society for Inner Asian Studies (A.S.I.A.S.) to be held at Macquarie University. The School of Archaeology, Classics and Ancient History at the University of Sydney, in conjunction with the Uzbek Academy of Sciences, will embark on their fourth season of digging at Kazakli-yatkan this year. Both A.S.I.A.S. and Macquarie University have become leading players in the field. Macquarie's Professor of Ancient History, Samuel N.C. Lieu, is a distinguished specialist in Inner Asian Studies and the entire resources of the Manichaean Studies Centre are now located there.

Professor Lieu will once again be the Keynote Speaker and special guests will be Professor Nicholas Sims-Williams (SOAS, University of London, U.K.) and Professor Alofs van Tongerloo (University of Leuven, Belgium). The proceedings from the second conference in 1996 entitled *Worlds of the Silk Road: Ancient and Modern - Proceedings of the 2nd A.S.I.A.S. Conference* (ed. David Christian and Craig Benjamin, Brepols, 1998) will be launched by Prof. Sims-Williams at the conference.

The A.S.I.A.S. invites Inner Asian scholars to deliver a paper at this important gathering. For further information, please contact either Beth Lewis: Tel: +61 2 9850 7560; fax: +61 2 9850 8892 or Craig Benjamin: Tel: +61 2 9451 7139 or e-mail: garigal@acay.com.au

(We are grateful to Craig Benjamin, Secretary of A.S.I.A.S., for providing us with this information.)

**Workshop on Central Asian Studies
University of Wisconsin, Madison, U.S.A., 8-11 October 1998**

The Central Asian Studies Program at the University of Wisconsin-Madison, in conjunction with the Center for Russia, East Europe and Central Asia, is convening the second annual Workshop on Central Asian Studies. The goal of this workshop is to provide an opportunity for interested scholars, institutions, and organisations to meet annually, to discuss how to research, teach and co-ordinate efforts in the Central Asian field. The theme for this workshop is **"Rewriting Central Asian History"**. Additional topics include Turkic linguistics, Jadid drama and literature, and Tatarstan.

The keynote speaker will be Prof. Galieva Mukminova (Department of Central Asian History, Institute of History of the Uzbek Academy of Sciences, Tashkent, Uzbekistan), one of the leading specialists in the social and economic history of medieval Central Asia. She is familiar with the writing of new national histories in Uzbekistan and elsewhere in Central Asia.

Participants wishing to present a paper are asked to submit a one-paragraph abstract by 1 August 1998 to: Center for Russia, East Europe and Central Asia, University of Wisconsin-Madison, 210 Ingraham Hall, 1155 Observatory Drive, Madison, WI 53706-1397, U.S.A. Tel: +1 608 262 3379; fax: +1 608 265 3062; e-mail: creeca@mac.wisc.edu; web-site: <http://polyglot.lss.wisc.edu/creeca/>

**Second International Avesta Conference
Calgary, Canada, 25-27 September 1999**

This conference will be organised by The Zoroastrian Education and Research Society and co-sponsored by The Zoroastrian Association of Alberta. Religious scholars, academics, students, members of the Zoroastrian community and those wanting to understand the Zoroastrian religion are all invited to participate. The Conference will provide a forum for discussion about the recent developments in the understanding of Avestan and Pahlavi Texts, Parsi/Persian Zoroastrian Literature, and rituals. Confirmed speakers at present include: Prof. Dr. William Malandra, Prof. Dr. Gernot Windfuhr, Prof. Dr. Jamsheed Choksy, Prof. Dr. Martin Schwartz, Prof. Dr. Helmut Humbach, Prof. Dr. Antonio Panaino and Dasturji Dr. K. Jamaspa and Prof. Dr. James Russell. For further information, please contact: Dr. Pallan R. Ichaporia: tel: +1 610 589 5419; fax: +1 610 589 5495; e-mail: pichaporia@aol.com; web-page: <http://www.zers.org>. For information about venue and hotel reservation, please contact the co-sponsor: Firdosh Mehta, Chairman, The Zoroastrian Association of Alberta, Canada; tel: +1 403 438 4371; fax: +1 403 436 0004.

The First International Avesta Conference "**Perceptions and Reflections into Avestan Literature and Practices**" took place between 15-17 November 1997 at Framingham, Massachusetts, U.S.A. Speakers including Prof. Helmut Humbach, Prof. Philip Kreyenbroek, Prof. Antonio Panaino, Prof. Shaul Shakeed, Prof. John Hinnels, Prof. Jamsheed Choksy, Dr. Pallan R. Ichaporia and Prof. Dr. Martin Schwartz, Prof. Dr. Ivan Steblin-Kamensky, Prof. Dr. Mikhail Bogolyubov, Dasturji Dr. Firoze Kotwal, Khojeste Mistree and Prof. Richard Frye discussed the following subjects: Old Avesta including the Gathas, Young Avesta, Pahlavi, Parsi/Persian Literature, Rituals and History. The proceedings will be published by Harrassowitz, Wiesbaden, Germany.

The Zoroastrian Education and Research Society also publishes a new summer edition of its journal. The topics covered will be the Gathas, Young Avesta, Pahlavi, Persian Zoroastrian Literature, Rituals, and Socio-Cultural Traditions. Papers not exceeding 6,000 words are invited on any of the above subjects. The papers will be peer reviewed by the International Board of Editors and the approved papers will be published. Please send your paper to: Editor-in-Chief, Journal of the Zoroastrian Education and Research Society, 253 Adam's Drive, Womelsdorf, PA 19567, U.S.A. or to the Publisher, Journal of the Zoroastrian Education and Research Society, 11415 Overbrook Lane, Houston, TX 7707, U.S.A.

NEW PUBLICATIONS

Bulletin of the Asia Institute 10: Studies in Honor of Vladimir A. Livshits

Michigan: June 1998. pp. 300, 130 ills. US\$65, with US\$8 for shipping. Order from Bulletin of the Asia Institute, 3287 Bradway Blvd., Bloomfield Hills, MI 48301, U.S.A. Tel: +1 248 647 7917; fax: +1 248 647 9223; e-mail: bai34@aol.com; web-page: <http://www.bulletinasiainstitute.org>

Articles in this volume include: I. M. Diakonoff, "Pre-Median Indo-Iranian Tribes in Northern Iran?"; R. Schmitt, "Epigraphisch-exegetische Probleme der altpersischen Texte 'DNb' und 'XP1': Teil I"; M. Fuller and A. D. H. Bivar, "Parthian Ostraca from the Syrian Jazira"; A. Invernizzi, "Old Nisa and the Art of the Steppes"; S. D. Loginov and A. B. Nikitin, "Parthian Coins from Margiana: Numismatics and History"; R. N. Frye and P. O. Skjaervø, "The Middle Persian Inscription from Meshinshahr"; P. Gignoux, "Six documents pehlevi sur cuir du California Museum of Ancient Art, Los Angeles"; G. Gnoli, "More on astwand ruwān (KKZ 19 and KNRb 20-21)"; J. Harmatta, "The Wall of Alexander the Great and the Limes Sasanicus"; A. S. Melikian-Chirvani, "The Iranian Wine Horn from Pre-Achaemenid Antiquity to the Safavid Age"; D. N. MacKenzie, "Khwarezmian Enigma Variations"; N. Sims-Williams and F. de Blois, "The Bactrian Calendar"; Yutaka Yoshida, "The Sogdian Dhuta Text and Its Chinese Original"; F. Grenet and Zhang Guangda, "The Last Refuge of the Sogdian Religion: Dunhuang in the Ninth and Tenth Centuries"; W. Sundermann, "A Manichaean View on the Resurrection of the Body"; V. G. Shkoda, "The Sogdian Temple: Structure and Rituals"; B. I. Marshak, "The Tiger, Raised from the Dead: Two Murals from Panjikent"; B. Staviskii and T. Mkrtcheyev, "Qara-Tepe in Old Termez: On the History of the Monument"; R. Salomon, "Five Kharosthi Inscriptions"; Helmut Humbach, "Pangul, a Turco-Bactrian Ruler"; M. Schwartz, "Sasm, Sesen, St. Sisinnios, Sesengen Barpharangēs, and 'Semanglof', R. Salomon, "Addendum to 'Three Dated Kharosthi Inscriptions (BAI 9)'" ; A. Topsfield, "Ashmolean Museum, Oxford.

IDP News - Newsletter of the International Dunhuang Project

No. 10. London: Spring 1998. pp. 8, 8 b. & w. ills. For a free copy please contact: Dr. Susan Whitfield, The International Dunhuang Project, The British Library, OIOC, 197 Blackfriars Road, London SE1 8NG, U.K. Tel: +44 171 7647/7650/7822; fax: +44 171 7641/7858; e-mail: susan.whitfield@bl.uk

The current issue focuses on Japanese collections. A short article introduces Count Otani's Central Asian expeditions. This is followed by a list describing collections of Dunhuang and Silk Road manuscripts in Japan, including a short history of the formation of the collections, the number of manuscripts preserved and practical information about access to the collections. Shorter items list relevant news, conferences and publications.

Nomads of the Eurasian Steppes in the Early Iron Age

edited by Jeannine Davis-Kimball, Vladimir A. Bashilov and Leonid T. Yablonsky. Berkeley: Zinat Press, 1995. pp. xxix, 403, 490 b. & w. ills., 19 maps, index, authors' index, bibliography, hb. US\$48.50.

This work is an anthology of essays translated from Russian originals and provides an overview of the Early Iron Age archaeological research in the former U.S.S.R. from 1960 to 1990. It has been divided into five main sections reviewing the Scythians, the Sauromatians-Sarmatians, the Saka in Central Asia, the Scythian-type cultures of

southern Siberia (Tuva, Altai and Minusinsk areas), and the early nomads of Outer Mongolia.

This archaeological insight captures and describes a complex cultural horizon constituted by different ethnic entities formerly inhabiting the Eurasian steppelands. These people have been often described under the so-called archaeological phenomenon of the "Scytho-Siberian world", displaying common denominators in their artistic repertoires such as weapons, harness tools, animal style decorative patterns – the so-called Scythian Triad (Grakov, Melyukova 1953), but also bronze cauldrons and deer-stones (*olenniye kamni*). When compared, however, in spite of their uniformity in those cultural markers cited above, these cultures in fact display differing degrees of affinity and different cohesive tensions.

The Scytho-Siberian world stretching from the Danube river to Central Asia constitutes a cultural continuum within which ethnic groups inhabiting different zones came into contact and exchanged cultural and artistic features during the 2nd and 1st millennia B.C. These zones thus included the Black Sea steppes and the north Caucasus, the lower Volga river and southern Urals, central and eastern Kazakhstan, and further to the east, the Altai mountain range area, with southern Siberia and Mongolia merged into one cultural complex.

All these sub-cultural complexes are carefully analysed in the articles presented here by eminent Russian scholars in the field such as Dr. Dvornichenko, Prof. Melyukova, Dr. Bashilov and others from the Russian Academy of Sciences, with beautifully drawn text illustrations of burial arrangements and typologies. Clearly contextualised indications are given in maps placed at the beginning of each chapter, explaining the geographical location of the relevant archaeological sites. The bibliography, one of the largest published in English transliteration and translation listing up-to-date titles, provides an invaluable tool for the archaeological research of the Early Iron Age. Although confined to Russian archaeological studies, this anthology is nevertheless an important reference book for further research in the field of Inner Asian archaeology.

Laura Vigo,

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Kurgans on the Left Bank of the Ilek: Excavations at Pokrovka 1990-1992

by Jeannine Davis-Kimball and Leonid T. Yablonsky, with contributions by V. A. Demkin, N. L. Morgunova, Ya.G. Ryskov, T. N. Trunaeva, J. F. Vedder. Ills. by Pavel Nagorny. Berkeley: Zinat Press, 1995. pp. 159, 60 ill., select bibliography. US\$22.50.

This report comes as a result of fruitful American-Russian co-operation, under the aegis of the Kazakh/American Research Project Inc. and the Russian Academy of Sciences. In 1990, the Department of Archaeology of the Russian Academy of Sciences carried out a preliminary archaeological survey of *kurgan* cemeteries located in the southern Ural steppes, on the left bank of the Ilek river in the Sol Ilets and Abdulak regions, adjacent to the Kazakhstan border. Details of this first excavation project are explained in one of the sections entitled "1990 Survey of Pokrovka cemeteries". The largest *kurgan*, no. 02, later excavated in 1991 by a joint team (Institute of Archaeology, Moscow and the Orenburg Pedagogical Institute) led by T.N. Trunaeva and N.L. Morgunova, is reported in Appendix I.

It was only in 1992 that the Kazakh/American Research Project Inc., financially responsible for the excavations, collaborated with the Moscow Institute of Archaeology and the Orenburg Institute, with a team led by J. Davis-Kimball, L. T. Yablonsky and N. L. Morgunova. The report includes the description of more than 21 burials in six *kurgans* within Cemetery Pokrovka no. 08. Furthermore, V. A. Demkin

and Ya. G. Ryskov conducted Paleo-Sol studies on the archaeological remains and drew conclusions concerning the climate conditions from the late Bronze Age onwards. They also examined the contents of the funerary pottery, reconstructing the type of burial food by sampling the upper level of soil found in a pot and comparing it with the soil from the bottom of the pot ("Analysis of the contents of mortuary pottery").

Excavation data generally comprise information about the *kurgans*, burials, and artefacts interred with the deceased, which are sometimes illustrated on the relevant page, with only summary fields appearing in the report. Particularly interesting is the analysis of the Sauro-Sarmatian burials, which yielded a rather conspicuous number of artefacts revealing belief systems pertaining to this ancient people. So far, chronologies of the Sauro-Sarmatian cultures have been solely based upon comparative analyses of artefacts. In this respect, this volume would represent a step forward in further understanding the genetic continuity of these cultures through a more scientific and accurate study of their funerary materials.

Laura Vigo,

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Some recent publications in Russian

The sixth volume of excavation reports of Kara-tepe was published under the title *Materialy sovetskoi arkeologicheskoi ekspeditsii* (Materials from the Soviet archaeological expeditions) edited by B. Ya. Stavisky (Moscow: Oriental Literature, November 1996). The results of the 1978-1989 excavations of the unique historical monuments of the Kushan epoch of the Buddhist cult centre Kara-tepe and the town site of Old Termez are described in this volume. It is dedicated to the memory of the previous excavators of these sites, now deceased. The editor summarises the results of the excavations carried out between 1978-1989 and the conclusions that can be drawn from this material. This is followed by detailed expedition reports by V. N. Mazurin, S. A. Uzyanov, T. K. Mkrtychev, Yu. S. Davidyian and T. I. Zeymal. The following section contains articles which explain the material and epigraphic discoveries from Kara-tepe: for example "Ancient Indian *kapala* in Bactrian inscriptions from Kara-tepe" by V. A. Livshitz and V. G. Shkoda; "Indian epigraphic material from the excavations in Kara-tepe from the end of the seventies and the eighties" by V. V. Vertogradov and "The Bactrian version of the trilingual inscription on a vessel from Kara-tepe" by V. A. Livshitz. Two articles are devoted to the numismatic finds. In one of them, Ye. V. Zeymal not only gives detailed, specific dates of the coins found between 1961-1977, but also information on further numismatic finds from 1978-1982. He puts forward a view different from the traditional concept of the history of the sanctuaries of Kara-tepe and suggests that they existed until the time of the visit to Termez of Xuanzang in the seventh century A.D. These conclusions are not very convincing, but merit the attention of specialists. In the second article on coins, Helmut Humbach writes about the problems of the Hephthalite coinage of the Sasanian Emperor Peroz (these finds have been written up by B. I. Vainberg in Kara-tepe vol. 3 and 5). B. G. Peters an interesting finds from Kara-tepe, a *bullia* with the representation of an antique ship, which is discussed in connection with the water route from Bactria along the Amu Darya and Uzboy through the Caspian to the Caucasus and to the Black Sea. Other connections between India and Bactria are considered in the article by Mkrtychev. The conservator N. A. Kovalyeva describes the wall paintings and sculptures found between 1981-1989. Further articles describe the organic and non-organic materials and the technology used in the wall paintings, sculptures and bronze mirrors. A. A. Aburazakov gives a chemical analysis of the composition of glass from the 10-13th centuries, when the ruins of Kara-tepe were used by Muslim hermits. Further articles describe some well-preserved textile

fragments. The stone details of the architecture of Old Termez and those from Kara-Tepe are described in an article by the Uzbek archaeologist S. R. Pigaev.

Staraya Nisa: Zdaniye s kvadratnym zalom (Old Nisa - Building with a square room) by V. N. Pilipko (Moscow: Oriental Literature, 1996, pp. 160, 96 tables, 8 in colour) describes the results of archaeological studies of one of the most important buildings of Old Nisa in Turkmenistan. Special attention was paid to the excavations undertaken in the thirties, between 1946-1949 and 1979-1991. As a result of these works, the archaeological examination of these buildings is practically finished, and it is now possible to form an opinion about urban planning, and to decide the dating and function of buildings. Pilipko came to the conclusion that the building with the square room is an example of Parthian art, but also reflects various other stylistic elements, for example, characteristics of the earlier Achaemenid period. The book gives a detailed description of the building with plans, sections and appendices on the ornamental decoration, sculptures, ostraca, inscriptions, etc. Pilipko's book provides fundamental and thorough research with well-thought through conclusions, clearly standing out from the light-weight publications that preceded it.

Between 25-27 September 1996 a memorial conference dedicated to E. A. Grantovskii (1932-1995), the famous Iranist, was held in the Institute of Oriental Studies, Russian Academy of Sciences in Moscow. The abstracts were published under the title *Drevnost': istoricheskoe znanie i spetsifika istochnika* (Antiquity: historical knowledge and specific features of the source; Moscow: 1996, pp. 132). Among the thirty papers delivered, those of interest included N. M. Vinogradova, "The first settlement of the Bishkek-Vakhsh culture in southern Tadzhikistan", which presented the data of the studies carried out in 1993 and 1995 at the Toshghuzar settlement in the Dangharghar steppe. The settlement has been dated to the end of the 2nd/beginning of the 1st millennium B.C. V. Ivanov gave an interesting lecture about the linguistic evidences of the influences of the Scythians on Slavs. V. B. Kovalevskaya talked about Scythians and Sarmato-Alans in Western Europe. B. A. Litvinsky presented the paper "System of sources on history and culture of Central Asia in antiquity". E. V. Perevodchikova spoke about "The animal style of Ural burial mounds and some problems of the ethno-cultural history of the Scythians". N. L. Chlenova, in her paper "The hypothesis of the Central Asian origin of the Scythians: the date of the deer stones in Mongolia", argued for a date in the seventh-sixth centuries B.C.

Sogdiyskaya fortifikatsiya V-VIII vekov (Sogdian fortifications of the fifth to eighth centuries A.D.) by G. L. Semenov (St. Petersburg: State Hermitage, 1996, pp. 225, copious ill.) is the result of many years' practical and theoretical work. The author had participated in many seasons of excavations at ancient Pendzhikent, in the valley of the river Zeravshan, and at Paikend, a town in the Bukhara oasis close to the western part of the Zeravshan Valley. He also travelled to the Chuiskaya Valley, in the north of Kyrgyzstan, where in the seventh to ninth centuries there were settlements of Sogdian colonists. Sogdian fortifications were the subject of Semenov's PhD thesis, so this book will be of great interest to students of Inner Asia.

In 1983, the State Hermitage organised an exhibition of the culture and art of Kyrgyzstan. The exhibition was accompanied by a conference, the abstracts of which have been published together with the exhibition guidebook. The conference papers themselves were published in the book entitled *Drevniy i srednyevkovy Kirgizstan* (Ancient and Medieval Kyrgyzstan; Bishkek: Ilim, 1996, pp. 180). They include: "Ancient cultures of Kyrgyzstan and the history of the ancient world" (V. M. Masson); "Main stages of the cultural history of southern Kyrgyzstan in the light of new data, 1976-1984" (Yu. A. Zadneprovski); "Connections between the Kyrgyz monuments of the Bronze Age and those of the adjoining territories of Middle Asia and Kazakhstan" (N. G. Galochkina); "Archaeological complexes of the early nomads of the Tianshan" and "The painted ceramics of the early nomads of the Tianshan" (K.

I. Tashbaeva); "Ancient Turkic armour from Kyrgyzstan" (I. Kozhombardiev and Yu. S. Khudyakov); "Sogdians in Semirech'e" (B. I. Marshak and V. I. Raspopova); "Sogdian-Ustrushan traditions in town planning and the culture of Semirech'e" (M. N. Nogmatov, S. M. Mamadzhanova and R. S. Mukimov) and "New data concerning the spiritual and material culture of the Tianshan region during Saka times" (K.Sh.Tabaldiev).

(Translated and abbreviated from the Russian original. We would like to thank Professor Dr. Boris Stavisky, Russian State University for Humanities, Moscow, Russian Federation, for this information.)

Verovnyia i kul'ty domusul'manskoj Srednei Azii (Religion and Cults in Pre-Islamic Central Asia)

edited by G. V. Shishkina, T. K. Mkrtychev, E. Nabyieva, T. G. Alpakina. Moscow: State Oriental Museum, December 1997. pp. 76.

This booklet contains the abstracts of the papers presented at the "Religion and Cults in Pre-Islamic Central Asia" conference. Abstracts are two to four pages long. The following selected titles have been translated from the Russian: "Fire worshippers in Old Ferghana" (B. Abdulgazyeva, Institute of Archaeology, Samarkand); "Elements of the religious and mythological system of the ancient Turks on the early medieval coins of Central Asia" (L. S. Baratova, Institute of Archaeology, Samarkand); "Ancient Choresmia and the civilisation of the Nile Valley" (S. Ya. Berzina, State Oriental Museum, Moscow); "Funerary rituals of early medieval Chach" (G. I. Bogomolov, Institute of Archaeology, Samarkand); "Ceramic censers in the southern and eastern Aral region" (S. B. Bolelov, State Oriental Museum, Moscow); "Buddhist monuments in the Pamirs" (M. Bubnova, Donish Institute of History, Dushanbe); "The temples of Chach" (Yu. F. Buryakov, G. I. Bogomolov, Institute of Archaeology, Samarkand); "Functional zones in the ancient Choresmian cult centre Kalaly-gyr 2" (B. I. Vainberg, Institute of Ethnology and Anthropology, Moscow); "Traces of pre-Islamic beliefs in the tenth century in Southern Choresmia" (N. Yu. Vishnevskaya, State Oriental Museum, Moscow); "Some data about the cults of ancient Ferghana" (N. G. Gorbunova, State Hermitage, St. Petersburg); "Ossuary rituals in Ustrusha" (A. A. Gritsina, Institute of Archaeology, Samarkand); "A Bodhisattva from Chaganian" (D. Ilyasov, Institute of Art, Tashkent); "Sanak the Sogdian, a Manichaean bishop in the fifth-early sixth centuries A.D." (V. A. Livshitz, Oriental Institute, St. Petersburg); "Hellenistic deities in the Oxus area" (B. A. Litvinski, Oriental Institute, Moscow); "A temple in Kuva: problems of interpretation" (T. K. Mkrtychev, State Oriental Museum, Moscow); "The Zoroastrian orthodoxy of the early Arsacids" (V. N. Plipko, Institute of Archaeology, Moscow); "Some objects from the collection of the Oriental Museum in connection with the religions of Choresmia" (Yu. A. Rapoport, Museum of Ethnography, Moscow); "The history of the Jews and Judaism in Central Asia" (E. V. Rtveldze, Khamza Institute of Art, Tashkent); "The cult of the bodhisattva in Dal'verzin-Tepe" (D. V. Rusanov, Institute of Art, Tashkent and K. Kawasaki, Institute of Silk Road Studies, Kamakura); "The state of cults and religions in pre-Islamic Central Asia, 6-5th centuries B.C. to the 7-8th centuries A.D." (B. Ya. Stavisky, Russian University of Humanities, Moscow); "Hestia on the rhyton from Old Nisa: a question of identification" (Yu. I. Treiner, State Oriental Museum, Moscow); "Buddhist Monuments in Northern Bactria" (B. A. Turgunov, Institute of Art, Tashkent); "The evolution of memorial rituals among the ancient Turks of the Tianshan" (Yu. S. Khudyakov, K. S. Tabaldiev, Novosibirsk); "Cross-shaped buildings in Central Asia" (V. G. Shkoda, State Hermitage, St. Petersburg) and "Representations of Zoroaster in Bamian" (Yu. Yakubov, Donish Institute of History, Dushanbe). The entire booklet is in Russian.

New Light on Ancient Afghanistan**The Decipherment of Bactrian**

by Nicholas Sims-Williams. London: SOAS, University of London, 1997. pp. iv, 25, 4 pl. £3.

This unobtrusive booklet presents Professor Sims-Williams' inaugural lecture delivered on 1 February 1996, and at the same time reveals, in the field of Central Asian languages and history, this century's most spectacular discovery. This consists of nearly a hundred documents on leather, now in the collection of Dr. David Khalili, inscribed in the Iranian language now known as Bactrian, and written in a cursive form of the Greek script. Despite the fact that the script is in principle familiar, its few previously known examples seemed enigmatic; but with this vast accession of texts, and the author's unequalled expertise in related languages, Bactrian will soon pass from being the least known Middle Iranian Language to one of those best known.

Comprising a series of letters, and another of legal documents and contracts, the archive begins ca. A.D. 471, in the reign of the Sasanian king Peroz (A.D. 459-484), if identification of the dating era as A.D. 233 is precise. It continues through the hegemony of the Hephthalite Huns in Afghanistan, seemingly relates to the affairs of a princely household, and runs down (since there are also materials of the same origin in Arabic) to the Arab conquest and the period of the Abbasids. Besides their value for the interpretation of an unknown language, these documents open an unexpected window on Late Antique Afghanistan. It shows a meticulously administered land, with elaborate legal documentation on a Hellenistic pattern, and the use of "patent" and "close" copies of the texts, quite in the spirit of the Avroman Parchments (cf. E.H. Minns, "Parchments of the Parthian period from Avroman in Kurdistan", *Journal of Hellenic Studies*, 35 (1915) pp. 22-65, esp. pp. 22-24). Personal names of commoners are usually Iranian, Middle Persian or Bactrian. Examples such as Porlango-zino ("He of the Panther Skin", p. 10), a namesake of the Rustam of the epics, and recalling the famous Georgian saga; or Zhun-lado (*Zun-dad, cf. p. 17-19 and n. 38), a theophoric deriving from the mysterious pagan god of Zamindawar, raise fascinating side-issues. Later, Turkish epithets such as *qaghan*, *iltabir*, *tarkhan*, and *Qutluğ tapaghliğ bilgā sävüğ khalasan wislogd* "Fortunate, well-served, wise, beloved Princess of the Khalac" appear in the repertoire. Whether these reflect Western Turkish penetration south of the Oxus, or, as the appearance of the name of the Khalaj might suggest, a much earlier Turkish element among the Hephthalites, could still be debatable.

The closing words may even, conceivably, mean "Princess of Khurasan", since ->- for -ρ- appears in ζολοβο γυζογανο for Arab. *zuriba (bi al)-Juzjan* on an "Arab-Ephthalite" coin, in J. Walker, *BMC Muhammadan Coins: I, Arab-Sassanian coins*, reprinted London 1966, p. 127, no. 246. This legend needs to be taken with that in *Numismatic Chronicle* 1952, p. 109, confirming the sense. Coins of the Hephthalite prince *Tigīn* in Arachosia entitle him *tyñ hwl's'n MLK'*, thus "Khurasan" evidently formed part of the title of the Hephthalite kings. Even Grumbates, name of the Chionite leader in Ammianus Marcellinus, makes its appearance here (p. 13). This is all an astonishing revelation presented in virtuoso fashion.

A. D. H. Bivar,
Emeritus Professor of Iranian Studies,
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Mandala**The Architecture of Enlightenment**

by Denise Patry Leidy and Robert A. F. Thurman. London: Thames and Hudson, in association with Asia Society Galleries and Tibet House, 1997. pp. 175, 132 ills. inc. 85 ills. in colour. £14.95.

Published in conjunction with the exhibition of the same name held in the Asia Society Galleries, New York (24 September 1997 - 4 January 1998) and intended for a general readership, this book consists of a catalogue section sandwiched between two essays. Forty-eight pieces are catalogued with individual photographs and captions by the authors, each being a well-chosen example of the wide range of forms and subjects associated with the concept of the *mandala* in Buddhist art. The superb selection includes *stupas*, two- and three-dimensional *mandalas*, 'paradise' paintings and sculptures originating in different parts of Asia - India, Nepal, Tibet, Japan and Java - and now kept in a number of public and private collections in America. The division of the material into various sections is helpful and stimulating. Denise Patry Leidy's art-historical essay, entitled "Place and Process: Mandala Imagery in the Buddhist Art of Asia", identifies and outlines a range of *mandalas* and *mandala*-associated imagery. Thurman discusses the role of process and *mandalas* in both Mahayana and Tantric Buddhism, before moving on to describe in some detail the visualisation of a *mandala* as set out in the *Guhyasamaja-tantra*. The book concludes with a section on the Kalacakra *mandala*, a further short essay on *mandala* symbolism in Tibetan Buddhism by Matthieu Ricard, excerpts from works by the authors Barry Bryant, Peter Gold and C. G. Jung, a glossary and a brief bibliography.

When Silk was Gold**Central Asian and Chinese Textiles**

by James C.Y. Watt and Anne E. Wardwell, with an essay by Morris Rossabi. New York: The Metropolitan Museum of Art in cooperation with The Cleveland Museum of Art, 1997. pp. x, 238, 189 ills., incl. 113 col. ills., 4 maps, 3 glossaries, bibliography, index, £40.

The amount of textiles discovered in recent years in controlled excavations in China, Central and Inner Asia, and the equally substantial number which has surfaced in the antiquarian market has prompted new research in what is as yet a relatively new field of study, that of early Asian textiles, which is now further advanced by this new publication, the catalogue of the exhibition "When Silk was Gold". This scholarly work is not simply a catalogue for, as well as providing detailed entries for the 64 textiles presented in the exhibition, the book has in fact also been conceived as a reference work condensing the authors' research on the historical, art-historical, terminological and technical questions raised by these textiles. Though a fraction of what was once produced in Asia, these textiles represent today the largest group of this material in Western institutions.

The volume opens with an essay by Morris Rossabi on the silk trade in China and Central Asia, providing a clear historical background from the Tang (618-907 A.D.) dynasty to the Mongol period (13th to mid-14th centuries) against which to set the discussion of the textiles presented in the five main sections of the book, which are structured in a chronological and typological sequence. The first chapter thus deals with textiles dating from the 8th to the 11th centuries and ranging from Sogdian ones to those manufactured under the Liao dynasty (907-1125 A.D.). The second chapter analyses *kesi* tapestries made in Central Asia and in China under the Song (960-1279 A.D.), Liao, Tangut Xia (1032-1227 A.D.) and Yuan (1279-1368 A.D.) dynasties, leaving open the still unresolved problem of the origin of *kesi* tapestry and its early history but providing a wealth of information on this technique through the analysis of the textiles presented in the exhibition. Brocades in gold produced under the Jin (1125-1234 A.D.) and Mongol periods, a group characterised by repeated patterns of

animal motifs evenly distributed over a monochromatic background, are the subject of the third chapter. The fourth chapter, "Luxury-silk weaving under the Mongols", deals with textiles manufactured in Asia but which were traded as far as Europe, acting also as vehicles for the transmission of motifs from East to West. It is quite surprising that, in such a thorough study, the authors have omitted to quote, in the extensive bibliography, the catalogue of the major international exhibition *La Seta e la sua Via* (Silk and its Route, ed. by M.T. Lucidi), held in Rome in 1994, whose main purpose was exactly that of illustrating the artistic exchange throughout the centuries between China, Asia and Europe exemplified by the motifs decorating silks. Finally, the fifth chapter is entirely devoted to embroideries, a category of textiles spanning the entire chronological and geographical range of the exhibition and hence providing it with a perfect conclusion. Glossaries of weaving terms, embroidery stitches and Chinese and Japanese names and terms conclude the volume: the sections dealing with the technical terms are particularly useful, since one of the virtues of the volume is to deal extensively with technical problems, both in the introductory texts to each section of the catalogue and in the entries, where each textile is described in terms of cultural attributions, dating and iconography and provided with a technical analysis.

Dr. Filippo Salviati, Independent Researcher, Rome, Italy.

The British Museum Forthcoming Tours to ASIA



MONGOLIA: Land of Genghis Khan (3-21 August 1998) with Dr. Judith Kolbas as Guest Lecturer. The tour starts near Beijing in China with a visit to the Great Wall, and continues to Shangdu (Xanadu). Places to be visited include Ulan Bator, Bayan Ovoo (the assumed birthplace of Genghis Khan), Karakorum and Kara Bulgas (the Eastern Uygur capital). The tour will provide an opportunity to witness local festivals.

Travels on the Silk Road (6-27 August 1998) with Lilla Russell-Smith as Guest Lecturer. Travelling from Taxila to Dunhuang, the tour follows the spread of Buddhist art from ancient Gandhara to China. Places to be visited include Lahore, Gilgit, Kashgar, Kucha (Kizil Caves), Korla, Turfan (Jiaohe and Gaochang, Bezeklik Caves) and Urumqi.

Other tours include:

East Of BYZANTIUM: The Lost Kingdoms of the Christian Orient
(11-25 September 1998)

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READERS' COMMENTS

Following our report on the new Patan Museum in Nepal (v. CIAA NL 6, November 1997, p. 19) Hilary Smith, one of our regular subscribers, has sent us this update.

As I was recently in Nepal, I took advantage of the information in the last edition of the Newsletter to visit the new Patan Museum and can report that it is very exciting from several points of view: it is in a beautiful and authentic setting in a part of the Royal Palace behind the magnificent *torana* photographed by millions in the Durbar Square, the so-called Golden Gate. Great care has been taken in this Austrian-inspired project to maintain the intimate spaces of the palace and at the same time to install well lit displays which are noteworthy above all for the quality of the captions and explanatory panels, making this museum a prime didactic tool which deserves to be seen by tourists and scholars alike. The academic content is largely the work of Dr. Mary Slusser (whose seminal *Nepal Mandala* is about to appear in a Nepali reprint which will be available in the Museum shop, run by James Giambrone, Director of the Indigo Gallery in Kathmandu; james@indigo.wlink.com.np) and the excellent technical gallery has been set up in collaboration with James Giambrone. A criticism which has been levelled at the Museum is that the main captions are all in English without full Nepali versions, though it has been suggested that portable Nepali translations should be made available in each section. The Museum's pricing policy also addresses the considerable set-up costs by having three rates for local people, residents of SAARC countries, and foreign visitors who are currently charged Nep.Rs.120. The Museum is also unique in having at its heart a garden oasis, affording excellent views of the temples associated with the Royal Palace and containing a good, clean and pleasant restaurant run by Patan's Summit Hotel.

The Museum is open Wednesday-Monday 10.30a.m. to 4p.m.; closed Tuesday. Photography and video are allowed at no extra charge and the toilets are first class. The entrance ticket includes a succinct plan and description in English. The Cafe is open until 5.30pm and we did manage to return to the Cafe on subsequent days without buying further entrance tickets (ask at ticket desk). The Patan Museum's web-site is: <http://www.asianart.com/patan-museum/index.html>

Hilary Smith MPhil, Guide/Lecturer, London, U.K.

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CIAA LECTURES SUMMER 1998

- April 1
Room G51 **Dr. David W. MacDowall** (Chairman, Society for South Asian Studies, British Academy, U.K.)
"The Achievements of Eucratides the Great: The Numismatic Evidence"
- April 21
Lecture Theatre **Dr. Amy Heller** (C.N.R.S., France)
"Preliminary Remarks on Dulan rdZong - Eighth Century Tombs from Tibet"
Followed by a reception
- April 23
Room 116 **Dr. Amy Heller** (C.N.R.S., France)*
"International Trade Routes of Tibet 8th-12th Centuries"
(seminar)
- May 20
Room G51 **Mei Jianjun** (The Needham Institute, Cambridge)
"Early Copper and Bronze Finds in Xinjiang, China: A Technological Study"
- June 17
Room G51 **Professor Michael Gervers** (University of Toronto, Canada)
"The Iconography of the Seated 'Goddess' Figure on the Great Felt Hanging from Pazyryk"
(5th Century B.C., Siberia, Russian Federation)
- PLEASE NOTE CHANGED DATE AND SPEAKER**
- July 1
Lecture Theatre **Michael Wood** (Film Maker and Writer)*
"In the Footsteps of Alexander the Great: The Journey in the East"
- July 15
Room G51 **Amiteshwar Jha** (Indian Institute of Research in Numismatic Studies, Nasik, India)
"The Western Kshatrapas of India: Recent Researches in their Coinage"
- September 17
Venue to be confirmed **Professor Zhao Feng** (Vice Director, China National Silk Museum, Hangzhou, P.R.C.)
"Western Motifs on Chinese Textiles (6th to 10th Centuries)"

Lectures are presented in the main SOAS building at 6 pm

**Dr. Amy Heller's seminar (April 23) and Michael Wood's lecture (July 1) are this year's special CIAA events and are free of charge for all students, CIAA subscribers and SOAS staff. All others please register with CIAA (entrance fee £5).*

Dear Readers,

In the News Bulletin of this issue, we have brought together several articles on some important archives and collections that you may find useful.

We are pleased to announce that our web-site is now operational on <http://www.soas.ac.uk/ArtArch/CIAA/>. Please send us all relevant information regarding lectures for our "Announcements" section. This will be regularly updated, and will also contain notices that would become outdated between issues of the Newsletter.

We would like to draw your attention to the Mongolia Society International Essay Competition. Undergraduate and MA students compete for a US\$100 award. Non-student professionals, academics and doctoral students in Mongolian Studies or a relevant discipline compete for a US\$100 award and consideration for publication in *Mongolian Studies: Journal of The Mongolia Society*. Papers are to be written in English on any topic relevant to Mongolian Studies. Winning authors will be acknowledged at the next **Mongolia Society Annual Membership Meeting**. The deadline is 30 June 1998. For more information contact the Mongolia Society, 322 Goodbody Hall, Bloomington, IN 47405, U.S.A. Fax: +1 812 855 7500; e-mail: monsoc@indiana.edu

This is our largest issue so far and we would like to thank our contributors from all over the world who have made this possible. As the material has come in, it has grown into a joint Spring-Summer issue. Therefore there will only be one more issue this year. We would like to take this opportunity to give special thanks to Alma Leaper, who is studying for an MA in our department, for all her help with this Newsletter.

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