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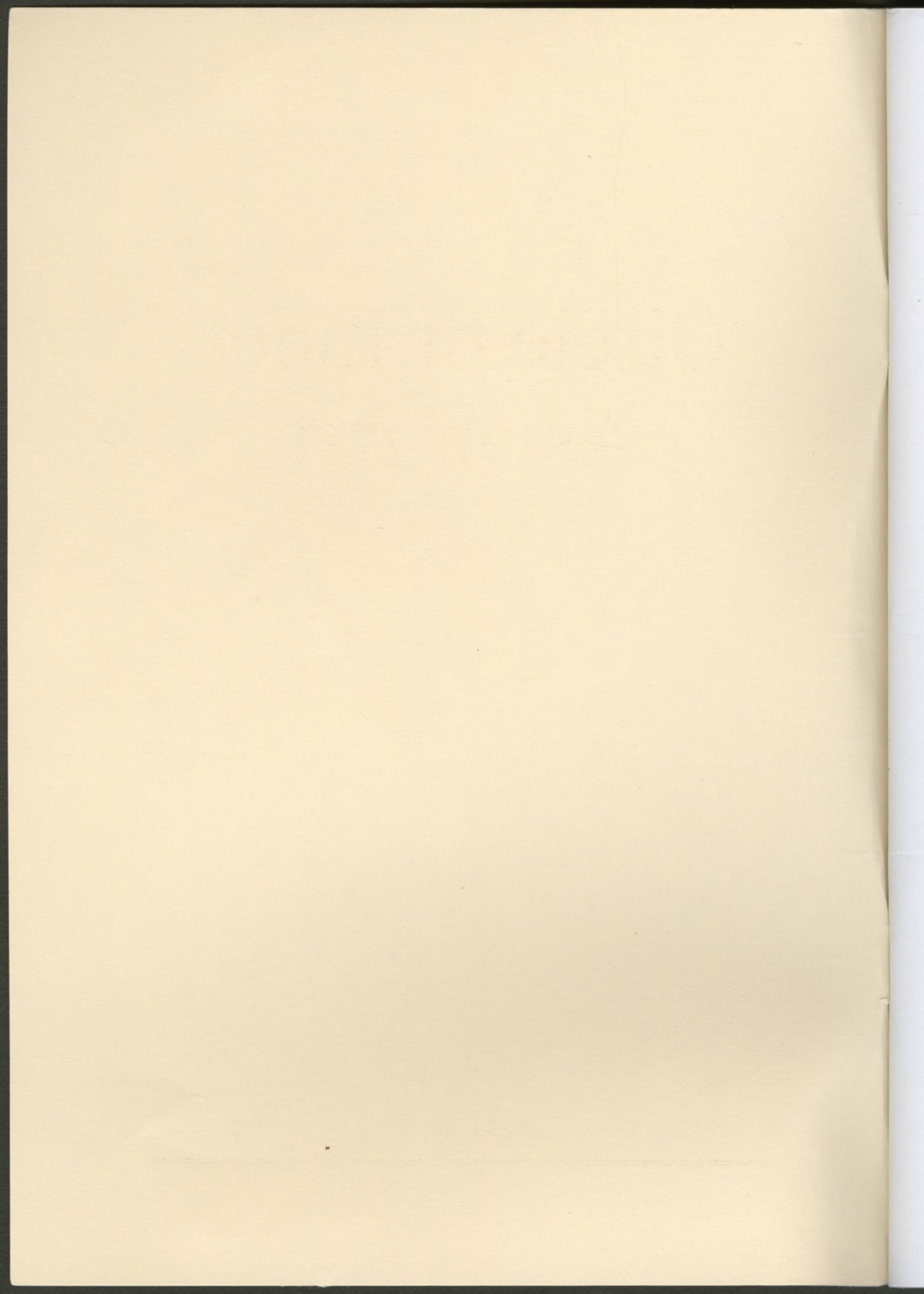
Circle of Inner Asian Art

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CIRCLE OF INNER ASIAN ART

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CIRCLE OF INNER ASIAN ART

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**EXCAVATIONS AT AMBARAN, JAMMU & KASHMIR, INDIA, 1999-2000
AND DATING OF THE AKHNUR BUDDHIST TERRACOTTA HEADS**

by *Dr. B. R. Mani*, *Superintending Archaeologist, Archaeological Survey of India,
Srinagar Circle, Jammu, India.*

The hamlet Pambarwan at Ambaran, Lat. 30° 54' N and long 74° 46' E is a centrally protected site under the Archaeological Survey of India. It is located on the right bank of the river Chenab (Chandrabhaga), about 26kms. northwest of Jammu near Akhnur town. Akhnur is famous for its Buddhist terracottas which are preserved in a number of museums throughout the world.

During his curatorship of the Lahore Museum in the 1930s, Charles Fabri found a number of strikingly beautiful terracotta heads in the museum, including some of Buddha. They were unlabelled and there was no clue as to their provenance. After a search of twenty months, which included trips to Baramulla, Srinagar, Harwan and Akhnur, he established the findspot of the terracotta heads as a spot near Akhnur at Pambarwan in the village of Ambaran. He wrote several articles on his investigations, art and date of the terracottas.¹

While giving details about the site, Fabri writes: "The terra-cottas came, one and all, from a cultivated field along the river bank, at a hamlet called Pambarwan. It was a desolate view. Completely dug up and ploughed for generations it is a vast cemetery; as it were, of a great work of art. Everywhere the earth was red with minute broken fragments of terra-cotta, mostly no longer recognizable in shape.



General View of the Excavated Area of Ambaran (Akhnur), Jammu, India

¹ Charles Fabri, "Buddhist Baroque in Kashmir", *Asia*, October 1939. Five popular articles on Kashmir (Government of India Publications Division, Ministry of Information and Broadcasting in 1951); "Akhnur Terra-cottas", *Marg*, Vol. VIII, No. 2, Bombay, March 1955, pp. 53-64.

and has refuted the dating of Fabri, suggesting the sixth century as a more convincing date on artistic grounds. While he has rightly identified the residual Hellenism of Gandhara art infused by a few Gupta elements in these terracottas, his dating is mainly based on the idea that sculptors of Akhnur and Ushkur had copied the traditions of Taxila, Fondukistan or *Madhyadeśa* (Central India). Writing about the Akhnur terracottas, he mentions "the geographical position of Akhnur in a buffer zone, between Gandharan and Gupta spheres of influence, largely determined the style of its sculpture. Out of a combination of elements of the two major artistic traditions, viz., the fourth to fifth century stucco and terracotta art of Taxila and the sculptures of contemporary *Madhyadeśa*, the idiom of this school evolved. Its tendency towards naturalism or rather realism is derived from Gandhara, and its serenity and grace from Gupta aesthetics."⁵ He further emphasises that "of the two contending sources Gupta elements are far outweighed by Taxilan traits in Akhnur".⁶

Taxilan prototypes, in general, belong to the period from the second to the fourth centuries A.D. and it is evident from Sir John Marshall's extensive excavations that Taxila was caught up in political turmoil in the middle of the fifth century when the monasteries and other edifices were completely destroyed during the Huna invasion. Thus, considering the Taxilan influence on Akhnur, Paul's dating of the sixth century cannot be relied upon as Taxila must have influenced Akhnur much earlier. The region of Jammu and Kashmir also came under the rule of the turbulent Saivite Hunas who were opposed to Buddhism, a fact which also suggests the upper age limit of the particular school at Akhnur or Ushkur to the middle of the fifth century A.D.

According to the Allahabad pillar inscription Samudragupta seems to have already forced the later Kushan kings, *daivaputra shahi shahanu shahi* to enter into alliance with him in the first half of the fourth century, a fact which is also proved by numismatic evidence. The coins of Gadahra or Shaka, a later Kushan king of Gandhara who started mentioning the name of the mighty Gupta emperor on his coins in place of that of Shapur II (309-379 A.D.), the Sasanian emperor who seems to have overpowered the Kushan king earlier. This is also evident from a passage in the narrative history of the Roman officer, Ammianus Marcellinus, who states that the Kushans were in conflict with Shapur II. It is, therefore, easier to understand that the political influence of the Guptas in the fourth century increased further the cultural impact of the art of *Madhyadeśa* on the artistic activities in the border areas and further beyond in the northwest region. Thus in the light of political events and on stylistic grounds, Akhnur terracottas can be dated to the second half of the fourth century A.D., which is further confirmed by the stratigraphical evidence of the excavations conducted at Ambaran (Akhnur) recently. The excavations have also made it clear that the site came into prominence during the early Kushan period, and thus, it must have enjoyed cultural links with the centres of Gandharan art for a long period due to its proximity to the Gandhara region. New impetus of Gupta classicism helped the Akhnur artists to evolve a fresh mixed style in the fourth century A.D. which was seemingly followed by the artists at Ushkur and Harwan.

A close resemblance of the Akhnur terracotta heads with Gandhara art and the confusion created regarding their chronology by Charles Fabri inspired us to further

⁵ Pran Gopal Paul, *Early Sculpture of Kashmir*, Leiden, 1986, p. 80.

⁶ *Ibid.*, p. 92.

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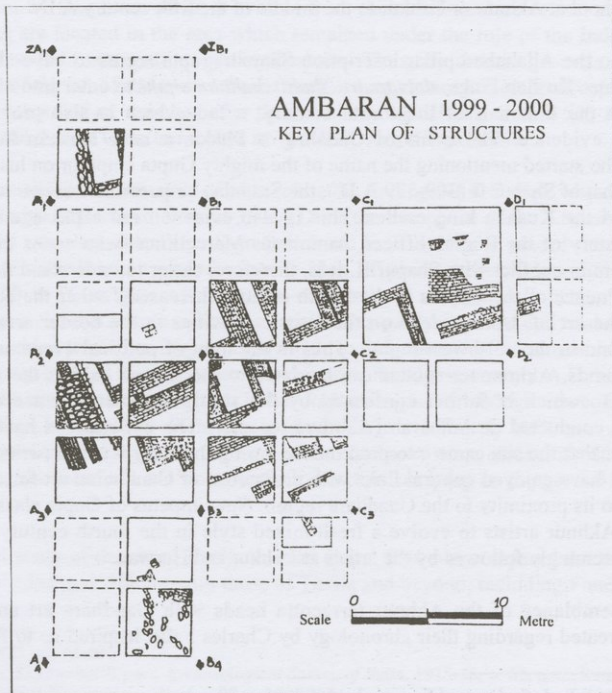
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⁵ Pran Gopal Paul, *Early Sculpture of Kashmir*, Leiden, 1986, p. 80.

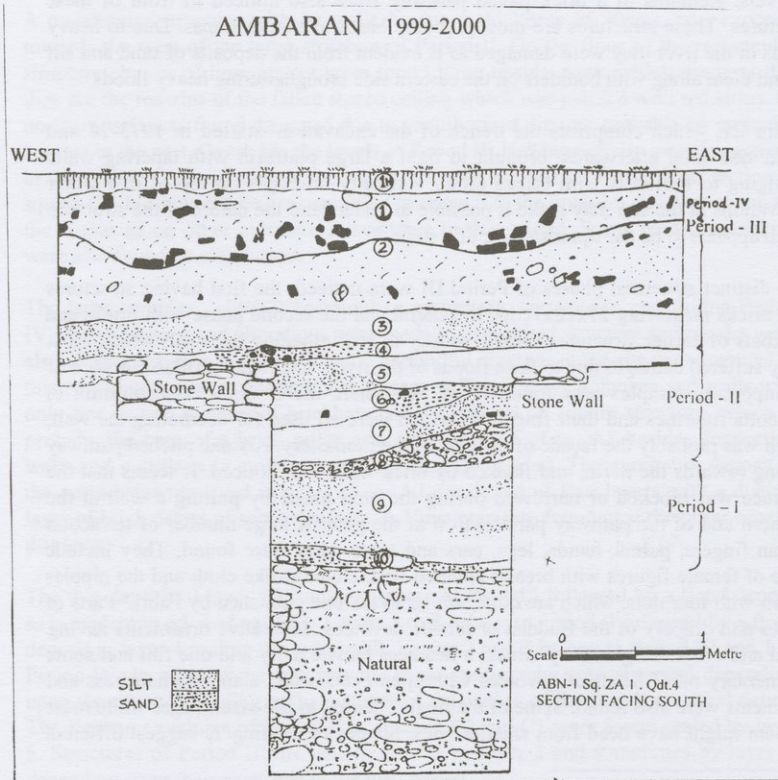
⁶ *Ibid.*, p. 92.

investigate into the matter to solve this problem through excavations. Besides, it was also required to confirm whether the terraced mound at the hamlet of Pambarwan at Ambaran was the real findspot of these terracottas, for if it was, it would prove to be the first known Buddhist settlement in the Jammu region. With this objective, excavations were taken up at the site from January to June 2000 under the direction of the author assisted by P.C. Chaudhary (Dy. S.A.), A.K. Khanna (A.S.A.), Sujeet Nayan, M.K. Joshi, P.L. Meena (Assistant Archaeologists), Gulzar Singh (Sr. Surveyor), B.S. Jamwal (Sr. Photographer), Raghbir Singh (Photographer grade II), R.K. Kaul (Draftsman grade I), Arunji Siddha, V.K. Koul, A.K. Kaul and S.K. Bhat, (all from the Srinagar Circle of the Archaeological Survey of India).

The ancient site of Ambaran is spread over an area of about 500sq.m. in an east-west direction on the right bank of the river terraces of the Chenab, in between two rilletts which join the river. The site is about 100ms. in width from north to south. On either side of the river there are middle Pleistocene boulder conglomerate deposits over which there are loose boulders and pebbles mixed with sand, silt and clay belonging to the late Pleistocene period which is the natural soil below the cultural deposits. The thickness of the cultural deposits varies according to the original contours of the site and in square ZAI, quadrant 4 it was found to be 2.90ms. thick over the natural soil.



Excavations were undertaken in 9 squares, measuring 10 x 10ms. each and divided into quadrants. Burnt brick structures of various phases were encountered in almost all of the trenches. They were found damaged mainly due to two reasons, repeated floods of the Chenab and unauthorised digging operations in the area in the past. The longer axis of boulders, brought during flash floods and resting at various levels at the site, point towards the course of the river which suggests receding flood waters after deposition of boulders at the site. The cycles of sand, silt and clay were noticed at several levels in most of the trenches. The geological aspects related to the site are under examination by Dr. R. K. Ganjoo. The fact that the site has been continuously prone to heavy floods is quite clear in the markings of the High Flood Level on a masonry column on the incomplete bridge, close to the site. The mark is mentioned as 2.40ms. above R.L. 328.0 which means that the recorded HFL in the recent past has been 330.40ms. above mean sea level. It shows that most of the fenced area of the site was submerged in floods which would have also been a regular feature in ancient times, causing the destruction of structures. The site seems to have been abandoned sometime around the seventh century A.D. due to the above reason.



A preliminary study of the site revealed the cultural sequence of the following periods:

Period I: Pre-Kushan Period (c. second-first century B.C.)

Period II: Kushan Period (c. first-third century A.D.)

Period III: Post-Kushan (Gupta) Period (c. fourth-fifth century A.D.)

Period IV: Post-Gupta Period (c. sixth-seventh century A.D.)

So far no structural remains of Period I have been found. A separate horizon of the period was noticed in sq. ZA1, qd. 4, over the natural soil. The deposit was thin and contained grey ware sherds of bowls. A sherd of black slipped ware was also found besides a few such sherds from the surface.

A Buddhist monastic establishment seems to have been founded at the site in Period II. Besides a random rubble wall in sq. ZA1, qd. 4, all other structures of Period II are in burnt brick masonry with bricks usually measuring 38x24x7cms. Two structures with squarish plan were noticed in qds. 3 and 4 of square B2 with typical Kushan bricks. The larger of the two, in quadrant 3, has up to 14 surviving courses, with courses of concave and convex-sided moulded bricks besides plain ones at regular intervals. Remains of a brick paved pathway were also noticed in front of these structures. These structures are most probably bases of votive stupas. Due to heavy floods in the river they were damaged as is evident from the deposits of sand and silt around them along with boulders on the eastern side brought during heavy floods.

Square C1, which comprises the trench of the excavation⁷ started in 1973-74 and abandoned soon afterwards, brought to light a large platform with tapering walls belonging to Period II with bricks fallen vertically on edges on top of it. Further excavations at the site may make it possible to understand the nature of the structure which appears to be the squarish base of a stupa.

Two distinct structural phases of Period III were noticed, the first having structures with bricks measuring 27x22x7cms. in general and the second phase with bricks and brickbats of earlier structures reused, mostly in strengthening the walls which most likely suffered damages due to flash floods of the river. The remains of an entrance of an important complex was found in sq. A2 where there was a concentration of terracotta figurines and their fragments which were all used for decorating the wall, which was probably the façade of the gate of the monastery. A stone pitched pathway leading towards the north, and flanked by brick walls was noticed. It seems that the entrance was blocked or narrowed during the next phase by putting a wall at the southern end of the pathway parallel to it at the gate. A large number of terracotta human fingers, palms, hands, legs, ears and torso parts were found. They include those of female figures with breasts covered with a chiton-like cloth and the nipples shown with four dots, which are quite similar to the one published by Fabri.⁸ Parts of bodies and drapery of the Buddha or female devotees, decorative ornaments having floral and other designs, a fly whisk, a headless female deity and one full and some fragmentary relief heads of devotees with open eyelids and elaborate hairdress and ornaments were also found. Some of the fingers belong to life-size images while most of them might have been from smaller ones. Shapes of the fingers suggest different

⁷ *Indian Archaeology 1973-74 A Review*, p. 14.

⁸ Charles Fabri, *op. cit.*, p. 61.

postures intended for expressions. These terracottas must have embellished the walls of the first phase of Period III.

Heads are in relief showing profile of the face and they, along with other fragments of torso, ornaments and drapery bear marks of reinforcement as if they were meant to stick to the plaster of the wall. Extension of walls of the structures of Period II were traced in squares B1 and B2. It was noticed that structures of the first phase were given extra support and also repaired at different stages during the second phase and even after they had been damaged due to floods. The wall abutting the gate was traced in an eastern direction in qd. 3 of sq. A2 and qds. 3 and 4 of sq. B2 and it was observed that its tapering nature and projections were meant to save the structure from floods. A maximum of 31 courses of bricks were found in qd. 4 of sq. B2 of which the lower 21 courses belong to phase 1 and the top ten courses to a later phase when it was repaired. The lower courses slightly project after three courses each, giving a regular tapering nature to the wall and consist of full bricks while the top ten courses do not follow the same principle and were the outcome of the repairs taken up in the second phase or during Period IV when bricks and brickbats were utilised. A few decorated bricks were also found reused in this repair work in the top courses.

A rectangular structure with its walls having a thickness of 70cms. was exposed towards the west of the large structure of Period II. On the floor of the rectangular structure chunks of lime plaster were found lying upside down which suggests that they are the remains of the fallen stucco ceiling which was painted with red strips. Its northern wall was found damaged due to unauthorised digging probably by antiquity hunters in the past. Overlying the levels of Period III burning activity was also noticed in the sealing layers at some spots which are quite distinct in the northern section of square C1, but it would be too premature to relate it to the invasion and destruction by the Hunas as no other evidence is available in this regard. Some reed impressions were also found on clay lumps.

The large complex, which is seemingly a monastery, survived in part during Period IV when additions and alterations were made to its original structure and repairs were also carried out. Due to cultivation and unmindful diggings at the site the structures of this period which were nearer to the surface suffered heavy damages and walls with only one or two courses of brickbats could be found. A square structure, which is probably the base of a brick pillar, was seen in qd. 4 of sq. A1 besides supporting walls and partitions in structures made during this period. The maximum deposit of the period was observed in qd. 1 of sq. A2 consisting of four layers with a distinct layer of brick debris of some structure. A Huna coin was found near the pillar base in this level.

The thin deposit of layer 10 contains pottery of Period I followed by a flood deposit as is evident in qd. 4 of sq. ZA1. Layers 5 to 8 belong to Period II followed by a flood deposit in layer 4 sealing the stone wall. Layers 2 and 3 belong to Period III and 1 to Period IV. In most of the trenches the same stratigraphy was observed depending upon the situation leading to the quantity of deposition of flood and structural debris. The Kushan structures of Period II in squares B2 and C1 were found sealed by layer 5. Structures of Period III are usually sealed by layer 3 and sometimes by layer 2, depending upon their existence in the next period.

As already mentioned, a few pieces of grey ware bowls were found from the level belonging to Period I. The rest of the ceramic industry of the site is in red ware, both with and without slip. Pottery of Periods II to IV do not have much difference in shapes, except that in the last period edges of bowls become sharp, while they were thick and incurved during the earlier two periods. Important shapes are basins, bowls, sprinklers, vases, lids, lamps, handled cups, spouts including one with a grotesque animal head and storage jars. Stamped designs have also been found on a few sherds. One of the the pot lugs bears the head of a lion.

Amongst the important antiquities found are a large number of decorative terracotta figurines mentioned earlier, including the left profile of a princely looking male head, a broken terracotta mould showing the bust of a lady wearing a beaded hair ornament with a boss at the centre, ear pendants, necklace and armlets, two small terracotta grotesque heads, terracotta moulds of leaves and ornaments, terracotta skin rubber, beads and gamesmen, iron nails, hooks and rings, a few copper objects, a glass and stone bead, part of a small stone sculpture in Gupta style showing a male attendant holding some object in his raised right hand and the left resting on his thigh, and other minor antiquities. An interesting broken terracotta tablet mould bears on its different faces negative impressions of a pendant, fruits and leaves, a bird sitting on a branch with fruit and leaf and a squatting figure of a monkey. Eight circular copper coins were found during excavations. Of these one is badly defaced, six belong to the Kushan rulers Soter Megas, Kanishka and Huvishka and one perhaps to Toramana, the Huna ruler.

EXCAVATION NEWS FROM KASHMIR, INDIA

by *Dr. B. R. Mani*, *Superintending Archaeologist, Archaeological Survey of India, Srinagar Circle, Jammu, India.*

The Archaeological Survey of India, Srinagar Circle, has been conducting excavations recently all over the state of Jammu and Kashmir despite the disturbed conditions. Below is a report of some of these investigations.

Excavations at Guru Baba-ka-Tibba (Dist. Jammu) 1996-98

The site of Guru Baba-Ka Tibba is located about 500ms. west of Datriyal village in Block Marh, about 18kms. west of Jammu. Two seasons of excavations revealed a 6m. habitational deposit at the central mound with four cultural periods - Period I represented by grey ware culture, Period II represented by early historical material, Period III belonging to the Kushan period and Period IV represented by the medieval period. Grey ware of Period I is found in association with fine plain black ware, red ware and coarse red ware, the characteristic form being convex and straight sided bowls and dishes. Among the finds of black ware, black slipped ware and red ware of Period II have bowls and dishes of earlier types besides basins with nail-headed rim and pear-shaped vases. Period III have bowls with sharp rim, tapering side and thick flat base, sprinklers and spouted vases in red ware. Besides the usual features of

medieval ceramics, Period IV is represented by knife-edged bowls, sharp carinated cooking pots, spouted vases and jars. Some copper and silver coins, stone medallion, bone plaquette, marble plate, terracotta beads, balls, gamesmen and animal figurines have also been found.

Excavations at Jafar Chak (Dist. Jammu) 1998-99

The site at village Jafar Chak in Marh Block is located at a distance of about 19kms. west of Jammu. Excavations at the site revealed the early and late medieval ceramic assemblage in the habitational deposit of about 7m thickness which can be divided into three successive cultural periods - Period I, represented by deposits of sixth-seventh centuries A.D. to the ninth century A.D.; Period II represented by deposits of ninth to thirteenth centuries A.D. and Period III belonging to the thirteenth to eighteenth centuries A.D. Decorated bricks of Period I were reused in succeeding periods when the size of bricks as found from structures datable to about the fourteenth century was 28x20x4cms. Structures of Period III show deterioration of settlement as large size pebbles were also used with bricks, reused bricks and brick bats. A sunken brick paved floor of a room has been encountered measuring 3.70x2.45ms. A sterile deposit of about 35cms. thickness above the habitational layer of Period I suggests evidence of flood in the area. Red ware was the predominant pottery throughout with slight change in shapes. Both plain and black painted pots have been found. Basins, cooking pots, lids, jars, vases are commonly found. Small sharp-edged bowls were found from the late levels while bowls of earlier levels are larger and have thicker rims. Terracotta, stone and glass beads, gamesmen, fragmentary iron and copper objects, shell bangle pieces and terracotta animal figurines were found. Among interesting antiquities a silver bracelet studded with semi-precious stones belonging to the earliest deposit of Period III and a copper coin of Sultan Zain-Ul-Abidin (1420 to 1472 A.D.) from a late level of Period III are noteworthy.

Excavations at Kanisapur (Dist. Baramulla) 1998-99

Kanisapur also known as Kanishpur or Kanispora in Baramulla district of Kashmir is a prolific neolithic and historical site on the left bank of the Jhelum river (ancient Vitasta) which has been identified with the Kanishkapura mentioned by Kalhana (1148-49 A.D.) in his *Rajatarangini* as a city founded by the Turushka king Kanishka, who is well known in history as the famous ruler of the Kushan dynasty. With the objective of confirming the tradition of the foundation of the Kushan city through archaeological finds, particularly in view of the occurrence of neolithic pottery from the surface at the site, suggesting an earlier occupation of the site and to know the cultural sequence and settlement pattern in different periods, the Srinagar Circle of the Archaeological Survey carried out excavations for the first season in 1998-99 at three different areas of the site. Excavations proved that the flat top of the *karewas* known as Rajteng along with its southern slopes were occupied during neolithic times. After a gap of several centuries large religious structures were erected there during the Kushan rule. The Kushan city of Kanishkapura was founded towards the south-west of Rajteng on the comparatively flat ground in the modern village area where Kushan deposit was found just overlying the natural soil which confirms the

tradition of the foundation of the city by Kanishka I. In total 39 quadrants of 17 squares (10x10ms.) were fully or partly excavated.

A preliminary study of the deposits suggests a sequence of five cultural periods:

- Period I : Aceramic Neolithic Period (c. 3rd-2nd millennium B.C.)
- Period II : Ceramic Neolithic Period (c. 2nd-1st millennium B.C.)
- Period III : Kushan Period (c. 1st-4th century A.D.)
- Period IV : Post-Kushan Period (c. 4th-6th century A.D.)
- Period V : Kashmir Dynastic Period (c. 7th-10th century A.D.)

Polished stone celts have been found from Periods I and II. Four successive floor levels along with post holes which were parts of rectangular houses were noticed in the levels of Period II which probably had thatched roofs. A hearth in association with an earthen pot and a jar along with the characteristic neolithic pottery and a stone celt were found. Evidence of circular pits have also been noticed. The ceramic industry comprised both hand made as well as wheel turned pottery.

Vases, bowls, pots and dishes on stand in fine and coarse grey ware, red ware, dull red ware, black ware and buff ware are the important types. The brushing treatment with reeds to make the surface of the wet pots smooth has left vertical, horizontal and slanting marks of groovings. The disc bases of the pots have a variety of mat-impressed designs. Polished stone celts have been found from different levels along with some bone points. The evidence of a bangle piece, a needle, two pins, an ear or nose ring and a chisel - all in copper from the last phase of Period II suggest the chalcolithic contact, similar to the evidence from Burzahom and Gufkral neolithic.

Parts of a huge structure of the Kushan period were traced upto a length of 22ms. and breadth of 17ms. at Rajteng which was constructed of diaper pebble walls with lime brick floor. Roof tiles with circular holes for iron nails suggest a wooden superstructure. On the slopes a damaged pavement of decorated terracotta tiles with the pattern of a large disc having several concentric circles made out of the tiles was exposed.

Floral decorations and medallions with the *dharmachakra* motif, Brahmi letters and Kharoshthi numerals were found on the tiles. Red ware was the main ceramic industry with shapes of a variety of bowls, goblets, spouted pots, basins, lids, cooking pots, vases and plates. A rare 8cm high goblet of fine red ware with deep flared mouth, constricted neck and convex reed flutings round the body between the shoulder and the base was found which is quite similar to those found from Sirkap and Mahal at Taxila in fine red ware, silver, copper and bronze dating back to the early part of the first century A.D. A Kushan copper coin, a silver pendant, a stone lid, terracotta figurines, piece of a blue glass bangle, iron nails and an arrowhead were important antiquities found from the Kushan levels. Red ware continued in Period IV and V with little change in shapes. A circular copper coin of Bhimagupta (c. 975-981 A.D.) was found in the top level of Period V. Huge earthen pots and jars covered with circular stone lids from period V suggest evidence of a granary.

Other Archaeological Investigations in Jammu and Kashmir

Besides regular archaeological excavations, the Srinagar Circle has conducted exploratory surveys in the Jammu and Kathua districts. Several new sites with neolithic, early historical and early medieval cultural assemblage have been discovered. Important metallic sculptures and other artifacts have been located in different Buddhist monasteries in Ladakh, particularly in the Nubra and Zaskar areas. A regular investigation from Batalik in the west to the Chang-thang, Nyoma and Hanle areas in the east have revealed evidence of a large number of camping sites on ancient trade routes. Prehistoric, early historical and medieval rock engravings on granitic boulders and rocks have also been recorded. The entire stretch on the Kargil-Padum road (approximately 243kms.) has been explored in September 1998 with evidence of early rock engravings of ibexes, hunting scenes, a group dance, fighting scenes, figures of cattle, yak, goat, deer, dog, wolf, horse, horse riders and sun, palm and other symbols on the boulders at camping sites. Rock carvings of *dhyani* Buddhas, Maitreya and other figures were also noticed at a number of places in Ladakh which date back to c. sixth century A.D. to c. sixteenth century A.D.

AŚOKAN STUPA DISCOVERED AT LANGUDI HILL

by **Dr. D. R. Pradhan**, Curator, Orissa State Archaeology and Secretary, Orissan Institute of Maritime and South-east Asian Studies, Bhubaneshwar, India

Xuanzang in the book *Dazang Xiyuji* has recorded that “there were more than ten Aśokan *topes* (*stupas*) at places where the Buddha had preached” in Wu-tu (Odra).¹ His statement is also supported by Xuanzang’s biography by Huiji.² According to Buddhist tradition Aśoka had constructed eighty-four thousand stupas throughout his empire.³ In the days of Aśoka, Langudi Hill was very much a part of his empire in ancient Kalinga.⁴ The Buddhist establishment of Langudi Hill has already been identified with the famous Puṣpagiri-Vihara of Xuanzang’s time.⁵ The recent discovery of an Aśokan stupa along with the name of Aśoka in early Brahmi characters at Langudi Hill has added a new chapter to the history of Buddhism in India in general and Orissa in particular.

Langudi Hill (lat. 20°.12’N, long. 86°.43’E) Survey sheet no. 73 L/2 is situated near village Salipur on the right bank of the river Kelua (a tributary of the Brahmani) under the Dharamśala Police Station in Jajpur district of the state of Orissa. The nearest bus station is Jaraka on National Highway no. 5 at a distance of 5 kms. and 80 kms. from Bhubaneshwar, the state capital. The hill might have been chosen by the Buddhist community for its isolated eminence, calm atmosphere and natural security for their monastic life, meditation and study.

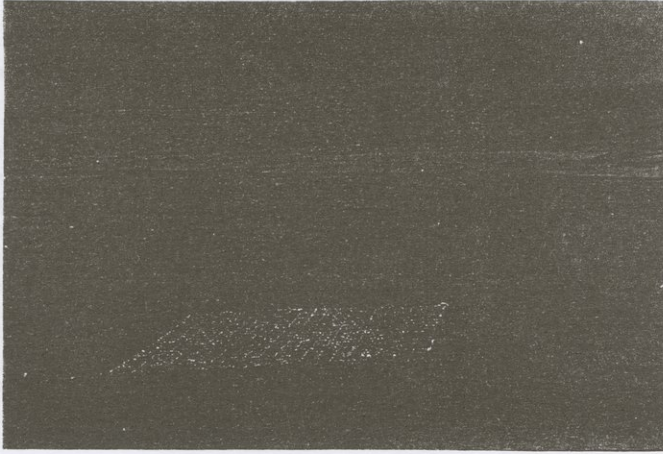
¹ Thomas Watters, *On Yuan Chwang’s Travels in India*, p. 193.

² Shaman Hwui Li, *The Life of Hsuen-Tsang*, pp. 134-135.

³ Debala Mitra, *Buddhist Monuments*, p. 9.

⁴ *Studies in Indian Epigraphy*, 26 (2000): 63.

⁵ *Utkala Pradipa*, I, 1, pp. 15-16; *Utkala Pradipa*, II, 1, pp. 2-3; *Epigraphical Society of India*, XXIV(1998): 34; *Desh*, 3 April 1999, pp. 21-43.



General View of the Asokan Stupa, Langudi

The exploration and excavation at Langudi Hill was undertaken by the Orissan Institute of Maritime and South-east Asian Studies (a state government organisation) under the direction of Dr. D. R. Pradhan, its Secretary, and Curator of Orissa State Archaeology since 1996. The excavation for the first time has yielded a series of rock-cut stupas, rock-cut icons like five *Dhyāni Buddhas* and their five *Śaktis*, terracotta stupas, terracotta Buddha, terracotta *Tara* and other terracotta cult images. A number of fragmentary early Brahmi inscriptions, terracotta seals and sealings, and *Dhâraṇis* have also been unearthed. The exploration at Langudi Hill includes two stupas, two *viharas* and a number of rock-cut caves.

The present article is based on the archaeological findings and epigraphical evidences of the 1999-2000 excavation phase. On account of the peculiar plan and elevation and the findings of early objects we have concentrated essentially in exposing the present stupa. The excavation is in progress but on the basis of material remains corroborative evidences we are of the view that the stupa in question might have been built during the time of Aśoka.

Plan of the stupa

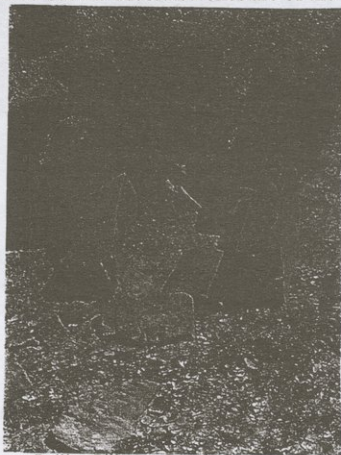
The plan of the stupa is rectangular on the base but the elevated portion is square. The size of the stupa is 75ft. (22.67ms.) NS x 60ft. (18.26ms.) x EW 9ft. (2.745ms.) height. The diameter of the stupa is 60ft. (18.26ms.). The plinth portion of the stupa is surrounded by dressed laterite wall and the elevated portion is raised by burnt bricks of different sizes. In the southern side the staircase leads to the elevated portion of the stupa. Generally in stupa architecture staircases lead to the upper processional path in four directions; however, this stupa is an exception.

The staircases were originally flanked by 8 railing pillars and *suchis* (crossbars) on each side as the postholes are clearly visible after the excavation. The total stupa area was encircled by railing pillars and *suchis* as noticed by the discovery of 26 railing

pillars. There were four standing round laterite pillars at the four cardinal points of the stupa. Out of the four, three are found on site but one is missing in the southeast corner.

Railing pillars and *suchis*

Out of 26 railing pillars so far discovered, only two are decorated. All other 24 railing pillars are plain. It is presumed that these plain railing pillars might have been employed during the time of Aśoka but the two decorated railing pillars with a lotus medallion and carvings might be a later addition. In the case of *suchis* also, the plain ones are of the Aśokan period but the decorated ones are of the Śunga period.



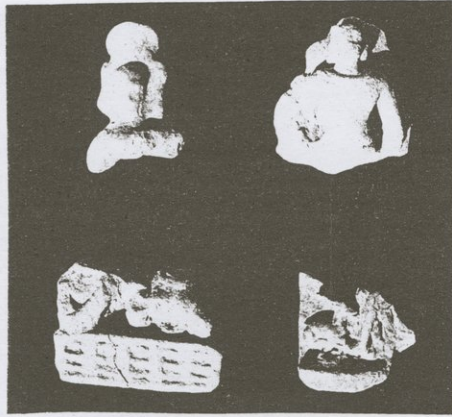
Railing Pillars and *suchi*, Langudi

Terracotta objects

For the first time terracotta objects including stupas, Buddha images, Tara image, decorated railing, decorated deers, parasol (*chhatra*) footprint of Buddha, mother goddess and other finds have been discovered at this stupa. Terracotta ear stud, bangles and beads were also unearthed during the excavation. In other Buddhist sites so far excavated in Orissa so many terracotta objects have never been found. Bangle pieces of glass and terracotta have clearly indicated the association of female monks to this Langudi Hill stupa.

Aśoka chakra/*chhatra*valis (parasol)

Fragmented portions of *chhatra*vali (parasol) of two different sizes were discovered during the excavation. The *chhatra*valis are made of sandstone and might have been employed on the top of the *harmika* during the Aśokan period.



Terracotta Figures, Langudi

Pottery

Two sherds, one golden in colour and the other black with silver lustre, were found in the present stupa. They are considered to be Mauryan pottery which was extensively used during the time of Aśoka. Pottery finds include black slipped ware and red ware.

Bricks

Several varieties of fired bricks were used in the construction of the present stupa. The measurement of some of the specimens are given below in inches:

LENGTH	BREADTH	THICKNESS
1. 15 in.	11 in.	3 in.
2. 15 in.	10 in.	3 in.
3. 14.5 in.	10 in.	3 in.
4. 14.5 in.	9 in.	3 in.
5. 13.5 in.	10 in.	3 in.
6. 12.5 in.	10 in.	3 in.

Name of Aśokan inscription

The most important discovery during 1999-2000 was of two stone inscriptions referring to the name of Aśoka. The texts of the inscriptions deciphered by Prof. B. N. Mukherjee as *ama upaska Aśokasa samchiamana agra eka stupa* translates as “a lay worshipper Aśoka with religious longing is associated in the construction of a prominent stupa”.⁶ The text of another inscription also clearly indicates the name of Aśoka as *chhi karena rāñja Aśokhena*.⁷ Inscriptions naming Aśoka have been found in very few places in India like Maski in Karnataka and Gujjara in Madhya Pradesh.

⁶ *Studies in Indian Epigraphy*, 26 (2000): 63-65.

⁷ B. N. Mukherjee, “A Fragmentary Inscription Referring to Asoka,” in *Journal of the Epigraphical Society of India*, forthcoming.

Hence the occurrence of the name of Aśoka twice at Langudi Hill in Orissa is certainly of immense archaeological importance.



NEWS BULLETIN

Circle of Tibetan and Himalayan Studies established at SOAS

The School of Oriental and African Studies (SOAS) announced the launch of the Circle of Tibetan and Himalayan Studies. In essence, the Circle is a collaborative initiative aimed at promoting, coordinating and publicising the study of Tibetan and Himalayan culture in London.

During the past two decades, interest in the Tibetan and Himalayan civilisations has grown from a fringe phenomenon, led by a relatively small group of scholars and aficionados, to a major component in Asian Studies departments at universities worldwide. This has manifested itself in swelling student numbers, in a large volume of academic publications covering a broad range of facets of the cultures of Tibet, Nepal, Bhutan, Ladakh and Central Asia, in substantial public interest in exhibitions of Tibetan and Himalayan arts as well as in an increasingly sophisticated level of discourse in the media.

For a variety of historical, political and cultural reasons, London has long enjoyed a prominent place in Tibetan and Himalayan Studies. Apart from the scholarly focus provided by the School of Oriental and African Studies, London is also the home of a number of important national collections of Tibetan arts, craft and literature. The British Library, for example, is the largest repository of Tibetan manuscripts and blockprints in the West. The British Museum contains many paintings, sculptures and artefacts of great rarity and cultural importance. Furthermore, London stands at the centre of a burgeoning trade in Tibetan and Himalayan antiquities. Its galleries routinely exhibit some of the finest specimens of the region's art and attract many hundreds of visitors each year. In addition, London has become the politico-cultural hub for a broad range of non-governmental organisations concerned with the preservation of the Tibetan culture and the welfare of its people in India and Tibet.

The aims and objectives of the Circle address a wide range of concerns. First, it serves to coordinate events and lectures pertaining to Tibet and the Himalayas in the greater London area. In spite of the pronounced interest in Tibetan and Himalayan cultures, there exists no single forum in London to promote, coordinate and integrate the diverse areas of personal and scholarly engagement with Tibet. Announcements of talks and seminars are often circulated to a restricted number of participants, exhibitions come and go without being brought to the attention of the resident Tibetological community, liaison between galleries and scholarly/curatorial expertise is rarely coordinated in a proper framework and depends often on personal contacts. In order to remedy this rather unsatisfactory situation, there is thus a strong case for the creation of a Tibetological centre open to all individuals, institutions and interest-groups concerned with the preservation and study of Tibetan cultural heritage, whose task it is to establish an arena for Tibetan studies and to provide regular lines of communication between its participants.

Once reliable channels of communication have been established, the Circle will endeavour to integrate the various interests of scholars, curators, collectors and interested individuals in order to create a lively forum of discussion and intellectual debate. Particular emphasis will be given to education as it seeks to facilitate and increase student-exposure to expertise held at the participating institutions.

The intellectual focus of the Circle consists of a series of seminars and talks hosted by SOAS. The content of these presentations will cover a wide range of topics pertaining to Tibetan and Himalayan studies, including art, archaeology, architecture, history, language, music and religion. In order to ensure adequate breadth and quality, the appointment of speakers will not be confined to those resident in the U.K., but will include scholars from continental Europe and the U.S.A. The seminars will take place at regular intervals and it is hoped to have at least four speakers every year. Finally, the Circle's brief is to establish links with other seminar and research initiatives. Contacts have already been established with the Circle of Inner Asian Art (SOAS) and the Shalu Project (Paris) as well as with a number of other projects in continental Europe and U.S.A.

The inaugural lecture of the Circle took place during London's Asian Art Week on 13 November, 2000 in the Brunei Gallery of the School of Oriental and African Studies. It was delivered by Professor David Seyfort Ruegg who spoke on research perspectives in the fields of Tibetan, Himalayan and Inner Asian Studies. Breathtaking in scope as in detail, Professor Ruegg discoursed on the cultural cohesion of the Tibeto-Himalayan regions and highlighted several themes that call urgently for scholarly investigation. Attended by well over 200 Tibetologists, collectors and enthusiasts of Tibetan culture, the lecture constituted the *de facto* launch of the Circle's activities and laid the foundation for future events as well as for academic and institutional collaboration.

Lectures to be delivered in 2001 include: "A Singhalese Arhat: Sakyasribhadra and Religious Politics in Tibet" by Professor Leonard van der Kuijp (Harvard University, U.S.A.) on Friday, 19 January, 2001 at 5.30pm in Room BG102 (Seminar, Room G50, 10am-12pm); "Words and acts of truth: An examination of a key Indic motive and its transmission from India to Tibet, as attested in the Tibetan documents from Dunhuang" by Professor Cristina Scherrer-Schaub (Sorbonne, France) on Friday, 23 March, 2001 at 5.30pm in Room G51 (Seminar, Room G50, 10am-12pm) and "Recent Discoveries: Still more Painting Sets Commissioned by Situ Panchen" by Professor David Jackson (University of Hamburg, Germany) on Friday, 18 May, 2001 at 5.30pm in the Main Lecture Theatre, Phillips Building (Seminar, Room G58, 10am-12pm).

In order to enhance its profile and to promote inter-personal communication between its members, the Circle will seek to organise, when and if appropriate, public events structured around special exhibitions hosted by affiliated institutions, galleries and supporters. Typically, these will be complemented by audio-visual presentations on selected aspects of Tibetan and Himalayan culture and may include musical or theatrical performances.

The bedrock of the Circle's funding comes from an elect group of Patrons who seek to express their interest in, and support of Tibetan and Himalayan studies through an annual subscription fee of £500. There will also be a lower entry-level of subscription of £100. All donations of this amount, while not granting the same privileges as those extended to the Patrons, will be publicly acknowledged and confer priority access to the events organised by the Circle. General membership is free of charge. Additional funds will be raised from the participating institutions and through grant applications submitted to higher education funding bodies.

For information about the Circle's activities and inclusion in its mailing list, please contact: Ulrich Pagel, School of Oriental and African Studies, Department of the Study of Religions, Thornhaugh Street, Russell Square, London WC1H 0XG, U.K. Tel: +44 20 7898 4782; Fax: +44 20 7898 4779; e-mail: cths@soas.ac.uk

*Dr. Ulrich Pagel,
Lecturer of Language and Religion in Tibet and Middle Asia,
SOAS, University of London, U.K.*

Leverhulme Lectures by Professor Sam Lieu at SOAS , London, U.K.

Professor Sam Lieu (Macquarie University, Sydney, Australia; Leverhulme Visiting Professor at the School of Oriental and African Studies, U.K.) will be presenting the following three lectures as part of the Leverhulme Lectures: "Rome and Early Sasanian Iran: Frontiers and War" on Friday 12 January 2001, "Light from the East: the diffusion of Manichaeism" on Monday 15 January 2001 and "Churches and empires: Christianity on both sides of the political divide" on Thursday 18 January 2001. This series of lectures will be chaired by Professor Fergus Millar, FBA, and will be held at the School of Oriental and African Studies at 5.30pm. Further information may be obtained from Mary O'Shea, SOAS, University of London, Thornhaugh Street, Russell Square, London, WC1H 0XG, U.K. Tel: +44 20 7898 4075.

Circle of Ancient Iranian Studies at SOAS, London, U.K.

The Circle of Ancient Iranian Studies will be presenting a number of lectures of interest to our readers during Spring 2001. They include: "Evolution of Zoroastrian Iconography & Temple Cults" by Dr. Oric Basirov, SOAS, on 25 January; "Parthian and Sasanian Coins"; by Dr. Vesta Curtis, BM, on 1 February; "Iranian Funerary Cults in Western Asia Minor" by Dr. Oric Basirov, SOAS, on 8 February; "Recent Survey of Monuments in Khurasan Proper" by Dr. Geoffrey King, SOAS, on 22 February; "Darius the Great's Monuments at Bistun" by Mr. François de Blois, RAS, on 1 March; "The Periods of Iranian Arts" by Professor A.D.H. Bivar, SOAS, on 8 March; "The Parthian & Sasanian Artefacts from Iran Bâstân Museum" by Dr. Geoffrey King, SOAS, on 15 March; "Mithraism in Iran & the West" by Professor A. D. H. Bivar, SOAS, on 22 March; "The Origin of the Pre-Imperial Iranian Peoples" by Dr. Oric Basirov, SOAS, on 26 April; "The Middle Iranian Scripts & Languages"

by Professor Nicholas Sims-Williams, SOAS, on 3 May; and "Sasanian Rock-Reliefs" by Dr. Georgina Herrmann, UCL, on 17 May.

All lectures will be held at 4pm in Room B202, Brunei Gallery, Department of Art and Archaeology, School of Oriental and African Studies, Thornhaugh Street, Russell Square, London WC1H 0XG, U.K. For further information contact Shapour Suren-Pahlav: email: cais@soas.ac.uk

Asia House Lecture at the Ismaili Centre, London, U.K.

A lecture entitled "The Himalayas: Where Cultures and Faiths Collide" by Professor Robert Hillenbrand (Fine Art Department, Edinburgh University) will take place at the Ismaili Centre, 1 Cromwell Gardens, London SW7 on Monday, 5 February 2001, between 8-9.15pm, organised by Asia House.

The Himalayan region, including its offshoots in the Pamirs and the Hindu Kush, has long functioned as a crossroads between religions, cultures and peoples. Its secluded valleys have fostered the preservation of ancient cultural and religious traditions; yet at the same time they have served as a conduit for international trade. Monuments such as the monastery at Alchi in Ladakh document this interplay between the major cultural blocks of China, India and Iran. The lecture will seek to highlight some of the recurrent themes in the art of these remote kingdoms.

Tickets cost £7 (concessions £4); free for Asia House members. For reservations please contact Asia House. Address: 105 Piccadilly, London W1J 7NJ. Tel: +44 20 7499 1287; e-mail: enquiries@asiahouse.co.uk

South Asian Colloquia, University College London, U.K.

The South Asia Colloquia at the Institute of Archaeology, University College London will be presenting a number of lectures during Spring 2001 of interest to our readers. They include: "The Bannu Archaeological Project: Prehistoric and Historic Period Settlement on the Northwest Frontier of Pakistan" on 17 January with Mr. J.R. Knox, Dr. K.D. Thomas, Dr. C.R. Cartwright & Mr. J.C. Morris (The British Museum / Institute of Archaeology); "I: Ahar Culture and Recent Excavations at Balathal, Rajasthan" by Dr. R.K. Mohanty (Deccan College, Pune, India & Charles Wallace Visiting Fellow) and "II: Archaeology of Mahasthan: An Early Historic and Early Medieval Urban Centre in Bangladesh" by Dr. S.S.M. Rahman (Jahangir University, Bangladesh & Charles Wallace Visiting Fellow) on 24 January; "Adventures in the Tin Trade: Ancient Copper and Bronze in the Indo-Iranian Borderlands" by Professor Vincent C. Pigott (IOA) on 31 January; "Careers of 'Yakshi': Reflections on the Practices of Archaeology and Art History in Modern India" by Dr. Tapati Guha Thakurtha (Centre for Studies in Social Sciences, Calcutta) on 14 February; "I: A Chronological Framework for Gandhara: The Numismatic, Archaeological and Art Historical Evidence" by Dr. Elizabeth Errington (BM) and "II: Kashmir Smast - A Natural Cave in Gandhara: Recent Discoveries" by Dr. N. Khan (University of Peshawar, Pakistan & Charles Wallace Visiting Fellow) on 21 February; "Come

Flying! Images of Buddha at Dunhuang” by Professor Roderick Whitfield (SOAS) on 28 February; and “South Asia Marine Archaeology Project: Boats of South Asia - Ethnography leading to Archaeology” by Professor Sean McGrail (University of Southampton) and Dr. Eric Kentley (The Design Museum, London) on 7 March.

For further information contact: Dr. Vivek Nanda; tel: +44 20 7679 4742 or email: v.nanda@ucl.ac.uk

Coin Study Day at British Museum, London, U.K.

The Oriental Numismatic Society organised a study day at the Department of Coins and Medals of The British Museum, on Saturday, 2 December 2000. Entitled “Indian Coins and Religion” it aimed to establish the importance of coin study for understanding religious practise. The day started with a talk by Shailendra Bhandare on “The Representation of a River Goddess on Ancient Indian Coins”. He considered a particular terracotta plaque showing a female figure holding a pair of fish on a thread in her hand. By comparing it with early coins showing the same iconographic features, he concluded that she represented the river goddess Vena or Bena. Michael Mitchiner considered the iconography of Gajalakshmi as represented on different coin series in his paper “Lakshmi Bathed by Elephants on Indian Coins”. In “Zoroastrianism and Representation of Gods on Kushan Coins”, Marzbeen Toddywalla discussed the Iranian deities present on the coins of Kanishka I and Huvishka. Michael Willis in an intriguing paper entitled “Who Sponsored the Stupas at Sanchi ?” pieced together diverse evidence to conclude that the local dynasty which included King Bhagabhadra (mentioned in the Heliodorus Pillar inscription), ruling in the Malwa region before the Satavahanas, caused the stupas at Sanchi to be built. Elizabeth Errington in “Numismatic Evidence for Dating the ‘Kanishka’ Reliquary from Shah-ji-ki-Dheri” re-opened the controversy over the date of this famous relic casket with the help of largely forgotten coins. The final paper was presented by Joe Cribb who spoke about “Unorthodox Muslim Coins from Mediaeval Sind”.

(MG)

The Townley Lectures, The British Museum, London, U.K.

Entitled “‘One World was not Enough’: The Impact of Alexander the Great on the Greeks and Romans” this lecture series, sponsored by the Townley Group, accompanies the exhibition “From Alexander to Mark Antony: Images of Power on Ancient Coins”, on show in Gallery 69a from 11 January to 6 May, 2001. Four esteemed scholars will look at the great influence which the personality and image of Alexander has on ancient Greece and Rome. Thursday, 1 February: “Alexander, Image and Impact” by Robin Lane-Fox, New College, Oxford; Thursday, 22 February: “New Cities in the East: Alexander and his Legacy” by Prof. Simon Hornblower, University College, London; Thursday 29 March: “The Visual Impact of Alexander” by Prof. Andrew Stewart, University of California, Berkeley and Thursday, 26 April: “‘I Want to be Great Too!’ The Romans and Alexander” by Chris Pelling, University College, Oxford.

All lectures will take place at 6.30pm in the BP Lecture Theatre at the British Museum, London, U.K. Tickets cost £6 per lecture, BM Friends £5 (concessions £3) and are available from the British Museum Box Office. Tel: +44 20 7323 8181.

British Museum Study Days, London, U.K.

The British Museum, London, will be holding two study days of relevance to our readers. The first, on Saturday, 3 March 2001, is entitled "Afghanistan: Melting Pot of Central Asia". Speakers will discuss the role and importance of ancient sites such as Bamiyan and Hadda and Islamic sites like Ghazna, Balkh and Herat.

The second study day, on Thursday, 21 June 2001 is on "The Archaeology of South Asia". Curators from different departments of the British Museum will take a broad look at the archaeology of the Indian subcontinent, including the museum's ongoing research in Pakistan.

Cost of each study day is £25, or £22 for Friends of the British Museum and £15 concessions. For more details please contact the Education Department, The British Museum, London WC1H 3DG, U.K. Tel: +44 20 7323 8511 or +44 20 7323 8854.

Francine Tissot Felicitated at the British Museum, London, UK

The Hirayama Institute of Silk Road Studies, Kamakura, Japan together with the Department of Coins and Medals of the British Museum organised a celebration in honour of Mme. Francine Tissot's contribution to the study of Gandharan art at the British Museum on 12 September 2000. Colleagues were invited from all over the world to participate in the celebrations.

Four important lectures on new research and discoveries were presented on the occasion. Osmund Bopearachchi started the proceedings with his paper on "New finds from Afghanistan and Pakistan" based on his findings from the region in the summer. He spoke about some very classical objects found recently from Ai Khanum and re-opened the discussion on the famous so-called 'Bodhisattva' in the collection of George Ortiz. Michael Willis discussed "The Indravarma Seal" that has been recently acquired by the British Museum in his talk. Joe Cribb gave a very detailed exposition on the Buddha images that appear on the coins of Kanishka I in his paper "The Buddha coins of Kanishka - A Reappraisal". He tried to include all known examples in his study. [*A version of this paper has been published in the journal Silk Road Art and Archaeology 6, 1999/2000 entitled "Kanishka's Buddha Image Coins Revisited", pp.151-189 - Ed.*] Finally, in an eagerly awaited lecture, Harry Falk presented "Literary evidence for the Absolute Chronology of the Kusanas". Reinterpreting the Yavanajataka of Sphujidhvaja, he established that 127/128 A.D. was the first year of the Kusana era. [*This is being published in the forthcoming Silk Road Art and Archaeology 7 - Ed.*]

At the end of the lectures, Paul Bernard and Catherine Jarrige spoke about the achievements of Francine Tissot and Elizabeth Errington presented her with the

felicitation volume which was produced to mark the occasion. Published by the Institute of Silk Road Studies, *Silk Road Art and Archaeology 6, 1999/2000*, edited by Elizabeth Errington and Osmund Bopearachchi, contains papers presented in honour of Mme. Tissot by her colleagues and friends. Osmund Bopearachchi then concluded the proceedings with the closing remarks.

(MG)

Update on the UK-Hungarian Project to Catalogue the Collections of Sir Aurel Stein in the Hungarian Academy of Sciences, Budapest, Hungary

The aim of this three year project (1999-2001) is to produce a catalogue of the library, correspondence and photographic material which Sir Aurel Stein left to the Hungarian Academy of Sciences (HAS).

In this second year, we are pleased to report good progress on the cataloguing of the photographic material, by John Falconer (British Library, London) and Lilla Russell-Smith (SOAS, London). This includes albums containing original prints of excellent quality from Stein's first expedition, unpublished prints of objects from Stein's second expedition to Chinese Central Asia, and many photos of biographical interest. There has also been good progress on the correspondence, which is being catalogued by Ágnes Kelecsényi and Ágnes Kárteszi (both of the HAS Library). Éva Apor, Head of the Oriental Collections at the HAS Library, is Director of the Hungarian team, and plans to visit London in spring 2001.

For further details of the project v. CIAA NL10, Nov 1999, or contact Helen Wang (Director of the UK team) Dept of Coins and Medals, British Museum, London WC1B 3DG, U.K. E-mail: hwang@thebritishmuseum.ac.uk

*Helen Wang,
Department of Coins and Medals, British Museum, London, U.K.*

British Library Study Day, London, U.K.

A presentation on the world's earliest Buddhist manuscripts took place on 13 December in the British Library's Conference Centre. The birchbark Buddhist scrolls acquired by the British Library in 1994 and miraculously saved from extinction by a major conservation project have proved to be a milestone in the study of early Buddhist religion and South Asian culture and linguistics. Written in the first century A.D. and hence by far the earliest South Asian manuscripts in the Library's rich collection, they are the subject of a major research project. The Library is collaborating with the University of Washington, Seattle, in the study and publication of the scrolls in a series of some ten volumes. Professor Richard Salomon published in 1999 to universal acclaim an overview volume *Ancient Buddhist Scrolls from Gandhara: the British Library Kharosthi fragments*. His monograph on the Rhinoceros Horn Sutra fragment is scheduled to appear in December 2000.

The first speaker was Dr. Greg Bearman, a senior research scientist with the NASA Jet Propulsion Laboratory in Pasadena USA. Dr Bearman was in London for the week to investigate the possibility of revealing text which cannot be read with the naked eye or conventional optical aids by the use of advanced infra-red imaging technology. Dr. Bearman talked of the application of infra-red in fields as diverse as geophysics and medical imaging, and demonstrated with slides the spectacular results he had achieved with the Dead Sea Scrolls. The second speaker was Dr Andrew Glass, Research Assistant with the team in Seattle. Dr Glass gave an update on this exciting and fast-moving Project and showed with audio-visual aids how computer graphics have assisted the solving of the particular "jigsaw puzzle" problems these manuscripts present to scholars.

For more information contact Michael O'Keefe or Burkhard Quessel of the British Library's Oriental and India Office Collections, 96 Euston Road, London NW1 2DB, U.K. Tel: +44 20 7 412 7654/7819, e-mail: michael.o'keefe@bl.uk

The British Library / University of Washington Early Buddhist Manuscripts Project

This project, established in September 1996 in order to study and publish the British Library's newly acquired collection of scrolls containing various Buddhist texts in the Gandhari language and Kharosthi script, is now entering its fifth year. Following the publication of Richard Salomon's survey and catalogue of the collection, *Ancient Buddhist Scrolls from Gandhara: The British Library Kharosthi Fragments* (London/Seattle: British Library/University of Washington Press, 1999), a series of text editions of individual scrolls has recently been inaugurated with the publication of Salomon's edition of *A Gandhari Version of the Rhinoceros Sutra: British Library Kharosthi Fragment 5B* (Seattle: University of Washington Press, 2000) as volume I of Gandharan Buddhist Texts. The second volume of the Gandharan Buddhist Texts series, Mark Allon's edition of *Three Gandhari Ekottaragama/Anguttaranikaya: British Library Kharosthi Fragments 12 and 14*, is now with the press and will be published in 2001. The third and fourth volumes, by Timothy Lenz and Collett Cox, are nearing completion, and a fifth, by Salomon, is in progress.

In addition to the British Library scrolls, the Early Buddhist Manuscripts Project is also studying and publishing other collections of Gandhari manuscripts that have come to light recently. Most important among these is the Senior collection, in private hands in the U.K., which is comparable in size and antiquity to the British Library collection. A survey and sample edition of the Senior scrolls is currently underway. Further information on the Early Buddhist Manuscripts Project can be found on the Project's web site at <http://depts.washington.edu/ebmp>.

(We would like to thank Professor Richard Salomon, University of Washington, Seattle, U.S.A. for this information)

Two New Appointments in Tibetan Studies at the University of Oxford, U.K.

The University of Oxford has created two new positions in Tibetology. Dr. Charles Ramble was appointed as lecturer in Tibetan and Himalayan Studies at the Faculty of Oriental Studies, Wolfson College, beginning 1 October 2000. Born in Calcutta in 1957, Ramble has spent many years working in Nepal where he researched, among others, the social history and culture of Mustang. Ramble was awarded his Ph.D in Social Anthropology in 1985 at Oxford having studied under the supervision of Nick Allen and the late Michael Aris. Over the years, Ramble has been affiliated with several prestigious research projects in Tibetan Anthropology and has a strong publication record, mainly focusing on the anthropological exploration of Tibetan communities in the Himalayas. Prior to the Oxford appointment, Ramble was employed as a research associate at the Institute of Social Anthropology, University of Vienna, and held a teaching position in Tibetan and Himalayan Anthropology at the University of Paris.

Mr. Ralf Kramer was appointed Assistant Librarian with responsibility for the Tibetan and Himalayan collections in the Bodleian Library. This post is designed to provide library support for the development of teaching and research in Tibetan and Himalayan Studies at Oxford. Kramer received his MA in Tibetan Studies in 1997 from the University of Hamburg, researching the life and work of rNgog Blo-ldan-shes-rab (1059-1109 C.E.). He studied for many years under David Jackson and Lambert Schmithausen. He is competent in Japanese, Tibetan as well as Sanskrit.

Both positions are fully funded by the Michael Aris Memorial Trust for Tibetan and Himalayan Studies.

*Dr. Ulrich Pagel,
Lecturer of Language and Religion in Tibet and Middle Asia,
School of Oriental and African Studies, University of London, U.K.*

Find of 4th Century B.C. Opens Study of Sarmatic Culture

Archaeologists from the Orenburg State Pedagogical University in western Russia have unearthed a number of interesting finds belonging to a Sarmatic archer-warrior whilst excavating a 4th century B.C. burial mound in June 2000. The nomadic tribes that lived in the Southern Urals steppe used to bury their dead men in deep pits, forming a mound above them. The one excavated by the Orenburg archaeologists, under the supervision of Dr. Nina Morgunova, was 20cms. high and 12ms. in diameter. It contained the remains of three Sarmatic archer-warriors buried at different times, but one above the other in the same pit.

The upper burial-place had, apparently, been plundered a long time ago. Here, the archaeologists found only a bronze arrow tip among the bones. The second burial-place, situated in a lower layer, appeared to be untouched, and among the finds were several bronze arrow tips, as well as a bone spoon, a crock or clay vessel, an amulet made from the fang of a wolf set in iron and a stone pestle. These two burial-places were quite ordinary, but the third and lowest one had surprising finds.

The third burial-place is the earliest in date and was probably for the person for whom the original mound was made. It consisted of a pit almost 2.5m deep with a hollow in one of the walls. Here, the skeleton of an archer-warrior was found lying on his back. Near his right hand, archaeologists found a quiver made of pelt full of wooden arrows with bronze tips, all preserved in excellent condition. The pelt quiver, sewn with the fur on the outside, still retained many of the thick threads used to sew the pelt together. An iron awl with a bone handle and part of a wooden arch with a projection for attaching the bow-string was also found inside the quiver. The third burial-place is exceptional for being covered, not with earth from the pit, but with sand. It was the sand that has preserved the weapon left near the warrior as well as other articles made of easily perishable materials in such good condition. The nomads believed in life beyond death and supplied their dead men with everything they deemed essential for their life beyond the grave. This Sarmatian warrior had been supplied with a side of mutton, an iron knife and two clay vessels. One of the vessels had a symbolic ornament.

Dr. Morgunova thinks that the "three men buried one above another may be relatives or close friends. The tradition of sworn brothers was wide-spread among nomads.

International Scientific and Research Centre for Kypchak Studies

The International Scientific and Research Centre for Kypchak Studies is an independent division of the Kazakh State Law Academy. The main objectives of the Centre are: study of the state history of Kazakhstan; research of the Custom Law problems of the Kazakh people and the Nomads; study of the peculiarities and mechanisms of the Euro-Asian Nomadic Civilisation on the base of Kypchak Studies; determination of the role and the place of the Kypchaks in Central Asian and Eastern European peoples' genesis as well as the interaction and inter-influence of the migratory and settled civilisations; research of the ethnic, glotto- and cultural genesis of Kazakh people on the base of the recent complex and inter-disciplinary developments in Kypchak Studies; creation of the Generalising Work about the ancient and medieval History of the Kypchaks that lived in Euro-Asia and Mediterranean lands; formation the Kypchaks' Manuscript Database of the more known Muslim written sources in Arabic, Persian and Turkish languages, owned by foreign libraries and private manuscript holders; co-ordination of the attempts undertaken by the specialist kypchakologists for the purposes of the improvement and intensification of the Centre's activity; conclusion of the collaboration contracts in the sphere of Science with other Research Institutions of this kind both Kazakh and foreign; organising conferences and symposiums; providing exchange of the experience through organising meetings of scholars, scientific expeditions, exhibitions, and seminars; publications of the scientific and historical issues and joint publication activity with other institutions in Kazakhstan and overseas.

The Centre of Kypchak Studies is headed by Professor Bulat Kumekov - Doctor of History, Member of National Academy of Science of the Republic of Kazakhstan.

New Chair in Indo-Iranian studies at UCLA, Los Angeles, U.S.A.

The Department of Near Eastern Languages and Cultures, the Department of East Asian Languages and Cultures, and the Program in Indo-European Studies at the University of California Los Angeles, announce an open-rank search to fill a position in Old Indo-Iranian language, linguistics and culture, starting on July 1, 2001. The successful candidate will also be considered for an appointment to the newly-endowed Musa Sabi Chair in Iranian Studies. Candidates should have substantial training in Indo-European linguistics. Teaching responsibilities will include courses in both Old and Middle Iranian (Avestan, Old Persian, Introduction to Middle Iranian) and in Classical and Vedic Sanskrit. In addition, the appointee should be able to teach undergraduate courses on topics of broad interest in Indic and Iranian religion, literature and culture, as well as graduate-level courses in Indo-European linguistics.

Applicants should send a letter of introduction, *curriculum vitae*, samples of scholarly research, and at least three letters of recommendation, to be received by 15 January 2001, to: Prof. Brent Vine, Chair, Indo-Iranian Search Committee, Department of Classics / Program in Indo-European Studies, UCLA, 100 Dodd Hall, Los Angeles, CA 90095-1417, U.S.A.

IASSG Lecture by Dr. Henri-Paul Francfort at Stanford University, U.S.A.

The Center for East Asian Studies, Stanford University Inner Asia/Silkroad Study Group (IASSG) presented a lecture by Dr. Henri-Paul Francfort (Archéologie de l'Asie Centrale, France) on 8 November 2000 entitled "Excavation of the Frozen Tomb of a Scythian Prince in Kazakhstan Altay." The lecture discussed the recent (1998-1999) Kazakh-French-Italian archaeological expedition, under the directorship of Zainullah Samashev and the speaker, that excavated a large frozen burial of a Scythian prince in the ancient cemetery of Berel in eastern Kazakhstan. This cemetery is located in the mountains of Altay, near the the borders of Kazakhstan, Russia, Mongolia and China. The tomb was most probably the burial of a local prince of the circle of the tribes of Altay, as known from the Pazyryk and Ak-Alakha (Ukok) tombs. Dendrochronological analysis has given the date of 294 B.C. for the most recent wood found in the tomb. A surprisingly large quantity of organic remains was found. A rectangular wooden funerary chamber made out of thick planks and containing a wooden coffin was discovered. Two skeletons were preserved in the coffin with many organic remains. Thirteen sacrificed horses were also recovered. The horses have provided many interesting biological samples that are at present being analyzed in various laboratories in Kazakhstan and France. All horses had been buried with their trappings: iron bits, cheek pieces, garlands of pendants and saddles. Three horses wore artificial gilded wooden horns imitating those of wild goats, thus transforming them into mythical wild animals accompanying the dead into the other world. Most of the trappings were made out of sculpted wood often covered with gold foil. These findings have provided new insights into the question of Scythian or Steppe art and its relation to the art of the Persian Achaemenians, Siberian Steppe art and Sino-Mongol art.

For more information on IASSG lectures you may visit the website: <http://www.silk->

American Councils For International Education Grants

American Councils for International Education (ACTR/ACCELS) is currently accepting applications for three separate grants: the Regional Scholar Exchange Program, Fellowships for U.S. Scholars and the NEH Collaborative Humanities Research Fellowship, which is offered in conjunction with the National Council for Eurasian and East European Research (NCEEER). The Regional Scholar Exchange Program offers grants for U.S. and N.I.S. scholars to conduct research abroad. Funded by the U.S. Department of State and Bureau of Education and Cultural Affairs, they are currently seeking applicants for the year 2001-02.

The second is a grant for advanced graduate students and junior faculty who are U.S. citizens or permanent residents specializing in the humanities, social sciences or information technology field. Grants are to conduct research in the former Soviet Union for periods of four to six months. The fellowships provide round trip international airfare, living stipends, insurance, visas, academic affiliations, archive access and ongoing logistical support from American Councils regional offices. Applicants must have sufficient working knowledge of either Russian or the host country language in which they will be conducting their research.

The third grant is the 2001-02 NEH Collaborative Humanities Research Fellowship, which is being offered by both ACTR/ACCELS and the National Council for Eurasian and East European Research (NCEEER). The fellowships provide up to \$30,000 for four to nine months of research in the former Soviet Union and East-Central Europe. Proposals must include plans to work with at least one collaborator in the field. American Councils is prepared to assist in locating such potential collaborators. The merit-based competition is open to all U.S. post-doctoral scholars in the humanities, including such disciplines as modern and classical languages, history, linguistics, literature, jurisprudence, philosophy, archaeology, comparative religion, and ethics. (For a complete list of eligible disciplines, please contact American Councils or NCEEER). Language proficiency is not required if applicants can demonstrate a means of conducting research without it.

The deadline for applications for all three grants is 15 February 2001. For applications and more information contact: Graham Hettlinger, Manager, Outbound Programs, American Councils for International Education, 1776 Massachusetts Avenue, NW Suite 700, Washington, DC 20036, U.S.A. Tel: +1 202 833 7522; e-mail: hettlinger@actr.org; or see: <http://www.nceer.org> (NCEEER) or <http://www.actr.org> (American Councils for International Education).

Inner Asian and Uralic NRC Research Grants

The Inner Asian and Uralic National Resource Center at Indiana University, Bloomington, U.S.A. announces research grants for scholars who wish to come to Bloomington to utilise the university's unique resources on Central Eurasia. These

comprise, in the main, outstanding library resources at both the main library and several specialised collections. Unique among these is the Research Institute for Inner Asian Studies (RIFIAS) library, which holds basic reference books as well as rare books and manuscripts. The archive also houses microfilms of Oriental manuscripts and bound photocopies of out-of-print publications and has a special collection of rare Tibetan books and a Turkish folklore archive consisting of audio recordings. Grants may be used to cover or defray travel expenses or other direct research costs (e.g., photocopying). While IAUNRC Research Grants are limited to US\$300, additional funding may be available to scholars who give a public presentation or participate in a similar outreach activity.

IAUNRC research grants are available to faculty who are U.S. citizens or permanent resident aliens. Unfortunately, these awards cannot be given to graduate students. Applications should be received no later than 30 days before the time that the scholar intends arrive in Bloomington. These will be reviewed at the end of each month.

Interested scholars should send relevant material to : IAUNRC Research Grants, Inner Asian and Uralic NRC, Attn: Jeff Pennington, Indiana University, Goodbody Hall 305, Bloomington, IN 47405-7005, U.S.A. Applications may also be sent by e-mail: japennin@indiana.edu or fax: +1 812 855 8667 (for the attention of Jeff Pennington).

EXHIBITIONS

**“Ancient Sites Along the Indus: Baluchistan 5000 B.C. – 1800 B.C.”
Alexander Götz, London, U.K.**

This small exhibition is on from 9 November 2000 until the end of December. It has been organised as part of *Asian Art in London*. It consists of pre-Harappan ceramics, small sculptures, and seals from the Baluchistan region of Pakistan. The oldest objects on display are painted bowls from the Zhob culture (4500-3000 B.C.). Among other interesting objects are a copper-bronze standing male from Dal Bandin, a large terracotta vase base painted with pipal leaves and a register of griffins from Mehrgarh, a seal with a swastika motif from Mehrgarh, a blue glazed faience square seal from the Quetta Valley, female figurines, bulls and bowls from Mehrgarh, painted bowls on red slip ware from Nindowari, and a seated female figurine from Loralai. This display gives us a rare glimpse of the pre-Indus Valley culture in London.

(MG)

**“Human and Divine: 2000 Years of Indian Sculpture”
Sainsbury Centre for Visual Arts, Norwich, U.K.**

This touring exhibition opened at the Sainsbury Centre in the University of East Anglia in Norwich (30 September – 10 December 2000) after completing a stint in Walsall (22 July-17 September 2000). Curated by the artist Balraj Khanna and archaeologist Dr. George Michell, it displays about seventy rarely seen sculptures in diverse materials like stone, terracotta, metal, ivory and wood from public and private collections in the United Kingdom. It focuses on the depiction of the human body in the sacred art of South Asia.

The earliest images in the exhibition are in terracotta and show mother goddess figures dating to the 3rd-2nd centuries B.C. and moulded plaques showing *yakshis* from the Shunga period. The big mould showing the torso of a *yakshi* from West Bengal, in the collection of Anna Maria and Fabio Rossi in London, is worth mentioning. She wears an elaborate headdress and jewellery and it gives us some idea of the style of dress prevalent during the 2nd-1st centuries B.C. There are some Buddhist sculptures on display, many from the Gandharan region, like for example, a seated meditating Buddha made of stucco from the Kushan period. It shows the remnants of paint especially on its monastic robes. The face looks inward as if in a trance, and exhibits the characteristics of an Apollo-style Gandharan Buddha. The seated “Buddha” and worshippers from Gandhara of the Kushan period (2nd-3rd century A.D.), made of schist, from the Marischal Museum at the University of Aberdeen has unfortunately been misidentified and actually represents a *bodhisattva*. He can be identified as such by the clothing, jewellery and arrangement of the hair. He is seated in European fashion. The Gandharan frieze depicting the birth of the Buddha shows Queen Maya

holding on to the branch of an overhanging tree while giving birth to Siddhartha from her side, in to the arms of the god Indra. It is carved in schist, and is dated to the 2nd-3rd century. Among the later Buddhist sculptures is a big crowned meditating Buddha seated on a lotus throne, in the *bhumisparsa mudra* of calling the earth to witness the enlightenment. Dated to the 10th century, and belonging to the Pala period in West Bengal, it was probably placed originally in a decorated niche on a temple wall. The image of black basalt has two smaller standing Buddhas by its side. There is also a little case containing some small metal Buddhist images like the 11th century bronze standing Buddha from Kashmir.

There are many beautiful examples of medieval Hindu sculpture and also some superb Jaina *tirthankara* images displayed in this exhibition. Later objects are represented by Vijayanagar period bronzes, a Portuguese Christ child in ivory from Goa (17th century), wooden chariot panels and tribal art. It is accompanied by a fully illustrated catalogue.

The exhibition takes place at the Sainsbury Centre for Visual Arts in the University of East Anglia, Norwich NR4 7TJ. Opening hours: 11-5pm, Tuesdays-Sundays; closed Mondays. Admissions: £2, concessions £1. It then travels to the City Art Gallery in Southampton (12 January-25 March 2001). Address: Southampton City Art Gallery, Civic Centre, Southampton SO14 7LP. Tel: +44 23 8083 2277; e-mail: art.gallery@southampton.gov.uk

(MG)

[A more complete version of this review with illustrations can be found at http://www.cloudband.com/magazine/articles4q00/exh_ghose_divine_1100.html – Ed.]

The Re-opening of the Museum für Indische Kunst, Berlin, Germany

The Museum für Indische Kunst was re-opened on 20 October 2000 with new displays in the various galleries. A large gallery displays the objects from the Indian subcontinent as one enters the museum. It contains many famous pieces, including some recent acquisitions. Among the noteworthy objects, mention can be made of the winged female deity from Chandraketurah and the beautiful standing terracotta woman from eastern India, both belonging to the Shunga period (2nd/1st century B.C.), the Durga image standing on a lion and the Durga Mahishamardini from the Kushan period in Mathura, the four-armed standing Vasudeva from Mathura (ca.300A.D.), the small head of the starving Siddhartha from the Gandharan region, the silver repoussé roundel showing Hariti seated on a chair feeding a child from Gandhara, the famous three-headed standing Shiva holding a trident in grey schist from Gandhara of the 2nd century A.D., Shakra and Brahma entreating the Buddha to preach from Gandhara of c.1st century A.D., the relief panel from Deogarh of the Gupta period showing Krishna with Arjuna, the Harihara from Kashmir, the dancing Ganesha from Bengal, and some very fine bronzes from Kashmir and other places, like the standing Vaishnavite figure from northern Pakistan dated to the 7th century.

The decorative arts from the subcontinent are featured in a corridor which leads to the upper gallery which is devoted to the collections from Nepal and Tibet as well as Southeast Asia. Indian paintings are displayed in another gallery. The objects and paintings from Central Asia are displayed in a corridor and in a separate gallery. They include many famous painting fragments like the Uighur princes and princesses from

Bezeklik, and the Tocharian princes, the Future Buddha Maitreya, the Visvantara Jataka, and Vajrapani from Kizil. In the centre of the room the "Cave with the Ring-Bearing Doves" (Cave 123) from Kizil has been recreated with the fragments present in the museum. The fragments still in Kizil have been recreated with grey paint. Thus one gets some idea about what the cave looked like originally with the circumambulation path around the Buddha shrine in the centre, which is sadly empty now except for a few white lilies that had been carefully placed in the sanctum. The inside of the domed ceiling is especially interesting with its Buddha and Bodhisattva figures. Fragments of texts from Xinjiang are also displayed in cases in the gallery. In the corridor outside the gallery some of the famous Manichaean painted banners and painting fragments on paper from Khocho are displayed, as well as a number of other sculptures and paintings from various sites like Yarkhoto, Tumshuk, Kumtura, Shorchuk, Kizil, Toyuk and Khocho. A catalogue in German entitled *Magische Götterwelten* by Marianne Yaldiz *et. al.* accompanies the new display.

(MG)

"Mannerheim in Central Asia 1906-1908"
The Museum of Cultures, Helsinki, Finland

An inaugural exhibition is running between 19 May, 2000 and 7 January, 2001 that provides a comprehensive coverage of the life and times of Colonel Carl Gustav Emil Mannerheim (1867-1951), who undertook expeditions in Sinkiang (Xinjiang) during the years 1906 to 1908 that were largely sponsored by the Finno-Ugric Society and the National Museum. Archaeological excavations were also carried out by him in the Turfan, Qulja and Qarashahr areas where he acquired texts in Sanskrit, Khotanese, Sogdian and Chinese among other languages. Mannerheim's chief interest lay in researching the physical anthropology, social organization and languages of several ethnic groups such as the Abdals, Kirghiz, Sarts, Torgut Mongols, Saro and Shera Yogurs. His travel diary was published as Volume I of *Across Asia from West to East*; which dealt with a survey of his materials and based on these studies of Orientalists appeared later. The present exhibition displays approximately 1,000 texts, antiquities and ethnographic items including maps, sketches, diary readings and photographs taken by Mannerheim [for the review of the accompanying catalogue v. pp. 62-63 of this newsletter].

"The Gods of the Himalayas"
Essen Collection of Tibetan art, Museum der Kulturen, Basel, Switzerland

The Museum of Cultures in Basel, Switzerland, will house from 6 May, 2001 on a permanent basis one of the three richest collections of Tibetan art in the world. This famous collection of the German scholar Gerd-Wolfgang Essen of 759 objects covers all important aspects of Tibetan culture. To quote Mr. Essen: "From the beginning, I have tried not to specialise in collecting merely sculptures or paintings, but instead to include the whole spectrum of religious art from Tibet because in worship, everything is related." Therefore the collection not only consists of more than 200 *thankas* and 200 statues covering the whole Tibetan pantheon, but also ritual objects, musical instruments, *Cham* masks and costumes, temple fabrics, monastic utensils and pieces of furniture. Its paramount importance is acknowledged by the fact that it was blessed

by His Holiness, The XIVth Dalai Lama as a "Precious House of Treasures offering Kindness and Bliss."

Gerd Essen started to collect systematically in the late sixties in order to ensure a comprehensive overview of all aspects of Tibetan culture, which was threatened in its own homeland by the havoc of the so-called "Cultural Revolution." In 1997, Essen decided to sell his unique collection as a whole in view of his advanced years and the lack of interest of his children. Initially, the collection was to have gone to Taiwan, but the economic crisis in Asia blocked the sale. At that moment, Mrs. Catherine Oeri from an old Basel family famous for its tradition of patronage of the arts, stepped in and bought the collection and donated it to the Museum der Kulturen.

The collection covers not only the whole realm of Tibetan culture, but contains also several masterpieces of unique quality. Among the statues are a gilt bronze of a seated Buddha Shakyamuni from the 16th century which was allegedly modelled after the Jowo Buddha in the Jokhang and may therefore give an impression of how this holiest statue of Tibet looked before it was destroyed by the Dzungar Mongols in the early 18th century; a very rare complete display of Padmasambhava with his eight manifestations from Ladakh of the 16th century; a seated Vairocana, the supreme Tathagata Buddha and Lord of the cosmic centre, decorated with semi-precious stones of the 14th century; a standing eleven-headed Ekadashamukha-Avalokiteshvara in gilt bronze from the 15th century; another standing eleven-headed Ekadasamukha-Avalokiteshvara in the Pala style from northeastern India dated to the 11th century; an early standing Buddha Shakyamuni in Gupta style from Kashmir of either the 10th or 11th century; an even earlier Future Buddha Maitreya seated in European fashion from northern India, possibly of the 9th or 10th century; a 13th century seated figure of Phagmo Drupa (1110-1170), one of the main pupils of Gamposa and founder of the Phagmo Drupa Kagyu sub-sect; and a bronze *mahaparinirvana stupa* in Pala style from northeastern India of the 12th century, which not only contained Buddhist relics, but also reminded the faithful of the Buddha's entry into *parinirvana*.

Among the *thankas* are an early painting of Tathagata Buddha Amoghasiddhi from central Tibet in the Pala-Kadampa style of the 13th century; an outstanding *thanka* of a black Acala trampling on two figures of the Hindu deity Ganesha from Ladakh of the 11th or 12th century; a six-armed Sadbhujā-Mahakala of the 15th century; a *thanka* featuring the four-armed Prajnaparamita from Ladakh dated to the 15th century; a Nepalese *thanka* dated 1408 featuring twelve-armed and four-headed black Cakrasamvara in sexual union with his consort, the red Vajravahini; a 16th century painting of Nabsa Dragphugpa, abbot of Ngor gonpa; a 16th century painting of Takkiraja, "the King of Passions", from southern Tibet and an extraordinarily vivid, early 18th century Ekavira-Vajrabhairava, who is known in Tibet as Yamantaka, the "Tamer of Death." He is the wrathful aspect of the Bodhisattva Manjushri who destroys our own "internal" obstacles on the Path to Enlightenment such as anger, ignorance and greed. Finally there is also a large pilgrim's map of Lhasa dating from the 19th century.

Among the books one finds a complete *Pustaka Sutra* written in gold and silver *U-chen* letters on black paper of the early 16th century; a complete *Mahamoksha Sutra* dating from either the 13th or 14th century; an *Ushnishavijaya Sutra* from the 16th

century which was found inside a brass statue of Tathagata Buddha Ratnasambhava and several carved wooden book-covers dating from the 14th to the 16th century.

Since the Essen Collection aims to document all aspects of Tibetan culture, it also includes a few pieces of the Bon religion. Among them are a rare bronze statue of seated Tonpa Sherab Miwoche, the alleged founder of the Bon religion, from western Tibet of the 12th or 13th century; a small figure of Nampar Gyelwa of the 17th century; a *thanka* featuring the Protector Shang Shung Meri from the 18th century and 17 birch-bark leafs inscribed with Bonpo *mantras* from western Tibet of the 11th or 12th century. The collection covers most aspects of Tibetan art, and thus gives to the interested visitor an initiation to the artistic side of Tibetan culture. To the connoisseur it offers the opportunity to discover unique masterpieces in a permanent display.

The permanent display of the Essen Collection opens on 6 May, 2001 at the Museum der Kulturen. It will be open every day except for Monday from 10 a.m. to 5 p.m. and is located in the centre of Basel at Augustinergasse 2, 4001 Basel, Switzerland. A German-English bilingual catalogue is planned. For more details contact Mrs. M.A. Algar. Tel: + 41 61 266 56 25; fax: + 41 61 266 56 05; e-mail: maria.algar@bs.ch. The previous comprehensive catalogue in two volumes *Die Götter des Himalaya* published in 1989 by Prestel, Munich, is out of print but a condensed special edition in one volume from 1998 is available for DM 49.80 (ISBN 3-7913-19-701).

Dr. Christoph Baumer, Stansstad, Switzerland.

**“7000 Years of Persian Art”
Kunsthistorisches Museum, Vienna, Austria**

From November 22, 2000, the Kunsthistorisches Museum is showing 180 masterpieces spanning seven thousand years of Iranian art from the collections of the Iranian National Museum in Teheran. It will be the first time since the Iranian Revolution of 1979 that these treasures can be admired abroad. Some of the exhibits on show in Vienna have never been presented to the public before. The exhibition covers a wide period and includes clay figures from the 7th millennium B.C. as well as early Islamic painted ceramic vessels from the 10th century A.D. Prehistoric Iranian ceramics form one of the numerous highlights of the exhibition. The various shapes and decorations document a varied and fascinating spectrum of early artistic creation.

The magnificent gold and silver vessels of the great Achaemenid kings (6th-4th c. B.C.) mark another highlight. These rulers of the first empire in history amassed incredible wealth in the treasuries of their palaces in Susa and Persepolis. Alexander the Great's (336-323 B.C.) conquest of Persia and the Seleucid kings who succeeded him mark the beginning of increasing Greek influences in Iranian artistic production. This is also true for work produced under the second great Iranian dynasty, the Arsacids (247 B.C. to A.D. 224). In the exhibition a selection of objects including sculpture, ceramics, and glass dating from this still somewhat elusive period of Iranian art history are on show. The rule of the Sasanian dynasty (224-628 A.D.) saw

the re-emergence of traditional Iranian values. Sasanian art developed from classical antiquity to the Middle Ages, and its pictorial and decorative language is still present in the art of the Arab conquerors, dominated by the new religion of Islam. From the numerous Sasanian works of art on show, the magnificently decorated silver vessels should be singled out. The elaborate stucco decorations from Sasanian palaces are a further highlight. Some of these architectural decorations from a Sasanian mansion in south-western Iran will be on show for the first time in Vienna. And finally, the exhibition will present early Islamic silver, ceramic and glass vessels. They document both the continued influence of Sasanian art and new forms and decorations that were to lead to an Islamic pictorial language.

The exhibition is mounted in a fairly small space on the first floor, but is very well displayed, giving the viewer the possibility to view many objects from all sides and angles. Another huge plus for the non-German speaking visitor is the ample use of captioning and explanatory panels in English. As the entrance ticket for the Museum also gives entry to this special exhibition, the rooms are fairly crowded, and the fact that the Museum Authorities allow guided tours in the exhibition adds to the congestion and makes viewing individual objects difficult at times, especially given the fact that many objects are both small and intricately worked.

For further information, please contact: The Kunsthistorisches Museum, A-1010 Vienna, Burggring 5, Austria. Tel: +43 1 52524 403/404/407; fax: +43 1 523 2770; e-mail: info.pr@khm.at.

**“Asia, Route of the Steppes: From Alexander the Great to Chinggis Qan”
Cultural Foundation of 'La Caixa' Bank, Barcelona, Spain**

In September 2000 an extensive and very significant exhibition of earlier Central Asian art opened in Barcelona under the title of “Asia, Route of the steppes: From Alexander the Great to Chinggis Qan.” The exhibition was organised by J.-P. Desroches (Conservateur-en-Chef, Musée Guimet, Paris) and was on display until the end of December 2000 at the beautifully appointed headquarters of the Cultural Foundation of the 'La Caixa' Bank. The exhibition will later move to the recently reopened Musée National des Arts Asiatiques - Guimet in Paris (from 3 February to 21 April 2001), and then to the Madrid Centre of the 'La Caixa' Foundation (from 25 April to 1 July 2001).

Covering essentially pre/non-Buddhist - and, with a few exceptions, non-Islamic - art and artefacts from Central Asia, this exhibition includes many important and impressively worked items, drawn chiefly from the collections of the Paris Musée National des Arts Asiatiques - Guimet and the St. Petersburg State Hermitage Museum, that relate to the Scyths, the Bactrian Greeks from the time of Alexander the Great (4th century B.C.), the Kushans, the Parthians, the Sogdians, and the Sasanians, as well as to some Central Asiatic nomadic peoples closer to China. For Western Central Asia, the periods of time represented are predominantly earlier ones, although items of later date are also included. Thus the Sogdian items from Pendzikent dated to the eighth century and lent by the Hermitage Museum concern an Indian period in Central Asia, one wall painting being identified as a scene from the *Mahabharata*

while another has been linked with the *Pancatantra*. Further to the east, the nomadic peoples of the first millennium represented in the exhibition are those known to the Chinese as the Xiongnu, Xianbi, Tujue (Turks), Khitan (Liao) and Nuzhen (Jin). Some remarkable Xiongnu pieces from the Hohot Museum (Inner Mongolia) are on display, perhaps for the first time outside China. Included also are several noteworthy pieces relating to 'proto-Mongols' from the collections in Mongolia.

The substantial catalogue accompanying the exhibition contains essays by J.-P. Desroches on Asia of the Steppes from Alexander the Great to Chinggis Qan and on the origins of the nomadic empires; P. Cambon on the Greeks, Parthians and Sasanians; B. Marshak on Transoxiana and adjacent territories; Shao Qinglong on the ancient nomadic civilization of Northern China; and P.-H. Giscard on the 'first empire of the steppes' from the 3rd century B.C. to the 1st century A.D.

On 18 November, in connection with this exhibition, the 'La Caixa' Foundation organized at its headquarters, and under the direction of R. Prats (formerly of the Istituto Universitario Orientale of Naples, and now Barcelona), a symposium devoted to four major topics in Central Asian culture: Manichaeism (G. Gnoli, Rome), classical shamanism in Siberia and Central Asia (U. Marazzi, Naples), the spread of Buddhism along the 'Silk Routes' of Western Central Asia and Serindia (D. Seyfort Ruegg, London) and the Islamicization of Central Asia (V. Palleja, Barcelona).

For December, the 'La Caixa' Foundation is mounting at its Madrid centre an exhibition entitled 'Monasteries and Monks of Tibet' that includes a number of portrait images of *bla mas*. It was inaugurated by E. Gene Smith (formerly Field Director, Library of Congress in New Delhi, Jakarta and Cairo and now Director of the Tibetan Buddhist Resource Centre in Cambridge, Mass.). This second exhibition is later to tour in Spain.

*Professor D. Seyfort Ruegg, Department of Religious Studies,
School of Oriental and African Studies, University of London, U.K.*

**"Legacy of the Desert King: Textiles and Treasures excavated at Niya, Xinjiang"
China National Silk Museum, Hangzhou, P.R.C.**

A special exhibition entitled "Legacy of the Desert King: Textiles and Treasures excavated at Niya, Xinjiang", opened in Hangzhou on 20 October through to 20 November 2000. The ancient site of Niya is located in the southwestern area of the Taklamakan Desert. It was first found by Aurel Stein in 1901 and since then has become famous. Since 1988, a joint team of Japanese and Chinese scholars began excavations at Niya. In 1995 they found many objects including marvellous textiles and costumes together with mummies. To celebrate the establishment of CCTIC and the West Lake Expo Hangzhou 2000, the China National Silk Museum borrowed the master pieces from the Niya excavations.

The exhibits included Chinese traditional *jin*-silk (warp-face compound tabby) of excellent quality and unbelievably fresh colors, cotton textiles, woolen textiles, like taquet (weft-faced compound tabby), carpets and tapestries from the Western regions.

Costumes and accessories were also exhibited. Apart from textiles bronze, wood, glass and other objects were also shown. The section titles were as follows: "The Desert King"; "Wooden World"; "Hunting and Weaving"; "Textile and Costume"; "Treasures for Decoration" and "Calligraphy and Paintings."

A fully illustrated bilingual catalogue in English and Chinese is also available entitled *Legacy of the Desert King: Textiles and Treasures from Niya Site on the Silk Road* edited by Feng Zhao and Zhiyong Yu and published by ISAT/Costume (Hong Kong) 112 pp. + over 100 ills. (pb). The price is US\$20 or UK£14 for each copy, US\$25 or UK£18 for one copy plus the sea mail postage, and US\$40 or UK£28 for one copy by air mail. It contains three essays written by Weichao Yu, (former Director, Museum of Chinese History, Beijing) Zhiyong Yu and Feng Zhao. Nearly 100 objects, including textiles, leathers, wooden objects, glass, bronzes, calligraphy and painting and other objects, some with detailed photos. The catalogue may be ordered from: Feng Zhao, China National Silk Museum, 73-1 Yuhuangshan Road, Hangzhou 310002, P.R.C. Fax: +86 571 7068136; tel: +86 571 7068138; e-mail: cctic2000@mail.hz.zj.cn

**"Gold of the Nomads: Scythian Treasures from Ancient Ukraine"
Brooklyn Museum of Art, Brooklyn, U.S.A.**

This exhibition (v. CIAA NL11, June 2000, p. 19) of more than 170 gold and silver objects excavated from Scythian tombs since 1975 is drawn from collections held by the Museum of Historical Treasures of the Ukraine, Kiev; the Archaeological Institute, Kiev; the National Historical Museum of Ukraine, Kiev; and the State Historical and Art Preserve, Pereyaslav-Khmelnytskyi. It made its North American debut in San Antonio (7 November, 1999-30 January, 2000) then travelled to the Walters Art Gallery, Baltimore (7 March-28 May, 2000), the Los Angeles County Museum of Art (2 July-24 September, 2000) and the Brooklyn Museum of Art (29 October, 2000 -21 January, 2001). The exhibition will be shown at the Nelson-Atkins Museum of Art, Kansas City (27 May-11 August, 2001). Eventually, it will be displayed at the Grand Palais, Paris, France (25 September-31 December, 2001).

The central focus of the exhibition is to depict the hybrid style of Greek iconography and Near Eastern motifs clearly evident in Scythian metalwork consisting of helmets, jewellery, personal and ceremonial objects and zoomorphic sculptures. A catalogue which is edited by Ellen Reader and entitled *Scythian Gold: Treasures from Ancient Ukraine*, 352 pp. + 295 ills., 240 in colour, US\$29.95 (pb) and US\$60 (hb) accompanies this exhibition. It will be available at the above mentioned venues.

**"Persepolis: Documenting an Ancient Iranian Capital, 1923-1935"
Arthur M. Sackler Gallery, Smithsonian Institution, Washington D.C., U.S.A.**

The fabled city of Persepolis in southwestern Iran was one of the capitals of the Persian Achaemenid Empire (ca.550-331B.C.), which at its height stretched from the Aegean Sea to the Indus Valley. Visited and recorded by European travellers since the 16th century, these fascinating ruins became the focus of scientific excavations launched in 1931 by the Oriental Institute of the University of Chicago. The German archaeologist Ernst H. Herzfeld (1879-1948) was chosen to head the expedition. This

exhibition features about twenty-five photographs, drawings, notebooks, sketchbooks, and paper impressions of inscriptions that record Herzfeld's investigations in 1923 and from 1931 to 1935. It documents the methods used to excavate and reconstruct this dramatic site, which laid the foundations for the modern study of Achaemenid imperial architecture and sculpture.

This small exhibition is on from 3 December 2000 - 6 May 2001. Opening hours: 10-5.30pm daily. Address: Arthur M. Sackler Gallery, Smithsonian Institution, 1050 Independence Avenue SW, Washington, D.C. 20560-0707, U.S.A. Tel: +1 202 357 2700; website: www.asia.si.edu

"Art of Devotion from Gandhara"
Museum of Art and Archaeology, University of Missouri – Columbia, U.S.A.

This small exhibition showed some interesting objects from the Gandharan region of Pakistan. Some worthy of mention include the Buddha flanked by the Bodhisattvas Avalokitesvara, Maitreya and Vajrapani, possibly from a niche from Taxila; the painted stucco Buddha head of the 5th century; the Miracle of Sravasti frieze; the relic stupa with seated Buddha figures in the four cardinal directions; Maitreya images; the terracotta of a woman's head with a coiffure similar to the style popular in the Roman Flavian period (*ca.* 2nd century); the bronze pot with a lid and the pot containing a donative inscription dated to the 1st century B.C.-A.D. and many Kushana coins of Wima Kadphises and Kanishka I; and the relief panels showing Indra's visit to the Buddha and the Great Departure probably from Butkara in Swat. This display will be on show until 10 December 2000. Open: Tuesday-Friday from 9-5pm; Thursday evenings from 6-9pm; Saturday-Sunday from 12-5pm. Admission is free. Address: Museum of Art and Archaeology, 1 Pickard Hall, University of Missouri – Columbia, Columbia, Missouri 65211, U.S.A. Tel: +1 573 882 3591; fax: +1 573 884 4039. For further details contact the Museum Director, Marlene Perchinske (perchinskem@missouri.edu)

(MG)

CONFERENCES

Conference reports

**“Colloque International sur l'art et l'archéologie des Monastères Gréco-Bouddhiques du Nord-Ouest de l'Inde et de l'Asie Centrale”
Universite Marc Bloch, Strasbourg, France**

This colloquium was held on 17 and 18 March 2000 in the rooms of the University, under the auspices of the Centre de la Recherche sur le Proche-Orient et la Grèce Antique of the UMR 7571 - PROTASI of the CNRS, and of the Faculty of Historical Sciences of the University. Papers were given by A. D. H. Bivar (“Cosmopolitan Allusions in the Art of Gandhara”), Elizabeth Errington (“Further Numismatic and Related Evidence Regarding the 'Kaniska' Reliquary”), Laure Feugère (“A Propos 'Des Lieux de Meditation' du Gandhara, d'Afghanistan et d'Asia Centrale”), Anna Filigenzi (Maître du Ciel, Heros de la Terre - on the Implications of Vajrapani and Skanda in the Iconography of Gandhara”), R. Lyonnet and D. W. Macdowall (“Currency Patterns at some Graeco-Buddhist Monastic Sites”), N. Odani (“Re-examining the finds at the Basawal Caves”), Anna Maria Quagliotti (“Puer Mingens, un Relief Gandharien du Royal Ontario Museum”), Arcangela Santoro (“De Dea Turrita: La Divinite Polyade dans l'art du Gandhara”), Francine Tissot (“La Tete Ortiz: Gandharienne ou pas?”), and an encyclopaedic contribution by Haruko Tsuchiya (“La Valle de Darel”). The Organising Secretary was Z. Tarzi of Strasbourg. Plans are going forward to publish the papers in the near future.

(ADHB)

**“Begram et Les Routes Commerciales”
Maison de l'Orient Méditerranéen, Lyon, France**

An international two-day seminar was held in Lyon on 24 and 25 November, 2000 to highlight the mercantile importance of Begram on the Silk Road. Papers were delivered by: Elizabeth Errington (“Charles Masson and Begram”); Sanjyot Mehendale (“Begram: New Perspectives on the Ivory and Bone Carvings”); Osmund Bopearachchi (“Les Données Numismatiques et Archéologiques sur la Datation de Begram”); Claude Rapin (“Tendances Commerciales en Asie Centrale Post-hellénique: Approche Archéologique d'après les Portes de Fer et le Kourgane de Koktepe”); Étienne De La Vaisserie (“Le Commerce entre l'Asie Centrale et l'Inde à l'époque Sassanide”); David Whitehouse (“Begram: The Glass”); Laure Dussubieux with Bernard Gratuze (“Analyses Quantitatives de Verres de Begram”); Michele Pirazzoli-t'Serstevens (“Réactualisation de l'identification et de la Datation des Laques Chinoises”); Sandrine Gill (“Les Ivoires de Begram et la Narration dans l'art Bouddhique”). Papers, including those of speakers who could not attend the colloquium, will be edited by Marie-Françoise Boussac and published in *Topoi* in 2001.

"India and Central Asia in the Pre-Islamic Period"
Cultural Centre of India, Tashkent, Uzbekistan

From 1-3 March, 2000 the Indian Cultural Centre in Tashkent hosted an international seminar devoted to the historical relations between India and Central Asia during the pre-Islamic period. The seminar was presented by specialists from different republics of Central Asia (Uzbekistan, Kirgizistan, Kazakistan, Turkmenistan, Tadjikistan), India and Russia including from Moscow and St. Petersburg.

The first day covered the earliest period of cultural interactions between India and Central Asia. The paper of Prof. V. M. Masson, "Central Asia and India: Five Thousand Years of Cultural Contacts and Creative Interactions" showed different parallels in material culture between both these regions. Prof. T. Shirinov examined in his paper the cultural contacts of the Indian subcontinent and Central Asia during the second millennium B.C. in light of archaeological data. Prof. A. Sagdullaev demonstrated the formation of historico-cultural relations between India and Central Asia. Dr. M. Filanovich presented archaeological data of Central Asia for the question of the settlement of ancient sanctuaries. Prof. R. Suleymanov traced the parallels between ancient Central Asian and Indian cults on the basis of archaeological material from the Erkurgan site. Prof. G. Pugachenkova's paper was read *in absentia* and noted the role of Hellenism as one of the links in the artistic culture of Central Asia and India between the first century B.C. and first century A.D.

Prof. G. Koshelenko showed in his paper the historical and cultural situation in Parthia and India on the basis of literary sources. The cultural integration of ancient and early medieval Turkmenistan and India was reflected in the paper of Prof. A. Gubaev. Prof. A. Litvinsky surveyed the cultural history of both regions in the pre-Islamic period. Prof. E. Rtveldze spoke on the similarity in the state structure of ancient India and Uzbekistan. Prof. V. Livshits presented a discussion of a Sogdian gem of the Indian Princess Nandi. Dr. V. Vertogradova compared epigraphic and linguistic evidence of India and Central Asia in her paper. Dr. A. Djumaev analysed the musical culture of ancient Central Asia and India. The historical synthesis of dress culture was shown in the paper of Dr. G. Maidinova.

Prof. Ju. Buriyakov demonstrated the commercial and economic relations between Sogdiana and India with particular reference to mining and metallurgy. Prof. V. Jagodin reported on the general archaeological situation in Khwarezmia and the recent results of excavation in this region and some parallels in the local material and India. Dr. Z. Usmanova spoke on historico-cultural relations between Margiana and India. Prof. B. Mukherjee examined dynastic cults in the Kushan Empire. Prof. B. Stavisky highlighted the importance of Buddhism in Central Asia on the basis of archaeological evidence. Dr. T. Zeymal analysed the Buddhist monuments of Tokharistan (Karatepa, Fayaztepa, and Zurmala among others) as well as their relative chronology. Dr. K. Abdullaev examined Buddhist art as evinced in the secular art of the post-Kushan period in north Bactria (Kuevkurgan, V-VI c. A.D.). Dr. B. Turgunov presented a paper on the Buddhist monuments of Dalverzitepa, where the recent finds of the site included clay sculptures of the Buddha and bodhisattvas. Dr. Sh. Pidaev reported on the new archaeological material of the Karatepe Buddhist complex and the results of recent excavations. Dr. B. Azimov in his paper on the architecture of Buddhist constructions in Central Asia discussed the main models of

Buddhist construction. Prof. K. Baybakov presented a study of the early expansion of Buddhism towards the West from India and Eastern Turkistan on the basis of archaeological evidence. Dr. V. Goriacheva gave a general picture of Indo-Buddhist monuments in Kirgizistan based on fresh archaeological findings. Dr. E. Abdullaev presented a paper on the philosophical ideas in Central Asian Buddhism.

Dr. Kazim Abdullaev, Samarkand, Uzbekistan.

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

Celebrating the centenary of the discovery of the Dunhuang Library Cave and the founding of Dunhuang Studies, this six-day conference was impressive in every way. The proceedings opened promptly on 29 July a few minutes before 9 a.m. in the brilliant morning sunshine outside the nine-storey pagoda sheltering the Northern Colossus, near the mid-point of the caves. This has long been a landmark of the cliff face, but now the history of the great seated Maitreya has been newly made clear by the revelation of the five floor levels of the cave, from the time of Empress Wu in the late seventh century to the Mongols in the fourteenth. Also opened and lit for visitors are the sockets for the great wooden scaffold erected for the purpose of past refurbishments of the 33-metre image, as well as a sample section of the five skims of clay plaster corresponding to those occasions. Several hundred guests and the media contingent sat or hovered to the east in the cooling shade of the trees facing the cliff, while the honoured guests sat opposite, as if newly reborn in the Pure Land of the West, dazzled if not yet fully enlightened. Fortunately, after the welcoming speeches, and an impressive group photograph, the proceedings were adjourned for the seven opening keynote addresses in plenary session in the large lecture theatre of the Academy, packed to capacity and over.

The keynote speakers well represented the international character of Dunhuang studies, beginning with Professor Jao Tsung-yi from Hong Kong a doyen of the study of both Dunhuang manuscripts and of visual materials, especially the ink drawings to which he was the first to consecrate a monograph. It was under his auspices, and those of the Hong Kong Institute for the Promotion of Chinese Culture, that another well-attended conference devoted to Dunhuang had been held at the University of Hong Kong the previous week. Passing over the writer's brief contribution on the wider context of the art of Dunhuang, the other keynote speakers included Professor Lev Menshikov, from the Institute of Oriental Studies, St. Petersburg who sketched the early history of Russian contributions to Dunhuang studies from the 1930s until the beginning of his own involvement in 1957; Professor Ikeda On from Japan; Professor Jiang Boqin of Canton who spoke with truly passionate oratory and enthusiasm about the site and for all those who had been involved with it; Professor Lee Soo-woong from Korea; and finally, to introduce the Mellon Foundation's ambitious project to provide a complete digital record of the caves, William G. Bowen from the United States.

Under the guidance of Professor Fan Jinshi, Director of the Dunhuang Academy, the complex arrangements for the week-long conference were carried out to perfection.

Days of the presentation of papers were alternated with visits. With the Academy's published excavation and numbering of the caves at the northern end of the Mogao cliff, there are now more than 730 caves in all at the main site. In addition, both the Western Thousand Buddha Caves and the Yulin Caves were open for visiting, the latter with a spacious new access route from the cliff top to the river bed, leading to the caves on both sides of the river. Extensive coverage by the media, with many entire pages in broadsheet papers, showed the determination of those involved to show how Dunhuang studies worldwide are now led by Chinese scholars and more particularly by members of the Academy. At the same time, there was a truly warm welcome for international participants, a common determination to encourage younger scholars, and intense interest, especially on the part of the latter, in new ventures involving digital retrieval of both documentary and visual materials.

Parallel sessions were held to enable the large number of participants to deliver their papers, some 150 in all. The largest section, in which this writer participated, was that for Art and Archaeology (including music and dance), meeting in the main lecture theatre with an audience of some two hundred or more, with professional simultaneous translation provided for Chinese, English and Japanese, and adequate time allowed for discussion. The participants for the sessions on History and Manuscripts, Religion and Culture, and Language and Literature met in adjacent rooms. Abstracts of some 190 papers (including some not actually presented at the conference), were printed in both Chinese and English in a volume of 476 pages, in itself no mean feat of organization; it is intended to publish all the papers in 2001.

A number of papers concerned the future Buddha, Maitreya. Among them, Zhang Yuanlin's paper on the relationship between the main statue and the narrative paintings in Cave 275, one of the three earliest caves, was particularly interesting as he made a persuasive case for reconsidering the encounter scenes on the south wall, hitherto thought to represent the life of Sakyamuni, as relating instead to Maitreya. Zhang noted that whereas in earlier translations it is said that Maitreya became a Buddha because of his perfection of skilfulness, from 401 onwards Kumarajiva's translations of the Maitreya *sutras* include mention of his parents, and of his charitable feelings towards human suffering, *inter alia*, not previously mentioned. Thus the iconography of the whole cave would concern Maitreya. There was further discussion of Cave 275 by Yin Guangming, also of the Dunhuang Academy, who considered its date in relation to the dated stone *stupas* of the Northern Liang period and the adjacent caves, proposing a date between 433 and 439 for Cave 268, and not earlier than 436 for Cave 275. Images of Maitreya from this and other caves, as well as gilt bronze images and images from the Sui and Tang dynasties, were discussed in several other papers. Ning Qiang, formerly at the Academy and now teaching in the University of Michigan, studied the additional niche dedicated to Bhaishajyaguru in Cave 220, where two characters including the Tibetan Emperor as a beneficiary had been erased from the inscription at some time after the end of the Tibetan occupation. He further noted the subtleties of the representation of deceased parents and living relatives in the Tibetan period: living donors whose surnames revealed them to be Han Chinese were nevertheless shown wearing Tibetan costume, but their deceased parents could still be shown in Chinese dress. As a result, somewhat fewer donors came to be portrayed.

There were some impressive papers by Japanese scholars. Professor Donohashi Akio considered issues concerning the construction of Sui dynasty caves, particularly when these had originally been cut under the Northern Dynasties. Ms Yamasaki Toshiko, speaking in faultless Chinese, examined Cave 217, created during the transition from the first half to the second half of the early Tang. Using overlays, she demonstrated how elements of the Paradise architecture and the corresponding elements in Cave 71 derived from a common prototype, and then analyzing some of the ornamental elements used in the period of Empress Wu and Zhongzong, to conclude that Cave 217 dates, like Cave 323, from the end of the early Tang period.

Jeor Hae-ju, one of the ten Korean delegates to the conference, analyzed the representations of the nine assemblies in seven locations of the *Avatamsaka sutra*, considering examples in Koryo and Choson as well as the 29 caves with this subject-matter in Dunhuang (previously only six were generally recognized), and revealing the different schemes of arrangement among them, as well as the inclusion or not of the scenes of the pilgrimage of Sudhana.

Papers in the art and archaeology session extended to Kizil and to the Yulin caves, as well as to portable shrines such as the ivory niche from Yulin and the materials from Kara Khoto in the collection of the State Hermitage, St Petersburg, introduced by Kira Samosyuk. The discussions, in spite of limitations of time, were often quite spirited. A century after the discovery of the hidden library on June 22, 1900, the Dunhuang Academy, under Professor Fan Jinshi, is clearly moving fast. Apart from the Academy's own substantial quarterly of *Dunhuang Studies*, there are extensive publications presenting previously unpublished materials, such as the twenty-odd volumes published by the Jiangsu Fine Arts Press, with comprehensive coverage of individual caves, and, now appearing, twenty-eight thematically arranged volumes published by the Commercial Press, Hong Kong. These developments, and the spirit of openness so evident in the conference, cannot fail to attract an increasing number of scholars to become involved in the field of Dunhuang studies, that has so much to offer.

(RW)

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"Buddhist Art and Thought Along the Northern Silk Road with Special Reference to the Kucha Region and a particular focus on the Kizil Caves"
University of Hong Kong, P.R.C., 7-8 December, 2000

A two day international symposium on Buddhist Art and Religion in Xinjiang with special reference to the Kucha region was held at the University of Hong Kong, Hong Kong. This was jointly organised by the Centre of Asian Studies, University of Hong Kong, the Museum für Indische Kunst, Berlin and the Indira Gandhi National Centre for Arts, New Delhi. The two main objectives of the symposium were to collate recent research material on the above subject with special reference to the Buddhist grottoes in Kucha and with a particular focus on the Kizil Caves in the Chinese, Japanese and German languages and to work on an annotated bibliography in English;

and to have a one day seminar for the interested public and present a series of papers on the subject ranging from Buddhism in Kucha to the dating controversies with regard to the caves and covering select themes on iconography and style of the Kizil grottoes. Participants from People's Republic of China, Germany, India and Japan along with local participants contributed to the discussion. Further details are available via e-mail: ttsai@hkucc.hku.hk

**Buddhist Art and Thought Along the Silk Road
IGNCA, New Delhi, India, 13-14 December, 2000**

The participants of the Hong Kong symposium described above proceeded on to New Delhi where a further discussion took place, followed by a visit to some major Buddhist pilgrimage centres and museums in northern India. The following papers were given: "Recent Archaeological finds in the Xinjiang Region" by Prof Abduuasul Yidilisi (Deputy director of the Xinjiang Archaeological Institute); "An introduction to the chronology of Kizil caves and the results of C14 testings" by Prof. Huo Xuchu (Kizil Caves Research Institute, P.R.C.); "Dating controversies - perspectives from Germany" by Prof. Marianne Yaldiz (Director of the Museum für Indische Kunst, Berlin); "Buddhism in Xinjiang with special reference to Kucha" by Liu Yinsheng (Professor of History, Nanjing University); "The Otani Collection with special reference to the Kucha Casket" by Prof. Takashi Irisawa; "Trade and Commerce at the Silk Route" by Prof Mansura Haider (Professor of History, Aligarh University); "Buddha with Flaming Shoulders" by Prof. Tadashi Irisawa (Kyoto University); "Comparative Study of the Ajanta and Kizil Murals" by Lee Chong Feng (Associate Professor, Archaeology department, Peking University); "Influence of Kizil on Turfan" by Chhaya Haesner (Berlin); "Introduction to Kizil Caves with special reference to the Representation of the Parinirvana Cycle of Myths and Legends" by Dr Rajeswari Ghosh (Hong Kong); "Monasteries at Khotan" by Dr Shashibala (Visiting Professor of the National Museum Institute, New Delhi, India) and "Hindu Gods with special reference to Indra in the Buddhist Pantheon of Xinjiang" by Dr. Radha Banerjee (I.G.N.C.A, New Delhi, India). In addition Professor P. Banerjee gave a short illustrated lecture on Mahayana and Vajrayana deities from Khotan.

*Dr. Radha Banerjee,
I.G.N.C.A, New Delhi, India*

**"Walls and Frontiers in Inner Asian History"
4th Biennial Conference, Worlds of the Silk Road: Ancient and Modern
A.S.I.A.S., Macquarie University, Sydney, Australia**

The 4th Biennial Conference of the Australasian Society for Inner Asian Studies (A.S. I.A.S.) was held at Macquarie University in Sydney over the weekend of 18 and 19 November, 2000. Delegates enjoyed the presentation of sixteen fascinating papers that covered a wide range of topics relating to the history and culture of Central Asia. A.S.I.A.S. conferences are unique in that they bring together both ancient and modern historians, and papers are delivered in thematically related rather than chronological ordered groupings. Leading academics and research students from several Australian

and New Zealand universities attended. Papers delivered included: Prof. Sam Lieu, Macquarie University ("Nestorian Angels on the South China Coast"); Prof. Colin MacKerras, Griffith University ("Contemporary Xinjiang and the Causes of Separatism"); Prof. Alison Betts, University of Sydney ("Recent Excavations in Chorasmia"); Craig Benjamin, Macquarie University ("Evidence for the Yuezhi"); Fiona Kidd, University of Sydney ("The Style and Chronology of a Group of Sogdian Statuettes"); Dr. Nicola di Cosmo, University of Canterbury ("Western Artillery in the Manchu Conquest of China"); Dr. Ken Parry, Macquarie University ("Japan and the Silk Road Legacy"); Dr. Lewis Mayo, University of Melbourne ("Dunhuang's Walled Past: Writing and the Peripheries of Central Asian History"); Justin Tighe, Monash University ("Territorialising Suiyuan: Remaking Frontier Space in Late Qing and Early Republican China"); Jonathan Markley, Macquarie University ("An Historiographical Comparison between Sima Qian and Tacitus"); Prof. David Christian, Macquarie University ("Russia in Inner Asia"); Erica Hunter, Macquarie University ("Converting the Turkic Tribes"); Felix Patrikeef, University of Adelaide ("The Russian Army and the Expansion of Empire into Inner Asia, 1584-1900"); Dee Court, The Asian Art Society of Australia ("Concealing and Revealing Woman in Central Asia - A Case Study of the Paranja"); Geoff Watson, Massey University ("Images of 'Central Asia' in the 'Central Asian Question'"); Kirill Nourzhanov, Australian National University ("The Politics of History in Tajikistan: Reinventing the Samanids").

At a reception on Saturday evening a volume of papers presented at the 3rd A.S.I.A.S. Conference (1998) was launched by the Vice Chancellor of Macquarie University, Prof. Di Yerbury. Entitled *Realms of the Silk Road: Ancient and Modern*, the book was edited by David Christian and Craig Benjamin and published by Brepols (2000). This is the second volume of papers presented at A.S.I.A.S. Conferences to be published by Brepols in their 'Silk Road Studies' series.

At a plenary session during the weekend delegates agreed to the publication of papers from the 2000 Conference (to be edited by Sam Lieu and Craig Benjamin), and to the location of forthcoming biennial conferences in Adelaide, Melbourne and Brisbane respectively. Sam Lieu was re-elected as Honorary President, and David Christian (the retiring President of A.S.I.A.S.) was sincerely thanked for his outstanding contribution to Inner Asian History in Australasia.

Craig Benjamin, Secretary, A.S.I.A.S.

Forthcoming conferences

Eighth Annual Central Eurasian Studies Conference Indiana University, Bloomington, Indiana, U.S.A., March 31, 2001

Central Eurasia is defined, for the purpose of this conference, as the vast area including or corresponding to present-day Mongolia, Western China (Xinjiang), Tibet, Central Asia (Uzbekistan, Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan,

as well as the historic regions of Khorasan and northern Afghanistan), Azerbaijan, Turkey, Hungary, Estonia, Finland, and other regions which include Finno-Ugric peoples. This year the conference will be held in conjunction with the Mongolia Society's 40th annual meeting. Graduate students, faculty and independent scholars are invited to submit abstracts of papers on Central Eurasian issues in all fields of up to two double-spaced pages by 8 January, 2001. Abstracts are expected to be comprehensive and publishable since a collection of abstracts of selected papers will be published by the date of the conference. Abstracts should be mailed to: Eighth Annual Central Eurasian Conference, Goodbody Hall 157, Indiana University, Bloomington, Indiana 47405, U.S.A. Tel: +1 812 855 9510; fax: +1 812 855 7500; e-mail: aces@indiana.edu

**Mongolia Society Annual Meeting
Indiana, Bloomington, U.S.A., March 31, 2001**

The Society's Annual Membership Meeting will be held in conjunction with the Central Eurasian Studies Conference at Indiana University, Bloomington, Indiana, on Saturday, 31 March, 2001 from 9 to 10 am in Ballantine Hall, Indiana University, Bloomington.

The Society's 40th anniversary celebrations will be in memory of the founding Chairman, Dr. Gombojab Hangin. Apart from the annual meeting and panels on 31 March, there will be a photography exhibit on Mongolia by Mr. Gary Tepfer at Indiana University's School of Fine Arts (SOFA) Gallery from 26 March-April 1. In addition, the Indiana Memorial Union (IMU) Gallery will host an exhibition of Mr. Chaolum Baatar, a painter born in Inner Mongolia, during March. The meeting's opening reception will take place at the SOFA Gallery on Friday, 30 March, 2001. Following the conference on 31 March 2001, there will be a banquet. A Mongolian film festival is also proposed. The schedule of events at this special meeting will be announced at a later date.

Two panels are being organized for the 40th anniversary meeting of The Mongolia Society on Mongolian culture and contemporary Mongolia respectively. Abstracts up to two double spaced pages are due by January 2001. A collection of abstracts of selected papers will be published by the date of the conference. Abstracts dealing with Mongolian culture must be submitted to: Prof. Elizabeth Endicott, Dept. of History, Middlebury College, Middlebury, VT 05753, U.S.A. e-mail: endicott@middlebury.edu Abstracts on contemporary Mongolia to be submitted to: Dr. Alicia Campi, 6002 Ticonderoga Ct., Burke, VA 22015, U.S.A. e-mail: usmagcampi@aol.com

**Central and Inner Asia Seminar,
University of Toronto, Toronto, Ontario, Canada, 4-5 May 2001**

For the Seventh Annual Central and Inner Asia Seminar (CIAS) the organizers would welcome proposals on any subject which falls within the general scope of the mandate, with particular reference on this occasion to the western movement of

nomadic peoples. Notification of acceptance of a proposal will be sent as soon as possible and not later than 31 January, 2001. Resources permitting, the Proceedings of the Seminar will be published in the *Toronto Studies in Central and Inner Asia* series. For more information please contact Professor Michael Gervers, e-mail: 102063.2152@compuserve.com or Prof. Wayne Sclepp, e-mail: schlepp@eagle.ca

**Sixteenth International Conference on South Asian Archaeology
Musée Guimet, Paris, France, 2-6 July 2001**

Papers are invited from researchers for two parallel sessions, namely, Prehistoric and Historic Archaeology. Priority will be given to those presenting new results in field work and related research in South Asian Archaeology. Abstracts not exceeding one page must be received not later than 28 February, 2001. Students intending to present papers must enclose a letter of recommendation from their supervisor along with their abstract. For more information contact SAA 2001, Musée Guimet, 19 av. d'Iéna, 75116 Paris, France. Tel: + 33 1 4723 7670; fax: +33 1 4723 05 31; e-mail: jarrige.indus.cnrs@wanadoo.fr

**"Dunhuang Art and Society"
Dunhuang, Gansu, P.R.C., 15-28 July, 2001**

The Silkroad Foundation and the Center for Chinese Studies at the University of Michigan will co-sponsor and conduct the second seminar on "Dunhuang Art and Society" next year at Dunhuang, China, with support from the Dunhuang Research Academy. This seminar provides a unique opportunity for scholars and students to research and study the Dunhuang caves at the site. The invited speakers include well-known Dunhuang specialists from the United States, United Kingdom and China. The official language of the seminar will be English. Lectures by local Chinese scholars will be translated. In addition to the introductory lectures, in-depth case studies will also be discussed. Participants of the seminar are also invited to attend an international conference on Dunhuang art and culture at Lanzhou, co-organised by Lanzhou University and the University of Michigan, on their way to Dunhuang from 13-14 July, 2001. This conference is not part of the seminar program.

The Seminar will be held at the Mogao Caves, Dunhuang, China. Participants will visit the Mogao caves in the daytime and attend lectures and discussions in the evenings. Invited speakers at Dunhuang include Fan Jinshi ("Welcome remarks and introduction to the Dunhuang Academy"); Ning Qiang ("Dunhuang art and society: introduction"); Roderick Whitfield ("Characteristics of the 'banner' paintings"); Robert Sharf ("On the role of images in Chinese Buddhist ritual"); Albert Dien ("Northwest China: An Historical Perspective"); Roderick Whitfield: ("Pure Land paintings on silk and in the caves"); Ning Qiang ("Pictorialization of Paradise in Medieval Chinese Buddhist Art"); Robert Sharf ("What makes a Tantric Buddhist image 'Tantric'?"); Roderick Whitfield ("Ruixiang and the transmission of the Buddha image"); Li Zuixiong ("Conservation of the Dunhuang caves"). Lectures at Turfan will be delivered by Albert Dien ("Oases and the Steppes: An Ecological Perspective") and Wang Binghua ("Archaeological discoveries in Xinjiang").

Lectures at Kucha will be delivered by Roderick Whitfield ("Narrative painting in context: from Kizil to Dunhuang") and Chen Shiliang ("Buddhist caves in the Kucha region").

The seminar fee is US\$500, which covers the tickets to visit the open and special caves, the expenses to use the seminar room and equipment, and to use the local library. Two optional field trips are scheduled for the weekend and after the seminar. The cost is not included in the seminar fee. Registration should be submitted to the Silkroad Foundation by December 31, 2000. For more information, including registration details, contact: Silkroad Foundation, P. O. Box 2275, Saratoga CA 95070, U.S.A.; website: <http://www.silk-road.com>; e-mail: Info@silk-road.com. Alternately contact Prof. Ning Qiang, e-mail: Ningq@umich.edu

[We regret to state that the seminar is already fully subscribed – Ed.]

ICAS 2

Berlin, Germany, August 9-12, 2001

All Asia Scholars around the world are invited to participate in the Second International Convention of Asia Scholars (ICAS 2) to be held in Berlin, Germany. In view of the growing international cooperation in the field of Asian studies, the idea on which ICAS 1, held in the Netherlands in June 1998 was based, will also be governing ICAS 2. The conference is aimed at providing a broad and inclusive forum for all scholars working on issues related to Asian studies and seeking a way of establishing or improving their international networks. Across continents, disciplines, regional specializations and conceptual approaches, the main purpose of ICAS 2 will be to present both a formal platform and an academic stimulus to improving the exchange of scholarly contacts in Asian Studies. After the success of the first convention, ICAS 2 is thus meant to be another major step towards a continuous improvement of internationalization and cooperation in all fields of Asian studies.

ICAS 2 is co-organized by the Association for Asian Studies (AAS) [<http://www.aasianst.org>] and the European Science Foundation (ESF) Asia Committee [<http://www.esf.org>], representing the following six European Associations: Association for Korean Studies in Europe (AKSE) [<http://www.akse.uni-kiel.de>], European Association of Chinese Studies (EACS) [<http://www.soas.ac.uk/eacs>], European Association for Japanese Studies (EAJS) [<http://www.eajs.org>], European Association for South Asian Studies (EASAS), European Society for Central Asia Studies (ESCAS) [<http://www.let.ruu.nl/~escas>], and European Association for South East Asian Studies (EUROSEAS) [<http://www.iias.nl/institutes/kitlv/euroseas.html>]. Also involved is the International Institute for Asian Studies (IIAS), Leiden, [<http://iias.leidenuniv.nl/iias>] which was the organizing unit of ICAS 1. At present, other associations of Asian studies are cordially invited to join in the endeavor to establish a global network of scholarly exchange in Asian studies by contacting us through our website: [<http://web.utk.edu/~zyang>]. The Association of Chinese Political Studies (ACPS) is one institution that has already responded and joined the ICAS 2 Organisation. The

National University of Singapore [<http://www.nus.edu.sg>], which will host ICAS 3, has joined the organisation as an observer.

ICAS organization will be based on a broad spectrum of panels, roundtable discussions, poster presentations and papers presented from the field. An informal programme will include cultural activities, book exhibitions and a series of activities which will be closely connected to activities of the Third Asia Pacific Week in Berlin [http://www.APForum.com/index_e.asp]. In cooperation with the German Association of Asian Studies (Gesellschaft für Asienkunde or DGA) [<http://www.asienkunde.de>], ICAS 2 will be organized by an executive committee (for formal organisation) and a program committee of representatives of the co-sponsoring associations. Local organisation in Berlin lies with the Centre for Chinese and East Asian Studies [<http://www.fu-berlin.de/polchina>] and its director Prof. Dr. Eberhard Sandschneider of the Freie Universität Berlin [<http://www.fu-berlin.de>].

The Formal Programme of the ICAS 2 will be devoted to sessions, which will be selected from proposals from the field. Proposals can be of two basic types: for an Organised Session, or for an Individual Presentation. Each organised session will last four hours. A variety of formats are possible: the classic panel of 3-4 scholarly papers and 1-2 discussants, and the roundtable of up to six scholars talking informally about a topic. However, we encourage innovative formats that will stimulate discussion including the audience. Regardless of format, to the extent possible all sessions will try to establish dialogue across borders of nationality, discipline, region studied, or conceptual approach. The majority of sessions should have a good mix of presenters from Europe, the United States, and elsewhere, and many sessions will compare a topic (perhaps a very specific one) across regions of Asia (and the rest of the world) or treat a problem from several disciplinary angles. Organisers are also asked to consider gender, ethnic, and institutional balance. Proposals for Organised Sessions must include an abstract of no more than 250 words that makes clear the purpose, the content and the format of the session. If more explanation is needed a letter may be attached, but a complete abstract is required regardless. If scholarly papers are to be presented in the session, a title and an abstract of no more than 250 words is required for each paper. All participants - the chair, presenters, and formal discussants if any - should be listed with all other requested information. The chair or another person must be designated as the Session Organiser, who is responsible for conveying information in both directions between the session participants and the Convention staff. Please note on the proposal form any audio-visual or computer requirements.

Individual presentations may be in one of two formats. The preferred format is a poster, which normally combines the outline of a paper with photographs or graphic materials. Posters will be displayed for two hours, during which time the presenter will be there for discussion. Experience at many meetings has proven that posters are the best medium for intense discussion of a specific project by a few people. The other format is an individual paper to be read. We will do our best to group these into reasonably coherent sessions, but experience indicates that such sessions often do not attract much of an audience and tend to be rather fragmented. Therefore, individual paper proposals will be given lower priority, or in some cases a poster may be suggested instead. A 250 word abstract is also requested for any individual presentation proposals.

An important goal of ICAS 2 is to provide space for interaction among Asia scholars, planned or spontaneous, outside the boundaries of the formal programme. Meeting rooms will be made available for a variety of purposes. These might include structured 'panels' for an audience, committee meetings, planning sessions for future conferences or research projects, new book presentations, master classes, film or video screenings, receptions, parties, informal discussion groups and other activities. Activities can be open to all or by invitation only. We hope that many formal or informal groups of scholars (within Europe or around the world), particularly those joined by a common interest in a theme that spans the regions of Asia, will find ICAS 2 a hospitable place to meet. Indeed, it should be a good place to create such groups, perhaps via an informal reception or panel. Anyone may apply to hold such a 'meeting in conjunction', and all appropriate applications will be accepted to the limits of available space, but preference for the most attractive time slots will be given to: (1) applications from groups affiliated with one of the sponsoring associations; (2) applications from other scholarly associations, organised groups and institutes, anywhere in the world; (3) applications that arrive before February 15th, 2001. Early applications are particularly encouraged, so that we can get a sense of how many rooms will be needed and how to allocate the available time.

An Informal Programme Proposal Form is provided for applications for meetings in conjunction. Please provide a brief account of the purpose and nature of the meeting, plus an estimated number of attendees. These will be screened by the staff rather than the Programme Committee according to the criteria above. No meetings or events can be scheduled before or after the convention dates. There also will be facilities available for exhibitors. Invitations and special brochures will be distributed separately.

All proposals for the Formal Program must arrive at the ICAS secretariat by the deadline of February 15th, 2001. We prefer electronic submissions, but proposals by mail or fax will also be accepted. One copy will suffice. The Program Committee will decide on proposals by end of March 2001, and notifications will follow as soon as possible. All participants in the Formal Program must pre-register for the Convention, including paying the fees by March 31st, 2001 or their names cannot be included in the printed program. This rule is required by the schedule for printing the program and cannot be waived. Any alterations in participants or in titles of sessions or presentations must be submitted by the same date or they cannot be printed in the program. If you need any assistance, please contact the ICAS 2 organisation staff, or email: icas2@zedat.fu-berlin.de.

NEW PUBLICATIONS

Recent journals

Parthica. Incontri di culture nel mondo antico

No. 2, Pisa and Rome, Italy: Istituti Editoriali e Poligrafici Internazionali, 2000.

Chief editor: A. Invernizzi.

This issue is devoted to *Archaeological Research in Pre-Islamic Central Asia* with contributions by: A. Invernizzi, "The Square House at Old Nisa"; T. Mkrtycey and U. Treiner, "The Manufacturing Technique of the Rhytons from Old Nisa"; V. N. Pilipko, "On the Wall-Paintings from the Tower-Building of Old Nisa"; G. A. Koselenko, A. G. Lapsin and S. V. Novikov, "The Mansur-depe Excavations of 1986-87"; B. Litvinskij, "A Golden Ring with Horseman Incised on its Turquoise"; B. Litvinskij, "A Finial from the Temple of the Oxus in Bactria"; J. L. Scapova, "On the Material and Manufacturing Technique of the Finial from the Temple of the Oxus"; K. A. Abdullaev, "A Coin from the Kashkadarya Valley with Representations of Zeus and Hercules" and B. Marshak, "The Ceilings of the Varakhsha Palace".

Bulletin of the Asia Institute

Vol. 11, Bloomfield Hills, MI, U.S.A.: Bulletin of the Asia Institute (1999) [2000], pp. vi+ 234, 100 ills., tables, photos, line drawings. US\$ 65 + US\$8 for shipping. Order from Bulletin of the Asia Institute, 3287 Bradley Blvd., Bloomfield Hills, MI 48301, U.S.A. Tel: +1 248 647 7917; fax: +1 248 647 9223; e-mail: bai34@aol.com; website: <http://www.bulletinasiainstitute.org>

Articles in this volume include: A. Nikitin, V. Shkoda, and M. Alram, "In Memoriam Evgeny Vladislavovich Zeymal"; Nicholas Sims-Williams, "Four Bactrian Economic Documents"; P. Leriche, Sh. Pidaev, K. Abdullaev and P. Gentelle, "Bilan de la campagne 1997 de la Mafouz de Bactriane"; Albert de Jong "A New Syrian Mithraic Tauroctony"; A. S. Melikian-Chirvani, "The Iranian Wine Leg from Prehistory to Mongol Times"; Prods Oktor Skjærvø, "The Joy of the Cup: A Pre-Sasanian Middle Persian Inscription on a Silver Bowl"; David Frenco, "The Religious Factor in Byzantine-Iranian Relations"; A. S. Melikian-Chirvani, "Ancient Iranian Jade"; Prods Oktor Skjærvø, "Eastern Iranian Epic Traditions III: Zarathustra and Diomedes - an Indo-European Epic Warrior Type"; Richard Salomon, "Another Reliquary Inscription of the Apraca Princess Uttara"; Guitty Azarpay, "The Sasanian Complex at Bandian: Palace or Dynastic Shrine"; and Sanjyot Mehendale, "New US-Uzbek Collaborative Archaeological Project in Uzbekistan".

Iran. Journal of the British Institute of Persian Studies

Vol. XXXVIII, London: The British Institute of Persian Studies, 2000, pp. vi + 169, 30 b&w plates. £30 or US\$ 60 plus £3/US\$ 6 for shipping. Order from The British

Institute of Persian Studies, The British Academy, 10 Carlton House Terrace, London SW1Y 5AH, U.K.

The following articles among others appeared in the 2000 annual volume and will be of interest to our readers: G. Herrmann, K. Kurbansakhatov, St. J. Simpson *et al.* "The International Merv Project. Preliminary Report on the Eighth Season (1999)"; T. Mitchell, "The Persepolis Structures in the British Museum"; M. Mochiri, "Kirman, terre de turbulence"; Y. Garfinkel, "The Khazineh Painted Styles of Western Iran"; N. Green, "The Survival of Zoroastrianism in Yazd"; S. Ghanimati, "New Perspectives on the Chronological and Functional Horizons of Kuh-e Khwaja in Sistan".

IDP News: Newsletter of the International Dunhuang Project

No. 16, London: Autumn 2000, pp. 8, 9 b&w ills. For a free copy 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 special issue is devoted to the coverage of the centennial discovery of the Dunhuang Library Cave. In addition to detailed reports of the two conferences held at the Dunhuang Academy and Capital Normal University Beijing, there are shorter articles listing exhibitions, news items and publications celebrating 100 years of Dunhuang studies.

Newsletter: Centre of Central Asian Studies

Vol. XIX, Srinagar, University of Kashmir: Winter 2000, pp. 33, diagrams, b&w and colour ills.

Several short articles and news items of interest for our readers in this issue include a report on a national seminar commemorating the millennial of al-Biruni, history of the Mongol language, Mazdakism among the Mongols, matrimonial practices among Ladakhis, and wood carving and papier-maché traditions of Kashmir.

Asia Major, Third Series, vol. 11 part 2 (1998) [2000], Taipei: Institute of History and Philology, Academia Sinica

This journal too is devoted to papers presented at the "Third Silk Road Conference" held in July 1998 at Yale University, New Haven, U.S.A. Published here are "Introduction: Turfan as a Silk Road Community" by Valerie Hansen; "A Concise History of the Turfan Oasis and Its Exploration" by Zhang Guangda and Rong Xinjiang, "The Path of Buddhism into China: The View from Turfan" by Valerie Hansen; "Sasanian and Arab-Sasanian Silver Coins from Turfan: Their Relationship to International Trade and the Local Economy" by Jonathan Karam Skaff and "Innovations in Textile Techniques on China's Northwest Frontier, 500-700 AD" by Angela Sheng.

***Tun-huang and Turfan Studies Acta Asiatica: Bulletin of the Institute of Eastern Culture* vol. 78 (2000), Tokyo: The Tōhō Gakkai**

In the words of On Ikeda, the editor "This issue of *Acta Asiatica* contains ambitious contributions by four frontline scholars who are most actively engaged in Tun-huang and Turfan studies in Japan today" (p. iii.). The articles published are: "A Tentative Inquiry into the Early Caves of the Mo-kaō Grottoes at Tun-huang: Questions Regarding the Caves from the Sui Dynasty" by Akio Donohashi, "The Sha-chou Uighurs and the West Uighur Kingdom" by Takao Moriyasu; "Multilingualism in Tun-huang" by Tokio Takata; "First Fruits of Ryūkoku-Berlin Joint Project on the Turfan Iranian Manuscripts" by Yoshida Yutaka and "Recent Japanese Research on Tun-huang and Turfan" by On Ikeda.

***Studies on the Inner Asian Languages* no. 15 (2000)**

In this journal published by The Society of Central Eurasian Studies the following articles appeared: T. Moriyasu: "Chronologie des sceaux officiels employés par les commissaires impériaux de l'Armée Revenue au Devoir (*Kouei-yi kiun*) (in Japanese with French *resumé*), P. Zieme: "Fragments of the Old Turkic *Maitrisimit nom bitig* in the Otani Collection" (in English), Y. Yoshida & T. Moriyasu: "Manichaean Sogdian and Uighur Letters Recently Unearthed in Bezeklik, Turfan" (in Japanese), Bibliography of Rong Xinjiang. 16 plates and tables accompany the articles.

For further information write to sial@bun52.let.osaka-u.ac.jp

New publications on Iran

Excavations at Ghubayrā, Iran, 1971-1976

by A.D.H. Bivar (assisted by P. L. Baker, Professor G. Fehérvári, S. Tyler Smith and L. Woolley) ed. M. Shokoohy, SOAS, University of London 2000, pp. 508, plates 144, figs. 87. £95.

Ghubayrā was a central Iranian town of the middle rank whose excavation provides us with a rare view of the material culture of such a settlement in the Sasanian and the earlier Islamic centuries. Occupation at Ghubayrā extends from prehistoric times and a sequence from the Sasanian period through to the Samanid and the Seljūq periods with permanent settlement finally terminated, it seems, by Timūr's invasion of the Kirmān region in 1393-1396. A significant Zoroastrian presence in the Sasanian period is also testified and an ossuary deposit *ostodān* was identified at the site as well as a Sasanian coin hoard which is catalogued by Susan Tyler Smith.

The Ghubayrā excavations were a principal feature of SOAS field research in Iran between 1971 and 1976 as all those involved in archaeology at the School in those years will recall. As a part of the history of archaeology in this institution, the appearance, albeit belated, of the final publication of the results of the excavation is

extremely welcome and reflects the determination of the directors of the project, Professor Géza Fehérvári and Professor A. D. H. Bivar.

Ghubayrâ encompasses a citadel, a palace, a series of towers, two shrines and a pottery kiln, and an extraordinary range of catacombs among other buildings and features. The place no longer retains its fortifications although once it had a mud-brick city wall. The geological formations at Ghubayrâ which allowed the cutting of the catacomb caves were also sufficiently easily worked to allow them to be scarped into a defensive ramp to provide the footing of mud-brick fortification, the bricks of which have now entirely eroded so that Ghubayrâ now lacks the original circuit walls. The extensive series of catacomb-like cave chambers are unique in terms of Islamic archaeology and were a rich source of finds. They also constituted a serious danger to those investigating them. Such catacomb-like systems seem to occur at other places in this area and they appear to find their way into poetry with *Pari-bânû*, a fairy princess with an underground palace who received there the hero Hasan.

The fact that the excavations took place so long ago is demonstrated by the fact that, had the fieldwork occurred in more recent times, it would have entailed a geophysical resistivity survey which would have made the plotting of the caves far easier. However, such equipment was not available to the excavators when they worked on the site.

Ghubayrâ provides evidence of both ceramic and metal production and it was relatively rich in well preserved metal finds, including copper and iron objects. There was also a certain amount of gold and silver which suggests a degree of prosperity in the years of the site's greatest efflorescence. It appears that the metal industry at Ghubayrâ was one of long-standing and the metal finds included a collection of ladles and strainers. Although unusually numerous, Bivar cautions against interpreting them as libation spoons for some ritual purpose: he veers instead towards the more prosaic view that they were of practical purpose, used merely for cooking preparation. The prize find of the excavation was a fine bronze bowl from the "Seljûq Room" whose inscription is unfortunately rather conventional but it is nevertheless a museum object of quality that is now in the Iran Bastan Museum. The same environmental conditions that led to the survival of so much metal also led to the survival of textiles which include silks, silk quilting and a piece of gilt leather. The age of many of these finds from the caves has been extremely difficult to assess with the lack of stratigraphy compounding the effect of the frequent reutilization of the caving system.

Although *minai* and lustreware ceramics were disappointingly rare, there were considerable numbers of glazed tiles, of which some at least appear to have come from the local kiln. Essentially, the ceramic range traverses the Sasanian or early Islamic period through to the Seljûqs with what Fehérvári terms "electric sgraffiato" as a Seljûq period product. An association with Turkhân Khatûn who governed the region in the 13th century is suggested through the persistent presence on roofing tiles of the inscribed words *li'l-malika*. On the environmental side, Emily Glover's account of the molluscan shells draws our attention to the remarkable distance across which seafood would be imported to meet demand at a site so deep inland as Ghubayrâ.

In the course of ancillary work by the Ghubayrâ team at the nearby town of Sîrjân, a very unusual Muzaffarid stone *minbar* dated 789/1387 was noted at a mosque site. It bore inscriptions of remarkable design and it is an important addition to the *corpus* of Iranian *minbars* of this period. A particularly intriguing discovery is a white limestone ball which Bivar suggests could either have been *ballista* ammunition or a cannonball. The very precise spherical character of the ball suggests it was the latter: the present reviewer has recently excavated mediaeval Islamic *ballista* ammunition at Homs in Syria and this tends to be of natural river-stones selected for their rotundity, but as natural stones they lack the perfectly spherical form of the Ghubayrâ stone ball. A cannon-barrel or similar projectile despatcher demands the precision of form displayed by the Ghubayrâ stone whereas a *ballista* does not normally need such precision in its ammunition. Bivar thus may well be right in interpreting the stone ball as a cannon-ball. He raises the interesting possibility that its presence may provide evidence that Timûr possessed cannon and that this is ammunition expended during the last days of Ghubayrâ. If true, this is the first archaeological evidence from Iran that artillery existed there before it was brought to the region by the Portuguese, the Ottomans and the English. It is hard to imagine that Timûr, as the greatest military man of his age, did not seek out information on the most up to date military matters. Artillery was already well advanced by the later 14th century, with some sort of cannon being used at Huescar by the Nasrids sultans of Granada as early as 1324 and again at Algeciras in 1343 and it seems that the development of cannon is to be associated with the Iberian peninsula. A faint chance exists that the Mamlûks used cannons by the 1360s but the subsequent use of them was rare while the Ottomans first used them in Albania as late as 1431. That Timûr had contact with Spain is well-known but it was not until 1404 that the Spanish embassy of Ruy de Clavijo reached Timûr's court, whereas the end of Ghubayrâ at Timur's hands occurred in 1393-1396. Thus, we cannot use this specific and ostensibly convenient diplomatic contact to explain Timûr's acquaintance with artillery and the technical advances made in Spain. The issue remains a problem, but this stone ball could be one of the most broadly significant finds from the Ghubayrâ excavation as testimony to the state of military technology in late 14th century Iran.

It is very appropriate that this account of Ghubayrâ has been published by SOAS and with School support and the personal support of the authors as it completes a major SOAS project of the 1970s. It is a well produced volume and one's only regret is that was not possible to produce colour illustrations of the ceramics. The volume appears at a time when SOAS has renewed its contacts with Iran in terms of Islamic architecture and archaeology and it serves as a reminder that very little Islamic archaeological research from Iran based on excavation has been published outside the Islamic Republic of Iran itself in recent times. It may serve as a stimulus for future archaeological fieldwork at Islamic sites in Iran.

Dr. G. R. D. King,
Reader in Islamic Art and Archaeology, School of Oriental and African Studies,
University of London, U.K.

Persia and the West: An Archaeological Investigation of the Genesis of Achaemenid Art

by John Boardman. London: Thames and Hudson, 2000, pp. 255, 295 b. &w. ills. in the text, notes. £36.

This book is in some ways a sequel to the author's magisterial *The Diffusion of Classical Art in Antiquity* (Washington and London, 1994). While the opening chapters of that work investigate the manifestations of Greek art in Iran, both before and after Alexander, here we find a discussion of the Greek, western Asiatic, and Egyptian legacy in the architecture and art of the Achaemenid empire. At the same time, there is an extensive survey of the royal Achaemenid agenda in the commissioning of architecture and sculpture, and of the return influence of that tradition on the culture of the western satrapies, on Athens itself, and on places even further afield: Thrace, the Caucasus and India. Moreover, since 1994, there has been a copious output of writings on the Achaemenids and their contacts. Besides the major studies of M. C. Root (*The King and Kingship in Achaemenid Art* [Leiden, 1979]) and of Margaret C. Miller (*Athens and Persia in the Fifth century B.C.* [Cambridge and New York, 1997]), there have been a host of detailed publications reporting on particular objects and areas. For this multifarious literature, Sir John's survey - much of it compressed into the 20 pages of notes (pp. 230-50) - provides an invaluable resource. The text and plates too contain many nuggets of fresh information. For example, the original cylinder-seal of the Lydian satrap Artimas with its Aramaic inscription (p. 161, fig. 5.11), long known from an electrotype in the British Museum, is now located in the Bollmann Collection. The cylinder showing a Persian about to slay a naked (heroized?) Greek, with the Aramaic legend *l-drt* (?) is an unusual specimen. As the author hints, the sections devoted to architectural techniques contain the most difficult, yet essential, material. Here his unequalled command of the Greek evidence is specially helpful.

The section on gem-engraving, one of the author's favourite topics, is especially rich. For sculpture and gem-engraving, in the established tradition of the Oxford school, he is chiefly preoccupied with "art-historical" aspects: that is to say, with style, artistic techniques, and the background of the artists. With this ground cleared, one might anticipate that one day further levels of meaning could be accessed. One would be that of functional significance. What is the *purpose* of the sculptures at Persepolis? What indications are there of the status of a seal impression, apart from the recipient's knowledge of its origin? Then there is the question of religious content, for Greek contexts obvious to the classicist, less self-evident with purely Iranian, or at any rate Middle Eastern subjects. Taking these aspects one by one, this reviewer has come to suspect one important function of the Persepolitan sculptures was as "instruction-book" for the ceremonies: guards should stand here and there; the lion-bull symplegma marks the boundary of the security zone, where it was death to trespass. Seals possibly carry indications of rank. Size and quality of course indicate authoritative seals, but there may be less subjective indications. Of those inscribed, the Aramaic formula *h̄tm X br Y* "Seal of X, son of Y" could indicate a status, that of satraps or ministers, higher than those with the simple *l-X* "(Seal) of X". One could suspect also that the form of the "Ahuramazda symbol", the winged disk either with, or without, the human torso, referred to the status of the user. The first variety appears on manifestly royal seals, though in at least one case, *together* with the simpler

variety. Others with the plain disc, evidently dignified seals, still seem to have a secondary ranking. Do the palm-trees framing royal scenes (5.6, 5.9, 5.15), often depicting acts of slaughter, carry an allusion to Nergal, Babylonian deity of war and death, whose attribute these were? Could the representations of the boar allude to the Iranian deity Verethragna? Yet often the beast is shown hunted and slain, hardly appropriate for the familiar of a deity. In the context of hunting, one welcomes the discussion and update on the elaborate Xenophantos vase from the Crimea (p. 213).

There exists in the scholarship of this subject a longstanding debate about the extent and prominence of Greek influences among the Achaemenids. Fundamentally, scholars see the elements for which their training conditions them, and several already in the 1930s detected traces of Greek workmanship and Greek inspiration in various mediums. Sometimes there may have been a tendency to overstate this case. Specialists on the Middle East, influenced no doubt also by Iranian nationalist sentiment, mounted counter-arguments, emphasizing the Persian role in the selection of themes and styles. Both theses were probably justified to a large extent, and not necessarily exclusive, but the debate continues. In the final chapter the author tactfully re-examines the issues, re-asserting some connections, discarding others, with his usual expertise in the Greek background. The work as a whole provides a comprehensive survey of an instructive subject, of which the importance in world history is today being increasingly understood.

(ADHB)

New publications in Russian

Vostochnyi Turkestan v drevnosti i rannem srednevekovii: Arkhitektura. Iskusstvo. Kostium [Eastern Turkestan in Ancient and Early Medieval Times: Architecture. Fine Arts. Costume].

edited by Boris A. Litvinskii. Moscow: Izdatel'skaia firma "Vostochnaia literatura" RAN, 2000. Pp. 584, ill.

The book under consideration is the fourth volume of a whole series of studies on the history and culture of Eastern (Chinese) Turkestan from the earliest times through the 10th century A.D. This is a grandiose and unchallenged project, which has been undertaken by many noted Russian experts in the fields of Central Asian archaeology, ancient history, linguistics, epigraphy, numismatics and ethnography. The work has been conducted under the permanent leadership of Academician Boris A. Litvinskii as Editor-in-Chief, and it is his titanic efforts that have allowed these volumes to be published. It should be noted that Russian scholars, such as Academician Sergei F. Oldenburg, S. M. Dudin and others, as long ago as the late 19th and early 20th centuries had been actively investigating Eastern Turkestan, and so it is not by chance that their compatriots are now summarising in such complete form the up-to-date knowledge about the political and social history, ethnogenesis, historical geography, material and spiritual life, warfare, fine arts and architecture of this very important and interesting region of Eastern Central Asia.

The first three, previous volumes, included: *Vostochnyi Turkestan v drevnosti i rannem srednevekovie: Oчерki istorii* [Eastern Turkestan in Ancient and Early Medieval Times: Essays of History]. Moscow: Nauka. Glavnaia redaktsiia vostochnoi literatury, 1988. Pp. 453, ills.; *Vostochnyi Turkestan v drevnosti i rannemsrednevekovie: Etnos, iazyki, religii* [Eastern Turkestan in Ancient and Early Medieval Times: Ethnos, Languages, Religions]. Moscow: Nauka. Glavnaia redaktsiia vostochnoi literatury, 1992. Pp. 688, ills.; and *Vostochnyi Turkestan v drevnosti I rannem srednevekovie: Khoziaistvo, materialinaia kulitura* [Eastern Turkestan in Ancient and Early Medieval Times: Economy, Material Culture] . Moscow: Izdatel'skaia firma "Vostochnaia literatura" RAN, 1995. Pp. 525, ills.

It is important to add that before these publications appeared, two collections of papers on ancient Eastern Turkestan had already been published which contained some of the material now found in the books in question, as these were still in the process of being prepared. These include: *Vostochnyi Turkestan i Sredniaia Aziia: Istorii, Kulitura. Sviazi* [Eastern Turkestan and Central Asia: History, Culture. Contacts]. Moscow: Nauka. Glavnaia redaktsiia vostochnoi literatury, 1984. Pp. 240, ills.; and *Vostochnyi Turkestan i Sredniaia Aziia v sisteme kultur drevnego i srednevekovogo Vostoka* [Eastern Turkestan and Central Asia in the System of Cultures of the Ancient and Medieval East]. Moscow: Nauka Glavnaia redaktsiia vostochnoi literatury, 1986, Pp. 254, b. & w. ills.

The present volume comprises four large essays: 'Architecture and Building Construction' by Boris A. Litvinskii, 'Fine Arts' by the late Nataliya V. Diyakonova, 'Costume' by Sergei A. Yatsenko and 'Musical Culture' by S. Kibirova. Apart from these, there is a preface by Boris A. Litvinskii, an extensive bibliography, and indexes of the personal names, geographical and topographical denominations and of depositories and main collections as well as an English summary. In fact, all the essays are very detailed monographs (especially "Architecture and Building Construction": pp. 13-217). As in the previous volumes, these have been written by scholars with extensive knowledge of each topic. The strength of their research lies in the fact that they have made use of all available primary source material, comprising archaeological, iconographical and literary data, as well as taking into consideration the principal achievements of both the Russian and foreign explorers of Eastern Turkestan. Among the latter worthy of note are Sir A. Stein, A. Grünwedel, A. von Le Coq, P. Pelliot, E. Waldschmidt, B. Rowland, M. Bussagli, M. Yaldiz and others. The book is well illustrated with black and white drawings. It seems undoubted that the present volume along with the previous three have contributed very much to our knowledge of the past of this considerable region lying in antiquity on the crossroads of the greatest Eurasian civilizations.

*Dr. Valerii P. Nikonorov, Institute of the History of Material Culture,
Russian Academy of Sciences, St. Petersburg, Russian Federation*

Ellinisticheskii khran Oksa v Baktrii (Iuzhnyi Tadzhikistan). T. 1: Raskopi. Arkhitektura. Religioznaia zhizni [The Hellenistic Temple of the Oxus in Bactria (Southern Tajikistan). Vol. 1: Excavations. Architecture. Religious Life] by Boris A.

Litvinskii and Igori R. Pichikian. Moscow: Izdatel'skaia firma "Vostochnaia literatura" RAN, 2000. Pp. 504, 80 ills.

This book reveals another considerable scientific interest of Academician Boris A. Litvinskii, viz. the study of the culture of ancient Bactria. It was he who, as the Director of the Southern Tadjik Archaeological Expedition, initiated a large-scale project to excavate the so-called Oxus Temple at Takht-i-Sangin (Stone Fortress). This ancient site is situated on the right bank of the Vakhsh river, near its junction with the Panj. It is from this junction on that the river is called Amu Darya (Ancient Oxus). These excavations were conducted between 1976 and 1991 by the Takht-i Qobad detachment of the Southern Tadjik Archaeological Expedition, with Dr. Igori R. Pichikian at the head. The great enthusiasm of Dr. Pichikian and other participants of the expedition in the face of extremely difficult natural conditions demonstrated their extreme devotion to their task. Regrettably, I. R. Pichikian died not so long ago, unable to witness the publication of his work. In the preface, his co-author pays homage to his outstanding role in the excavations at Takht-i Sangin.

According to the actual material obtained in the course of these works, the Temple was erected in the late 4th-early 3rd century B.C. and dedicated to the Oxus river deity. It was one of the biggest and most important constructions of cult architecture in the ancient Middle East. The present volume is the first one in a series devoted to the main results of the 15-year archaeological investigation of this monument. In spite of the fact that both the authors have written previously, together or individually, a big number of works on various matters concerning the Oxus Temple, this series is aimed at giving the most detailed accounts of the excavations.

The volume under review consists of three large parts. The first one is entitled 'The Discoveries and Excavations of Bactrian Treasures' and is concerned with three significant discoveries, which, one after another, shed more and more light on the study of antiquities of Pre- and Hellenistic Bactria: These are: 1) The famous Treasure of the Oxus found on the right bank of the Vakhsh in 1877; 2) The Greek city known under the modern denomination of Ai Khanum, which was uncovered and excavated between 1965 and 1978 in Northeastern Afghanistan by French archaeologists with sensational results; and 3) The Oxus Temple at Takht-i Sangin. Part I then turns to the last site, giving detailed descriptions of both the excavation process and stratigraphy of the Temple, as well as considering its architectural peculiarities and chronology. In Part II ('Iranian and Eastern Hellenistic Temples of Fire and Their Genesis') aspects of the exploration and typology of Iranian and Eastern Hellenistic temples are considered including a genesis of their lay-outs. Finally, Part III ('The Religious Life in the Temple of the Oxus') offers a survey of the cults and rites of ancient and modern Zoroastrians, a comparison with Hellenistic temples, and a reconstruction of religious life in the Oxus Temple.

The main text is provided with a preface and quite extensive conclusion ('The Place of the Oxus Temple in the Cultural History of Central Asia'). In the latter, Boris A. Litvinskii speaks of the difference between Ai Khanum and Takht-i Sangin as patterns of the populated sites in Hellenistic Bactria; defines several zones of the hellenization process in Bactria; and cites the facts that the consequent development

of the culture of Western Central Asia in its most important directions rested on the local Hellenistic and Hellenized substrata.

The monograph has two important appendices. The first one, 'Geomorphological Setting and Reconstruction of Palaeo-Ecological Situation in the region of the Site of Takht-i Sangin (Against the Background of the Territory of Bactria-Tokharistan)', has been written by P. P. Kerzum and A. P. Kerzum. Appendix II entitled 'Coin Finds from Takht-i Sangin' was written by the late Yevgenii V. Zeimali, one of the most prominent specialists in ancient Central Asian numismatics. The book is well illustrated with 80 separate pages of both black and white drawings and photographs. A vast bibliography and indexes of personal and geographical names are also added. Furthermore, a sufficiently long summary in English (10 pages) is available, which is very helpful for readers with little or no knowledge of Russian.

The first volume of the final reports on the excavations at Takht-i Sangin contains very interesting data and observations concerning the antique culture of Bactria, and this does allow us to expect the same from the forthcoming volumes. The next one, dealing with finds of armament and warfare, has already been prepared for publishing by B. A. Litvinskii and is expected to be published sometime this year.

*Dr. Valerii P. Nikonorov, Institute of the History of Material Culture,
Russian Academy of Sciences, St. Petersburg, Russian Federation*

New publications on Central Asia

Southern Silk Road: In the footsteps of Sir Aurel Stein and Sven Hedin

by Christoph Baumer, Bangkok: White Orchid Books, 2000. Many colour and b. & w. ills.

This is the English translation, a revised and expanded version of Baumer's *Geisterstädte der Südlichen Seidenstrasse - Entdeckungen in der Wüste Takla-makan* (Stuttgart and Zurich: Chr. Belser, 1996). Inspired as a fifteen-year-old by Sven Hedin's *The Wandering Lake*, Baumer made two expeditions of his own along the Southern Silk Road, in 1994 and 1998, visiting the ancient sites and modern towns. His fabulous colour photographs are often dramatic and informative: for example, the impressive Rawak stupa (fig.33), and the strategic location of the Mazar Tagh fort with its panoramic views (fig.39). Juxtaposing his own colour photographs with black-and-white photographs, illustrations and quotes from the publications of earlier explorers, Baumer introduces the key sites and history of the region: (Ch.1) A bridge between the Orient and the Occident; (2) Indo-European migration into the Tarim Basin; (3) Great Powers on the Silk Road; (4) A meeting place of religions; (5) Kashgar, the kingdom of Khotan, Rawak Stupa and Fort Mazar Tagh; (6) Dandan Oilik, the secret city; (7) Karadong, a fortified caravanserai of the Han; (8) The sealed archives of Niya; (9) Endere and Miran: evidence of Tibetan predominance; (10) The Lop Nor mystery; (11) Loulan, ghost city on Lake Lop Nor.

The epilogue brings the whole back to our own times, when the discovery of oil and gas have stimulated the construction of roads and airstrips ("Oil roads" rather than "Silk roads"), and the discovery of "mummies" has stimulated international co-operation on the early history of the region.

*Helen Wang,
Department of Coins and Medals
The British Museum, London, U.K.*

C. G. Mannerheim in Central Asia 1906-1908

ed. Petteri Koskikallio & Asko Lehmuskallio. Helsinki: Finland, National Board of Antiquities, 1999, pp. 128, copious b. & w. and colour ill., drawings, maps, 120 Finnish marks.

C.G. Mannerheim in Central Asia 1906-1908 is both the title of the recent exhibition in Helsinki, Finland's Museum of Cultures (one of several museums, cinemas and cafes which have recently been established in the former indoor tennis stadium in central Helsinki) and of the fine book accompanying the exhibition available in an English edition as well as in Finnish.

The exhibition was laid out topographically and in its displays mixed photographs taken by Mannerheim and objects of both folk and scholarly interest collected by him with modern objects sketching the traditional life of the peoples Mannerheim encountered.

The book, on the other hand, contains articles by various scholars on topics ranging from "Baron Mannerheim's hunt for ancient Central Asian manuscripts" by Harry Halen to an article on "Plaits pendants in the Mannerheim collection" by Ildiko Lehtinen. There are two sets of "Topics" at the end which are basically glossaries of terms and brief explanations about the various peoples encountered by the Baron on his travels, but there is no index. It is pointed out that most studies on Mannerheim until now have been linguistically based, and here scholars have taken the opportunity to group and explore the objects brought back by Mannerheim. Each article is furnished with a critical apparatus. The volume also contains a small collection of letters in Swedish, part of a correspondence between the traveller while he was in China and Senator Otto Donner, edited by Harry Halen. Several of the articles, but primarily the first, "Mannerheim in Central Asia" by Heli Lahdentausta, Manjatta Parpola and Pilvi Vainonen and edited by Asko Lehmuskallio, make considerable use of Mannerheim's photographs, showing not just views or objects, but the peoples of Central Asia engaged in their everyday activities and posing in their characteristic costumes.

Hilary A. Smith, MPhil, Travel Consultant, London, U.K.

A Himalája magyar remetéje. Körösi Csoma Sándor életútja kortörténeti és földrajzi háttérrel, Budapest: Magyar Östörténeti Kutató és Kiadó Kft, 1999.

[English edition: **Hungarian Hermit of the Himalaya. The Life of Sándor Körösi Csoma**] by Kubassek, János, pp. 263, b. & w. and colour ill., index, maps (pb.)

Although a very personal and popular account, aimed at the general reader, this book is a good guide to anyone interested in various aspects of Csoma's life and travels, and importantly an English edition was also published. The author refers frequently to the detailed biography by Ervin Baktay, first published in 1942, but still available as a reprint. Therefore Kubassek's account aims to complement Baktay's more scholarly work and concentrates also on related problems, such as Csoma celebrations in Csoma's place of birth, which is today part of Romania, and the setting up of Csoma statues. Kubassek travelled along Csoma's route twice and his and other modern travellers comments are frequently added. He also looks into the work and thoughts of Csoma's teachers and contemporaries who shaped his way of thinking.

The book is divided into four main parts. The lengthy introduction is entitled "My first meetings with K.Cs S" This is followed by five chapters describing Csoma's childhood and youth and the background to this. In the second part his travels from Europe to Kashmir are followed. The third part describes his work in the monasteries of the Western Himalayas, and the fourth part his last years in Bengal. Maps illustrate Csoma's route and the bibliography of Csoma-related research is up-to-date and comprehensive. There is also a chronology of Csoma's life.

(LRS)

Tournament of Shadows. The Great Game and the Race for Empire in Central Asia

by Karl E. Meyer and Shareen Blair Brysac. Washington D.C.: Counterpoint, 1999. pp. 646, b. & w. photos, hb. maps, index. US\$35

This book at first glance seems to be an inflated version of Peter Hopkirk's *The Great Game* (London: John Murray, 1990), which by now has become a classic. Its very length and weight may deter most who have read Hopkirk's book. Inevitably many of the personalities whose activities are described are the same as those in the Hopkirk book, for example the very first character in the book: William Moorcroft and other "main players" like Charles Stoddart, Arthur Conolly, Lord Wellesley, William Brydon, Lord Curzon, Francis Younghusband etc. Repetitions are thus inevitable. However, this book aims to look at the 'Great Game' from a new perspective. Perhaps as it is especially aimed at an American readership the authors, who have a background in journalism, have set the question of the race for Central Asia against the larger context of world history and culture. Events are narrated from the early nineteenth century up to the present day. The most important argument of the authors is that the role of Britain in the Great Game was gradually taken over by the United States of America, who were opposing the Soviet advance in the region in the near past, and are still having to face the results of the policy of interference in countries such as Afghanistan. The Himmler protégé Ernst Schäfer's SS expedition to Lhasa in

1938-39 is included here, according to the publicity material apparently drawing on newly declassified documents.

The other main difference between Hopkirk's and Meyer - Blair Brysac's approach is that the latter authors follow only an approximate chronological order, and their main focus is firmly on the personalities involved. They included many minor characters, some of whom, like Madame Blavatsky, the Russian-born founder of Theosophy, played only a minor or undefined role in the shaping of political events. Their inclusion results in an inevitably lengthy but well-rounded picture of the cultural and social background, especially useful for non-British and non-Russian readers.

Due to the American authors' focus on the role the U.S. played in the region, many hitherto unknown persons are also included, some of whom played very minor roles, such as a single visit to the region, but through their later activities helped to form American opinions. For example Josiah Harlan, an American soldier of fortune in Afghanistan in the 1830's, became Dost Mohammed's commander-in-chief, then returned to Philadelphia to publish a book in 1842, and later tried to promote causes such as the organising of a Central Asian expedition, or the use of camels in the U.S. Army, both of which failed (pp. 67-69). Another interesting personality was Charles Masson, a Brit who was widely believed to be American (p. 72). His important collection of coins is today in the British Museum.

The activities of travellers such as Nikolai Prejevalsky and archaeologists notably Sven Hedin and Aurel Stein are also included. Hedin's Nazi sympathies are emphasised. Stein was inevitably an "outsider with flexible loyalties" (p. 225) being a Hungarian-born Jew working under a British flag, but I believe that Stein's own priorities were the preservation and mapping of culture and history and a desire for knowledge. If we agree with the authors' definition that mapping and surveying is always a form of empire building and a 'force of expansion' (p. 227) of course Stein's place is among the British agents, but it is possible to see him as quite anti-political and international expressing views beyond nationalism and racism, a modern attitude in many ways, despite his conservative taste.

As the story is deliberately detailed and woven around characters, later events are followed by flashbacks in order to understand the "hero's" personal development and the background to the events scrutinised in more detail. For example we encounter Aurel Stein in 1922 at his mountain camp at Mohand Moharg in Kashmir, meeting Cornelius Van H. Engert (1887-1987), "a mountain-climbing American diplomat" (p. 348). Suddenly Stein's childhood and background are explained, followed by a survey of earlier activities to retrieve the "great Buddhist civilisation buried beneath the sands of the Taklamakan" from the 1890's and Stein's First Expedition as well as the race for the sites on the Northern Silk Road. The Second Expedition and Paul Pelliot's arrival in Dunhuang is followed by musing on how "Archaeology has been entwined with Europe's imperial enterprise from the time Napoleon put to sea for Egypt in 1798" (p. 375), then P. K. Kozlov's expedition to Khara-Khoto in 1908 and Stein's Third Expedition are described and only then do the authors investigate the reasons for the failure of Stein's Fourth Expedition (pp. 382-392) returning to the 1920's in their narrative, which was their starting point.

This focus on people makes this book a very enjoyable read, and in many ways the people playing the minor roles remind us most of the way today's travellers can disseminate information of these still remote regions in their home countries. The authors draw on a very wide range of sources, which are detailed in extensive end-notes (pp. 579-631). Through summarising all published and unpublished sources available to the authors, the book also becomes a useful starting point for future research. The exact source for each quote is also given. The authors refer to most up-to-date and often unpublished research, such as that of Alexandre Andreyev on the Buryat lama Agvan Dorzhiev (pp. 262-263, pp. 468-69 etc) or Wang Jiqing on Stein's Fourth Expedition (p. 392). A detailed index, illustrations and maps complete the volume.

(LRS)

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LIST OF LECTURES FOR 2000/2001

- 11 Sep 2000 (Mon.) **Professor Arcangela Santoro** (Prof. of Archaeology and History of Art of Central Asia, "La Sapienza" University, Rome, Italy) "*Literary narrative and visual narrative in Gandharan art: The relationship between text and image*"
6pm
Room G 50
- 18 Oct (Wed.) **Professor Sam Lieu** (Macquarie University, Sydney, Australia & Leverhulme Visiting Professor, Department of Near and Middle Eastern Studies, SOAS, London, UK)
6pm
Room B204
"*Nestorian Angels on the South China Coast*"
- 1 Nov (Wed.) **Dr. Elizabeth Errington** (Department of Coins and Medals, British Museum, London, UK)
6pm
Room B204
"*Numismatic Evidence for Dating the so-called 'Kanishka' Reliquary from Shah-ji-ki Dheri, Peshawar (Pakistan)*"
- 15 Nov (Wed.) **Dr. Wang Tao** (Department of Art and Archaeology, SOAS, London, UK)
6pm
Room B204
"*Tibetans or Tuyuhun: An Archaeological Perspective on Dulan*"
- 6 Dec (Wed.) **Professor Niu Ruji** (Institute of Altaic Studies, Xinjiang University, Urumqi, P.R.C.)
6pm
Room B204
"*Nestorian Inscriptions in Syriac Script found in China*"
- 10 Jan 2001 (Wed) **Mr. Craig Benjamin** (Departments of Ancient and Modern History, Macquarie University, Sydney, Australia; Secretary, Australasian Society for Inner Asian Studies)
6pm
Room B204
"*The Yuezhi and their Neighbours: Evidence for the Yuezhi c. 220-c. 25 B.C.E.*"
- 7 Feb (Wed) **Mr. Philip Denwood** (Department of Art and Archaeology, SOAS, London, UK)
6pm
Room B204
"*The Tibetan 'Dark Age' 842-996 A.D.*"
- 7 March (Wed) **Professor Heather Stoddard** (Head of Tibetan Department, Institut national des langues et civilisations orientales, Paris, France and President of Shalu Association for Tibetan Cultural Heritage)
6pm
Room B204
"*Monasteries and Yogis of Southern Tibet*"
Joint lecture with the Circle of Tibetan and Himalayan Studies
- 25 April (Wed) **Dr. Christoph Baumer** (Independent Scholar, Switzerland and author of the book *Southern Silk Road*)
6pm
Room B204
"*New Discoveries in the Taklamakan Desert: Finds from Dandan Oilik and Endere*"
- 16 May (Wed) **Dr. Francois de Blois** (Research Fellow, Department of Near and Middle Eastern Studies, SOAS, UK)
6pm
Room B204
"*New Light on Manichaeism from Arabic Sources*"
- 6 June (Wed) **DETAILS TO BE ANNOUNCED**
6pm
Room B204

**ALL LECTURES TAKE PLACE IN THE BRUNEI GALLERY BUILDING AT SOAS
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Dear Readers,

We are very fortunate to have two articles on recent excavations in the province of Kashmir in India in this issue. Due to problems in the valley, it has been difficult to get information in the last ten years. As a result of the visit of the Superintending Archaeologist of the Archaeological Survey of India, Dr. Mani, we were able to get the latest information which we provide to our readers. We had an overwhelming response from our readers about the discovery of a new Ashokan stupa in Orissa (v. *CIAA NL 11, June 2000, pp.11-12*) and are therefore happy to include a detailed report of this excavation undertaken by Dr. D. R. Pradhan, Bhubaneshwar, India.

In this year so far we have had a most exciting series of lectures. The year started with a special lecture in September 2000 by Professor Archangela Santoro from Italy who spoke about reading narratives in Gandharan art. In October, Professor Sam Lieu from Australia presented a fascinating talk on Nestorian art in China. The first of our November lectures was presented by Dr. Elizabeth Errington of the British Museum, who spoke about the controversial subject of the dating of the Shah-ji-ki-dheri reliquary. Our second lecture of the month took place during *Asian Art in London*. Dr. Wang Tao of SOAS presented an intriguing hypothesis on Dulan. In December, Professor Niu Ruji from Urumchi in China spoke once again on the subject of the Nestorians. He discussed inscriptions found in Syriac script in China.

There is some more news on the Gobi camel reserve plan on which we reported in November 1998 (v. *CIAA NL 8, November 1998, p.19*). According to China's state-run news agency Xinhua, China and Mongolia have agreed to set up a cross-border reserve to protect some of the world's last surviving wild camels. There are thought to be only about 300 wild Bactrian camels remaining in the world, making them more endangered than the giant panda. They are the only mammals in the world capable of surviving on salt water and it is thought that the world's entire camel population, including the more common single-humped dromedary camel of Arabia and South Asia, is descended from these original animals. As the Gobi is exploited for its mineral resources, the camels have come under increasing threat from hunters and illegal miners. The proposed trans-national protection zone would extend an

existing Mongolian reserve, the Great Gobi Strictly Protected Area, across the border into the Chinese province of Xinjiang. Environmental officials in the province say an international conservation effort is required, as the camels often move back and forth across the border into China to look for new sources of water and food. One reserve has already been established in the Lop Nor region of Xinjiang, which was a former nuclear testing zone. (Thursday, 12 October, 2000, BBC News; http://news.bbc.co.uk/1/hi/english/world/asia-pacific/newsid_968000/968991.stm)

We would like to take this opportunity to once again wish all our readers and subscribers all the very best for the new year. Thank you for all your contributions.

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CIAA, Department of Art and Archaeology, SOAS (University of London),
Thornhaugh Street, Russell Square, London, WC1H 0XG, United Kingdom

web page: <http://www.soas.ac.uk/ArtArch/CIAA/>

fax: +44 (0)20 7436 3844 ("attn. CIAA")

tel: +44 (0)20 7898 4464 e-mail: ciaa@soas.ac.uk

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tel: +44 (0)20 7898 4464 e-mail: ciaa@soas.ac.uk

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