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# Circle of Inner Asian Art

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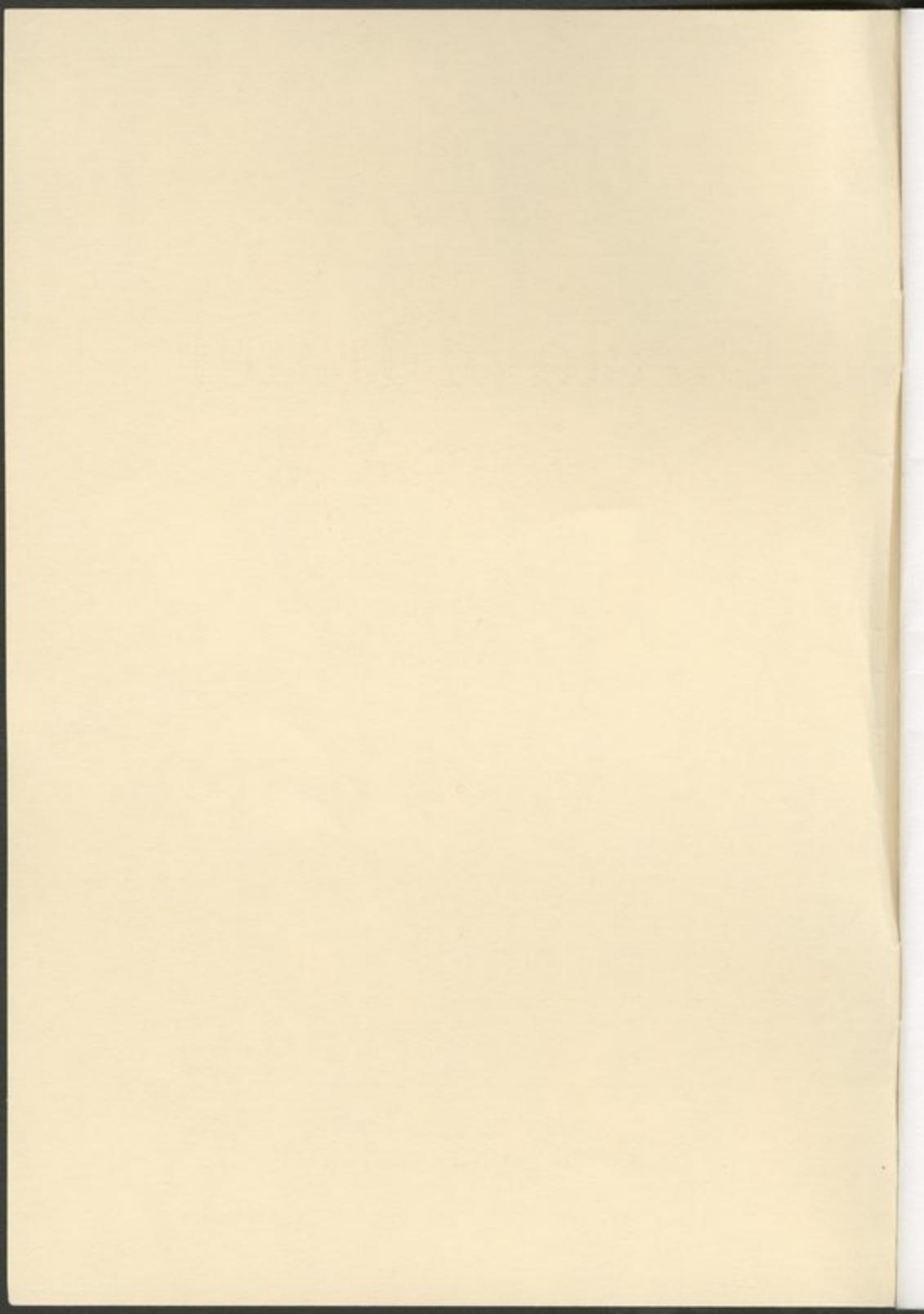
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## NEWSLETTER

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# Circle of Inner Asian Art

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## CIRCLE OF INNER ASIAN ART

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## NEWSLETTER

Issue 9 April 1999

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**MIGRATION PATHS OF THE YUEH-CHIH BASED ON  
ARCHAEOLOGICAL EVIDENCE**

by *Prof. Dr. Yu. A. Zadneprovsky, Institute of the History of Material Culture,  
Russian Academy of Sciences, St. Petersburg, Russian Federation.*

Three groups of nomads, i.e. the Yueh-chih, the Wu-sun and the Hsiung-nu, dwelt near each other in the remote regions of Central Asia; they played a significant role in the historical evolution of the entire Central Asia and Ancient East. Almost a hundred years ago the archaeological monuments of the Hsiung-nu were first identified by Russian scholars (burials and later, also settlements) and by now rich material has been accumulated on their culture, particularly on their funeral rituals. It is more difficult to identify the monuments of the Yueh-chih and the Wu-sun. In my paper I shall only discuss the attribution of the Yueh-chih monuments. The special interest in the Yueh-chih is due to the decisive role they played in the defeat of the Graeco-Bactrian kingdom and in the creation of the Kushan state.

The study of the history of the collapse of the Graeco-Bactrians was initiated by the works of the Russian scholar T. S. Bayer (Petropoli, 1738) based on the data of the classical authors and of the French sinologist Joseph de Guignes (1758) based on Chinese sources. Numerous publications on the Yueh-chih - Kushan problem have appeared in many languages during the last 200 years; almost all of them are based on the interpretation of brief information from the sources, epigraphic and numismatic materials and studies of the monuments of fine arts. It is only in connection with archaeological studies of funerary monuments in Central Asia and southern Siberia that a number of assumptions concerning their correlation with the Yueh-chih have appeared in our publications.

Let us define the main hypotheses. The burial sites discovered in Kirghizia in 1928-1929 were defined as Wu-sun without sufficient basis (Vovvodovsky, Gryaznov, 1938). At the same time, A. I. Terenozhkin (1941) presumed that only a part of the studied sites belonged to the Wu-sun, whereas the other part was attributed to the Se (Saka) tribes and the Yueh-chih. He proceeded from direct indications of the Chinese chronicles concerning the coexistence of these three tribes in the Semirechie area during the Han period. Later, in the Semirechie and Tianshan regions, along with burials in the ground, burials in podboys and catacombs were also distinguished. These three types differ markedly. Up to now, we do not have any reliable grounds for identification of these three types with the three tribes that dwelt here during the Wu-sun period (2nd century B.C.-5th century A.D.). Multiple ground burials have local roots and should, naturally, be correlated with the autochthonous Saka tribes, which were absorbed into the Wu-sun tribal union (Zadneprovsky, 1970, 1984). The question of the ethnic affinity of those buried in podboys and catacombs remains unclear.

Later, it appeared that all three main types of burials are recorded in different parts of Central Asia. Hundreds of burial grounds have been studied within a vast area from Semirechie and Karatau in the north to the Amu Darya and Kopet Dagh in the south. Coexistence of different types of burials in the same region and even within the same burial site is a widespread phenomenon typical of the nomads of Eurasia. This makes the solution of the identification problem even more difficult. It is necessary to have a different approach to the monuments of nomads in each historical cultural region. The best theory so far was put forward by A. M. Mandelshtam, who correlated burials in podboys of the Tulkhar burial grounds and others, in southern Tajikistan, and in northern Bactria with the Yueh-chih (1968, 1978, 1984). In 1968, the author of the present paper, at the International Conference on the Kushans at Dushanbe, put

forward the proposal that such burial grounds with burials in podboys of Semirechie, Fergana and Bukhara oasis were similar to the Tulkhar group in northern Bactria and belonged to the Yueh-chih (Zadneprovsky, 1968, 1971, 1975). In order to accept this theory, it is necessary to determine the character of burial structures in the original homeland of the Yueh-chih, in Gansu Province in north China (whether burials in podboys are found) as well as in the intermediate territory, in Eastern Turkestan (present Xinjiang Autonomous Region, P. R. C.). This has become possible as a result of the research conducted by the Chinese archaeologists in the last decades. S. S. Minyaev (1990) published the first review of the podboy burials in Central Asia. He combined the monuments of two burial grounds in Tuva, as well as the Minusinsk Trough in southern Siberia and podboy burials in Daodongzi in Ningxia Province of north China. This article also mentions podboy burials in Subashi (Xinjiang). All of them are distinguished as a specific group of burials belonging to the local population, part of the Hsiung-nu tribal union in the 2nd -1st centuries B. C.

The number of investigated burial sites has gradually increased. Of utmost interest is the Chawuhugou III burial site, the nomadic monument of the Han period in eastern Tianshan. It is located 30 kms from Karashar (Hedjo) on the southern slopes of Tianshan in the eastern Tarim Basin (*Kaogu* 1990.10). In this burial site, mounds with burials in ground pits in latticed coffins prevailed; these coffins were identical in their structure with those of the Sarmatian tribes of the southern Urals. Along with them, burials in podboys were also discovered. In many features, i.e. location of the niche - podboy in the northern wall of the grave, latitudinal orientation of the skeleton, bricking up of the entrance to the podboy with raw bricks, they resemble the monuments of Semirechie and the neighbouring Fergana regions. This is quite obvious when one compares the plans and sections with burials in the Khangiz burial ground in Fergana (Gorbunova, 1990). Chinese archaeologists assigned the Chawuhugou site to the Hsiung-nu people. However, they differ from the typical Hsiung-nu burials in many features (Zadneprovsky, Lubo-Lesnichenko, 1992).

Of utmost significance is the study of the Haladun cemetery in the central part of the Gansu Province, in the territory of the presumed original homeland of Yueh-chih (*Kaogu Xuebao* 1992.2). In 12 out of 18 graves, burials in podboys have been discovered. Burials are oriented to the south with minor variations. Bodies were stretched, with their heads oriented to the north. Niches were placed on the western wall of the burial site. The entrance was closed with sticks. The buried person was accompanied by ritual food (i.e. heads of bulls, horses, sheep). Radiocarbon dates of burials range approximately from Western Zhou time to the period of the Warring States (6th-4th centuries B.C.). Proceeding from the location and date, Chinese archaeologists ascribed the Shajing Culture to the Yueh-chih. If this assumption is confirmed by the new research, Haladun can be regarded as the first monument discovered in the original lands of the Yueh-chih, i.e. eastern branch of the Iranian language world of Eurasia. It is located in the south-eastern periphery of the Scytho-Sarmatian world. The distance between Daodongzi near Tongxin in Ningxia Province and Haladun near Minqin in Gansu Province (in a straight line) is about 300 km. The design principles of podboys are similar and differ slightly from such monuments in Central Asia. These monuments are similar due to the remains of considerable consecrated ritual food. Overall, only 18 podboy burials have been discovered in north China, an insufficient number for drawing conclusions.

The second site of such burials is in the Tarim Depression (Xinjiang). The burial Chawuhugou is located about 1,500 km to the west of Haladun. Only a few podboy burials are as yet known from this region; as it has already been mentioned, they do not differ from monuments in the neighbouring regions of Semirechie and Fergana. The distance between Chawuhugou and the Khangiz burial site in Fergana is about 1,200 km.

In Central Asia, isolated burials in podboys appear in the 5th-3rd centuries B. C. and are partly contemporary to the Haladun burial site in Gansu. Their frequency increased in this territory during the 2nd and 1st centuries B. C. Thus, in Semirechie, 80% of the 370 burial sites recorded in 1960 featured burials in ground pits (Saka) and 17% burials in podboys (Kushaev, 1963). At present, the number of the burials known here has greatly increased. More complete data on Fergana are available where the author has recorded 80 studied burial sites with almost 2,000 excavated burial mounds. Unfortunately, only a small part of them has been published. A different distribution pattern of burials occurs in the territory of Fergana. Single podboy burials were discovered in the southwestern, northern and eastern parts of the valley. Most of them are concentrated in one region, in the Lyailyaka-Isfara-Sokha interflue in southern Kirghizia where over 300 podboy burials have been located (which account for 75% of all studied burial mounds in the region). This group of monuments has been assigned to a separate archaeological culture, the Karabulak, named after the well-known burial ground investigated by Yu. D. Baruzdin (1960). The author matches the appearance of this group with the invasion of the Yuez-chih tribes into Fergana.

Further to the southwest, such monuments of nomads have been studied in Sogdiana at the periphery of Bukhara and Samarkand in the Zeravshan Valley. Their investigator O.V. Obelchenko (1954-92) linked their occurrence with the invasion of the Sarmatian tribes in the 2nd - 1st centuries B. C. At present, this assumption cannot be accepted, though Obelchenko's theory was to a certain extent recognised by Sarmatologists. The author of the present paper opposed this theory at the Kushans Conference in Dushanbe in 1968; A. M. Mandelshtam was also against it. The critical revision was given by the author in his presentation in 1993, at the Conference held in Bukhara (1994), and at the International Conference "Problems of Sarmatian History and Culture" held in Volgograd, 1994 (Zadneprovsky, 1994).

Podboy burials have been excavated in the Bukhara oasis by Obelchenko and in the territory of northern Bactria by Mandelshtam. The coincidence of the design, funeral ceremony and the accompanying inventory definitely point to their similarity. In northern Bactria about 500 burial mounds were excavated. The distance between Fergana and the Amu Darya banks is about 1,000 km; the total distance from Gansu to the Amu Darya is more than 4,000 km. Ethnic affinity of the prince's burials in Tillya-Tepe on the left bank of the Amu Darya in Afghanistan, investigated by V. I. Sarianidi, represents a specific issue. The latter regards the burials as belonging to the Yuez-chih (Sarianidi, 1989). Other theories have also been proposed, but it is difficult to solve this problem due to the fact that the design of burials is unknown, and it is impossible to compare rich burials with common graves of nomads. The given dates on the connection with Pazyryk and the Altai are irrefutable, yet insufficient.

Before we pass on to the conclusion, I would like to mention that the Chinese sources inform us about the migration of Yuez-chih, under the pressure of Hsiung-nu to the west, probably to Eastern Turkestan and Semirechie. Later, in Semirechie, they were defeated by the Wu-sun, and a part of the Yuez-chih, having passed Fergana, reached Bactria, where they participated in the struggle with Graeco-Bactria and in the creation of the Kushan state.

The migration of the Yuez-chih from Inner Asia is, therefore, a historically documented fact. The duration of the migration is known more or less exactly, between 165 and 140 B. C. During those 25 years (i.e. during the life span of one generation), they migrated for more than 4,000 km (in a straight line). The Wu-sun moved from Inner Asia only to Semirechie, and there they created a strong and independent joint ownership. Therefore, the migration paths of the Yuez-chih and Wu-sun coincide only partially, an evidence that, according to the author, presents sufficient grounds for determination of the ethnic attribution of the monuments of the Yuez-chih. Burials in podboys are recorded in all the main areas of Yuez-chih

migration in their homeland in Gansu, in the Tarim Basin, Semirechie and Fergana, Zeravshan Valley and in northern Bactria. The distribution of these monuments, probably, reflects the process of settling and migration of Yuezhi tribes from the remote areas of Asia towards Bactria. Tribes of different origin participated in the struggle against Bactria from the east, from Central Asia, from the north, from beyond Yaksart (the appearance of Sarmatian elements in burial mounds of Zeravshan should be associated with the latter). Possibly, Kangiz-Sakaravaka also participated in it. However, all these issues cannot be highlighted in one presentation, and I have only discussed the evidence for the ethnic attribution of the podboy burials to the Yuezhi. It is now possible to identify the monuments using the archaeological evidence. A new stage in the studies of the Yuezhi - Kushan problem has thus started.

### NEW RESULTS OF THE RESEARCH INTO THE VEHICLES ON THE MURAL PAINTINGS OF THE DUNHUANG CAVES

by Dr. Ma De, Dunhuang Research Academy, People's Republic of China.

The development of communications is a sign of human civilisation. The major towns on important trade routes are therefore important indications of this phenomenon. Dunhuang is a good example of a historically busy town, located as it was at a strategic point on the Silk Road making it a vital junction for the cultural exchange between East and West. In the Dunhuang Grottoes (including the Dunhuang Mogao Grottoes, the West Qianfo Grottoes, and the Yulin Grottoes in Anxi, etc.), 600 caves built over a millennium (from the 4th to the 14th centuries) display nearly 400 images of ancient carriages and boats.

Most significant among such depictions are the four-wheeled carriages, which were thought never to have appeared in ancient China, the luxurious pavilion-shaped *yijiao* (sedan chairs), which can be dated several centuries before the furniture revolution of the Song dynasty; and the large sea-going ships with watertight bulkheads, which were manufactured and used in the Tang dynasty. These provide us with important evidence to corroborate or correct the historical records.

#### *Baochuangche* (Canopied Carriage)

During China's several thousand years of making and using carriages from ancient times to the Qing dynasty, no matter what the construction of the carriage body, its decoration or the changes in materials, throughout the huge area of China, these have generally always been two-wheeled. Some Chinese historical documents record that "Wang Mang manufactured carriages with four wheels", and that Zhuge Liang of the Three Kingdoms period had invented *liuma* ("flowing horses"), thought to be a type of small four-wheeled carriage. Both of these would have been more than 1,000 years earlier than the four-wheeled carriages used in the western world. However, the four-wheeled carriage was not commonly used in China until after the introduction of modern western science and technology, less than a hundred years ago. Nevertheless, we find illustrations of four-wheeled carriages in the mural paintings from Dunhuang caves which are more than 1,000 years old. These paintings reveal that four-wheeled carriages were manufactured and used in ancient China. In other words, these representations of the *baochuang* carriages from the Dunhuang paintings tell us that even if the painters at that time might not have seen the four-wheeled carriages for themselves, such vehicles certainly existed in a certain region and at a certain time. Chinese historical records indicate that the Chinese were not unfamiliar with four-wheeled carriages, although so far there has been no evidence to indicate how they were made or used.

There are two sorts of four-wheeled carriages in the Dunhuang paintings: the *shenxian che*, carriages for immortals, and the *baochuangche*, canopied carriages with a canopy. Cave 285, dated 538-539 in the Western Wei dynasty, contains paintings of four-wheeled *shenxian* carriages - a four-wheeled lion carriage and a four-wheeled phoenix carriage, one at either end of the west wall. Both of them are flat-bed carts without a shaft. One is pulled by three lions, and the other by three phoenixes. Two *lishi* (muslemen) ride in each carriage, one driving, the other with hands raised to support the sun and moon discs, respectively. The sun god and moon god are seated frontally, each in his own divine carriage, within the appropriate disc. The divine carriage of the sun god (on the left, in a white disc) is a *zhaoche* with a cabin and two wheels but no shaft, drawn by four horses, running two and two in opposite directions. The sun god is seated frontally in the cabin with crossed legs. The divine carriage of the moon god (on the right, in a dark red disc) is very similar in design to that of the sun god.

The four-wheeled carriages in the Dunhuang paintings represent the sutra that tells of a king who offers a jewelled throne to Maitreya, and of its destruction by brahmins. According to the sutra, "this seven-treasured platform is a thousand *zhang* high and sixty *zhang* wide, with a thousand heads and a thousand wheels". Some of the paintings depict these splendid platforms being broken, others are depicted intact. All of them, however, have a basic pavilion or pagoda shape. An umbrella-shaped canopy was usually painted on top, hence they were called *baochuang*. Such representations appeared in the Dunhuang caves as early as the mid-Tang dynasty. These carriages were not depicted with their full complement of "one thousand" wheels, but rather with only four, on two axles, based on the structure of a real carriage. The pagodas or multi-storey structures were normally placed inside the carriage and surrounded by railings. Taking away the pagoda, there would remain a relatively complete four-wheeled carriage. The wheels of the *baochuang* carriages depicted on the south walls of both cave 148 at Dunhuang and cave 25 at Yulin were depicted in oblique perspective, and very clearly project outside (cave 148) or beneath the underframe of the carriage (cave 25). In Dunhuang cave 360, a *baochuang* carriage was pictured as a three-storeyed pavilion with a circular upper part and square lower part (*referring to the traditional Chinese concept of a circular sky and square earth, Ed.*). No matter whether as a carriage or as a building, this is a rather special case. In representations of the *baochuang* carriage between the 8th and 10th centuries, the pavilion evolved from two to three storeys. The size of the pavilions on these *baochuang* carriages similarly became larger over time, with correspondingly less emphasis on the chassis.

### Sedan chairs

The *yijiao*, or sedan chair, was a special type of vehicle that originated in China at an early time. The traditional view based on Chinese historical documents is as follows: prior to the Tang dynasty, the carrying poles of the sedans were always placed underneath the bottom of the sedan, so that the passenger normally sat cross-legged on the floor (*as seen on the south wall of cave 323 at Dunhuang, Ed.*). After the furniture revolution of the Song dynasty, sedan chairs were transformed into the present design which has the carrying poles placed at the lower-middle part of the sedan, so the passenger could be seated in the European style. This new type of sedan is commonly known as *yijiao*. However, in some Dunhuang wall-paintings from a much earlier period, notably the Tang dynasty (late 9th century) we see representations of luxurious sedan chairs all of which have the carrying poles placed at the lower-middle part of the chair. This finding leads us to reconsider the period of change in the history of the manufacture and use of the Chinese sedan chair.

Mogao cave 94, built in the late 9th century, was sponsored by Zhang Huaisheng, governor of the Return to Alliance army. The cave was repainted later but a few of its earlier paintings are visible on some parts of the walls. The painting on the lower part of the north wall, which was painted when the cave was originally excavated, depicts

three carriages and three sedan chairs for the donors' use. The content of this wall-painting indicates that it might belong to a type of "*chuxing tu*", an illustration of a procession. All three sedan chairs were hexagonal and luxuriously decorated (the first one only has one surviving corner). They are typical sedan chairs with the carrying poles placed at the lower-middle part of the chairs. They are the earliest representations of sedan chairs in the Dunhuang wall-paintings.

Mogao cave 9, built in the late 9th century, contains an illustration of a luxurious hexagonal sedan chair and its four bearers. The sedan chair is closed so that we cannot see the pose of the passenger. However, we can recognise it as a sedan chair, *yijiao*, as the carrying poles are placed in the lower-middle part. Mogao cave 138, built in the same period as cave 9, also contains an illustration of a sedan chair with an identical design, though its carrying poles are not depicted and the sedan chair is placed behind of the figure of donor. The owner of this sedan chair was a noble lady, the mistress of the Yin family who sponsored the construction of cave 138. Although no bearers are depicted in this illustration, it must be a sedan chair with four or six bearers owing to the high social status of the Yin family.

The fact that the sedan chair was depicted as early as the Tang dynasty allows us to reconsider the date of its introduction, previously considered, on the basis of written records, to have been after the foundation of the Song dynasty. There is in fact a depiction of this type of sedan chair that pre-dates even that in cave 94: an illustration of a sedan chair was found in a wall painting in the recently-discovered tomb of the Grand Princess of Xincheng of the Tang dynasty, in the precincts of the Zhaoling. The sedan chair was shaped like a house with a pitched roof, and its carrying poles were connected with its upper part. This wall-painting was finished in 663 A.D., the third year of the Longshuo reign of emperor Gaozong. Nevertheless, this sedan with its carrying poles placed on the upper part of the cabin should be considered as a forerunner of the sedan chairs from the later period represented in the wall-paintings from Dunhuang.

#### Boats

More than 130 depictions of ancient boats have survived in over 50 caves that date from the Northern Zhou to the Yuan dynasty (6th -13th centuries), spanning a period of almost 700 years. More than ten types of boat can be observed, which can be further divided into three groups according to their respective methods of propulsion: manpower (oars, poles etc.), wind (sails), and the combination of man- and wind power. All of the boats illustrated in the wall-paintings are associated with representations of stories from sutras, such as Guanyin rescuing people from shipwreck, the voyage of Prince Kalyanamitra, etc. All boat representations are therefore supposed to be sea-going vessels. Dunhuang, however, had no water transport owing to its location in the Gobi desert. In all probability, local people only saw the small boats or rafts which were used on inland rivers or lakes. Moreover, the illustrations of boats were limited by the layout and content of the wall-paintings. The vessels appearing in the wall-paintings are therefore mostly rafts or small wooden boats which obviously could not represent the standard of ship-building and water transportation systems in the Central Plains at that time.

A few illustrations of larger vessels are found in Dunhuang wall-paintings: in Mogao caves 23, 31, 45 and 205 dating to the High Tang dynasty (mid-8th century); and in Mogao caves 288 and 55 and Yulin cave 38 from the Five Dynasties or Song dynasty (10th century). These paintings do reflect to a certain degree the standard of ship-building and the use of boats at those times, and mirror the vitality of both the land-borne and sea-borne traffic between East and West during the Tang dynasty. The accuracy of some of these boat illustrations was not proved until the archaeological findings of recent years. All the wall-paintings of sea-going vessels show them as being large and luxuriously decorated.

A large boat in Mogao cave 31 is depicted with a square bow and flat hull, and with a weathercock (*wuliang*) at the masthead. It is noticeable that the weathercock is pointing in the opposite direction to that of the wind which is filling the sails. According to historical records, the flat-bottomed, square-bowed 'sand boat' was invented during the Tang dynasty and, by the time of the Ming dynasty, such vessels could be sailed into the wind. The shape of the flat-bottomed boat in cave 31 with its square bow is identical with that of the 'sand boat'. The painting in cave 31 (and another in cave 288) shows that the technology of sailing into the wind existed at that time (*on the assumption that the large rear sweep or sweeps served the same function as the keel in western ships. Ed.*).

The ship painted on the south wall of Mogao cave 45, in the scene of Avalokitesvara as Saviour from Perils, clearly shows five points for attaching the top spar of the mainsail, at the masthead. It shows that the sail could be adjusted according to the wind. This painting describes the whole appearance of a ship under sail in some detail. It is representative of the ship illustrations in the wall-paintings from Dunhuang.

In the ship paintings of Dunhuang caves 23 and 288 we can see examples of watertight bulkheads. There are, however, only two examples known of this feature amongst surviving ship remains: the Tang dynasty vessel unearthed from the Magang river, Rugao, Jiangsu; and the Song dynasty vessel excavated from the bay of Quanzhou. The Magang ship had nine watertight bulkheads and the Guanzhou ship had thirteen. The ships painted in Dunhuang caves 23 and 288 are both similar to these. This design improves the buoyancy of the ship and strengthens it in the beam so that further masts and sails can be added, enabling the vessel to be used on the open sea. Moreover, the ship from cave 45 possesses relatively tall bulwarks which could have allowed for bulkhead construction.

The scenes of Guanyin rescuing people from shipwreck always include sailors in boats using poles and oars against the stormy sea or to defend themselves against demons, as, for example, in Dunhuang caves 45, 288 and 55 and Yulin cave 38. The sculls and poles were also used in large ships with fewer crew, such as the ships in Dunhuang caves 23 and 31.

The history of trade and cultural exchange between China and other countries is several thousand years long. Traffic was essential for both economic and cultural communications, both by sea and by land. In the study of the traffic between China and other countries over the past hundred years, important contributions have been made by researchers who focused either on the Western Regions or on the sea route. Dunhuang was always an important city on the land route between China and the West, but the various ships painted in the caves provide a connection between the two routes, both of which reached West Asia. On the basis of the wall paintings, especially those showing larger ships, it seems likely that at least some of the painters had themselves seen ships. During the Tang dynasty, economic and cultural exchange was so frequent between China and the West that there were connections between the land and sea routes. The ancient ships painted on Dunhuang wall-paintings can be seen as a link between the land and the sea traffic. Therefore, the research of the vehicles depicted in Dunhuang art helps us not only to understand the manufacture, development and use of Chinese ancient vehicles, but also to establish a foundation for more profound studies of the history of traffic between China and the West.

### THE CENTRAL ASIAN PETROGLYPHS PROJECT

by *Professor Henri-Paul Francfort, C.N.R.S., Nanterre, France.*

The petroglyphs of Central Asia are scattered by thousands in the mountains and rock outcrops of Central Asia. They represent one of the most useful archaeological data available in the steppe zone, apart from funerary archaeology. They reflect in many aspects the art, ideology and religion of the past nomadic societies of this vast area. They range from the earliest time (Neolithic, perhaps Palaeolithic) through the Bronze and Iron Ages and Turkic periods, down to our days.

The petroglyphs are closely connected to the representations on the steles erected in the steppe during the same periods and frequently associated with contemporary burial structures: Afanasevo stone slabs, Okuneyo steles, "deer stones" of the Iron Age, Tagar decorated stone enclosures and Turkic anthropomorphic "balbals". Most of them belong to the 'animal art' style, including the Scytho-Siberian style. Elks, deer, marals, wild cattle, horses, boars, felines (panthers and snow leopards), mountain goats, sheep, camels, bears, geese, eagles, cranes, wild sheep, wolves and dog are represented in proportions according to place, time and purpose of the images. They also include human figures set alone or in fascinating narrative compositions: hunts, fights, sexual intercourse, caravans, dancing, birth, chariot riding, taming of animals, worshipping, etc. Kingship symbols sometimes appear as well: daggers, chariots, boats, swords, dwellings, etc. Imaginary beings such as masks and horned anthropomorphic figures resembling shamans, various monsters and composite forms of predatory "dragons" are not forgotten either.

The French Archaeological Mission in Central Asia (MAFAC) operates mainly in Siberia and Kazakhstan in co-operation with local partner institutions, such as the Kemerovo University, Siberia, Russia (Profs. A. Martinov and Ja. Sher), the Institute of Archaeology and Ethnology of the Russian Academy of Sciences, Novosibirsk, Russia (Prof. V. Molodin, Dr. D. Cheremisin, Dr. V. Kubarev) and the Margulan Institute of Archaeology of Almaty, Kazakhstan (Dr. Z. Samashev). The rock art research program began in 1990, after it was observed that strong similarities were connecting rock art from Northern India (Ladakh, Zanskar), Tibet and Central Asia (Siberia, Kazakhstan) [Francfort, 1992; Francfort, Kłodzinski, and Mascle, 1990; Francfort, Kłodzinski, and Mascle, 1992]. The project has been sponsored by the Silk Road Programme and the Cultural Heritage Division of UNESCO, as well as by CAR of ICOMOS. It is subsidised by the French Centre National de la Recherche Scientifique, the Commission des Recherches Archéologiques A l'Etranger and by other Central Asian partner institutions.

Since the project started, six field seasons took place, in the Minusinsk basin, in the Altay, in Jungarian Alatau, Alatau. Beside the extensive recording of engravings, the group also performed more specialised intensive studies in collaboration with the Laboratoire de Recherche des Musées de France (Section des Grottes Ornées) and the Groupe de Recherche sur les Milieux Extrêmes. Sites visited and studied have included: Oglakhty, Tepsej, Ust'-Tuba, Sukhanikha, Shalabolino, in the Minusinsk basin; Bizhigit-Khaya in Tuva; Kalbak-Tash, Chaganka, Elangash in Altay; Ters and Karasay in Alatau; Eshkeolmes, Bayan-Zhurek in Jungarian Alatau; Maiemer in Eastern Kazakhstan; Tamgaly, Dzharyk-Kuduk and Khantau in the Balkhash area. The work performed has ranged from simple photographic recording to systematic copy, casting of relevant or endangered panels or scenes. The most detailed observation concerns both the study of the techniques of pecking and engraving for which macro-photo and moulage have been used, and the study of rock alterations (chemical, biological, physical, etc.).

The study of the composition of complex surfaces, the spatial and temporal relations between figures, including the very important superimpositions or cross-cutting of incised or pecked lines is a priority task to be fulfilled. Similarly, the unfinished images, the remains of preparatory sketches and the refreshing of designs are actively investigated. Patination, re-patination, lichens are also topics which fall within the scope of this research. At present an overall interpretation of such a rich corpus of data is out of reach. However, with the collection of a huge body of properly recorded data, it is likely that new interpretations for individual figures, compositions or regional subsets will eventually emerge.

A special series of the *Mémoires de la Mission Archéologique Française en Asie Centrale*, the *Répertoire des Pétroglyphes d'Asie Centrale* is devoted to rock art. Five volumes have already been published [Francfort and Sher, 1995; Kubarev and Jacobson, 1996; Mar'jashev, Gorjachev, and Potapov, 1998; Sher et al., 1994]. Other sites are presently being processed to be published in the near future, from Kazakhstan and Russia but also from Mongolia, Kirghizistan, Tajikistan and Uzbekistan. The series includes monographs elaborated not only by scholars from Central Asia but also from other countries such as Prof. E. Jacobson (University of Oregon). The future series of monographs will be oriented towards a greater use of electronic tools like Geographical Information Systems and electronic storage devices that may improve the capacity of a data base presently built on PCs of a limited scale and therefore of a limited volume. The participants of the project have always affirmed that there is no point in using any sophisticated and expansive computer device if the Central Asian participants are not in the position of getting involved at the same time on the same footing.

Archaeological and art historical considerations are not the only goals of the project, as the team also addresses issues of conservation. Petroglyphs sites are constantly in danger of destruction, due to natural climatic and tectonic events, human factors, including public works programmes (roads, mines, etc.) but also pollution, wild tourism, etc. However, before undertaking the protection and restoration of remarkable selected petroglyph sites, the monitoring of temperature and hygrometry, the consideration of seismology together with environmental analysis and rock mineralogy will have to be fully mastered.

This programme of documenting and publishing rock art will be continued in the following years.

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**PRE-KUSHANA COINS IN PAKISTAN**  
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## NEWS BULLETIN

### Conservation in the Binglingsi Grottoes, Gansu Province, P.R.C.

The Binglingsi Grottoes are located by the Dasi gorge in Xiaojishi mountain, 35 km southwest of Yongjing county, about 145 km from Lanzhou city, the capital of Gansu Province. The damming of the Yellow River at Liujiaasha, near Yongjing has brought the waters to Dasigou, the previously almost inaccessible Valley of the Great Monastery, in spectacular scenery rising to above 3,000 m. Since the Han dynasty, Binglingsi was on the Silk Route, which linked the Eastern and the Western worlds. When Buddhism was introduced to China, a huge natural cave high in the cliff was used as one of the earliest of all Chinese Buddhist cave temples.

This grotto complex, which was mainly excavated on a rocky cliff, is composed of three areas: the upper temple area, the lower temple area, and the area near the gorge. It includes 216 caves, 1,000 sq. m of wall-paintings, and nearly 800 statues. Most of them were accomplished during or before the Northern Wei Dynasty (386-534 A.D.), and therefore reflect the early style of Chinese Buddhist art. An inscription found in cave 169 which contains the earliest date of all Chinese grottoes, 420 A.D. (first year of the Jianhong reign in the Western Qin period), can still be observed. In recent years, because of the weathering of the rock, and the construction of the Liujiaxia dam, the condition of the grottoes is declining. The vapour from the dam permeates and loosens the rocks, and eventually causes rock-falls. Binglingsi is in such critical state that the site may not survive the earthquakes frequent in this area. From May 1998, the grottoes have been undergoing a major conservation project. This involves using metal supports to anchor and strengthen the body of the cliff, and creating a horizontal dehydration canal to drain the water from the caves and cliff. The whole work will be divided into two periods. The first period is from October 1997 to October 1999, and the fund for this period is RMB3,860,000 (£300,000). The second period aims to rebuild the passages and stairs, design a more secure gate for each cave, and improve the environment of the whole complex. The schedule for this has not yet been decided.

Man-made disasters, especially wars have also resulted in damage to the Binglingsi caves. For instance during the war against the Tangut in 1099 A.D., the Chinese general cut the Yellow River bridge at Binglingsi and burnt the cliff-constructed track at the Xingzhang Pass. In modern times, Binglingsi was even more frequently part of the battle zone. Five major battles (1781, 1868, 1874, 1895 and 1928) are described in the local history accounts. Each caused considerable damage to the artworks, especially the stone sculptures inside the caves. Among all the caves in Binglingsi, cave 147 has endured the greatest damage caused by man. Its beautiful stone statues were all intentionally destroyed during a popular uprising in the Tongzhi reign (1862-74), and judging from the detached limbs and fragments, it originally contained more than 60 statues, 7.5% of the total number of the statues in Binglingsi.

From 1980, the research institute of Binglingsi began to repair most of the damage, and 24 caves and 55 statues were successfully restored. The restoration technique used is composed of the following stages: the first step involves photographing the statues and recording the details of the damage. Then a wire brush is used to remove dirt and to loosen material from the surface. Thirdly heat is applied to the broken sections of the base and a resin glue is put on to the connecting areas of both the base and the broken parts, leaving a 2 cm border so that the glue would not show. Next the two pieces are attached and a specially constructed steel frame is employed to support the joint whilst the glue dries. The frame is then removed after 24 hours. Where an especially heavy piece is to be rejoined, the joint is reinforced with a steel rod by

drilling a hole in either section and using an adhesive to secure the rod. Once the glue has hardened any excess visible traces are removed with a sharp instrument. The joint is then coloured and aged so as to conceal it by using powdered rock mixed with PS which creates a finish similar to the original sculpture. Finally, the statue is photographed and a written report is compiled about each stage. As a result the statues can be restored to their original appearance.

*(We would like to thank Dr. Wang Hengtong, Director, Institute of the Preservation of Cultural Relics, Binglingsi, Gansu, P.R.C. for this information.)*

#### **Restoration at the Northern Grotto Temple, Gansu Province, P.R.C.**

The Northern Grotto Temple is one of the most important Buddhist cave temple complexes in Gansu Province. It is located in the plateau (ht. 1083 m) of the convergence of the Pu and Ru Rivers, 25 km southwest of Xifeng city in Qinyang county. Most of the caves are grouped on a cliff of yellow sandstone, which is 20 m high and 120 m wide. The earliest cave of the Northern Grotto temple was excavated in the second year of the Yongping reign of the Northern Wei Dynasty (A.D. 509). New caves were gradually constructed through the Western Wei, Northern Zhou, Sui, Tang and Qing Dynasties. At present 296 caves with 2126 stone sculptures, 7 stelae, and 150 sq m of relief carvings can be observed in this complex.

Cave 165, 14 m high and 15.7 m deep, is one of the most impressive caves in the Northern Grotto Temple. Its excavation was sponsored by Xi Kangsheng in A.D. 509. Seven gigantic Buddhas and Maitreya Bodhisattva figures, seated with their ankles crossed, have been erected in this cave. At the entrance, one side displays Samantabhadra riding on an elephant and on the other, a representation of an *asura* possessing three heads and four arms. All these images show the early Northern Wei style with Central Asian facial features and stocky body builds. The other significant caves are cave 240 from the Northern Zhou, and caves 32, 222 and 263 from the Tang dynasty. Each of these caves not only shows the influence of dynastic art, but also reveals the unique regional characteristics.

All the images from the Northern Grotto Temple are carved out of yellow sandstone from the cretaceous. The loose structure of this type of stone makes it easy to carve, but vulnerable to weathering. The site was deserted in 1868 due to several civil wars in this area, and it remained so until 1959. During the 1980's and 90's, the Chinese government has funded a restoration project, which included strengthening the statues and repairing the ceilings. A few new canopies were built to prevent the caves from the erosion caused by dampness. In 1984, the restorers sprayed PS-C onto most of the stone sculptures, with satisfying results. However, the conservation of this grotto complex still presents a serious challenge to the restorers due to the reasons listed below.

Firstly due to the rain erosion above the layer of rocks from which the grottoes were excavated, a thick layer of soil is being formed. This allows rain to drain through to the rocks, and cause the permanent dampness of the cave ceilings. The rocky ceilings were softened by the dampness, and eventually became sand. For example, cave 165 suffers from an average of 20 kg of falling sand every month. The situation is three times worse in the rainy season. The dampness is also taking its toll on the stone sculptures. The surfaces of most of the sculptures have been eroded into loose sands. In the last ten years, many reliefs have become unrecognisable.

The second danger is the fall of rocks. The frequent earthquakes in the past caused the formation of gaps in the rocks. Unfortunately, many caves are located either in or under these loose rocks. Moreover, the villagers often blow up the nearby mountains, only 1 km away from the caves, in order to collect sand and stones as materials for

construction. These explosions worsen this already unstable cliff. In May 1998, a huge rock weighing 150 kg fell from the northern section of the cliff. Therefore, it is urgent to have the body of the cliff strengthened. Furthermore, most of the little niches in this grotto complex are carved directly on the cliff without any cover, so they have suffered the most from weathering. Finally, educating tourists is a very important task because they often present serious threats to the survival of these caves. The typical example is to vandalise the stone sculptures, and leave their signatures on the walls. Occasionally they even try to climb up the cliff, ignoring the danger of loose rocks.

The Northern Grotto Temple contains very important cultural relics which need to be carefully conserved. Due to the lack of funds and human resources, the situation of the caves is deteriorating. The Institute of the Northern Grotto Temple wants to draw the attention of the public to this situation and welcomes every suggestion and any assistance.

For further information please contact Dr. Song Wenyu, Director, Institute of the Preservation of Cultural Relics, Northern Grotto Temple, Dongzhi village, Xifeng city, Gansu province, 745002, P.R.C. Tel: + 86 934 842 1222.

#### **2,000 year old ancient city discovered in the heart of the Taklamakan Desert, Xinjiang Autonomous Region, P.R.C.**

A city surrounded by an elaborate network of irrigation canals has been discovered by a Sino-French Expedition that three times went deep into the desert at Niya. The city has been called Yuansha ancient city (Yuansha, meaning "Round Sand", is probably the translation of a Uyghur word). The site is located 230 km north of Kerja (Yutian). Wheat, millet, and other grains have been found in storage pits. Inside and outside the city, a number of saddle-shaped querns (millstones) have been found. Cattle, goats, sheep, camels, etc. were raised as domestic animals. All of this shows that an agro-pastoral economy was practised along the lower reaches of the Kerja River over 2,000 years ago.

At the site several relatively well preserved corpses have been discovered, featuring round eyes, long noses, and brown hair woven into multiple braids. The news was provided by Idris Abdursul, Vice Director (and Acting Director) of the Xinjiang Institute of Archeology.

*(We are grateful to Professor Victor H. Mair, Department of Asian and Middle Eastern Studies, University of Pennsylvania, Philadelphia, USA for sending this information.)*

#### **EACS - Chiang Ching-kuo Foundation library travel grants**

The Chiang Ching-kuo Foundation has generously provided the European Association of Chinese Studies (EACS) with a grant of US\$30,000 in order to support short visits (of not more than one week) for specialized research in sinological libraries in Cambridge, Heidelberg, Leiden, London, Oxford or Paris in 1999-2000. Applicants should be European sinologists or sinologists based permanently in Europe, who are paid-up members of the EACS. Applications from non-members will be considered, however, especially in the case of young scholars, if accompanied by a recommendation from an EACS member. Applications must include: a letter stating the library to be visited and intended dates of travel; a statement of purpose, to include a short description of the research project, including precise indication of the sources and material to be used; a written statement obtained from the librarian of the institute where the proposed visit is to take place confirming that the research materials that

are required are available for consultation; a one-page curriculum vitae with a list of main publications; a statement of the travelling expenses (Apex economy airfare or 2nd class rail fare), including a note of other sources of funding; in the case of Ph.D. students, a letter of recommendation from their supervisor; in the case of non-members, a letter of recommendation from an EACS member; address for correspondence, including fax and e-mail where possible. It is advisable to apply at least two months before the visit is planned to take place. If applications are approved, grants will be made to include travelling expenses and a *per diem* allowance, which will vary from place to place. Grants will usually be paid on completion of the visit, but scholars from Eastern Europe will receive it on arrival at the institution, where research is undertaken.

Applications should be sent by mail or fax to one of the following: for research on pre-modern China (i.e. before 1840), to Prof. Roderick Whitfield, Department of Art and Archaeology, SOAS, University of London, Thornhaugh Street, Russell Square, London WC1H 0XG, U.K. Fax: +44 171 436 3844; e-mail: rw5@soas.ac.uk. For research on modern China (i.e. from 1840), to Prof. Marianne Bastid-Bruguere, 92 Boulevard de Port Royal, 75005 Paris, France. Fax: +33 1 43 54 72 02; email: bastid@canoe.ens.fr

#### **"Merit, Opulence and the Buddhist Network of Wealth": a joint American-Chinese project**

This is an interdisciplinary, cooperative project sponsored by Northwestern University, Evanston, Illinois, U.S.A. and the Dunhuang Research Academy, Dunhuang, Gansu, P.R.C. The goals of the project, made possible with a generous grant from the Henry Luce Foundation, are twofold. The international research team will address tenth century art and culture examining the ways in which merit-making activities in temples impacted the material culture of western China. The dramatic structural shift in the arts industries during the tenth century occurred when demands on workshops from lay patrons prompted a professionalisation of craft production. In the first year, fieldwork will be conducted by a research team of Chinese, American and European scholars this summer at Dunhuang and in three regions of Sichuan. A workshop and conference will be held in 2001 at which it is hoped that scholars from a broad spectrum of Buddhist studies, archaeology, art history and history will present papers. The second focus of the project is the construction of interactive, 3D models which document the entire interiors of select cave shrines. These computer models, available in draft form on the Internet, are being developed with the Dunhuang Research Institute. They will be accompanied by a database that links them to information and objects in the Pelliot and Stein collections.

For details contact the project director, Dr. Sarah E. Fraser, Assistant Professor, Northwestern University, Department of Art History, 244 Kresge Hall, Evanston, IL 60208-2208, U.S.A. Tel: +1 847 467 3953; fax: +1 847 467 1035; e-mail: s-fraser2@nwu.edu; web-page: <http://court.it-services.nwu.edu/dunhuang/Merit/>

#### **Sino-German research project on the cave-temples of the Kucha region**

This research project has been set up to study the murals in the caves of Kizil and Kumtura in Xinjiang, P.R.C. in order to compare and date the fragments brought from those cave temples to Berlin by the four German Expeditions in the beginning of this century. The project, funded by the Deutsche Akademische Austauschdienst (DAAD) was a cooperation between the Museum für Indische Kunst, Berlin, Germany and the Department of Fine Arts, The University of Hong Kong. With the support of the Chinese and Uigur colleagues of the Kucha Caves Research Institute we were able to study nearly all the caves in this region containing wall paintings. Often carved high

in the mountain ranges, they were difficult to reach. For all of us it was a very interesting and most exciting task to compare plans and *in situ* photographs originating from the German expeditions with the respective caves in Kizil and Kumtura. Every aspect of architecture, iconography and chronology was discussed with our Chinese counterparts.

The condition of several caves has changed due to natural calamities like continuous earthquakes and rainwater. In many caves the murals were covered by a black soot, so that the identification of the subjects appeared very difficult. The Chinese conservators had tried to remove the soot which was simply impossible, because chemical reactions had affected the paintings. This has been known to us for many years and as a result in Berlin we did not try to clean the paintings of the soot, but succeeded in identifying the invisible Buddhist subjects with the help of a special examination, the Neutron Autoradiography. The Chinese colleagues did not know this new method and took keen interest in it. In the course of our discussions we came to know about their research on a new chronology of the paintings with the help of radiocarbon dating. Since the murals are painted on a mixture of clay, straw and animal hair, the Chinese scholars collected several samples of the organic material and have proposed a completely different chronology for most of the caves. We informed them that we have also taken 80 samples of our murals in the Museum für Indische Kunst in Berlin, for the purpose of C14 dating in the Leibniz-Labor für Altersbestimmung und Isotopenforschung, Kiel. Financial support for this has been granted by the Deutsche Forschungsgemeinschaft, Bonn. The results will be ready in October this year. In the following years, the German side is planning to continue this research project in Xinjiang, including also the Turfan oasis.

Professor Dr. Marianne Yaldiz,  
Director, Museum für Indische Kunst, Berlin, Germany.

#### The Baldan Baraivan Restoration Project in Mongolia

The Cultural Restoration Tourism Project (CRTP) was established to restore and preserve culturally significant buildings and artefacts around the world. Its first project is the restoration of a Buddhist temple at the Mongolian monastery of Baldan Baraivan, situated 300 km east of the capital city of Ulaan Bataar. The monastery's history is typical of that of many monasteries in Mongolia. With the founding of the People's Republic in 1924, C. Tschobalsan took control of the country. Between 1937 and 1939, religious persecution became common and a political opposition began to form. Of the estimated 17,000 monks and nuns sent to work in camps in Siberia, none have returned. Almost all monasteries have been destroyed. At Baldan Baraivan, "The Yellow Temple", the entire surroundings were destroyed and only the ruins of the main building remain. Today, only one 90 year old lama still lives at the temple. This professor of philosophy lives in a *ger* (yurt) at the site of the old monastery. The dismantling of the former Soviet Union and a new constitution in 1992 have allowed the revival of a more open interest in Buddhist lamaism in Mongolia. For many Mongolians this heralds the chance to develop a stronger identity with their past culture.

The restoration will include building restoration, infrastructure and community building. CRTP is planning to use the latest techniques in sustainable development to rebuild a community that can support itself with limited impact on the environment. During the restoration process the organisers will be looking for volunteers to donate time and money to the project. This project is funded by "volunteer tourism." Regular tour rates range from US\$150-US\$165 per night. A private donor has allowed for scholarships greatly discounting the costs for students and volunteers abroad. Groups of seven volunteers will be assembled for two and three week tours during the period of June to September of 1999. The tour participants will live in traditional *gers*. Meals

will be prepared by a Mongolian cook, with the help of the volunteers. There will also be opportunities to share in the rituals being observed by the monks that are currently studying at the site. All of the participants will have a hands-on, direct impact on the restoration process. The area boasts natural beauty and is believed to be Ghengis Khan's birthplace and burial site. Participants will be given an opportunity to explore the area and to hike in the countryside. The final goal is to re-establish Baldan Baraivan as one of the most important centres for Buddhist teaching in Mongolia.

There has already been strong interest in the project among the Buddhist community. For this reason, special package rates are being offered to organisations that would like to organise a full tour. The discount to the participating groups will be twenty percent less than the rate offered to the general public. CTRP can also arrange special tours for research projects or other specialised study. Areas of particular interest covered in the summer of 1999 tours will include: Mongolian culture and history; Mongolian Buddhism; Mongolian art and architecture; nomadic culture; Mongolian Buddhist practice; contemporary Buddhist history in Asia; archaeology and responsible tourism. Any suggestions for related areas of study will also be considered.

For tour dates and fees please contact: Mark A. Hintzke, Cultural Restoration Tourism Project, 722a Liggett Avenue, San Francisco, CA 94129, U.S.A. Tel: +1 415 563 7221; e-mail: [crt@earthlink.net](mailto:crt@earthlink.net); website: <http://home.earthlink.net/~crt/>

#### **Fieldwork Opportunity in North-Central Mongolia**

The 1999 Mongol-American Archaeological Expedition to Egiin Gol is looking for several volunteers to help with a third year expedition to the alpine-steppe valley of the Egiin Gol river in north-central Mongolia. Researchers from the University of Michigan and the University of California, Berkeley along with Mongolian archaeologists and students will continue explorations in the Egiin Gol river valley. The collected data will shed new light on the development of confederations among steppe nomads during the Bronze and Early Iron Ages. Because the Government of Mongolia has proposed constructing a hydro-electric dam on the Egiin Gol river, there is increased urgency surrounding this project. The organisers are committed to salvaging important information concerning the early populations in this part of the world. Their research suggests that this area may have been inhabited 20,000 years ago. The survey and excavations from previous summers have so far uncovered stone tool sites, magnificent stone *kurgans* from the Late Bronze Age, burials from the time of Genghis Khan, and ruined Buddhist monasteries. During the 1999 field season the survey into two remote side valleys will continue and excavation will begin at four new sites. The Egiin Gol valley is beautiful in the summer. While volunteers learn first-hand about archaeology, they will also have the opportunity to visit nomadic families, ride Mongol ponies through the valley, and fish the waters of a pristinely clear steppe river. There are a number of volunteer sessions available and a tax deductible donation is requested to assist with expedition expenses. All applications must be submitted by 20 April, 1999.

If you would like more information and an application, please contact William Honeychurch, Project Director, [honeychu@umich.edu](mailto:honeychu@umich.edu) or Center for the Study of Eurasian Nomads (CSEN), American-Eurasian Research Institute, Inc., 1607 Walnut Street, Berkeley, CA 94709, U.S.A. Tel.: +1 510 549 3708; fax: +1 510 849 3137; e-mail: [jkimball@csen.org](mailto:jkimball@csen.org); web page: <http://www.csen.org>

### Re-establishment of the Oriental Branch of the Russian Archaeological Society in St. Petersburg

The Oriental Branch of the Russian Archaeological Society (OBRAS) was re-established in September 1998. It succeeds the Oriental Branch of the Imperial Russian Archaeological Society which was dissolved in 1924. The OBRAS sets itself as an object the promotion of scientific, organisational and educational activities in the field of studying antiquities of the ancient and medieval cultures of the Orient, including their connections with other cultures, especially with those of the peoples of Russia and other countries of the Commonwealth of Independent States (CIS). In its activities, the OBRAS leans upon the traditions of its predecessor and of subsequent achievements of the Russian studies of ancient Oriental antiquities, in researching the problems of archaeology, numismatics, epigraphy and cultural heritage. It is hoped that the publication of the *Transactions* of the former OBRAS, the last volume of which (No. 25) had come out in 1921, will be resumed.

Many researchers from the Institute of the History of Material Culture of the Russian Academy of Sciences, the St. Petersburg Branch of the Institute of Oriental Studies of the Russian Academy of Sciences, the State Hermitage, the St. Petersburg State University and other institutions of Russia and the CIS, which work on Oriental studies have become members. Prof. Vadim M. Masson (Institute of the History of Material Culture), Prof. L.M. Men'shikov (St. Petersburg Branch of the Institute of Oriental Studies) and Prof. Anatolii A. Ivanov (State Hermitage), who all are Academicians of the Russian Academy of Natural Sciences, have become the joint presidents of OBRAS.

For further information please contact: OBRAS, Dvortsovaya nab. 18, St. Petersburg, 191186, Russian Federation. Tel: +7 812 312 1484; fax: +7 812 311 6271.

*(We would like to thank J. Coolidge, University College, Oxford, U.K. for this information.)*

### Archaeology along the Silk Road in Uzbekistan

The University of Sydney Central Asian Programme (USCAP) is seeking anyone with an interest in archaeology or Central Asia generally to join excavations in Uzbekistan. Volunteers will work alongside professional archaeologists on-site and in the laboratory. Accommodations consist of purpose-built excavation headquarters in scenic countryside next to one of the archaeological sites. The trip includes a tour of the famous Silk Road cities of Samarkand, Bukhara and Khiva. Two major sites are being excavated in the Tash-k'irman Oasis: Kazakl'i-yatkan, a city occupied from about the 5th century BCE to the 2nd century CE, surrounded by massive mudbrick fortifications, and Tash-k'irman Tepe, a temple site of roughly the same period (v. CIAA NL 8, November 1998, pp. 5-7 for more details.). Two sessions are offered: 6 September to 30 September and 20 September to 14 October. The land only cost is US\$2,530. Air fares available on request.

For further information please contact: Dr. Alison Betts, Director, USCAP, Archaeology A14, University of Sydney, NSW 2006, Australia. Tel: +61 2 9351 2090; fax: +61 2 9351 4889; e-mail: alison.betts@archaeology.usyd.edu.au

### 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 Prime Minister of India, Mrs. 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 inter-disciplinary 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. In the case of an awardee from a country other than India undertaking the awarded research project in his own country, the part or whole of the awarded fellowship can be paid in foreign currency. Alternatively, return economy air fare and a stay of four months in India can be funded during the entire fellowship period under the fellowship scheme. A monograph for publication should be produced during the course of the fellowship. IGNCA will have the first right of publication.

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, 1999 to the Academic Director, IGNCA, C.V. Mess Building, Janpath, New Delhi-110 001, India.

#### **Society of South Asian Studies grants**

The Society for South Asian Studies of the British Academy promotes and supports study and research into the humanities and social sciences of Afghanistan, Pakistan, India, Sri Lanka, Nepal and Bangladesh. To this end it offers annually a number of travel and small personal research grants. Applicants must normally be resident in the United Kingdom.

**Small Personal Research Grants:** The Society invites applications for awards made towards the cost of research and fieldwork, at post-doctoral level or its equivalent, in the humanities or social sciences of South Asia during the financial year 1999/2000. Awards will not be made to support courses or research leading to academic qualifications or for research directly related to the topic of a current thesis. All applicants are also expected to seek funding from their own institutions.

**Travel Grants:** A limited number of travel grants of up to £600 each will be awarded to assist British scholars travelling to South Asia to establish collaborative research projects. Some grants will be awarded to younger postgraduate students to enable them to join supervised projects intended to introduce them to fieldwork in South Asia. Applicants are expected to seek supplementary funding from their own institutions and other agencies.

**Aided projects:** The Society will also consider proposals for co-ordinated projects involving two or more post-doctoral researchers, which will be of more than one year in duration. Applicants are also expected to seek funding from their own institutions, and must be normally resident in the UK. Applications must be made on the prescribed application forms which are available from the Assistant Secretary. All applications must be submitted to the Assistant Secretary before the closing dates of 5th April and 15th September 1999.

For further information please contact the Assistant Secretary, Society for South Asian Studies, Main Wing, Elsworth Manor, Elsworth, Cambs CB3 8HY, U.K.. Tel/fax: +44 1954 267 324; e-mail: [ssas.howell@dial.pipex.com](mailto:ssas.howell@dial.pipex.com)

**The British Academy Society for South Asian Studies post-doctoral research fellowships**

The Society for South Asian Studies of the British Academy seeks to appoint two post-doctoral Research Fellows, each for a period of up to three years, with effect from 1st September 1999, to undertake and complete research projects, one in any aspect of the visual or performing arts of South Asia (including art, architecture, archaeology, dance and music), the other in any aspect of the history, religions, language, literatures or anthropology of South Asia. In each case the research will be undertaken in an appropriate institution; i.e. a university department, museum or learned society within the United Kingdom, with a specialist interest in the region. It is the responsibility of the applicants to approach such an institution and secure in writing an agreement from them to be host to their project, to manage the grant, and to provide such resources (office space, administrative support, etc.) as may be required. In addition to pursuing their research, the Fellows will be expected to participate in the activities of the institution (e.g. through teaching or curatorial work). Preference will be given to such applications which make a positive and desired contribution to the work of the institution, for example by focusing the research on part of the collections (in the case of a museum), or complementing research and teaching already in progress. Please note that applications cannot be made by people already in a tenure-track or permanent post at such an institution: the intention is to strengthen the work of the department, museum or society through the addition of a team member involved in a research project.

The topics and nature of the research project is for the applicant to decide, but it should normally include a significant component of fieldwork or study in one of the countries of South Asia. This might be independent site study, or research in libraries or archives, or both. The Fellows should also be prepared to give lectures on their research in appropriate branches of the British Council and in research institutes in South Asia. The Society may undertake to support the cost of international travel; but any additional cost for field-work must be met either from the stipend or from further applications, either to the Society or to other grant-giving bodies (including the institutions in which their research is housed). Candidates should normally be aged 35 or less, and must have completed a Ph.D degree before 1st September 1999. Candidates still registered for a higher degree at that date will be disqualified.

Before 1 June, 1999 candidates must send directly to the Secretary of the Society a detailed description of the proposed research, setting out its aims and methods, and plans for publication. This statement should also indicate how the project relates to the work of the proposed host institution (not to exceed 2,000 words); a curriculum vitae giving details of education, previous research and publications; a letter from an appropriate authority in the proposed host institution undertaking to manage the grant and provide any necessary resources; and letters of reference from two senior scholars familiar with the candidate's research. The Society reserves the right to make only one appointment, or in the absence of satisfactory applications, to make no appointments in the current year. The salary granted will be in the region of £16,000 - £18,000 per annum. For further details please contact Dr. M. Willis, Secretary of the Society for South Asian Studies, Department of Oriental Antiquities, The British Museum, London WC1B 3DG, U.K.

**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 British Museum will host a lecture which will be presented by Professor T. Cuyler Young, Jr. of the Royal Ontario Museum, Toronto, Canada. The lecture entitled "Persian palaces: the origins of Achaemenid columned halls" will take place on Tuesday 13 July, 1999 at 6 pm at the British Museum.

Previous registration is essential. Tickets are obtainable free from the Department of Western Asiatic Antiquities, The British Museum, London WC1B 3DG, U.K. Tel: +44 171 323 8308.

#### **The new Iranian Studies Culture Fund at Berkeley**

Iranian Studies at the University of California, Berkeley, U.S.A., which had begun with the appointment in the 1960's, of Walter Bruno Henning, will be greatly enhanced by the establishment of this new Iranian Studies Fund. Henning's chair is now held by one of his students, Professor Martin Schwartz. Other specialists on Iran in the Department of Near Eastern Studies are Professors Hamid Algar in Persian, David Stonach in archaeology, and Guity Azarpay in art history. Berkeley scholars on Iran also include Professor William Brinner, who teaches its history and civilisation, Professor Anne Kilmer in Elamite and Assyriology, and Professor Wolfgang Heimpel in ancient Near Eastern glyptics.

This fund will support programs, two of which are named in honour of Guity Azarpay, Professor Emerita of Near Eastern Studies, a leading scholar of Near Eastern Art, whose name and work is honoured by the fund. Created with a bequest of property by an anonymous donor, estimated at US\$2.5 million in value, the fund includes a number of components. The three-year Guity Azarpay Fellowship is to be awarded for the study of the art and archaeology of Iran, and by extension, of Central Asia. The deadline for this year's fellowship was January and there is now an application for that grant under consideration. Admission to the graduate program for the PhD at Berkeley requires that the student take the PhD qualifying examination at Berkeley, prior to work on the dissertation. The student should have completed the equivalent of the Master's degree before admission for this grant. Preference is given to Iranian-born students.

The graduate fellowship will be continued in perpetuity under the property bequest which will also support the Guity Azarpay Visiting Professorship, an Iran-Berkeley exchange program for faculty and graduate and postdoctoral students, acquisition of library materials on ancient Iran, conferences and symposia on Iranian and Silk Road art and archaeology, and publications on Iranian art and archaeology. The fund will be managed by the Department of Near Eastern Studies and the Center for Middle Eastern Studies.

For further information please contact Chair, Department of Near Eastern Studies, University of California, Berkeley, CA 94720, U.S.A. Tel: +1 510 642 3757; fax: +1 510 643 8430.

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## EXHIBITIONS

### **"Gilded Dragons: Buried Treasures from China's Golden Ages"** The British Museum, London, U.K.

The main focus of this exhibition (22 October, 1999 - 20 February, 2000) will be the gold and silver objects which were introduced into China as a result of foreign influence. The taste for gold was especially heightened during the Tang dynasty. Gold and silversmiths travelling on the Silk Road introduced the use of new technologies. Artefacts from important sites in and around Xi'an (the ancient Chang'an) will be on display, including Buddhist reliquaries and items used to perform the tea ceremony from the Famen Temple in Shaanxi Province, at the Chinese end of the Silk Road. The influence of Buddhism on China and the influence of exotic tastes and foreign fashions will be among the themes highlighted in the exhibition, which will be accompanied by a catalogue, written by Carol Michaelson and published by British Museum Publications.

### **"The Sculptural Heritage of Tibet: Buddhist Art from the Nyingjei Lam Collection"** Ashmolean Museum, Oxford, U.K.

The Nyingjei Lam collection (meaning "The Path of Compassion" in Tibetan), comprising around eighty Tibetan Buddhist bronze sculptures and related objects, was formed in recent years by a private collector. One of the finest collections of its kind in the world, it has never previously been exhibited. The collection includes a number of rare and important Indian and Nepalese bronze sculptures of the 7th-12th centuries, showing the neighbouring regional traditions, as well as many remarkable images from Tibet itself dating from the 10th-17th centuries. These include figures in copper, gilt bronze, silver and other materials, depicting the Buddha, Bodhisattvas and esoteric Tantric deities, as well as an outstanding group of portrait images of saints and lamas. The exhibition will run between 6 October - 30 December, 1999.

### **"Sacred Visions: Early Painting from Tibet"** Museum Rietberg, Zürich, Switzerland

This exhibition on show until 16 May 1999, is the first to bring together the finest early Tibetan paintings known and to concentrate solely on this subject. It reflects important recent developments in the study in the field. Its aim is to re-evaluate the development of painting styles in Tibet in the period of the 'Second Propagation', during which Buddhism found a permanent footing in central Tibet, to demonstrate the high aesthetic level of the paintings and to explicate their complex relationship with the developing Buddhist culture of Tibet.

### **"Trobada amb els déus a l'Himalaya - Encuentro con los dioses en el Himalaya"** Universidad de Granada, Granada, Spain

The title of this exhibition can be translated as "Encounter with the Gods in the Himalayas." The exhibition, which considers the art of the Himalayan kingdom of Bhutan runs for most of 1999, travelling to five Spanish cities: Valéncia (Sala Municipal d'Exposicions l'Almodí, 13 January - 14 February); Palma de Mallorca (Fundació "La Caixa", 17 March - 25 April); Granada (Cruceiro del Hospital Real, Universidad de Granada, 26 May - 27 June); Gijón (Centro de Cultura Antigua

Instituto, 28 July - 29 August) and Saragossa (La Lonja, 22 September - 24 October 1999).

Ritual implements, household utensils and furniture, textiles, clothes of monks and laity, armour, weapons, paintings and statues dating mainly from the seventeenth to the twentieth centuries have been selected for this exhibition. Most objects have been drawn from the National Museum of Bhutan in Paro, others from the Museum für Völkerkunde in Vienna and various private collections. A catalogue accompanies the exhibition and includes photographs and captions of the exhibition pieces, alongside articles by the curators Françoise Pommaret and Christian Schicklgruber outlining the history, religion and art of Bhutan.

**"Sacred Art of Tibet"**

**Art Gallery of Greater Victoria, Victoria, British Columbia, Canada**

The exhibition (2 March - 16 May 1999) which comprises of about 50 Tibetan works of art (*thangkas*, sculptures and ritual objects), is drawn from the collection of the Art Gallery of Greater Victoria and some private Canadian collections. The exhibition was organised to accompany the creation of a sand mandala (dedicated to a Medicine Buddha), which was made by eight monks from the Ganden Jangste Norling Monastery in north India. At a later date a catalogue will be printed discussing sand mandalas.

For further information please contact Barry Till, Curator of Asian Art, Art Gallery of Greater Victoria, 1040 Moss Street, Victoria, B.C., V8V 4P1, Canada. Tel: +1 250 384 4101; fax: +1 250 361 3995.

**"Devi: The Great Goddess"**

**Arthur M. Sackler Gallery, Smithsonian Institution, Washington D.C., U.S.A.**

This exhibition running from 28 March to 6 September 1999 features paintings and sculptures of Devi, the great goddess in the Hindu pantheon of deities from India. In spite of the goddess' prominence in the sub-continent for over 4,000 years, this is the world's first major presentation of art celebrating Devi's image and power. The exhibition shows the many manifestations of Devi from powerful warrior to loving mother, through paintings and sculptures on loan from museums and private collections in Europe and the United States. 120 works are on show primarily from India, with examples from Nepal, China and Pakistan spanning a period of 2,000 years and include sculptures in bronze, stone and terracotta, and paintings on paper, cloth and board. A catalogue entitled *Devi, The Great Goddess: Female Divinity in South Asian Art* by Vidya Dehejia accompanies the exhibition.

**"The Golden Age of Archeology: Celebrated Discoveries from the People's Republic of China"**

**National Gallery of Art, Smithsonian Institution, Washington D.C., U.S.A.**

This exhibition, curated by Dr. Yang Xiaoneng of the Nelson-Atkins Museum, Kansas City, has been assembled in cooperation with the State Administration of Cultural Heritage and Art Exhibitions of the People's Republic of China, and the National Gallery of Art, Washington, D.C. After being on view in Washington from 19 September 1999 until 2 January 2000, the exhibition will be shown in the Museum of Fine Arts, Boston and the Asian Art Museum in San Francisco. The show commemorates the 50th anniversary of the People's Republic, focusing on archaeological finds of the last twenty years, recording developments since 1974 when "Archeological Finds of the People's Republic of China" was shown at the

National Gallery of Art. It will have about 200 examples of recent archaeological discoveries, dating from the early Neolithic period to the foundation of the Song Dynasty (ca. 6000 B.C. to A.D. 960), including sculpture, ritual implements, musical instruments, paintings and calligraphy, plus decorative objects made of jade, stone, wood, bamboo, gold and bronze.

Of particular interest to readers of the Newsletter will be a number of gold and silver objects documenting east-west contacts along the Silk Road at different periods of the Tang dynasty, including a superb jade belt inlaid with gold and precious stones from the early seventh century, excavated from the tomb of a general related to the imperial family on the site of the Xianyang International Airport near Xi'an, three parcel-gilt silver vessels from the Hejiacun hoard, and reliquary offerings of gold, silver, 'secret colour' ceramic and glass, excavated from the Qingshansi (A.D. 741) and Famensi (A.D. 874) Buddhist monasteries. Among them are a bronze ewer possibly originating from Northern India, and a blue glass dish with engraved and gilded decoration, probably made in Nishapur.

**"The Mystical Arts of Tibet"**  
**Peabody Essex Museum, Salem, Massachusetts, U.S.A.**

This exhibition, of art, religious objects, and photography spanning more than 500 years opens on 25 June and will run until 17 October 1999. It showcases 108 religious and secular objects, including thirty from the Dalai Lama's personal collection. It comprises exquisite *thangka* paintings; more than twelve Buddha statues, some dating from the fifteenth century; ritual instruments of silver and gold; contemporary objects; and twenty-one vivid photographs of the region from the Tibet Image Bank in London. Most of the works come from the Drepung Loseling Monastery, whose 580-year old order of monks now live in exile in southern India.

The exhibition aims to illustrate through painting, sculpture and ritual objects how Tibetans embraced the Indian Buddhist traditions. It also brings to life the ancient rites of Buddhism through objects and clothing of the Dalai Lama. These include his *cho-goe* or ceremonial robe, and a woodblock print of his sacred Buddhist texts. The works are meant to highlight the survival of Tibetan cultural heritage in the severe and challenging context of exile. Therefore the exhibition, which originated at the Oglethorpe University Museum in Atlanta, has been curated by Tibetan monks, not museum professionals. It grew out of a 1988 tour of sacred Tibetan dance and music organised by the Loseling Monastery.

For more information please contact: Susan Bean, Curator of Asian, Oceanic, and African Arts and Cultures, Peabody Essex Museum, Salem, Massachusetts, U.S.A. Tel: +1 978 745 1876; fax: +1 978 744 6776; e-mail: pempr@pem.org

**"From the Sacred Realm: Treasures of Tibetan Art in the Collection of the Newark Museum"**  
**Newark Museum, Newark, New Jersey, U.S.A.**

As a focal point of its 90th anniversary, the Newark Museum is presenting its world renowned collection of Tibetan art and artefacts, on 15 October 1999. The exhibition includes a comprehensive selection of the museum's finest pieces for the first time since 1981. The installation is divided into thematic groups reflecting the different aspects of traditional Tibetan art and culture. All sections are supported by photo mural enlargements from the museum's rare archival prints. "Mountains and Valleys, Castles and Tents" shows the elaborate garments, jewellery and personal possessions of Tibetan nomads, farmers, land owners and aristocracy. The traditional economy and government, the role of folk religion at the village level and the symbolic

meaning of costumes and personal belongings are explored through contextual installations and photographs. Unique among western museums, Newark's holdings encompass the whole breadth of secular culture in Tibet, from the thirteenth to the twentieth centuries. These include robes, headdresses, tents, saddles, furniture and weapons that were used by the aristocracy as well as farmers and nomads. The centrepieces are two full-scale tents: a nomad's yak hair tent and an aristocrat's appliquéd picnic tent. Due to the large size and fragile nature of the materials, the objects in this section cannot be on view for long periods of time and will be displayed in the galleries for changing exhibitions until 20 January, 2000.

"Temples and Courtyards, Mandalas and Mantras" focuses on the art and culture of Tibetan Buddhism with a complete Tibetan altar as its centrepiece. The exhibition features sculpture, paintings, monastic costumes and ritual objects in their traditional setting. The surrounding galleries show specific aspects of Tibetan Buddhism, especially the importance of lamas as teachers and patrons of great art. This installation is the first major recasting of these galleries since 1989 and includes new acquisitions, such as ritual textiles (eleventh to fifteenth centuries) and monastic furniture (fourteenth to sixteenth centuries), on display for the first time. Concurrent with the exhibition, the Newark Museum has co-published with Prestel Verlag of Munich, Germany, a large-format publication titled *From the Sacred Realm*, the first comprehensive single-volume catalogue of the Newark Museum's Tibetan collection. The catalogue was written by Valrae Reynolds, Curator of Asian Collections at the Newark Museum, with essays by Amy Heller, Dan Martin and Janet Gyatso.

For further information please contact: The Newark Museum, 49 Washington Street, P.O. BOX 540, Newark, New Jersey 07101-0540, U.S.A. Tel: +1 973 596 6550; fax: +1 973 642 0459.

**"Ikat: Splendid Silks of Central Asia"**  
**The Jewish Museum, New York, New York, U.S.A.**

This travelling exhibition (v. *CIAA NL5, May 1997, p. 13; CIAA NL7, April 1998, p. 28*) of more than 90 boldly and intricately patterned and strongly coloured rare wall hangings, mounted panels and robes opened in February 1999 in New York. The exhibits have been selected from the Guido Goldman Collection, the largest and finest private collection of Central Asian *ikats* in the world. The exhibition will move on to The Art Institute of Chicago, Chicago, Illinois, where it will be on show from 30 September, 1999 to 9 January, 2000.

**Golden Opportunity on the Silk Road** (July 31-August 18, 1999)

Tour of Buddhist Temples, Shrines, and Grottoes along the Silk Road.

Beijing, Urumchi, Dunhuang, Labrang, Tianshui, Xian, Datong, Beijing. Led by Wei Yang, Senior Research Associate and former Chief of Guides and Interpreters, Dunhuang Academy, Mogao Grottoes, and doctoral candidate in Chinese Buddhist Art at Northwestern University. The price from Beijing is US\$2,285

**Xinjiang Mongolia Tour** (June 20-July 12, 1999)

Beijing, Urumchi, Altai, Khanas, across the Mongolian border by bus, Khovd, Zavkhan, So Gobi aimags, Ulaanbaatar for Naadam, and return to Beijing. Led by Arnold Springer, PhD in Russian History. The cost is US\$3,964

For further details e-mail [ulanbator@venice-ca.com](mailto:ulanbator@venice-ca.com); [www.venice-ca.com/ulanbator](http://www.venice-ca.com/ulanbator)

## CONFERENCES

### Conference reports

#### **"Eastern Approaches to Byzantium", University of Warwick, Warwick, U.K.**

The 33rd Spring Symposium of Byzantine Studies met at the University of Warwick between 27-29 March, 1999. The aim of the Symposium was to look at questions of transmission and transformation on the eastern frontier of the Byzantine Empire. It covered the period of the reconquest and subsequent loss of the eastern provinces of the Empire (c.800-c.1300 A.D.) and examined the impact that the eastern campaigns had on Byzantium, as new peoples and ideas were drawn into Byzantine lands and Byzantine society. In addition to learning more about Byzantium's eastern neighbours, the Georgians, Armenians, Seljuks and Turkmen, the Symposium investigated the impact of these peoples on Byzantine society and on Byzantine perceptions of Empire. It studied what happened as ideas and institutions moved across political, cultural, ethnic, linguistic and territorial frontiers, and what happened as these same frontiers themselves moved across societies.

The highlight of the Symposium was the introduction of new materials by many of the speakers, and the raising of new interpretations of more familiar material by others. The chance to compare how similar problems were dealt with by different cultures was perhaps the most useful aspect of the Symposium. Normally all these cultures are examined in isolation, by bringing them all together the Symposium hoped to point out areas of confluence and to raise questions about how much impact each had on the other. The main papers will be published at the end of 2000: A. Eastmond (ed.): *Eastern Approaches to Byzantium*, (Society for the Promotion of Byzantine Studies. Publications: 9), Variorum (Ashgate Publishing).

Papers of interest to our readers included: Jonathan Shepard (Cambridge): "Defensive expansionism: Constantine VII, Armenian strongholds and the road to Aleppo"; Jean-Claude Cheynet (Paris IV Sorbonne): "La conception militaire de la frontière orientale (Xe-XIIIe siècles)"; Catherine Holmes (Cambridge): "How the East was won in the reign of Basil II"; Carole Hillenbrand (Edinburgh): "Seljuk historical writing: a reappraisal"; Robert Thomson (Oxford): "The concept of 'History' in medieval Armenian historians"; Zaza Skhirtladze (Tbilisi): "Early wall paintings in the Gareja desert"; Catherine Jolivet-Lévy (Paris I): "Nouvelles recherches sur les programmes iconographiques du XIIIe siècle en Cappadoce"; Rosemary Morris (Manchester): "'Neighbours from Hell': The monks of Iviron and their Greek neighbours in the eleventh century"; Helen Evans (Metropolitan Museum, NY): "Imperial aspirations: Armenian Cilicia and Byzantium in the thirteenth century"; Alexei Lidov (Moscow): "Byzantium and the Chalcedonian Armenians: the evidence of the thirteenth-century wall paintings"; Lynn Jones (College Park, MD): "Constructing a visual expression Armenian kingship: the church of the holy Cross at Aghtamar"; Giorgi Cheishvili (Tbilisi): "Georgian perceptions of Byzantium in the eleventh and twelfth centuries"; Brigitte Schrade (Berlin): "Byzantium and its Eastern barbarians: the cult of saints in Svanetia" and Ioanna Christoforaki (Oxford): "Cyprus and Armenia: Artistic Interchange across frontiers".

(We are grateful to Dr. Antony Eastmond, University of Warwick, U.K. for this information.)

**"Die Inkulturation des Christentums im vorislamischen Persien",  
Institut für Orientalistik, Martin-Luther Universität Halle-Wittenberg,  
Germany**

The delightful medieval town of Lutherstadt-Wittenberg was the venue for this conference which took place between 12 - 16 May, 1999 and was organised by Prof. Jürgen Tubach of the Seminar Christlicher Orient und Byzanz, Institut für Orientalistik, Martin-Luther Universität Halle-Wittenberg.

The opening paper on the Liber Graduum was delivered by Peter Nagel. Other papers discussing aspects of Syriac Christianity were read by Philippe Gignoux (L'apport scientifique des chrétiens syriaques à l'Iran sassanide), Wolfgang Hage (Die Entstehung der apostolischen Kirche des Ostens nach Barhebräus), Erica Hunter (Christianity at al-Hira), Jens Krüger (Die Kirche auf dem Hügel Qasr bint al-Qadi), Samuel Lieu (The Luminous Religion in China) Harald Suermann (Die Ideologie des nestorianischen Patriarchats/Katholikats von Seleukeia-Ktesiphon), Werner Sundermann (Ein sogdisches Fragment der Eugen-Legende), Jacob Thekempambil (Beispiele der Gemeinsamkeiten der Ost- und Westsyrischen Liturgien) and Dieter Weber (Zeugnisse von Christen in Pahlavi-Dokumenten?). Manichaean material also received considerable attention with papers by Alexandre Khosroyev (Manichäismus, eine Art persisches Christentum?), Christiane Reck (Probleme bei der Interpretation eines manichäischen Textfragments), Siegfried Richter (Die Verwendung der Bible bei den Manichäern) and Eugenia Smagina (Das frühe Christentum in Persien nach manichäischen Quellen).

The organisers plan to publish the papers and also announced a conference on Central Asian Christianity to be held at Lutherstadt-Wittenberg in 2003.

*Dr. Erica C.D. Hunter, Affiliated Lecturer in Hebrew and Aramaic, University of Cambridge, U.K. and Research Fellow, Macquarie University, Australia.*

**"Ancient Civilisations of Eurasia: History and Culture",  
Institute of Oriental Studies, Moscow, Russian Federation**

This international conference, dedicated to the 75th birthday of Professor B. A. Litvinsky and the 50th anniversary of his scholarly work, was hosted jointly by the Institute of Oriental Studies of the Russian Academy of Sciences and the State Museum of Oriental Art in Moscow between 14-16 October, 1998. About one hundred scholars from Russia, the states of Central Asia, Europe and the U.S.A. took part in the conference; many of them had sent their papers and reports or participated in person in the discussion.

The conference was opened with the reports of Professor R. B. Rybakov, Director of the Institute of Oriental Studies, Moscow and Professor P. M. Masov, Director of the Institute of History of the Academy of Sciences of the Republic of Tajikistan. They were devoted to the scholarly activities in the fields of history, archaeology, architecture, history of arts of Central Asia and the Scythian-Sarmatian world of Professor Litvinsky. The speakers mentioned the great chronological and topical range of the studies of this leading figure of Central Asian archaeology, the great significance of the archaeological monuments that he had excavated, his phenomenal erudition and capacity to work (more than 420 works have been published!). The separate directions of the scholarly activity of B. A. Litvinsky were elucidated in the reports by Professors I. M. Steblin-Kamensky (St. Petersburg), B. V. Lunin (Tashkent) and Professor V.S. Soloviev (Elez). Professor B. Ya. Stavisky devoted his report to the concept of history and culture of Central Asia.

Several reports dealt with pre-historic problems. B. A. Ranov gave a paper entitled "Races, Ethnos and Stone Age Complexes in Central Asia"; Dr. E. V. Antonova spoke about the interpretation of level III of the Tepe-Hissar; Dr. V. I. Sarianidi about Near Eastern Aryans in Central Asia and Dr. E. E. Kuz'mina about general problems in the development of culture in the Eurasian steppes (eneolithic and bronze age periods). The text, sent by J.-Cl. Cardin entitled "The archaeological exploration of Eastern Bactria (Afghanistan): its contribution to the history of economic and political development in Central Asia" was of synthetic character. There were also reports by N. M. Vinogradova, Dr. G. Lombardo and others. A series of reports related to the archaeology of Iran, Caucasus, Scytho-Sarmatian, Scytho-Siberian and especially Central Asian archaeology. Prof. A. Invernizzi spoke about his understanding of the architectural complexes of Old Nisa; Dr. N. V. Polos'mak about the parallels between Scythian archaeology of south Siberia and Xinjiang regions; Prof. Ch. Silvia Antonini about new excavations in Sogdiana; Prof. L. R. Kyzlasov in south Siberia and Dr. E. T. Nerazik in Khorezm. Essentially new ideas in the study of the roots of Sogdian culture were proposed by Dr. B. I. Marshak. New interpretation of the Scythian animal style was suggested by Dr. D. S. Raevsky. Separate questions and problems were the subject of the reports by Dr. G. A. Brykina, Dr. M. A. Budnova, Dr. N. G. Gorlenova, Dr. D. Ya. Il'yasov, Dr. Inevatkina, Dr. V. Goryacheva, Dr. V. B. Kovalevskaya, Dr. B. D. Kochnev, Dr. T. K. Mkrtchyan, Dr. M. B. Meytarchian, Dr. M. G. Moshkova, Dr. O. V. Obel'chenko, Dr. V. N. Pilipko, Dr. M. N. Pogrebova and others.

An exhibition of the famous ivory rhytons, discovered 50 years ago by E. A. Davidovich in Old Nisa, was arranged to coincide with the conference opening. The exhibits, which were the subject of the report by Dr. T. K. Mkrtchyan, encouraged the participants of the conference to discuss further the fate of the Hellenistic heritage in the East.

*(We would like to thank Dr. I. D. Dzhibladze, Institute of Oriental Studies, Russian Academy of Sciences, Moscow, Russian Federation for this information.)*

**"Traditional Art in Museum Context",  
Russian Geographic Society, St. Petersburg, Russian Federation**

Jointly organised by the Department of Ethnography of the Russian Geographic Society (RGS), The Peter the Great Museum of Anthropology and Ethnography and the Department of Cultural Studies of the Institute of Decorative Art, this one-day conference was held on 9 April 1998 in the small conference hall of the RGS in St. Petersburg. There were two key topics in the conference: "Dialogues in time" and "The Museum outside the horizon of the evident". Subjects for discussion included: images of traditional culture, archetype and universal in traditional art and culture, traditional art: theory and methods of studying, erotic mentality and traditional culture, museum artefacts as accumulation of socio-cultural memory and problems of development of museums in Russia in the present. Talks were given about the problems that Russian collections face today. The keynote speaker was Professor Elena A. Okladnikova who presented a paper entitled "Museum of Ethnography today: looking for Perspectives for the Future." Speakers included Dr. E. G. Fedorova (ornamental art of Mansies) and Dr. L. F. Popova (space-time images in the needle-work of Kirghiz).

For further information please contact: Dr. Irina V. Koulganek, senior researcher, Institute of Oriental Studies, RAS, Department of Turkish and Mongolian Studies, Dvortsovaja nab, 18., 191186 St. Petersburg, Russian Federation. Tel: +7 812 311 5455; e-mail: kulg@IK4115.spb.edu

**"Military Archaeology: Weaponry and Warfare in Historical and Social Perspective",  
The State Hermitage, and the Institute of the History of Material Culture,  
Russian Academy of Sciences, St. Petersburg, Russian Federation**

This international conference (*v. CIAA NL6, November 1997, p. 27 and CIAA NL7, April 1998, pp. 35-36*) was held between 2 - 5 September, 1998. Similar meetings are planned in the future on a biennial basis. A volume of abstracts of the conference papers is available. A related volume of articles to be published by E. J. Brill is under preparation. It is based on the conference papers but also contains other articles. Papers were given in Russian and English.

Participants included: Mikhail B. Piotrovsky (Director of the State Hermitage, St. Petersburg, Russia); Vadim M. Masson (Institute of the History of Material Culture): "War as a social phenomenon and the Military Archaeology"; Karine Kh. Kushnareva, Mikhail B. Rysin (Institute of the History of Material Culture): "Early archaeological evidences for the emerging and development of military elite in the Caucasus"; Alexander K. Nefiodkin (St. Petersburg, Russia): "On the development of Achaemenid cavalry tactics"; Hubertus von Gall (Berlin, Germany): "Common features in ancient Sarmatian and Iranian art"; Vadim Yu. Zuyev (Hermitage): "On the history of Sarmatian panoplies: Swords and daggers of the Prokhorovo type"; Alexander B. Nikitin (Hermitage): "Iranian warfare under the Parthians and Sasanians (notes on the book of H. von Gall.)"; Vladimir A. Zavyalov (Institute of the History of Material Culture): "Hellenistic influences on the Central Asian fortification"; Pierre Brun (Reading, U.K.): "Military architecture of Merv oasis and medieval town of Sultan-kale"; Ann Feuerbach (University College, London, U.K.): "Evidence for the production of Damascus steel from the late 9th - early 10th century at Merv, Turkmenistan"; Ortwin Gamber (Wien, Austria): "Chinese warriors and Avars"; Vladimir A. Livshits (Institute of Oriental Studies, St. Petersburg, Russia): "Sogdian *akinak* in the Eastern Altai"; Galina V. Dlujnevskaya (Institute of the History of Material Culture): "Typology and dating of metal artefacts of the Yenisei River Kirghiz"; Witold Swietoslawski (Institute of Archaeology and Ethnology, Lodz, Poland): "Poisonous gases in the army of medieval Mongols" and Alexander S. Matveev (St. Petersburg State University, St. Petersburg, Russia): "Main aspects of "classic" Mongol warfare (late 12th - 13th centuries)". For further information on the conference and the forthcoming volume please contact Alexander Matveev e-mail: matvey@mail.nevalink.ru or alexander.matveev@msk.uib.no

**Central and Inner Asia Seminar,  
University of Toronto, Toronto, Ontario, Canada**

This meeting in Toronto on 23-24 April 1999 had the title "Religion, Customary Law and Material Culture among the Nomads". Three papers were devoted to the subject of customary law (the *yasa*) in contrast to Muslim religious law (the *sharia*). Sophia Kaszuba (University of Toronto, Canada) read a somewhat general survey of the subject written by her recently deceased husband, Robert Reid. This led to a particularly interesting discussion ("Turko-Mongolian Customary Law as Practised by the Descendents of Tamerlane") of the *yasa* by Maria Subtelny (University of Toronto, Canada), which was supplemented by a rich selection of illustrations from Turco-Persian manuscripts of the late medieval and early modern periods. While the *yasa* is known to have varied from one region to the next, and while no written form has survived (if one ever existed), the manuscript paintings she selected represented scenes derived from *yasa* custom. She treated the illustrations as historical, as opposed to art historical, sources and made a good case for them being just that. Her remarks were followed by those of Robert McChesney (New York University, U.S.A.) who introduced aspects of material culture referred to in written sources ("White Felt, Zamzan Water and Kingly Tradition: The Mongol Legacy in 16th- and

17th-Century Muslim Central Asia"). He paid considerable attention to the custom of raising a newly elected ruler on a white felt mat, and of sprinkling it with holy Zamzan water from Mecca in order to "Islamicize" it.

Sarangerel, a practising Buryat shamaness, spoke on "The Relationship between Siberian Shamanism and the *Geser Epic*". She showed to what extent shamanistic ritual could be identified in a variety of renditions of the epic, and illustrated her remarks with examples of the paraphernalia used in her own ceremonies. She also read a short contribution on "The Cult of the Sky (*tengri*) in Buryat Mongolian Epics" written by Bayar Dugarov who was not able to arrive from Siberia for the meeting. It was pointed out that derivatives of the word *tengri* (meaning "vast open space" in Mongolian) are used in Turkish and Hungarian to denote the sea. Other papers included "Buddhism and Revolution in Mongolia" by Irina Morozova (Moscow, Russia), "Competition or Co-operation? Shamanist-Buddhist Relations in Modern-Day Mongolia" by Thomas Oller (Harvard University, U.S.A.) "The Problem of Continuity between Nomadic and Sedentary Uighurs (Soviet historiography)" by Ablet Kamalov (Department of Uighur History, Almaty, Kazakhstan) and "Christianity and Nomads of the Black Sea and Caspian Sea Steppes" by Jusuf Dzafarov. The CIAS proceedings are published by JCAPS under the general title *Toronto Studies in Central and Inner Asia*, three volumes of which have been published to date.

Further information can be obtained from Michael Gervers (102063.2152@compuserve.com or Gillian Long (gillian.long@utoronto.ca) and from the CIAS website: <http://www.utoronto.ca/deeds/cias/>. Address: Central and Inner Asia Seminar, c/o The DEEDS Project, Room 14290 Robarts Library, 130 St. George St., University of Toronto, Toronto, Ontario, MSS 3H1, Canada.

(We would like to thank Professor Michael Gervers, University of Toronto, Toronto, Ontario, Canada for this information.)

## Forthcoming conferences

### **Eleventh Annual Nicholas Poppe Symposium on Central Asian Studies, University of Washington, Seattle, Washington, U.S.A., 15 May, 1999**

Papers pertaining to Inner or Central Asia are being solicited for this one-day conference to be held at the Department of Near Eastern Languages and Civilization of the University of Washington (UW) organised by the UW Central Asian Studies Group and sponsored by the Department of Near Eastern Languages and Civilizations; The Russian, East European and Central Asian Studies Program and the Middle East Program, Henry M. Jackson School of International Studies. Graduate students from all disciplines are particularly encouraged to participate. Please submit abstracts (250 words maximum) by 30 April, 1999 to Elmira Kochumkulkizi, Department of Near Eastern Languages and Civilization, Denny Hall, Box 353120, University of Washington, U.S.A. Tel: +1 206 543 0697; fax: +1 206 685 7936; email: [elmira@u.washington.edu](mailto:elmira@u.washington.edu)

**"Integration of Archaeological and Ethnological Researches",  
Institute of Ethnology and Anthropology, Moscow, Russian Federation,  
1-4 June, 1999**

The VII International Scientific Seminar aims to look at the various problems of integration of archaeological and ethnological research in world science. The main topics of discussion will be the following: methods and sources of archaeological and ethnological reconstruction; modelling ethnoarchaeological complexes; research of archaeological remains; experimental archaeology and ethnography; ethnoarchaeology as a scientific direction; history of joint archaeological and ethnological research and the integration of archaeology and ethnology with other sciences. Previous conferences have been held in Omsk, Novosibirsk and St. Petersburg.

The following scholars plan to take part in the seminar: S. E. Azhigali (Almaty, Kazakhstan): "The relics of memorial-cult architecture of nomads as the object of archaeological and ethnological studies"; R. Azizyan (Almaty, Kazakhstan): "Integration of archaeological and ethnological sciences"; A. A. Burkhanov (Kazan): "The stages of ethnocultural development of the population of Sredneamudarinskyi region on antiquities and the middle ages"; A. A. Burykin (St. Petersburg): "The origin of Evenks and the problem of the ethnic appurtenance of neolithic cultures of Transbaikalia"; A. V. Golovnev (Ekaterinburg): "Uralic neo-ethnogenesis"; Z. Ernazarov (Uralsk, Kazakhstan): "Semantics of fertility rites of Kazakhs (archaeological and ethnological aspects)"; M. F. Kosarev (Moscow): "The problem of stratigraphic criteria in the chronology of archaeological antiquities" and A. G. Petrenko (Kazan): "Concerning the integration of archeo-zoological and ethnological information". In addition, scholars from the Omsk Ethnoarchaeological group will also participate in the Seminar.

For further information please contact: Nikolay A. Tomilov, Department of Ethnography and Museum Research, Omsk State University, Pr. Mira, 55-a Omsk, 644077, Russian Federation. Tel: +7 3812 664515 or 224608; fax: +7 3812 641201 or 640009; e-mail: korusen@univer.omsk.su

**"Shamanism and Other Indigenous Beliefs",  
Institute of Ethnology and Anthropology, Moscow, Russia, 7-11 June, 1999**

This international conference will be held at the Institute of Ethnology and Anthropology (IEA) at the Russian Academy of Sciences (RAS), Moscow. The main aim of the Congress is a discussion of indigenous spiritual beliefs and practices by ethnologists, ethnographers, psychologists, folklorists and neurophysiologists and to explore the phenomenon of shamanism and related practices, so as to further our understanding of their essence and to review the opportunities for its continuation in the next millennium. During the Congress representatives of different academic and scientific approaches to the study of shamanic personae, magicians, healers, medicine people, people with extrasensory perception, and folk medicine are expected to share their ideas and experiences. As a result of the Congress, a permanent international scholarly seminar based at the IEA RAS (Moscow) is to be set up with an annual meeting, a publishing series, and its own journal. During the Congress, plenary and sectional sessions are planned, as well as round table discussions. Working languages of the Congress will be Russian and English. Summaries will be published by the beginning of the Congress.

The Congress' working group (Dr. Valentina Kharitonova, Dr. Dmitrij Funk and Alexander Kalabanov) can be reached at the following address: Organising Committee of the Congress "Shamanism and Other Indigenous Spiritual Beliefs and Practices", Institute of Ethnology and Anthropology of the RAS, Department of Northern and Siberian Peoples, Leninskij prospect, 32a, 117334 Moscow, Russian

Federation. Tel: +7 095 938 1871; fax: +7 095 938 0600; e-mail: D\_Funk@mailexcite.com

**U.K. Association for Buddhist Studies,  
School of Oriental and African Studies, London, U.K., 28 June, 1999**

The Fourth Annual Conference of the U.K. Association for Buddhist Studies (UKABS) will take place between 10.30 a.m. and 5.30 p.m. In addition to a discussion of issues relevant to the nature and activities of the Association, the program will also include lectures by Professor David Jackson (Hamburg) on "Structures and lineages in old Tibetan Buddhist Paintings" and Professor Padmanabh Jaini (Berkeley, U.S.A.) on "Theories of happiness in Buddhism with a brief comparison to Jain theories".

For more information and to join the UKABS please contact Ian Harris, Department of Religion and Ethics, University College of St. Martin, Lancaster, LA1 3JD, U.K. Tel: +44 1524 384 528; e-mail: i.harris@lancaster.ac.uk

**The Fifteenth International Conference of the European Association of South Asian Archaeologists,  
International Institute for Asian Studies (IIAS), Leiden University,  
The Netherlands, 5-9 July, 1999**

90 papers have been selected, on the basis of abstracts, for presentation at the South Asian Archaeology Conference (*v. CIAA NL8, November 1998, p. 37*). Auditors who will not present a paper are invited to register before 15 June, 1999. A third circular detailing the program will be sent out in May. As Leiden only has a limited number of hotels available it is advisable to contact Marianne Langehenkel at the Conference Secretariat for an updated list of hotels and guest houses.

The conference fee is Fl.150 (Dutch guilders), Fl.75 for students. For a registration form or more details please address all correspondence to: Conference Secretariat SAA 99 c/o International Institute for Asian Studies (IIAS), P.O.B. 9515, 2300 RA Leiden, The Netherlands. Tel: +31 71 527 2227; fax: +31 71 527 4162; e-mail: IIAS@RULLET.LeidenUniv.NL; website: <http://iias.leidenuniv.nl>

**XIIth Conference of the International Association of Buddhist Studies,  
Université de Lausanne, Lausanne, Switzerland, 23-28 August, 1999**

The organising committee of this conference have set up several panels chaired by eminent scholars. Each panel will last approximately three hours and deal with a specific topic or area. There will be a panel on "Buddhist Ideas in Chinese Art and Material Culture" led by E. Zürcher. Other planned panels will include: Buddhism and Society in South and South East Asia (Richard Gombrich); Buddhism and Brahmanism (Minoru Hara); Buddhism and Daoism (L. Kohn); New Discoveries of Early Buddhist Manuscripts (R. Salomon & C. Cox); Buddhist Music (M. Heffer); The Cult of Vairocana (M. Kapstein); Early Mahayana Buddhism - Mahayana sutras (P. Harrison & J. Silk); Electronic Texts, Internet and Computer Resources in Buddhist Studies (Ch. Müller); Pure Land Buddhism (J. Ducor); The Value of Nature in Buddhism (L. Schmithausen); Transformation of Buddhism in East Asia (K. Kimura) and What is a Sutra? Reflections on the Material Culture of Buddhist Sutras in China and Japan (R. Sharf).

Panels are also being considered on the following subjects: Buddhism in Tibet; Tibetan Buddhist Epistemology and Archaeology. The deadline for receiving

abstracts by print or e-mail is 15 April, 1999. The total fee of CHF275 will include the conference fee, lunches, tea and coffee and social events. The full payment should be received by 1 June, 1999. The Third Announcement will be sent in May 1999 to all the participants who have registered for the conference. It will include practical information on travel and accommodation.

For further details please contact: XIIth IABS Conference, Department of Oriental Languages and Cultures, University of Lausanne, B.F.S.H.2, CH-1015 Lausanne, Switzerland. Fax: +41 21 692 3045; e-mail: iabs99@orient.unil.ch; web-page: <http://www.unil.ch/orient>

**The Second Annual Avesta Conference,  
Zoroastrian Association of Alberta, Calgary, Alberta, Canada,  
24-26 September, 1999**

This conference is arranged to follow up on the tremendous success of the First International Avesta Conference (v. *CIAA NL 7, April 1998, p. 38*). The aim is to promote knowledge and understanding of all aspects of Zoroastrianism from the Gathas, Younger Avesta, Pahlavi, Parsi/Zoroastrian Literature, Rituals and Traditions as they evolved in the last three thousand years. This conference is designed for scholars, academicians, students and members of the Zoroastrian community and all those who are interested in understanding the Zoroastrian religion.

The following scholars will be presenting papers: Ervad Pervez Bajan (India); Prof. Shaul Shaked (Israel); Prof. Keigo Noda (Japan); Dr. Arthur Ambartsumian (Russia); Prof. Jamsheed Choksy, Prof. Richard Frye, Dr. Pallan R. Ichaporia, Prof. William Malandra, Prof. James Russell, Prof. Martin Schwartz, Prof. Gernot Windfuhr and Mr. Keki Bhote (U.S.A.), Prof. Nicholas Sims-Williams (U.K.), Prof. Helmut Humbach and Prof. Werner Sundermann (Germany), Prof. Antonio Panaino, Prof. Carlo Cereti and Prof. Marion Vitaloni (Italy). There will also be a panel for discussion on community issues, where community leaders will be presenting papers on various subjects like spirituality, integration and assimilation, consecrated establishments, health, healing and other subjects. The conference will be hosted by the Zoroastrian Association of Alberta (ZAA) and will be held at the Ramada Hotel (Downtown) 706 -8th Ave SW, Calgary.

For a brochure with the full details please write to Zoroastrian Education & Research Society, 253 S 4th St., Womelsdorf, PA 19567, U.S.A. or contact the ZAA Conference Committee Chairmen Dr. Pallan R. Ichaporia, Tel: +1 610 589 5419; e-mail: Plchaporia@aol.com or Mr. Firdosh Mehta, Tel: +1 403 438 4371; e-mail: Fmehta@rng.com

**Fourth Annual Workshop on Central Asian Studies,  
University of Wisconsin, Madison, U.S.A., 21-24 October, 1999**

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. While the first three annual Workshops were organised around specific themes, an annual theme for 1999 has not yet been designated since participation by scholars interested in all areas of Central Asian Studies is encouraged. However, papers or panels on "Women in Central Asia" are particularly welcome. The keynote speaker and the topic for the plenary session will be announced at a later date.

Proposals for special roundtables, pre-organised panels, or individual papers are also invited.

Participants wishing to present a paper are asked to submit a one-paragraph abstract by 15 July, 1999 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@macc.wisc.edu](mailto:creeca@macc.wisc.edu); web-site: <http://polyglot.lss.wisc.edu/creeca/>

**"Christianization of the Caucasus",  
Österreichische Akademie der Wissenschaften, Vienna, Austria,  
9-12 December, 1999**

A historic symposium is planned by Austria to celebrate officially 1,700 years of Armenian Christianity. It will be jointly convened by the Austrian Academy of Sciences, Vienna; Commission for Byzantine Studies; Institute for Byzantine and Neo-Grecian Studies; and the Armenian Study Society of the University of Vienna. This event also marks the Golden Jubilee year of the Commission for Byzantine Studies.

For details of speakers, special exhibitions, registration deadlines and fees, please contact: Österreichische Akademie der Wissenschaften, Postgasse 7/1/3, A-1010 Wien, Austria. Tel: +43 1 5120217, 51581 430, 7122506; fax: +43 1 5127023, 5139541, 7122506.

**"The Cultural Foundations of Mongolian Pastoralism",  
The Mongolia Society, San Diego, California, U.S.A., March 9-12, 2000**

The Mongolia Society will be holding its annual meeting in conjunction with the Association of Asian Studies (AAS) Annual Meeting. Mongolists and scholars with research interests in the area of Mongolian pastoralism are urged to propose papers for the Mongolia panel. The full title will be "The Cultural Foundations of Mongolian Pastoralism: New Conceptions, New Problems, New Directions". This panel will explore the ways in which a specific economic tradition, pastoralism, shaped specific cultural institutions in Mongolia. It will consider also the way in which cultural institutions (social, political, expressive) in turn confirmed and extended the domination of that economic base; and how both the base itself and its cultural elaboration face unprecedented challenge in the new 'global economy'.

Please send your paper proposal and brief abstract to: Esther Jacobson, Kerns Professor of Asian Art, Department of Art History, University of Oregon, Eugene, Oregon 97403, U.S.A. Tel: +1 541 346 3677; fax: +1 541 346 3626; e-mail: [ejacobs@oregon.uoregon.edu](mailto:ejacobs@oregon.uoregon.edu)

**Third Biennial Conference on Iranian Studies,  
Bethesda, Maryland, U.S.A., 25-28 May, 2000**

Jointly organised by The American Institute of Iranian Studies (AIrS) and The Society for Iranian Studies (SIS), the conference is envisioned as an arena for the latest research and will cover all areas of the field most broadly conceived inclusive of all disciplines and historical periods. Proposals in fields such as archaeology, art history, and the arts are particularly welcome. Abstracts should be limited to 250-300 words and must be received no later than 30 September, 1999.

Registration and additional information may be obtained from the SIS website: <http://www.iranian-studies.org> or please contact Kambiz Eslami, Executive Secretary, SIS. Fax: +1 609 258 0441; e-mail: [keslami@phoenix.princeton.edu](mailto:keslami@phoenix.princeton.edu)

**Ninth Seminar of the International Association for Tibetan Studies,  
Leiden University, Leiden, The Netherlands, 24-30 June, 2000**

At the business-meeting of the eighth seminar of the International Association for Tibetan Studies (IATS) at Bloomington, the assembled members accepted the offer extended on behalf of the International Institute for Asian Studies to host the next seminar in Leiden, the Netherlands. The IATS meetings are traditionally styled 'seminars'. This implies that academic exchange of ideas and discussion of work in progress is central to the IATS gatherings. Over the years the seminars of the IATS have developed into the largest convention of Tibet scholars and a unique opportunity to share and develop ideas and to find inspiration and common ground for new joint projects. Alternative formats such as round-table panels, possibly with pre-circulated papers, brief presentations and more time for discussion are also considered. Applicants are encouraged to organise focused meetings with a select group of specialists (possibly embedded in a current or part of a future project), or intensive thematic workshops on specific subjects (important publications, relevant topics of shared interest and the like). In such formats joint publication (possibly together with related panels and workshops) more or less separate from the general proceedings is an option to be considered. Participants that collaborate in projects are also encouraged to present their work. The deadline for sending in the pre-registration forms is 1 May 1999; abstracts should be received by October 1999.

A website will be launched and will in due course contain information regarding the ninth seminar, the IATS in general, hotels and Leiden, as well as an on-line pre-registration form and channels to submit suggestions and communications regarding panels and workshops in electronic formats. The information will be updated regularly throughout the preparation of the seminar. In order to make post- and pre-seminar exchange easier, it is planned to set up a newsgroup-style discussion-forum linked to the website.

For further information please contact the Organising Committee, Ninth IATS Seminar, c/o International Institute for Asian Studies, PO. BOX 9515, 2300 RA Leiden, The Netherlands. Tel: +31 71 527 22 27; fax: +31 71 527 41 62; e-mail: [IIAS@RULLET.LeidenUniv.NL](mailto:IIAS@RULLET.LeidenUniv.NL); web-page: <http://iiias.leidenuniv.nl>

**Dunhuang 2000,  
Capital Normal University, Beijing, P.R.C., 21-25 June, 2000**

The discovery of the Dunhuang Library Cave was the great event that brought the Mogao Grottoes to people's attention at the beginning of the 20th century. From then on, Dunhuang's art has been studied by Chinese and foreign scholars from various angles and a new branch of social science "Dunhuang studies" was born. 2000 A.D. will mark the centenary of the discovery of the Library Cave and of Dunhuang studies. The conference's short title refers to the "International Academic Conference on the Centenary of the Discovery of the Dunhuang Manuscript Library Cave". On this occasion a series of celebrating activities will be held in Beijing by China's Dunhuang Turfan Society (CDTS) and the Dunhuang Research Academy. One of these will be an international conference on Dunhuang documents in Beijing jointly organised by the History Department of the Capital Normal University and the CDTs. This will be a monographic symposium on the Dunhuang manuscripts from the Library Cave, organised with the intention to raise the international academic standard at the turning-point of the century and will look forward to the development of

Dunhuang Studies in the 21st century. During the conference, the reviews of Dunhuang Studies and cultural relics from Dunhuang will be exhibited.

About sixty scholars will take part. Scholars from China and overseas will almost be equal in number. Invited participants include Prof. Alfredo Cadonna, Monique Cohen, Prof. Jean-Pierre Drège, Dr. Sarah E. Fraser, Prof. Valerie Hansen, Prof. Matthew T. Kapstein, Dr. Kuo Li-ying, Prof. Lewis Lancaster, Prof. Victor H. Mair, Dr. Christime Mollier, Dr. S.-Ch. Raschmann, Prof. Roderick Whitfield, Dr. Susan Whitfield and Dr. Frances Wood. The Organising Group is Prof. Chai Jianhong, Zhonghua Publishing House, the chief secretary of CDTs; Prof. Fang Guangchang, Religious Research Institute, Chinese Academy of Social Sciences; Prof. Rong Xinjiang, Beijing University; Prof. Hao Chunwen, Capital Normal University; and Liu Yi (secretary), Capital Normal University, Beijing. In the first half of 1999 formal invitations will be sent to the participants and the themes of papers are due to be submitted to the organizing group. At the beginning of 2000 a practical schedule including the subject and the chairman of the conference for each day will be sent to the participants by the organising group and the participants should submit the summary of their papers. Papers in Chinese need an English summary, papers in other languages need a Chinese summary.

For further information please contact: Hao Chunwen, Department of History, Capital Normal University, Beijing, 100089, P.R.C. Tel: +86 10 6890 3561; fax: +86 10 6890 2315; e-mail: Haochunwen@ihw.com.cn or Haoew@mailhost.cnu.edu.cn. or Liu Yi, Department of History, Capital Normal University, Beijing 100089, P.R.C. Tel: +86 10 6890 0903; e-mail: Liy72@yahoo.com

**2000 International Conference on Dunhuang Studies,  
Dunhuang Research Academy, Dunhuang, Gansu, P.R.C., August 2000**

This conference will be jointly sponsored by the Dunhuang Research Academy and the Association of Dunhuang and Turfan Studies. 170 scholars from all over the world will be invited to the Dunhuang Mogao Caves, where the Library Cave was found, to participate in the conference, review new achievements, sum up research experience in the twentieth century and discuss the prospects, development and problems that concern Dunhuang studies in the 21st century. The delegates will visit the Mogao Grottoes, the Yulin Grottoes 180 km east of Dunhuang, the Western Qianfodong 40 km west of Dunhuang, the Yumen Pass and the Great Wall of the Han dynasty 100 km northwest of Dunhuang. The conference will be held in August 2000 and is scheduled to last six days.

Subjects for discussion will include the function of Dunhuang Library Cave and the cause of its being closed; the conservation, sorting and research on cultural relics found in the Dunhuang Library Cave; Dunhuang grotto archaeology and cave shrine art; the value and significance of the discovery of the Dunhuang Library Cave to the international academic research of the twentieth century; the current situation, development, problems and the way to deal with the situation of Dunhuang studies in the world. The invited delegates are required to present papers on the themes outlined above and on other topics within the general scope of the conference. The official languages of the conference are Chinese and English. All the delegates should submit abstracts for the conference talks by 30 June, 1999 at the latest as they will be translated and the program will be decided. The second announcement will be sent out on 31 October, 1999. The finalised papers should be submitted by August 2000 at the latest. The Organising Committee reserves the right to select full papers for publication at the end of 2001.

All correspondence concerning the conference should be mailed to: Mr. Zhang Xiantang, Assistant Secretary, General Commission of Academic Research,

Dunhuang Research Academy, Mogaoku, Dunhuang, 736200, P.R.C. Tel: +86 937 886 9027; fax: +86 937 886 9028; e-mail: dhhbz@public.lz.gs.cn

**Language, Thought and Reality: Science, Religion and Philosophy,  
Calcutta, India, 1-4 August, 2000**

The Society for Indian Philosophy and Religion (SIPR) will hold this International Interdisciplinary Conference. This Society seeks to meet a need among philosophers, scholars of religion, specialists of Asian studies and other scholars for communication about the great variety of Indian philosophies and religions. The aim is to foster the growth of new ideas and interpretations, a better understanding of the historical and contemporary relevance and importance of these ancient systems and faiths and the comparative study thereof with other Eastern and Western philosophies and religions. The major function of SIPR is to hold meetings at the conventions of such scholarly bodies as the American Philosophical Association. At the meetings scholarly papers are presented, followed by commentary and discussion. Membership is open to anyone. Most members are teachers of philosophy or religions or Asian studies and are from Australia, U.K., U.S.A. and India. There are also members in other fields such as psychology, sociology, anthropology and education. The annual subscription fee is US\$10. To join please write to the address below, enclosing a cheque made payable to the Society for Indian Philosophy and Religion.

The theme of the 2000 conference can be addressed critically, reflectively and creatively by the philosophical, religious and scientific traditions of the World's great civilisations. The program will include plenary addresses, volunteered papers, invited papers and panel discussions. Registered participants who are members of professional associations or societies are encouraged to submit proposals for holding meetings in the conference on behalf of their associations or societies. The organisers are committed to upholding the highest academic standards with emphasis on the exchange of ideas and face to face dialogues among thinkers drawn from a wide range of the world's cultural traditions and movements.

Suggested topics include: Knowledge and Reality, Appearance and Reality, Alternative Logics, Relativity and Relativism, Relativism and Absolutism, Moral Relativism, Ontological Relativism, Epistemological Relativism, Cultural Relativism, Deconstructionism, Existential Phenomenology, Culture and Meaning, Emptiness, Theories of Truth, Theories of Meaning, Theories of Consciousness, Eternal Sound, Realism and Idealism, Materialism and Spiritualism, Artificial Intelligence, Cognitive Science, Transcendence and Immanence, Skepticism, Agnosticism, Mysticism, Esoterism, Sociology of Religion, Science and Religion and Science and Philosophy.

The Advisory Board comprises: Kisor K. Chakrabarti (USA), Willem Derde (Belgium), Owen Flanagan (USA), Michael Ferejhon (USA), Jonardon Ganeri (UK), Robert Goldman (USA), Michael Howard (USA), Geral Larson (USA), Chris Ross (Canada), Isaac Nevo (Israel), Leon Schlam (UK), Sukharanjan Saha (India) and Braj Sinha (Canada). The members of the Program Committee are: Guy Beck (USA), Anjan Dasgupta (India), Linda Bennet Elder (USA), Devasish Mukherjee (India), Kim Vaz (USA) and Peter Westbrook (USA).

Arrangements have been made for airline tickets at substantial discounts and a seven-day trip inside India. Information will be available on-line at <http://www.elon.edu/chakraba>. Registration: The advance registration fee for the conference is \$80 and on site registration fee is \$12. Conference events are currently expected to include a reception and an evening cultural program.

Please send an abstract of about 150 words by October 25, 1999 to Dr. Chandana Chakrabarti, Elon College Campus Box 2336, Elon College, N.C. 27244, USA. Tel: +1 336 538 2705; fax: +1 336 538 2627; e-mail chakraba@numen.elon.edu

**XXXVI ICANAS,**  
**Université de Montréal, Montréal, Canada, 27 August - 1 September, 2000**

The theme of the 36th meeting of the International Congress of Asian and North African Studies (ICANAS) will be "Oriental and Asian Studies in the Era of Globalisation: Heritage and Modernity - Opportunities and Challenges." The theme is intended to be the broadest possible and to encompass research on the contemporary as well as the ancient and traditional Orient seen in the light of the various disciplines of the humanities and the social sciences. The four universities of the Montreal metropolitan area: Concordia, McGill, de Montréal and du Québec à Montréal have agreed to cooperate closely in the preparation of the Congress. Special events planned include a book exhibit by publishers, an exhibit of the reproductions of ancient manuscripts recently discovered and made available and an exhibition of computer technologies applied to languages and writing systems.

The categories of research fields are the same as in past congresses and include: Islamic Studies, Arabic Studies, Iranian Studies, Turkish and Ottoman Studies, the Caucasus, Mongolian Studies, Sanskrit Studies, Indian and Hindi Studies, Buddhist Studies and Chinese Studies. French and English are the official languages of the Congress. Honouring a long-standing tradition, ICANAS 2000 will be based on plenary sessions, workshops, symposia and round table discussions. Panels dealing with common topics will be regrouped in a symposium, which may stretch over several days. Researchers are encouraged to organise their own panel on a unified subject. The title of the panel, the names of the lecturers and their institutional affiliation has to be sent to the General Secretary of the Congress. All proposed talks should be submitted in an abstract form by 2 August, 1999. The authors of the accepted papers will be notified by 31 December, 1999.

For more information and to submit an abstract please write to: ICANAS 2000 Secretariat, Bureau des Congrès, Université de Montréal, P. O. Box 6128, Station Downtown, Montréal (Québec) H3C 3J7, Canada. Tel: +1 514 343 6492; fax: +1 514 343 6544; e-mail: [congres@bco.umontreal.ca](mailto:congres@bco.umontreal.ca); web-page: <http://www.bco.umontreal.ca>

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## NEW PUBLICATIONS

*Bulletin of the Asia Institute*, Studies in Honor of Vladimir A. Livshits. New Series/Volume 10, 1996.

This substantial volume begins with tributes to Vladimir Aronovich Livshits (b.1923) characterised by Boris Marshak, himself an inspiring interpreter of the complex problems involved, as "the most brilliant member of this informal collective of archaeologists, linguists, historians of art, architects and restorers, which has met over half a century at the excavation of Panjikent" and a bibliography of his over 150 scientific works, the majority of which concern Sogdian. The score or more of studies honouring him in this volume reflect his lifelong enthusiasm and concern, again in the words of Boris Marshak, "the issues and methods of archaeology, art history, and philology" (p. 207). As they are too numerous to mention individually here, it seems best to focus on those of particular art-historical and archaeological interest.

A number of articles, principally concerning Parthian epigraphy and numismatics, are followed by a lengthy contribution from A. S. Melikian-Chirvani, returning to the subject of the rhyton or Iranian drinking horn, with abundant literary as well as pictorial material on this splendid vessel which travelled right across Asia to reach China and Korea. Using numerous examples from Persian poetry, he shows the associations of wine ("the blood of the vine") with fire or sunlight and as a substitute in sacrifice for blood, explaining the origin of the combination of a horn with the foreparts of an animal in sacrificial symbolism, as the short spout projects from the chest where the victim's artery would be pierced, or liquid gushes from its mouth; he notes that "all the animals represented at the extremity of Achaemenid wine horns are known to have been the object of actual sacrifices at some point in the past," such as horses, recorded by Xenophon as being sacrificed in Armenia and "sacred to the sun," while the bull and its horns have associations with the moon and the lunar crescent. Gilding indicates that the wine drunk is indeed liquid sunlight, while silver is the essence of the moon. The last part of the article, following detailed analysis of some specimens, is devoted to the wine horn in Islamic times, few of which survive.

A joint article by Nicholas Sims-Williams and François de Blois examines new Bactrian documents which throw light on the calendar and suggest that "in ancient times, and perhaps even well into the Christian era, the Bactrians used a luni-solar year beginning at the winter solstice," while "the ancient Sogdian luni-solar year may have begun also in the winter, though one month later than the Bactrian."

Another joint article, by F. Grenet and Zhang Guangda, examines a drawing found by Pelliot at Dunhuang and now in the Bibliothèque Nationale, which they note had been intended for display (citing another Pelliot document from Dunhuang recording the allocation of sheets of paper on which to paint Mazdaean deities, in the years 899 and 900). The identification of one of the two female deities, seated on a wolf and holding a snake and a scorpion, as the Sogdian goddess Nana, appears quite attractive, but the authors, who prefer to call the scorpion, despite its powerful pincers, a "beetle" on the account of its only having six legs and no tail, have not taken other Dunhuang paintings into account, such as Stein painting 2 in the British Museum, which depicts a scorpion with only six legs but a very characteristic tail, among the perils from which Avalokitesvara will deliver his devotees. The same female deity also holds the sun and moon aloft, just like Avalokitesvara, to signify that her activity continues by day and by night (Yen Chih-hung, in his recent SOAS doctoral dissertation on Bhaishajyaguru, aptly points out that the latter's chief assistants Sunlight and Moonlight dispel ignorance as the sun and moon dispel darkness, by day and by night). The citation of an alternative explanation of the sun and moon, depicted in

other Dunhuang paintings in the uplifted hands of a standing Asura (who, dazzled by the sun, eclipses its light with his hand in order to be able to see the celestial deities) is a valuable reference in itself, but hardly applicable to the seated deity seen here. Nor have Grenet and Zhang noticed that the hairstyle and headdress of the two figures correspond closely to the Uighur ladies of high rank seen in Cave 409 and other Dunhuang cave temples of the tenth century (Lilla Russell-Smith has drawn attention to this in a paper given at the Third Silk Road Conference at Yale University, New Haven, U.S.A. in 1998). Such details provide more convincing clues to the date of the drawing than items of subject-matter, such as the little dog held up on a dish by the other female figure, which the authors correctly point out as characteristic of Sogdian Zoroastrian religion in the sixth to eighth centuries. Discussions about this drawing will evidently continue.

Two articles, by V. G. Shkoda and Boris Marshak, continue the study of the site of Panjikent: "The Sogdian Temple: Structure and Rituals" by the former, and "The Tiger Raised from the Dead: Two Murals from Panjikent" by the latter, including an extensive bibliography. These exemplary studies are followed by another joint article, by B. Staviskii and T. Mkrtchyan, on "Qara-Tepe in Old Termez: on the History of the Monument." Indeed, one of the chief merits of this volume of the Bulletin, extending all the way to the Shorter Notices (with a detailed report on the conference "Fifty Years of Archaeological Exploration in Panjikent" held on August 15-17, 1997 at the A. Donish Institute of History, Archaeology and Ethnology of the Tajik Republic) and the Reviews (where my point is more eloquently put by Esther Jacobson in her review of two recently-published fascicles of the *Mémoires de la Mission Française en Asie Centrale*) is the way in which it brings to non-Russian readers some idea of the richness of the contributions of Russian scholars and of the importance of their methodologies in the study of the ancient cultures of Central Asia.

(RW)

*Iran: Journal of the British Institute of Persian Studies*  
Vol. XXXVI, London: 1998, pp. v + 185, 22 plates.

The following articles among others appeared in the 1998 annual volume will be of interest to our readers: J. Boardman, "Anatolian Stamp Seals of the Persian Period Revisited"; G. Herrmann, K. Kurbansakhatov, St. J. Simpson et al., "The International Merv Project. Preliminary Report on the Sixth Season (1997)"; J. Curtis, "An Archaeological Scene from Persepolis"; M. Mochiri, "Une suite aux Ateliers de Perside"; O. Tirard-Collet, "War and Reconstruction. The Condition of Historical Buildings and Monuments in Herat, Afghanistan"; V. Curtis and St. J. Simpson, "Archaeological News from Iran".

*Journal on Indian Philosophy and Religion*

The Society for Indian Philosophy and Religion (v. pp. 38-39 of this Newsletter) has commenced publishing the *Journal on Indian Philosophy and Religion* annually from autumn 1996. The Journal covers the wide range of philosophies and religions which are indigenous to South Asia. It also includes scholarly work of comparative and critical studies of Eastern and Western philosophies and religions. The Chief Editor is Kisor K. Chakrabarti (USA). The editorial Board includes: Karuna Bhattacharyya (India), Owen Flanagan (USA), Ashoke Ganguly (India), Jay Garfield (Australia), Michael Krausz (USA), Steve Laylock (USA), J. N. Mohanty (USA), Steven Phillips (USA), Karl Potter (USA), John Powers (Australia), Sukharanjan Saha (India), J.L. Shaw (New Zealand), and Mark Siderits (USA).

The Journal also includes sections on discussion, articles and book reviews. Subscription is US\$25.00 for institutions and US\$45.00 for individuals. Cheques

should be made payable to Society for Indian Philosophy & Religion. To submit manuscripts and for further information please contact: Dr. Chandana Chakrabarti, CB 2336, Elon College, NC, 27244, U.S.A. Tel: +1 336 538 2705; fax: +1 336 538 2627; e-mail: Chakraba@numen.elon.edu

**IDP News :Newsletter of the International Dunhuang Project**

No. 12, London: Winter 1998, pp. 8, 7 b. & w. ills. For a free copy please contact: Dr. Susan Whitfield, The International Dunhuang Project, The British Library, 96 Euston Road, London, NW1 2DB, U.K. Tel: +44 171 412 7647/7822/7650; fax: +44 171 412 7858; e-mail: susan.whitfield@bl.uk

This issue has a three-page article on the Stein Collection in the British Library. Previous issues since 1995 have introduced other major collections of Dunhuang from St. Petersburg to Japan. The collection's history is described and the approximate number of manuscripts in Chinese, Tangut, Khotanese, Tibetan, Sanskrit and other languages is given. An extensive list of publications is also included. Shorter articles introduce relevant collections in Taipei in the National Central Library and at Academica Sinica by Lou Kamtong and Tu Cheng-sheng respectively. As usual shorter items list relevant news, conferences and publications.

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**Ancient Iran and the Mediterranean World**

edited by E. Dąbrowa. Studies in Ancient History. Kraków: Jagiellonian University Press, 1998. pp. 236 + 8 ills., 6 in colour, 2 maps, 17 figs., abbreviations, list of participants.

Józef Wolski is not only one of Poland's leading Orientalists but also the foremost Western specialist on Parthian studies. Despite the deficiency of *Quellenmaterialen*, he has admirably elucidated several aspects of this hazy period of Iranian studies. It is fitting that a symposium was convened to honour Prof. Wolski on his eighty-fifth birthday in 1996, the proceedings of which form not only the basis of this volume but also serve as his *Festschrift*.

Papers were delivered in English, French, German and Italian and are mostly by Classicists whose interests cover the Seleucid, Parthian and Sasanid eras. They encompass a broad gamut of interests ranging from an assessment of cataphracts utilised in Partho-Roman combats to a sketch of Arsacid history from fragments of works contemporaneous with Apollodorus' lost *Parthica*. All participants presented engaging essays and display commendable competency over the necessary linguistic and textual sources; moreover, they have provided us extensive bibliographies for further reading. Given the length and detail of their presentations in varied European languages, it would have been helpful to include abstracts in the language other than that of their analysis since the volume has been prepared with an English-speaking public in mind. (Hence the need for better editing too as there are several typographic errors throughout the book.) It is feasible to mention only the following select features.

In studying Mesopotamian figurines and seals depicting Nana from Seleucia-on-the-Tigris, A. Invernizzi highlights evidence for Helleno-Babylonian syncretism (p. 98) but, given limited evidence, conjectures that the seals suggest "un contesto sociale riferibile addirittura a funzioni in qualche modo pubbliche" (a social context which definitely points to public functions of some kind). Archaeology and art are analysed by F. Metzger and R. Riccardi in separate papers on Hatra graves and graffiti. The former investigated the topography, building techniques and remains of the necropolis within the city limits but due to sketchy evidence is unable to substantiate the faith of

the buried or the dating of the tombs. The latter participated in the University of Turin's expedition to unearth sites within the city that in turn revealed a large number of diverse graffiti. Several of them feature Shamash and hunting scenes which clearly betray a "frontal Parthian style" that would later make its way into Sasanian regal themes. Most astonishing is an unpublished graffito depicting nine western deities from a private home (fig. 3, p. 192) whose identity remains a mystery as does the accompanying undeciphered Aramaic inscription. This reviewer could only recognize certain numerals and stray letters (*b, m, n, z*) in what appears to be badly etched writing. The apparel and footwear of the figures are clearly of Roman provenance. Strangely, Iraqi reports on Hatra, as Riccardi points out, never incorporate graffiti findings that would otherwise provide interesting cross-cultural religious and historical evidence. Such carelessness is unfortunate especially since Hatra lacks abundant examples of painting as Dura Europos. M. Eiland surveys Roman influences in Nineveh on the basis of bronze dress gear, iron caltrops and a rare terracotta figurine of a Parthian foot soldier without weapons or horse.

There are five papers on Seleucid, Arsacid and Sasanid matters: Z. Rubin surveys the significance of the Greek version of the trilingual *Res Gestae Divi Saporis* and, passingly, the bilingual Paikuli inscription. On p. 184, he cogently infers that such Sasanid epigraphs conceal "pleas [that] serve as pretexts for obtaining diplomatic subsidies from the Romans, which are depicted as the payment of tribute in the propaganda directed by the Sasanian monarchs, not only at their own subjects, but also at the inhabitants of the Roman frontier provinces." I take this opportunity of announcing that an exhaustive re-edition of the *SKZ* inscription by Philip Huyse of C.N.R.S., Paris, is in press for the *Corpus Inscriptionum Iranicarum* (SOAS, London). P. Riedlberger studies the accounts of Theophylact Simocatta among others to construct a picture of Khusraw Parvez's reinstatement (A.D. 591-628) to the throne with the aid of his Byzantine ally, Maurice. E. Dąbrowska analyzes the adoption of the title *Philhellen* by Mithradates I (171-38 B.C.) and his consequent politic attempts at containing anti-Parthian sentiments amongst the diverse elements of the burgeoning empire. M. Olbrycht assesses Parthian politics and power consolidation in the Inner Asian and Western theatres between the reigns of Vologases I and III, a half century stretching from the Antihellenistic era to eventual Arsacid decline. In a comparative examination, J. Wiesehöfer shows the evolution of Mauryan-Seleucid social transactions against the backdrop of diplomatic exchanges and political dealings between two cosmopolitan empires.

(BW)

**The Archaeological Map of the Murghab Delta: Preliminary Reports 1990-1995.** edited by A. Gubaev, G. Koshelevko, and M. Tosi. Roma: Istituto Italiano per 'Africa e l'Oriente, 1998. 2 vols. I, Text and figures, pp. xx, 297; II, Maps, pp. vi, 5 maps in rear pocket.

This report, avowedly preliminary yet indeed substantial, describes surveys in the "Margiana" region of Turkmenistan conducted between 1990 and 1996 by joint Russian, Turkmen and Italian teams. The large number of collaborators engaged is shown in the chart of participants on p. xi. The project was to survey the many prehistoric and early historical sites, now in desert, along the ancient course of the Murghab north of the present-day settlements. The opening chapters on geological history and palaeohydrography are rather technical. Historians will however be interested in the discussion of the Uzboi channel, linking Oxus and Caspian (p. 3), with inferred alternating flows of the Oxus (Amu-Darya) into the Aral Sea, and the Caspian.

Whilst along the Uzboi exclusively Neolithic materials were discovered, in the Murghab region interest centres on extensive Bronze Age deposits, which in turn give

way to Iron Age remains. These periods cover the timespan of the Indo-European migrations, and raise questions on the manner of the peopling of Iran. The sites at Gonur represent the main centre of Bronze Age population. It must be said that the "Iron Age" in this region is always a no-man's land between prehistorians and classicists, the first group considering it an appendix to prehistory, and the second the historical heyday of the Medes and Achaemenids. The difficulty of answering ethnic, linguistic and historical questions from archaeological finds are well understood (p. 89, and a longer, and well-balanced discussion at p. 141). There are interesting sections on the working of turquoise and lapis (p. 105); on the 31 copper arrowheads, most socketed and trilobate, found in surface survey (p. 119); and a seal-impression showing a soldier with the Median tiara (p. 137). Otherwise the Achaemenids (p. 149), enigmatically, are a phantom presence in these operations. No doubt the strong walls of Erg Kala enclosed their garrisons, where one day deep excavation may reveal clear traces; and there is also, of course, partly surviving from Soviet times, a local tendency to downplay the Persian legacy.

Survey of the supposedly Hellenistic "Antiochus's Wall" around the oasis receives due attention (p. 159), though traces surviving are sparse. We may suspect that the trend to re-date such fortifications, to the Parthian and Sasanian periods, may result from the constant repairwork by later generations, needed to keep such structures in existence. The earlier period was also sparser in artifacts, which could remain on site to confirm an early dating. An inner wall, known locally as Gilyakin-Chilburj, is thought early, and there are traces of an intermediate wall between. In a rapidly produced volume, one may note some slips of translation and unnoticed typos, a small price, surely, to pay for a prompt, and widely accessible record of so major an undertaking.

(ADHB)

### Turkmenistan

edited by Rossi-Osmida, Gabriele. Venezia: Centro Studi e Ricerche Ligabue, "Esplorazioni Ricerche", Vol. XVI, 1997. hb.

This is a beautifully produced book, of a type perhaps more familiar from the Persian Gulf states than from Central Asia. Following independence in October 1991 Turkmenistan has been undergoing massive socio-economic change, a much-needed yet by no means painless process. Situated due east of the Caspian sea, over 80% of the country is desert. Permanent settlement is, and always has been, restricted largely therefore to regional pockets or corridors: the northern foot of the Kopet Dagh mountain range, the delta fans of the Murghab and Tedjen rivers, the Amu Dar'ya and Caspian sea. The modern population is estimated as just over four million: the combination of low population and immense natural reserves of oil and gas render comparison with Kuwait, as the Turkmen President - Saparmurat Niyazov - has remarked. The economic prizes are lucrative and the centre of the capital of Ashgabat (formerly spelt as Ashkhabad), in particular, resembles a boom town as old houses are torn down or clad in reflective glass facades, and new palaces, mosques, ministry buildings, shopping malls, hotels, and even an English-style pub rise in their place. A new National Museum of History and Ethnography has been constructed on the edge of the capital, financially supported by the Centro Studi e Ricerche Ligabue and AGIP (Milan). Western companies and government agencies are much in evidence, and US Peace Corps volunteer teachers are scattered in schools across the country. Ironically, the amount of humanities research is declining and the number of archaeological expeditions is gradually dwindling in a region that was intensively worked over by Soviet expeditions. Nevertheless, American, British, French, Italian, Polish and Russian teams are continuing to work within Turkmenistan. This book reflects the particularly close involvement of the Ligabue Centre in the understanding and promotion of ancient cultures within Turkmenistan.

Commencing with a foreword by the President, the book includes introductory chapters on the Silk Road (Galina Vasova, Ministry of Culture), the setting (Ministry for the Protection of the Environment) and the local flora and fauna (Maral Amanova, State University of Turkmenistan). The latter is dotted with statistics (90 mammal species in the country of which 50 live in the desert; an estimated 250-300,000 population of Persian gazelle) and illustrated with some splendid photographs (including a set of dinosaur footprints in Kuhitang). Bruno Marcolongo and Paolo Mozzi (Padua) detail geoarchaeological developments in southern Turkmenistan, based on fieldwork as recent as 1994. They illustrate a complex pattern of shifting palaeochannels in the Merv oasis and Karkha region (piedmont zone) and suggest that the abandonment of ancient settlements may have been due to changing patterns of drainage owing to neotectonic activity, rather than human or economic circumstances.

Hemra Yusupov (Turkmen Academy of Sciences) outlines the Palaeolithic - Bronze Age periods, illustrated with "neolithic" rock-shelter paintings in western Turkmenistan, ornate "mother goddess" terracottas, often with tattoo-like incised motifs on the shoulders, and aerial photographs of impressive fortified Bronze Age complexes at the Merv oasis sites of Togolok-21 and Gonur-depe. The latter site is the subject of a chapter by the editor (Ligabue Centre) who describes from first-hand experience the results of excavations in the cemetery, commenced in September 1991 under the direction of Dr. Sandro Salvatore. The size of this cemetery is estimated at 100,000 - 150,000 sq m containing up to 8000 graves. Hitherto unpublished photographs illustrate some of the finds that closely link this site with contemporary late 3rd-early 2nd millennium settlements in Bactria and eastern Iran (the so-called "Bactria-Margiana Archaeological Complex"). One spectacular discovery was a multiple-strand gold necklace with a triple-pendant arrangement of carnelian and greenstone [?] beads with gold drops in the centre. Other finds include a lapis lazuli quadruple-spiral pendant, veined calcite bowls, "columns" and cosmetic containers with applicators, polished stone pestles, compartmented copper stamp seals and ceremonial axes. The local pottery includes a range of wheel-thrown jars, footed bowls, flared bowls, beakers, and deep spouted "ritual" bowls with incised plant motifs flanked by horned quadrupeds and birds.

The remaining chapters are as follows: Victor Sarianidi (Moscow Academy of Sciences) and Gherardo Gnoli (Rome) discuss separately the possible origins and later development of Zoroastrian religion; Annagel'dy Gubaev (State University of Turkmenistan) outlines periods up to the Sasanian period (illustrated with an unprovenanced Palmyrene funerary portrait in Ashgabat National Museum); Mukhammed Mamedov (Ministry of Culture) illustrates monumental architecture of the Murghab delta, followed by Ruslan Muradov (Union of Architects) on architectural monuments throughout the country. Gabriele Rossi-Osmida (Ligabue Centre) provides a useful lengthy contribution on early European explorers and the Russian Imperial advance into Central Asia, illustrated with contemporary engravings. The book closes with a series of chapters detailing the role of the Turkmen. Ata Jikiyev (Turkmen Academy of Sciences) discusses indigenous peoples; Gennet Karanova (National Museum of Ashgabat) discusses *yurta*; Akhmukhammed Annaogly (Merv) contributes an interesting chapter on shamanism; Ovez Gundogdiyev (Turkmen Academy of Sciences) writes on the prized local Akhal-Teke horses; Gulsoyan Durdewa (State University of Turkmenistan) discusses textile crafts; and Sakhat Overzberdiyev (Ministry of Culture) describes traditional silver jewellery, now partly replaced by clever reproductions and cruder aluminium versions. All in all, this is a book that has something for most people interested in Central Asia and is lavishly illustrated in full colour.

Dr. St J. Simpson, Department of Western Asiatic Antiquities,  
The British Museum, London, U.K

**Metallene Compartimentsiegel aus Ost-Iran, Zentralasien und Nord-China**

by Susanne Baghestani Rahden. Westfalen: Verlag Marie Leidorf GmbH, 1997. Deutschen Archäologisches Institut, Eurasien-Abteilung; *Archäologie in Iran und Turan, Band 1*; hb.

The publication of the author's dissertation submitted in 1992 in Munich. The distribution and date of these distinctive seals is detailed, followed by a worthy typological and iconographic discussion and catalogue.

**Prospections archéologiques en Bactriane orientale (1974-1978). Sous la direction de Jean-Claude Gardin, Volume 2: Céramique et peuplement du chalcolithique à la conquête arabe**

by Bertille Lyonnet. Paris: Ministère des Affaires Etrangères, Editions Recherche sur les Civilisations, *Mémoires de la Mission Archéologique Française en Asie Centrale, Tome VIII*, 1997. pp. 447 including figs. and b&w plates.

A long-awaited survey report. It contains introductory chapters on the natural setting, historical background and methodology, followed by separate chapters detailing the pottery of the Chalcolithic - Early Bronze Age periods (ca. 3500-2500 B.C.); the Middle Bronze Age (ca. 2500-1500 B.C.); the Late Bronze Age - Achaemenid period (ca. 1500 - 330 B.C.); the Hellenistic period (330-145 B.C.); "Nomad", Kushan and Kushano-Sasanian periods, and the Hephthalite period (5th - 8th centuries A.D.).

**Margiana and Protozoroastrism**

by Victor Sarianidi. Athens: Kapon Editions, 1998. pp. 190, 76 figs; hb.

This book includes two appendices on pollen evidence for opium poppies by N. R. Meyer-Melikyan, and a contribution on Indo-Aryans by J. P. Mallory. The remainder of the book details the author's theories concerning the origins of Zoroastrianism and Indo-Aryan diffusion, illustrated primarily with photographs of finds and architecture from the author's continuing excavations at Gonur-depe.

*(We would like to thank Dr. St. J. Simpson, Department of Western Asiatic Antiquities, The British Museum, London, U.K. for the information about the above three publications.)*

**Courtesy and Survival in Pashto and Dari**

London: S.O.A.S., n. d., pp. 73, £2.50.

This recently published low-cost booklet on the languages of Afghanistan, Iran, and (northern) Pakistan does not pretend to be an all-encompassing guide; rather, it serves as an invaluable *vade mecum* for travelers, students and NGOs on topics ranging from greetings and numerals to health and conversation with refugees. Transcriptions have been simplified so as to reflect practical usage with English phrases and sentences provided alongside their Pashto and Dari equivalents in Arabic script. It would have been desirable had the script been printed and not hand-copied which will clearly confuse learners for whom the work is primarily intended.

The text is based on Pashto recordings undertaken by Dr. S. Akiner at SOAS with a respondent domiciled in Peshawar and, therefore, a speaker of Northeastern or "hard" Pashto, the most important dialect of which is Yusufzay/Yusufzay-Mohmand. The pronunciation key (p. 3) does, however, draw the attention of learners to "hard" and "soft" phonemic differences. The latter refers to the Southwestern (Kandahar) and Southeastern (Quetta) dialects. For further study of Dari, it is necessary to include

Wheeler Thackston, *An Introduction to Persian* (Bethesda, MD, 1993) in the bibliography (p. 7).

**Magical Ancient Beads (from the collection of Ulrich J. Beck)**

by Jamey D. Allen with contributions by Sumarah Adhyatman, Maud Spaer, Anne Richter, Robert K. Liu and Ulrich J. Beck. Singapore: Times Editions 1998. UK edition distributed by Tauris Parke. pp. 148, hb. £29.50.

This lavishly illustrated book is based on a private collection formed by Mr Ulrich J. Beck, a retired Swiss architect with a private Museum of Oriental Art in Albufeira on the southern Portuguese coast. This collection was begun during the 1980's; some of the beads are said to come from Afghanistan and the remainder were largely acquired in Indonesia. This book is primarily marketed for the bead collector. Its primary value lies in the enlarged colour photographs of beads by Christopher Leggett and Nicole Meisinger although the scenic backgrounds are of questionable taste. The book contains a foreword by Robert Liu, a preface by the owner, five brief essays outlining the status of beads in the Near East (Maud Spaer), ancient glass beads (Jamey Allen) and beads in Indonesia (Sumarah Adhyatman, Anne Richter, Jamey Allen), concluding with a glossary of bead terminology and a short bibliography.

The contributors admit the difficulties of dating and authentication given the lack of any reliable information on provenance. The owners' acquisition of a nineteenth century German faceted carnelian bead in central Borneo further highlights the problem of assessing the origin of beads even when they do have a provenance (p. 82). Salutary reference is also made to the lacquering or polishing of glass beads in order to enhance their appearance (pp. 46, 133), additional painted decoration on eye-beads (pp. 100, 103), copies made in coloured resin (p. 98) or pastiches made by joining different fragments (p. 46: top right & left).

Part of this collection reportedly derives from Afghanistan. These beads include three cylindrical etched carnelian beads belonging to Horace C. Beck's Type I Group A and dating to the second half of the third millennium (p. 70). The grounds for the attributed dates of other beads is unclear: for instance, sub-oblade bronze beads and a pendant reportedly discovered near Balkh are attributed to the Bronze Age (p. 77) and oblate coloured glass beads are attributed to the Achaemenid period (pp. 68-69). Another stringing of so-called "seal beads" (pp. 64-67) actually consist of domed chalcedony stamp seals of Sasanian type although some, particularly the centrepiece on pp. 64-65, are of questionable authenticity. Glazed faience oblate and melon-beads illustrated on p. 60 are medieval rather than "Parthian", as are five glazed quartz beads strung with other beads on pp. 63 and 70; these quartz beads are popularly known as "Tears of Christ" and have been previously reported from the Levant and Iran (P. Francis, 'Nishapur: An Early Islamic City of Iran', *Ornament* 12/2, 1988, pp. 78-93); they are also attested from the reviewer's own investigations at Merv.

Other beads illustrated in this book are said to come from Iran. These include some oblate glass eye-beads attributed to "Amlash" (pp. 30-31), probably on the basis of illustrations in S. Fukai's book on *Persian Glass* (New York 1977), lotus-seed carnelian pendants attributed to the Persian period in Egypt but acquired in Pakistan and more likely to date from the second or early first millennium B.C. (p. 48) and two Early Islamic softstone pendants with dotted circle decoration which resemble beads from Nishapur and other sites but mis-attributed here to the Bronze Age (pp. 52, 54).

The subject of Indonesian beads lies beyond the reviewer's expertise. However, in her essay on 'Bead Magic in Indonesia', Richter comments on the impact of Islamic and Christian belief leading to a decline in the popularity and significance of beads in local society. This raises interesting questions over the significance of beads within these or earlier periods in other regions: to what extent were they regarded as items of

adornment, social symbolism or amulets? Indeed, across the Islamic Near East today, it is for their amuletic powers - for which the colour or sometimes the shape of the bead are crucial - that certain beads have been traditionally valued. These are worn by women or children, at weddings, to promote healing, love, fertility, lactation, prosperity, kindness and good fortune or to prevent bad luck or sickness; they also regularly feature as part of burial assemblages (St. J. Simpson, 'Death and Burial in the Late Islamic Near East: Some Insights from Archaeology and Ethnography', *The Archaeology of Death in the Ancient Near East*, S. Campbell and A. Green eds., pp. 240-51, Oxford 1995). Wider cross-cultural analysis in the use of beads in Islamic and other societies might therefore offer instructive results.

The use of ethnographic observations in the interpretation of archaeological data is particularly relevant to the study of beads. However, this publication highlights a fundamental difference in attitude to the publication of beads by many archaeologists and collectors that unfortunately rather hinders comparative research. Archaeologists tend towards classification by shape and material, illustrated with line drawings and/or black-and-white photographs, thus emphasising details of profile, perforation and decoration. In contrast, collectors' publications - such as this book - have, through more lavish use of colour, emphasised the visual impact and attractiveness of beads. This approach allows closer comparison with anthropological data on contemporary societies whereby variations in colour, hardness and translucency are the critical properties. Both approaches are of course valid but the best publications should combine both. Those intending to publish beads might take note!

Dr. St. J. Simpson, Department of Western Asiatic Antiquities,  
The British Museum, London, U.K.

### Studies in the Vocabulary of Khotanese III

edited by R. E. Emmerick and P. O. Skjærvø. Veröffentlichungen der Kommission für Iranistik 27. Vienna: Österreichischen Akademie der Wissenschaften, 1997. pp. 181 + abbreviations. ATS490.

Continuing the high standards of philological professionalism established in the publication of Parts I and II of this series in 1982 and 1987, Professors Emmerick (Germany) and Skjærvø (U.S.A.) have sought the collaboration of Inner Asianists such as G. Canevacini (Switzerland); H. Kumamoto (Japan); M. Maggi (Italy); and N. Sims-Williams (U.K.) to expand and enrich the diversity of etymological proposals for this Khotanese project. Incidentally, Canevacini, Maggi, Sims-Williams and Skjærvø have either read or submitted dissertations in Khotanese Saka with Professor Emmerick. The general format has been retained here as in Pts. I and II, namely, the positing of linguistic suggestions or emendations to earlier readings in Prof. Bailey's *Dictionary of Khotan Saka* (Cambridge, 1979) and miscellaneous Khotanese texts and articles by others.

The monograph, like its predecessors, is a *tour de force*. With rigour and wealth of detail, the contributors delineate their conclusive findings, conjectures, alternate readings or misprints for 694 entries (as computed by this reviewer). Emmerick has very sensibly inserted cross-references and "a succinct indication of the conclusion reached" for entries studied in earlier volumes and the *Dictionary*. The independence and conclusions of the contributors has not been compromised: all have defended or disagreed on mutual findings as evinced, for example, in the variant explications for a single entry on the emphatic particle *-i/-ü* by Emmerick and Canevacini (pp. 25-28). There is a felicitous return to the question of *phārra* "splendour, fortune" (p. 103f.). The contention whether this *wanderwort* is of Median provenance remains moot. Both Bailey and Skjærvø have offered different reasons for not considering it as Median but instead stemming from Olr. \*hvarnah-.

The paperback is printed in an excellent typeface; and once again we must acknowledge the superb proofreading and publishing standards maintained by our German and Austrian counterparts which perhaps is a fast-fading craft among British and American publishers. Khotanese Saka is one of the more systematically catalogued and evaluated of Middle Iranian languages thanks to the pioneering efforts of early scholars chief among them the late Sir Harold Bailey, to whom this volume is appositely dedicated, and his prized student Ronald Emmerick. A lifetime's labour and time has been expended by them to discovering the easternmost of all Iranian languages this century thanks to which Khotanese studies will flourish into the next millennium.

(BW)

**The Search for Shangri-La, A Journey into Tibetan History**

by Charles Allen. London: Little, Brown & Co, 1999. pp. 305, 2 maps, 26 colour ills., numerous line drawings, select bibliography, glossary. £17.99.

This engaging and readable book mixes narrative accounts of the various journeys Mr Allen has attempted into far western Tibet with sections tracing the diverse currents and elements he maintains have contributed to the mosaic of thoughts and practices in Tibet, and in particular those of the Bon religion which, he argues, draw on Buddhist contacts earlier than those of the "official" advent of the dharma, as well as strands as diverse as those from Central Asia and the Persian Empire and Christian ideas brought by the Nestorians: "What is intriguing, however, is the survival within the two oldest religious sects of Tibet - in Bon and among the Nyingpa school of Tibetan Buddhism - of a ritual known as Tshe-bang or "life consecration". The central element of this rite is the distribution by the officiating priest among the attending congregation of wafers of consecrated bread and wine sipped from a chalice - or rather, barley-flour distributed in the form of small pellets and *chang* (fermented barley-beer) drunk from a common bowl."

The book is not an academic treatise, though supported by a scholarly bibliography (here it is a pity that Professor Bivar masquerades as A. D. H. Birar) and a useful index, which succeeds in placing in the lap of the general reader the fruits of current thinking on the melding of cultural influences in Inner Asia. The mixed religious affinities of Kanishka as revealed by his coins employ images of the Buddha less frequently in the known examples than those of gods of Persian origin, some of whom later emerge as important Hindu gods, for example the trident-bearing, ithyphallic Oesho/Siva. The origins of the Garuda, are traced to Mesopotamia and appear in Shang-shung as the vehicle of Tonpa Shenrab, the bringer of Bon. The word for garuda in the old language of Shang-shung is shang, making the area the "Gateway of the Garuda". It is this Shang-shung which becomes Kyunglung in the Tibetan language, the valley of the upper Sutlej, including the Nine Stacked Swastikas Mountain (Kailas) which Mr Allen concludes is, by a series of linguistic transmogrifications, Shangri-La.

In addition to distilling the complex religious history of Tibet, Charles Allen also provides a succinct survey of the equally complex political history to be teased out from various chronicles, supplemented by myths and poems. These threads serve to reinforce not only how much Buddhist practice in Tibet owes to Bon, but also how complicated are the sources of Bon itself. Although Bon is older than Buddhism as practised under that name in Tibet, its early history is extremely hard to unravel, probably because of systematic ethnic and linguistic "cleansing" undertaken by the followers of dharma. This, Mr Allen argues, happened during the second diffusion of Buddhism in Gu-ge, the "land of the caves" at the southern end of the Garuda Valley under its two great propagators Rinchen Zangpo, the Great Translator, and Atisha. The cleansing was spearheaded by the ruler, King Yeshe O whose 986 C.E. edict proscribed Bon and destroyed its community. As a final twist of events, however,

Charles Allen postulates an adherent of the old tantras fleeing and eventually finding refuge at Nalanda, by then one of the few Buddhist centres remaining. Here the teacher Naropa welcomed the fugitive, repackaged his ideas as the Kalacakra tantra which, through Naropa's disciple, Atisha, found their way back to Shang-shung. "And so the legend of the hidden kingdom of Shambhala, based on the lost paradise of King Kanishka's Uddiyana but now reinforced by the loss of Shang-shung, took root."

Hilary A. Smith, M. Phil, Travel consultant, London, U.K.

**Handbook to the Stein Collections in the U.K.**

edited by Helen Wang. *British Museum Occasional Paper Number 129*, London: British Museum Press, 1999. pp. 61, £7.50 + p. & p.

Since 1995 regular Stein Days have been held: meetings where the work in the Stein collections could be discussed and experiences exchanged (v. *CIAA NL 1, September 1995*, p. 4.). This handbook (v. *CIAA NL 8, November 1998*, p. 50.) is the result of the collaboration of the curators, librarians and archivists in charge of these collections in the U.K. It is a long-awaited and very useful source of information for all those who need to have access to any type of material concerning Sir Aurel Stein, including his personal correspondence and the manuscripts, paintings, artefacts, coins and other objects brought back from his expeditions. The collections introduced are in London the British Academy, British Library, British Museum, National Portrait Gallery, Royal Asiatic Society, Royal Geographical Society, University College London and the Victoria and Albert Museum; outside London the Bodleian Library, Corpus Christi College, Oxford University Press, Oxford University School of Geography, the Ashmolean Museum and the Cambridge University Library. Some of these hold only correspondence, and the size of the collections is very different. This comprehensive list is of special interest to the researcher as the Stein legacy is scattered in many different places.

Depending on the importance of each collection the length of the entries varies from several pages to half a page. First the formation of each collection is explained followed by a description in varying detail. In the case of smaller collections and especially those holding photographs and manuscripts only full details are given, including catalogue numbers, but this approach would have been impractical in the case of the larger collections. Even so it would have been useful to be consistent in giving an indication of the system of catalogue numbers in the case of every collection. Each entry closes with a detailed list of publications and practical information on accessibility and the full address and contact number and e-mail of the curators in charge, which is extremely useful. The Appendices are also very informative and take up more than half of the book. Appendix 1 gives a detailed account of the Stein days held in 1995 and 1996 (these two were open to the interested public), Appendix 2 is a reprint of Stein's obituary written by C. E. A. W. Oldham in 1943, Appendix 3 gives a chronology of Stein's life by Annabel Walker and Appendix 4 is an extremely useful bibliography of Stein's publications, including his articles, notes and reviews in various languages and reviews of Stein's books by other authors. Even references to Stein in *The Times* have been included, of great interest to those researching Stein's life, who will also find the list of his medals and the list of articles and books on Stein useful. The *Sir Aurel Stein Bibliography 1885-1943*, edited by István Erdélyi to which reference is made on the last page has now been published in Bloomington, Indiana (1999). Judging from the contents, Erdélyi's book gives further details on the life and publications of Stein as well as including several relevant articles, which reveals the current interest in Stein's work. It can only be hoped that similarly detailed publications will soon be published on the Stein material in other countries as well in the not too distant future.

(LRS)

## Doctoral Dissertations on China and on Inner Asia, 1976-1990

## An Annotated Bibliography of Studies in Western Languages

compiled and edited by Frank Joseph Shulman. With contributions by Patricia Polansky and Anna Leon Shulman. *Bibliographies and Indexes in Asian Studies*, No.2 1998. xxviii, pp. 1055. £195.00.

This bibliography was published at the end of last year. It is an annotated, classified, and indexed guide to over 10,000 dissertations on China, Hong Kong, Macao, Mongolia, Taiwan, Tibet, and the overseas Chinese, Mongolian and Tibetan communities. Research undertaken primarily between 1976 and 1990 at universities in forty countries in virtually every academic discipline are included. Over half of the entries have never appeared in *Dissertation Abstracts International*. This volume also provides detailed information about the availability of these dissertations from numerous sources worldwide. Compiled and edited with the support of the Henry Luce Foundation and the Chiang Ching-kuo Foundation for International Scholarly Exchange, it provides reference to previously scattered published and unpublished information. Topics relevant to our readers include: anthropology and sociology; archaeology; architecture; art and art history; China and Chinese civilisation; education; folklore; geography; history; libraries and archives; literature; martial arts; music; religion and philosophy and Tibetan communities. Indexes by author, institution and subject are also provided.

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## CIAA SUMMER LECTURES 1999

April 28	<b>Dr. Martha Carter</b> (Independent Scholar, Madison, Wisconsin, U.S.A.) "Newly Discovered Silver Vessels from the Period of the Early Tibetan Monarchy"
May 12	<b>Dr. Osmund Bopearachchi</b> (C.N.R.S., Paris, France) "Recent Archaeological and Numismatic Discoveries from Afghanistan and Pakistan: Indo-Greeks Revisited"
June 16	<b>Professor Prod Oktor Skjærø</b> (Harvard University, USA): "Old Persian Zoroastrianism: The Achaemenid King between God and Man" (seminar)
June 30	<b>Dr. Jonathan L. Lee</b> (Independent Scholar, U.K.) "Afghanistan's cultural heritage after two decades of war"
July 21	<b>Professor Nancy Shatzman Steinhardt</b> (University of Pennsylvania, Philadelphia, U.S.A.) "Beiting (Xinjiang, People's Republic of China): The City and the Uyghur Ritual Complex"

LECTURES ARE HELD AT 6PM AT SOAS  
IN ROOM G51 (MAIN BUILDING)



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Dear Readers,

Since the autumn of last year the CIAA has hosted very interesting lectures. We were happy to welcome back Aleksandr Naymark, now an independent researcher, to talk on his most recent research on the coinage of Bukhara on 7 October, 1998. A week later John Hare, a conservationist and explorer gave a very amusing account of the new results of his recent expeditions to the Loulan area in Xinjiang, P.R.C. On 29 October, Professor Susan Huntington (Ohio State University, Columbus, Ohio, U.S.A.) gave a thought provoking and extremely well-attended lecture on the subject of aniconism and the origin of the Buddha image in the early Buddhist art of India. In November, Dr. Filippo Salviati, now of the University of Rome in Italy, spoke on the subject of Oriental motifs in medieval Western art. In December, Professor Takao Moriyasu (Department of World History, Faculty of Letters, Osaka University, Japan) explained his views on "The Uighurs in Dunhuang around the tenth-eleventh centuries." This lecture gave a very detailed insight into the research of this relatively little understood period of Dunhuang's history. There were two lectures in January. Dr. Li Chaoyuan (Deputy Director, Shanghai Museum, P.R.C.) gave an illustrated presentation of the recently exhibited Central Asian antiquities that were on display last year in the Shanghai Museum. Most of these objects had never been exhibited before, and many of them are regarded as the most important archaeological finds of recent years. Professor Nicholas Sims-Williams (Head, Dept. of Near and Middle East, SOAS, University of London, U.K.) talked on "Polyandry in the Hindukush: A Marriage Contract from Fourth Century Afghanistan", an extremely important document giving an insight into ancient Bactria. Professor Sam Lieu (Macquarie University, Sydney, Australia) covered a very wide geographical area in the February lecture on "Manichaean Art from Central Asia and South China", mentioning the many links with Western art. Our March lecturer was Charles Allen, who based his talk on his new book on *The Search for Shangri-La, A Journey into Tibetan History* (v. p. 49. of this Newsletter).

We welcome Burzine K. Waghmar, a doctoral candidate in the Dept. of Iranian Studies at SOAS onto the CIAA Committee. We would like to thank once again all our contributors and subscribers, who make the continuation of this Newsletter possible. As always we are very grateful for all news and short reports sent to us, as we would like to continue providing a forum for the dissemination of all information related to Inner Asian art. Thank you for your continuing support.

Madhuvanti Ghose, Lilla Russell-Smith  
(Editorial Committee)



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

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Thornhaugh Street, Russell Square, London, WC1H 0XG, United Kingdom  
e-mail: ciaa@soas.ac.uk fax: +44 171 436 3844 ("attn. CIAA")  
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