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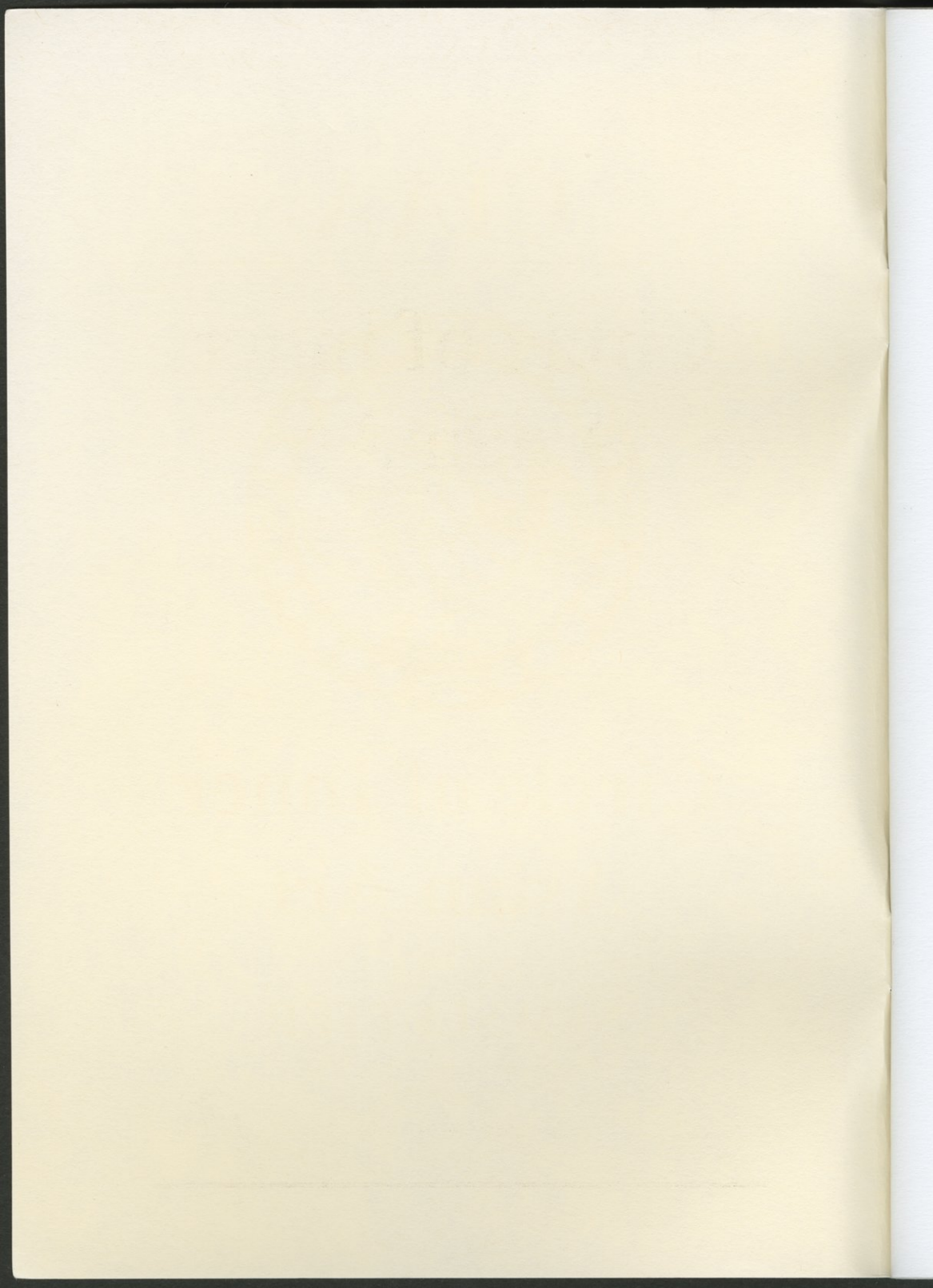
### NEWSLETTER

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# Circle of Inner Asian Art

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## CIRCLE OF INNER ASIAN ART

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**CIRCLE OF INNER ASIAN ART**

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**NEWSLETTER**

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## YU GUO: THE FISH KINGDOM AND MASSAGETAE

by *Professor Yu Taishan, Institute of History, Chinese Academy of Social Science, Beijing, People's Republic of China*

The tomb of Yu Hong, dated to the Sui dynasty (581-618 A.D.) has recently been excavated south of Wang Guo village, Jingyuan district, Taiyuan, Shanxi province, China. The epitaph on the tomb memorial tablet has attracted scholars' attention. This article focuses on the word 'Yu Guo' (the Fish Kingdom), mentioned in Yu Hong's epitaph, and its link with Central Asia.

The epitaph reads: 'Yu Hong's name is Mopan, a man from Helin in Yu (Fish) Kingdom. Yu Hong's earliest ancestor, Gaoyang, migrated from Luhai to Kongshang, from Chixian to Puban. His descendants settled in Central Asia and flourished there. Yu Hong's great-grand father, Nuqi, was the leader of the Yu Kingdom, the so-called Lingmin qiuzhang. His father Jun Tuo was the leader of the Jujen Kingdom.' In my opinion, Lingmin qiuzhang was a tributary of the Xianbei but not a subject.

The epitaph reads: 'An ancestor of Yu Hong strangely had eyes with double pupils. As a powerful manager, his shining influence covered Anxi (Parthia) and Yuezhi. He wore ribbons and head ornaments, was protected by a canopy and served with a feather fan.'

It is noteworthy that in the *Hou Hanshu Xiyu zhuan* after the Great Yuezhi (end of 1<sup>st</sup> century B.C.) established the Kushan kingdom in Bactria, they continued to be called the Great Yuezhi by the Chinese. Hence the phrase, 'Shining influence on Yuezhi', may indicate that Yu Hong's ancestors were related to the Kushans.

It is also noteworthy that, since the stele was inscribed during the Sui dynasty, it is also possible that by 'Anxi' they intended the Central Asian state of Bukhara (An Guo). According to *Sui Shu-Xiyu zhuan*:

The An Kingdom was the Anxi kingdom in Han times. The king's surname was Zhaowu, coming from the same family of the king of Samarkand. His name was Shi Lideng. His wife was the princess of Samarkand. The Capital was located to the south of Nami River. The city had five zones, limited by irrigated channels. The palace had a flat roof. The king's throne was shaped as a golden camel 7-8 *chi* high. Each time he gave audience, his wife accompanied him. Three ministers equally administered the state. Their customs are similar to those of Samarkand.

Likewise, 'Yuezhi' may not refer to the Great Yuezhi mentioned in the *Shi Ji Dayuan Liezhuan* or to the Kushans in the *Houhanshu -Xiyu zhuan* but to the nine tribes of Zhaowu mentioned in the *Sui Shu-Xiyu zhuan*.

Samarkand people are descendants of the Kangju. From Han times onwards they kept on being nomadic and never settled in one place. The king's surname is Wun, he is a Yuezhi.

Since 'Anxi' was Parthian Persian, and 'Yuezhi' was the 'Yuezhi' tribes settled along the Amu Darya, probably either the Kushans or the nine tribes of Zhaowu, the



original territory of Yu Hong's ancestor could be traced back to Sogdiana, located on the northern bank of the Amu Darya or 'Weishui' in the Chinese term.

1. Parthian, Yuezhi and Kushan were all settled along the Amu Darya. Sogdiana was also the main territory of the nine tribes of Zhaowu.
2. The earliest recorded evidence of Sogdiana stems from the Behistun inscription of the Achaemenid emperor, Darius I, where Sogdiana is listed as one of the Achaemenid subject provinces. There is no doubt that this place was deeply influenced by Persian culture. It is possible that the strong Persian style in Yu Hong's tomb might be related to Sogdiana.
3. Yu Hong worked for the Jianshao Sabao during the Northern Zhou period. This was the office in charge of Sogdian people. Hence it is clear that the relationship between Yu Hong and the Sogdians was quite a close one.
4. The Zoroastrian themes of Yu Hong's tomb paintings display an evident Sogdian flavour. This would suggest that the funerary ritual was performed by Sogdians.
5. The epitaph describes Yu Hong as 'Mo Pan'. 'Mo Pan' is normally a Chinese name used by Sogdians during the Sui and Tang periods, such as Chao Mopi, Chao Mopan and He Mopan.

The Yu Kingdom was first established in the mid 3<sup>rd</sup> century B.C. in Sogdiana; it therefore coincides with the so-called 'Massagetae'.

1. The word 'Massagetae' first appears in Herodotus' *Histories*, where their first settlement was already known to be situated on the northern bank of the Syr Darya. The Achaemenid emperor Cyrus the Great (r.558-529 B.C.) attempted to conquer the Massagetae, but his army was defeated and he was killed in the battle. Later, the Issedones tribe, who originally lived in the Ili and Chu river valleys, migrated to the west, driving the Massagetae to Sogdiana along the southern bank of the Syr Darya. The migration happened between 529 and 521 B.C., after the death of Cyrus and before the enthronement of Darius I (r.521-486 B.C.). This can be proved by the fact that when Alexander the Great met the Massagetae, all of them lived on the southern bank of Syr Darya. This shows that the Massagetae had already settled in Sogdiana as early as 521 B.C., when Darius I came to the throne. This recalls the situation of Yu, Hong's ancestor tribe.
2. According to Herodotus, the Massagetae, 'never plough any wheat, but live on stock breeding and fishing, because in the Araxes (Syr) river, there are plenty of fish.' (*Histories*, I, 216). Massagetae people lived along the bank of the Syr Darya and thrived on fishing, hence their name the 'Fish Kingdom'.
3. The original meaning of 'Massagetae' is 'fish', because in the Avestan language fish is *masjo* (Sanskrit *matsya*). If so, 'Massagetae' in Chinese translation would be 'Fish Kingdom'.

To sum up, Yu Hong's ancestors were the Massagetae, since they migrated from the northern bank of the Syr Darya to Sogdiana, where they encountered the Parthian and Yuezhi people, crossed the Amu Darya, and migrated eastwards to China, where, under their leader, Lingmin qiuzhang, they were ruled by the Tuoba Xianbei.

Since the pronunciation of 'Fish' (*ngia*) and the surname 'Yu' (*ngiua*) is similar, Yu Hong regarded himself as the descendant of the earliest Chinese leader 'Yu-shun'. This would seem a bit far-fetched. However, the similar pronunciation is not the only reason for Yu Hong to identify himself as a descendant of 'Yu-shun'.

1. First of all, the Fish Kingdom was a branch of the Massagetae, which had a long history, as long as that of Yu-shun's family 'You-yu' (one of the earliest ancestors of the Chinese people).
2. Secondly, since the Massagetae migrated from the northern bank of the Syr Darya to Sogdiana, they had mingled both culture and blood with the nine tribes of Zhaowu, who were well-identified as the descendants of the Yuezhi, as was



recorded in *Sui Shu-Xiyu zhuan*. It is noticeable that the tribal name 'Yue' has a similar pronunciation as the surname 'Yu'.

3. According to the *Shi Ji*, Wudi Ben Ji (chapter of Five Emperors), 'Yu-shun practised ploughing at Lishan, locals then gave him land to farm; he went fishing in the Leizhe river, and local people let him stay; he made pottery along the river bank, using all the materials accessible. One year later his home developed into a village, two years later it became a town, three years later it became a capital.' Thus we know Yu-shun was good at fishing.
4. Yu-shun had eyes with double pupils and coincidentally, the Yu family from Central Asia also had double eye pupils. According to the *Sui Shu*, chapter 64 - The Biography of Yu Ju-luo - 'Yu Juluo lived in Feng-ju xia-gui. He had an extraordinary appearance for example eyes with double pupils.' If we consider that in the script of Yu Hong's tomb stele, it is mentioned that 'Yu-shun had two remarkable eyes with double pupils', it is very possible that Yu Hong himself had double pupils as well.
5. A contemporary of Yu Ju-luo is the historical character, Yu Qingzhe. According to the *Sui Shu*, chapter 40 - the Biography of Yu Qingzhe - 'Yu Qingzhe, was 8 *chi* tall, brave and powerful, fluent in Xianbei language, wore heavy armour, held two swords and used to ride around on a horse and shoot, frightening local knights.' Although it does not mention whether he had double pupils, it is very similar to Yu Ju-luo's account: 'Ju-luo is as tall as 8 *chi*, has powerfully muscled arms and a loud voice which could be heard at a hundred yards'; in a battle, 'Ju-luo fought against several warriors, he frightened them all by opening his eyes, shouting loudly and riding his horse around as fast as the wind'. Furthermore, Qingzhe's son Xiaoren, 'preferred a life of luxury, he always took camels with him to carry water bottles in order to tend fish'. I believe that the fact that he troubled himself greatly to tend fish does not mean he preferred a life of luxury, but that he followed the family tradition of raising fish.
6. The birthplace of Yu-shun is located in southern Shanxi province, close to Yu Hong's tomb. It seems that Yu Hong chose this location on purpose.

To sum up, although there is no direct evidence to show that the Massagetae had a close relationship with the Yu-shun family, it is noteworthy that the tomb owner Yu Hong planned to identify himself as Yu-shun's descendant.

During the Sui and Tang periods, Yu Hong's tomb inscription is not alone. The tomb stele of many other ethnic people demonstrate that they identified themselves as the descendants of this early leader of the Chinese. It is beyond the legend and somehow makes sense. Let us take the tomb stele of Long Run from Taiyuan for example:

Long Run, middle name Heng-qie, lived in Dinzhou Jingyang. ...His ancestor was the earliest Chinese leader Shaohao, and later was the general of the Western Chu. During the Yuandi era of Han, his surname was honoured by Shiyou. ...

From research we know that the Long family was originally from Yanqi in Central Asia and later settled in China; the surname Long is the royal family name in Yanqi. I believe that Long Run regarded himself as the descendant of Shaohao.

According to historical records, 'Long was the official *Na-yan* of Yu-shun; his children used their father's first name as their surname. Meanwhile, Dongfu, whose surname used to be Ji, was given the honorific surname Long by the king, since he tended the king's dragons'. Therefore the surname Long is of two origins: one is from official *Na-yan* of Yu-shun, the other is from the dragon care of Dongfu. From the stele we learn that Long Run was the descendant of Dongfu.

*Translated by Laura Vigo, Independent Scholar, U.K. and MM.*

### THE DISCOVERY OF A BACTRIAN INSCRIPTION IN EASTERN INDIA

by *B. N. Mukherjee, Carmichael Professor of Ancient History and Culture Emeritus,  
University of Calcutta, India*

Some time ago I noticed in the collection of G. S. De of Habra (West Bengal, India) a terracotta object discovered at Chandraketugarh, the famous archaeological site of the late centuries B.C. and early centuries A.D., in the district of 24 Parganas (North) in West Bengal, India. The object is slightly curved at the bottom. It gradually tapers off upwards. Its height is 10 cm; it measures 5.5 cm at the base and 2 cm at the top.

Inside a border of dots a woman wearing a long garment (a *chiton*?) stands to the right (her left). She holds in her half-raised hands an object of bone with an animal headed top. An animal (an ill represented lion?) stands near her feet. There is a canopy above her head, as seen above the heads of female deities on several coins and in a number of sculptures of Mathura of c. 1<sup>st</sup> century BC. to 1<sup>st</sup>-2<sup>nd</sup> century AD ) (Fig.1).



Fig. 1. Terracotta plaque from Chandraketugarh showing female figures and inscriptions.

The female can be identified with the Babylonian goddess Nanā. The lion and beasts in general are known to have been associated with her. She became popular in the northwest of the Indian subcontinent and its borderlands in c. 1<sup>st</sup> century B.C., and early centuries A.D.<sup>1</sup> Behind or on the right of the woman appears an inscription in the Kharoshti-Brahmi script,<sup>2</sup> which is now known to have been introduced in lower

<sup>1</sup> B.N. Mukherjee, *Nanā on Lion—A study in Kushana Numismatic Art*, Calcutta, 1969, pp.11-12.

<sup>2</sup> For justification of the adoption of the spelling 'Kharoshti', and not the generally used spelling 'Kharoshthi', see *The Journal of the Asiatic Society*, Calcutta 1981, pp.144-146.



West Bengal (including ancient Vanga) by groups of migrants (especially traders) from the northwest of the subcontinent (the homeland of Kharoshti) in the 1<sup>st</sup> or 2<sup>nd</sup> century A.D. It continued to be in use there up to c. early 5<sup>th</sup> century A.D.<sup>3</sup>

The inscription in the mixed script (consisting of Brahmi and Kharoshti letters) has to be sensibly read from inside and also from left to right (as is usual with Brahmi) and not from right to left (as is the rule with Kharoshti), since the first letter is a Brahmi *kha*.<sup>4</sup> It can now be read as *Kha'iyajamo* (Fig.2). The first of the characters is in Brahmi and the rest are in Kharoshti. The last letter *ma* with medial *o* is an indication for a nominative singular in Prakrit. Kharoshti was used for writing northwestern Prakrit in the Indian subcontinent. This practice was retained in writing Kharoshti-Brahmi.<sup>5</sup>

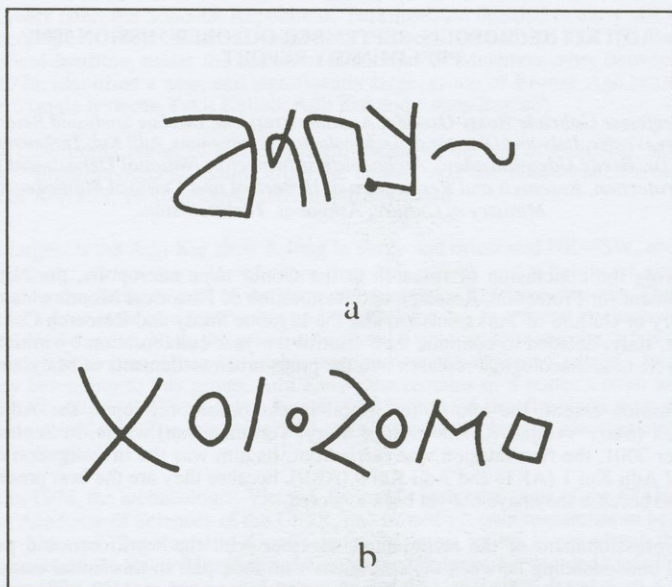


Fig. 2. Eye copy of the Kharoshti-Brahmi inscription (a) and that of the Bactrian legend (b) on the relevant seal impression. The Kharoshti-Brahmi inscription appears behind the Goddess Nan\_ (on the left of the seal impression) along with the first letter of the Bactrian legend (the Greek letter *chi*) behind the goddess. The rest of the Bactrian legend in Greek characters appears on the front of the goddess (on the right of the seal impression).

After the Kharoshti inscription there is the Greek letter *chi* ( $\chi$ ), which belongs to an inscription in Greek characters. It continues in the front (or left) of the female figure (the viewer's right). It can be read from inside and from left to right as follows: *xoizomo* (Figs. 1 & 2).

<sup>3</sup> B.N. Mukherjee, "Kharoshti and Kharoshti-Brahmi Inscription in West Bengal (India)", *The Indian Museum Bulletin*, vol. XXV, Calcutta, 1990, (hereafter, KKBI), pp.10f. Vanga was primarily a zone of Brahmi. There migrants began by using Kharoshti, their own script. Gradually, however, they adopted a mixed script consisting of Kharoshti and Brahmi letters (*AION*, 59, pp. 134f.)

<sup>4</sup> KKBI, p.14.

<sup>5</sup> *Bulletin of the School of Oriental and African Studies*, XXIII (1960): 47f.

The termination in *omicron* indicates that the language is Bactrian.<sup>6</sup> This was used in ancient Bactria (northern Afghanistan) and the Greek script was employed (at least for a certain period, including the time of the Kushanas) for writing this language.

Apparently the relevant seal matrix belonged to a Bactrian. We shall have to consider the Bactrian as a (temporary) resident among the Kharoshti and Kharoshti-Brahmi using population in Vanga.<sup>7</sup>

In any case the seal impression provides us with the first ever discovery of a Bactrian inscription in Eastern India. Here lies its importance.

#### ADJI KUI NECROPOLIS: SEPTEMBER-OCTOBER MISSION 2001, PRELIMINARY REPORT

*By Professor Gabriele Rossi-Osmida, Assistant President, Ligabue Study and Research Centre, Venice, Italy and Director of Archaeological Excavations, Adji Kui, Turkmenistan and Dr. Berdy Udeumuradov, Archaeologist Inspector, National Department for Protection, Research and Restoration of Historical and Cultural Monuments, Ministry of Culture, Ashgabat, Turkmenistan.*

Following the conclusion of research at the Gonur *depe* necropolis, the National Department for Protection, Research and Restoration of Historical Monuments of the Ministry of Culture of Turkmenistan, and the Ligabue Study and Research Centre of Venice, Italy, decided to continue their fruitful ten-year collaboration by initiating a new cycle of archaeological research into the proto-urban settlements of Margiana.

By common assent, the choice for initial investigations fell upon the Adji Kui complex (Mary Velajat, 70 km north of Mary, Turkmenistan) where, in September-October 2001, the first mission was carried out. Its aim was the investigation of the sites of Adji Kui 1 (AK1) and Adji Kui 9 (AK9), because they are the best preserved, and also because they have not yet been explored.

The professionalism of the technicians, together with the workforce and perfect mutual understanding between the specialists who took part in this initial campaign, led to the rapid identification in AK1 of a settlement, and at AK9 of remains of fortifications, together with the identification of a vast burial area between the two sites.

#### Brief history of the research

If we leave aside the chance excavations carried out at the beginning of the last century by a Carnegie Institution mission under the leadership of Raphael Pumpelly<sup>8</sup> in a Margian settlement of the first millennium B.C., the beginning of organic archaeological research in the region of the lower Murghab coincides with the setting up of the "Archaeological Expedition Complex in South Turkmenistan" (1946), under

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<sup>6</sup> *Bulletin of the School of Oriental and African Studies*, 1960, vol. XXIII, pp. 47f.

<sup>7</sup> KKBL, p. 16 f.

<sup>8</sup> The geologist Raphael Pumpelly (1873-1959), famous for having carried out the first extensive survey of the Gobi Desert (1864-1865), undertook these researches in 1904, after the discovery of the famous settlement of Anau (IV mill.BC). *Cfr.*: Pumpelly, R., *Explorations in Turkestan, Expedition of 1903*. Washington 1908.



whose direction the first excavations were carried out by Vadim M. Masson between 1954 and 1956.

This was followed by a long period of silence.

At the beginning of the Seventies, discoveries made in northern Afghanistan and southern Uzbekistan reawakened the interest of a new generation of archaeologists in southern Turkmenistan.

In 1972, the "Margiana Archaeological Expedition" was set up within the Academy of Sciences of the USSR. In the same year, prospecting expeditions were carried out in the settlements of Auchin-depe and Takhirbai.

Two years later, the Socialist Republic of Turkmenistan decided to carry out its own archaeological researches, and organised a special team from the "S. Batyrov" Historical Institute, under the direction of Iminjan S. Masimov who, between 1975 and 1976, identified a new, and significantly large, group of Bronze Age settlements in the triangle between Takir Kelleli, Adji Kui and Adam-Bassan<sup>9</sup>.

In the concluding report of this campaign, regarding the site of Adji Kui, Masimov wrote: "Eight monuments dating from the Bronze Age are concentrated around the oasis of Adji Kui, 16 kilometres NNE of Adam-Bassan.

"The largest is the Adji Kui *depe* 1, long in shape and orientated NE→SW, about 330 metres long, with a diameter of more than 200 metres and a height of about 3.5 metres. In the northern part of the *depe* a single grave had been dug out. The bones were in a poor state of conservation and the skeleton lay in a foetal position with the head turned towards N. In the grave were found 9 pots, a stone spindle, a few faience beads, a bronze bracelet and a copper earring near the deceased's head. In another colony belonging to this group, Adji Kui 4, the remains of a potter's oven with two levels, of elliptical shape, were found. The mouth of the fireplace was oriented towards south-east. The total length of the oven was 3.2 metres, the diameter of the kiln 2.1 metres"<sup>10</sup>.

Also in 1974, the archaeologist Victor I. Sarianidi, under the aegis of the MAE project of the Academy of Sciences of the USSR, had started his own researches in Margiana, at the sites of Togolog and Gonur-depe. As soon as he knew about the new discoveries in the lower Murghab carried out by Masimov, he decided to dedicate the autumn 1978 mission to the exploration of the sites of Kelleli 4 and Adji Kui 8, in order to get a clearer understanding of the situation<sup>11</sup>.

With regard to the latter site, Sarianidi wrote: "Adji Kui 8 was the central colony of the oasis of Adji Kui. Archaeological identification concluded with the discovery of a complex which could for the time being be considered a fortress or an acropolis, surrounded by walls on the outside. These fortress walls were one metre thick, and inside there was a system of pillars which may have been constructed to reinforce the walls. The virtually complete discovery of the layout has brought to light a series of rooms connected to each other. One of them presented niches in the wall (three in each wall) and in the middle of the western wall there was a recessed fireplace with a chimney. This building was probably the residence of a "provincial" governor of the oasis territory of Adji Kui".

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<sup>9</sup> Masimov, I.S. and Lyapin, A.A., *Archeologo-topograficheskie v nizovyiak drevnego Murgaba, "Archeologicheskie otkritia 1976 goda"*, p.552, Moskva 1977.

<sup>10</sup> Masimov, I.S., *Izu'enie pamiatnikov Epoki Bronzy nizovyev Murgaba, Sovetskaya Archaeologica*, Moskva 1979, p.114.

<sup>11</sup> Sarianidi, V.I., *Drevnosti strany Margush*, Ashgabat 1990, pp.7-10; Sarianidi V.I., *Margiana and Protozoroastrianism*, Athens 1998, pp 32-33.



Considering that the Russian archaeologist's excavations had the aim of investigating the sequential strata of settlement and that, as a result, he brought to light only a very limited surface area,<sup>12</sup> it is difficult to see how he could define AK8 as "the central colony of the oasis", conflicting with Masimov, who attributed this function to AK1. It is not possible to express any opinion regarding his idea that AK8 was "the residence of a provincial governor", since we do not know on what he based this affirmation.

For a further twenty years, the oasis of Adji Kui was forgotten by researchers and was exposed to uncontrolled agricultural reclamation work, which destroyed most of the sites. In 1992, in order to safeguard the historical and archaeological monuments of the country, President Saparmurat Turkmenbashi promulgated a law, thanks to which the oasis of Adji Kui was placed under the guardianship of the Ministry of Culture, which prevented any further devastation. In 1997 Iminjan Masimov and Berdy Udeumuradov, accompanied by an Italian mission from IsIAO, went to the Adji Kui complex, with the aim of redrawing the archaeological map of the Murghab delta.

On that occasion Sandro Salvatori decided to dig a trench, 3 metres by 2, in the *depe* of AK1 and AK9, in order to verify sequences. However, given the brief period of time at his disposal (just one day), he had to abandon the investigation 2 metres from the surface<sup>13</sup>.

It should be noted that at the conclusion of IsMEO's (now IsIAO's) work on the complex of Adji Kui, only sites AK2, AK3, AK4 (grouped together under n. 413) and AK8 were reported on. AK9 is not mentioned, while it can be understood that AK1 corresponds to n. 406, called here simply "Adzj Kui". It is described as a "very large site (about 3.5 ha.) with high density of pottery; it is divided in three parts, the first one in the center is a fortification (3.5 high), the second SW and third (1.5 high?). In the NE of the site there are three modern water basins. Chronology: LBA"<sup>14</sup>.

Sites AK1 and AK9 have been explicitly indicated by Sandro Salvatori in a recent and well-documented work on Bactrian-Margian seals, in which several examples collected by the author at surface levels are shown in detail<sup>15</sup>. As far as the tranches are concerned, there is no direct information. However, in the same publication, the results of radiometric analysis carried out on three samples from AK9 are reported<sup>16</sup>.

### Investigations at AK1 and AK9

The mission in the autumn of 2001 was dedicated to the identification of sites at Adji Kui and to the collecting of the necessary documentation in order to establish the feasibility of carrying out regular excavations in this complex.

First of all, minute clearing of the surface and of objects was carried out, together with a collection of articles discovered (pottery fragments, stone and bronze seals, fragments of Margian-type statuettes, fragments of command batons, beads,

<sup>12</sup> Sarianidi (1990), fig. 2, p. 8; Sarianidi (1998), fig. 37, p. 82.

<sup>13</sup> Near Salvatori's trench, we have in our turn opened an investigation tranche. The stratum which refers to the oldest structures of the citadel at this point is to be found 3.65 m. from the surface.

<sup>14</sup> A. Gubaev et al., *The Archaeological Map Of The Murghab Delta. Preliminary Reports 1990-1995*, Rome 1998, p. 235.

<sup>15</sup> Salvatori S., "Bactria and Margiana Seals. A New Assessment of the Chronological Position and a Typological Survey", *East and West*, Roma 2000.

<sup>16</sup> Results of analyses (2σ Cal. BC - Oxcal) regarding the three samples taken: AK9 - US 7 = 2460 / 2120; AK9 - US 9 = 2290 / 1920; AK9 - US 17 = 3500 / 2700 (*ibid.*, p. 102)



fragments of pins in bone and ivory, etc.); then, a map of the entire area under examination was drawn up with the aid of a theodolite and GPS. The result showed that the settlement area occupied by AK1 covered about 35,000 m<sup>2</sup> (3.5 hectares) and that of AK9 was 10,000 m<sup>2</sup> (1 hectare).

At the same time, two tranches were cut in AK1 and AK9 to determine stratigraphic evidence. The AK1 tranche, dug at the summit of the *depe*, allowed us to identify at 3.65 metres from the surface, wall structures with sun-fired bricks and an oven, from which samples of ash and carbon were taken for radiometric analysis (C14).

The AK9 tranche was also dug at the summit of the *depe*. Here, at 1.70-1.75 metres from the surface, wall structures were reached which seemed to show the presence of a corridor. At the bottom of one of these structures was found a pile of spheroid projectiles in unfired clay, which would suggest that this had been a fortified site. During clearance work between AK1 and AK9, a vast area was identified as being a necropolis, and 38 graves were explored.

The typology of funerary structures so far identified is more or less the same as that already noted at Gonur: simple graves, cists, pseudo-catacombs and mausoleums. Right from the start, however, there were significant differences as far as percentages were concerned. In fact, at Gonur-depe, the most diffused type of burial was the pseudo-catacomb (70%), while at Adji Kui, according to preliminary investigations, the number is considerably less: just 3 out of 50. This is not all: the plan of two or three tombs was completely different from the classic pseudo-catacombs of Gonur, in that they presented a circular *dromos* which gave access to the funerary chamber, without an offering niche.

The consistent presence of cist-tombs was also interesting. If we bear in mind that this typology at Gonur averages 20 graves in every 1000, and that at Adji Kui 14 out of 38 have already been identified, it would seem right to pay particular attention to this fact. It is still too early to look for precise reasons, but it may be just due to the particular type of environment in which the necropolis is situated, characterised as it is by surface groundwater strata.

The position of the Adji Kui complex, near an ancient branch of the Murghab and in a natural depression, might suggest that even after the drying up of surface water flow, there was still a groundwater stratum very close to the surface. This stratum, fed by water infiltration from the ancient Murghab, had already soaked the sediments in which the graves were dug (report by Bruno Marcolongo-CNR, Padua, Italy). For this reason, protective brick walls were constructed, even if this protection was far from guaranteeing total waterproofing. Indeed, as the level of the stratum oscillated, the tombs filled with water periodically, leading to decomposition of organic remains and the consequent formation of saltpetre<sup>17</sup>. Diluted with water, it spread everywhere, even reaching the ground level of the oasis. During periods of hydraulic stagnation, the water became undrinkable. In fact, "Adji Kui", in Turkmen, means "bitter water".

This picture, characterised by the presence of groundwater strata subject to variable hydraulic regimes, could explain the irrelevant percentage of pseudo-catacombs (they need to be dug more than one metre below ground level), and also the tendency to favour cist-tombs, which used wall structures in order to protect the inhumations.

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<sup>17</sup> Virtually all the structures explored showed a significant presence of saltpetre (potassium nitrate: KNO<sub>3</sub>), which impregnates both sun-fired bricks and pottery, exfoliating them. It should be remembered that saltpetre is a salt which is produced spontaneously by the putrefaction of organic substances and then transmitted over a long period of time into damp soils, periodically subjected to water infiltration.



## Conclusions

Preliminary investigations carried out during this first campaign have revealed the presence of a close interrelationship between the structures identified and their environment, while the first finds collected on the surface and from the 38 explored graves would already seem to suggest the existence of close contacts with other countries and cultures of the time.

The sites investigated promise to be of immense interest. As a result, the National Department for the Protection, Research and Restoration of Historical and Cultural monuments of Turkmenistan has enlarged the protected area which already includes AK1 and AK9, and has obtained for this mission a government concession *sine die* in accordance with the law of 19 February 1992 promulgated by President Saparmurat Turkmenbashi.

## Addendum, January 2003

The inspection of necropolis no. 1 and the work area have been completed. We have begun to excavate the acropolis and found parts of the perimeter walls and some towers with rectangular bases. In addition two further necropoli have been identified: one badly ravaged in antiquity, and one which appears to be intact. We have also excavated a large vaulted kiln and a drainage system for run-off water. The drafting of a preliminary detailed report is underway.

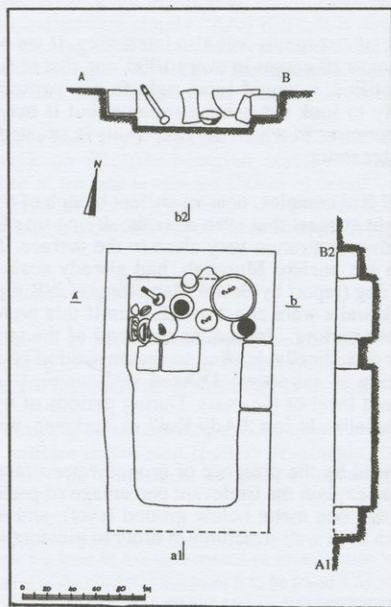


Fig. 1. Drawing of Tomb 7 of the Adji Kui necropolis where, besides the vases, a stone command baton and two lead armbands were found.

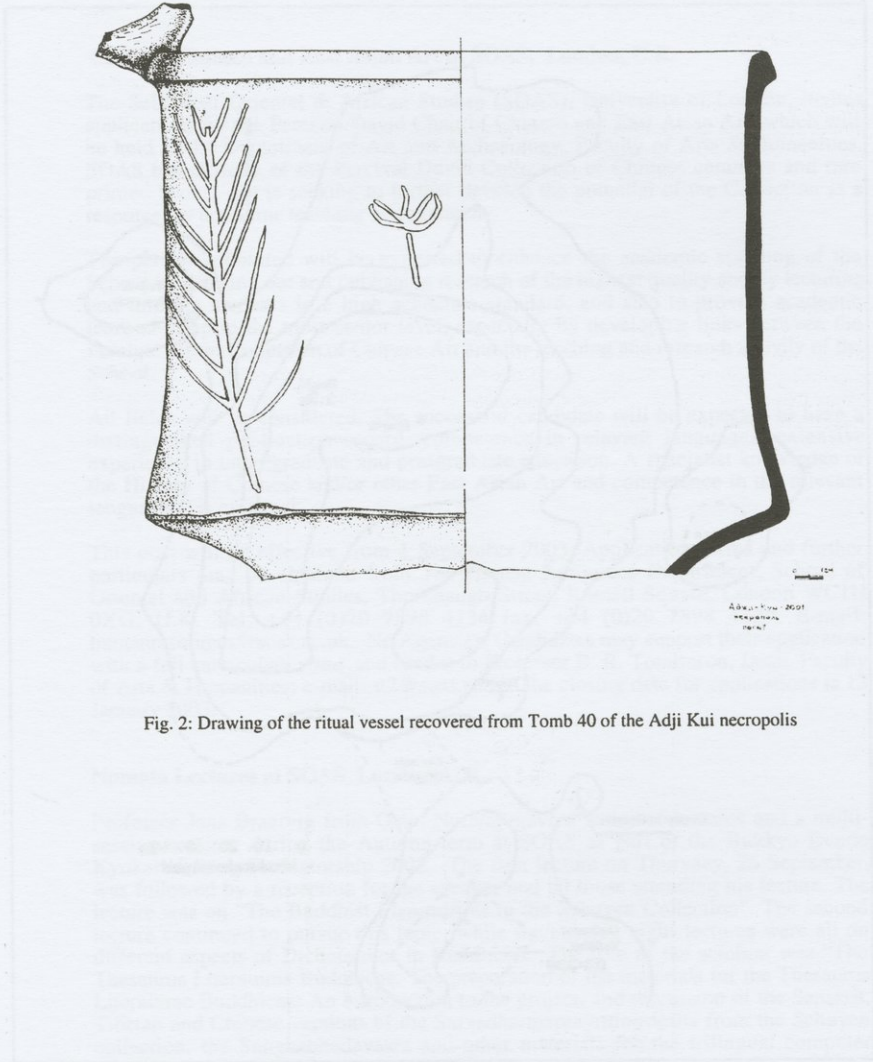


Fig. 2: Drawing of the ritual vessel recovered from Tomb 40 of the Adji Kui necropolis



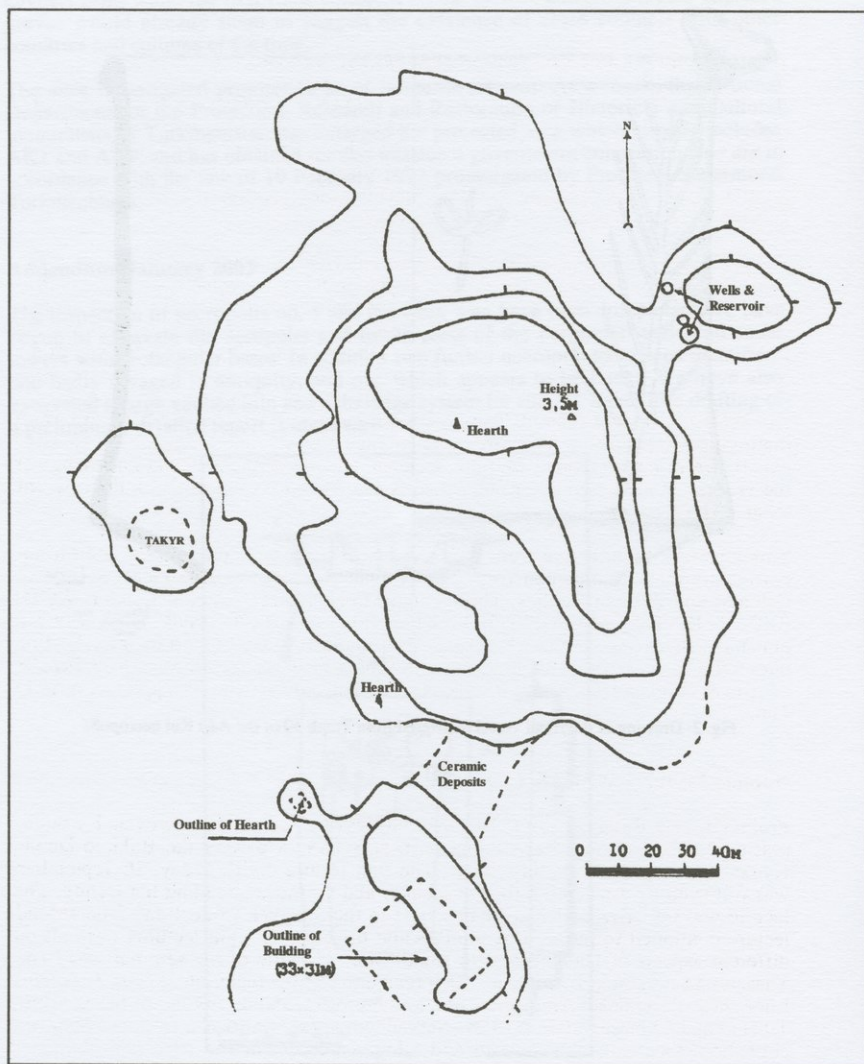


Fig. 3: Map of the Adji Kui Oasis, Turkmenistan

## NEWS BULLETIN

### **Chair in Chinese and East Asian Art at SOAS, London, U.K.**

The School of Oriental & African Studies (SOAS), University of London, invites applications for the Percival David Chair of Chinese and East Asian Art, which will be held in the Department of Art and Archaeology, Faculty of Arts & Humanities. SOAS has custody of the Percival David Collection of Chinese ceramics and rare printed books, and is seeking to further develop the potential of the Collection as a resource for academic teaching and research.

The person appointed will be expected to enhance the academic standing of the School by carrying out and publishing research of the highest quality and by lecturing and tutoring students to a high academic standard, and also to provide academic leadership up to the most senior level, especially by developing links between the Percival David Collection of Chinese Art and the teaching and research activity of the School.

All fields will be considered. The successful candidate will be expected to have a distinguished publication record, competence in relevant languages, extensive experience in undergraduate and postgraduate education. A specialist knowledge of the History of Chinese and/or other East Asian Art and competence in the relevant language(s) is essential.

This post will be effective from 1 September 2003. Application forms and further particulars may be obtained from The Human Resources Department, School of Oriental and African Studies, Thornhaugh Street, Russell Square, London WC1H 0XG, U.K. Tel: +44 (0)20 7898 4134 fax: +44 (0)20 7898 4129; E-mail: [humanresources@soas.ac.uk](mailto:humanresources@soas.ac.uk). No Agencies. Candidates may support their application with a full *curriculum vitae* and send it to Professor B. R. Tomlinson, Dean, Faculty of Arts & Humanities; e-mail: [tt2@soas.ac.uk](mailto:tt2@soas.ac.uk) The closing date for applications is 13 January 2003.

### **Numata Lectures at SOAS, London, U.K.**

Professor Jens Braarvig from Oslo, Norway gave a series of lectures and a multi-session seminar during the Autumn term at SOAS as part of the Bukkyo Dendo Kyokai Visiting Professorship 2002. The first lecture on Thursday, 26 September, was followed by a reception for the speaker and all those attending his lecture. The lecture was on "The Buddhist Manuscripts in the Schøyen Collection". The second lecture continued to pursue this topic, while the ensuing eight lectures were all on different aspects of Dichotomies in Buddhism. The title of the seminar was "The Thesaurus *Literaturae Buddhicae*. The preparation of the materials for the Thesaurus *Literaturae Buddhicae*: An introduction to the project, and discussion of the Sanskrit, Tibetan and Chinese versions of the Sarvadharmapavrttinirdesha from the Schøyen collection, the Sanghabhedavastu and other materials for the trilingual computer dictionary of Buddhism".



**Yarshater Lectures at SOAS, London, U.K.**

The Ehsan Yarshater Lectures, sponsored by The Persian Heritage Foundation, New York, are one of the most prestigious series of disquisitions in Iranian studies and are regularly held at Columbia, Harvard, UCLA, SOAS and the Collège de France. The fourth in this series, entitled "The appearance of Persian on Islamic works of art" was presented by Professor Bernard O' Kane of the American University in Cairo, Egypt at SOAS, University of London, U.K. in December 2002.

Subjects addressed were "Linguistic and Artistic Shu'ubiya"; "The Saljuqs: Persian Verses in and Silver and Lustre"; "From India to Iran, from Mystics to Mongols"; and "Poets, Warriors and Sufis: the Timurid and Safavid Culmination". These lectures were jointly organised by the Islamic Art Circle and the Centre of Near and Middle East Studies, SOAS. For more information contact Edward Gibbs. Tel: +44 (0) 20 7462 3224; e-mail: edwardgibbs@hotmail.com

**"Islamic Incense burners and the influence of Buddhist Art", SOAS, London, U.K.**

The January lecture of the Islamic Art Circle will be given by Professor Geza Fehrvári (SOAS, Emeritus) on Wednesday 15 January 2003 at 7pm in Room B 102, Brunei Gallery, SOAS. In association with the Centre for Near & Middle East Studies. Chair: Prof. Doris Behrens-Abouseif. Staff and students are welcome. For more information e-mail Edward Gibbs edwardgibbs@hotmail.com

**The 5<sup>th</sup> Toby Falk Memorial Lecture at SOAS, London, U.K.**

Robert Skelton, Keeper Emeritus, Indian Department, Victoria & Albert Museum, London, U.K. will deliver the lecture entitled "Sultanate Painting in India" on Thursday, 1 May 2003, at 7 p.m. in SOAS, Basement Lecture Theatre, Philips (Main) Building, London. These lectures are jointly organised by the Islamic Art Circle, Indian Art Circle and the Centre of Near and Middle East Studies, SOAS. Admission is free. For more information contact Edward Gibbs Tel: +44 (0) 20 7462 3224; e-mail: edwardgibbs@hotmail.com

**Dastur Kutar Memorial Lecture at SOAS, London, U.K.**

Instituted at SOAS by Dr. Shirinbanoo Kutar in memory of her late husband and High priest of the British Zoroastrian community, the sixth lecture in this series will be delivered by Professor Dr. Maria Macuch from the Institut für Iranistik, Freie Universität Berlin, entitled "Animal Rights in Sasanian Iran" on Thursday, 1 May 2003, at 6.30 p.m., in the Brunei Gallery Lecture Theatre, School of Oriental and African Studies, University of London, Thornhaugh Street, Russell Square, London WC1H 0XG, U.K.

**Elsley Zeitlyn Lecture, The British Academy, London**

The Elsley Zeitlyn Lecture on Chinese Archaeology and Culture took place, hosted by The British Academy, on Thursday 24 October 2002. Entitled "Cultural Interaction between China and Central Asia during the Bronze and Early Iron Ages", it was delivered by Dr Jianjun Mei from the Tokyo National Museum. For further information and an abstract, contact The British Academy, 10 Carlton House Terrace,



London SW1Y 5AH, U.K. Tel: +44 20 7969 5246/5264; e-mail: lectures@britac.ac.uk

### **Afghanistan Study Day at the British Museum, London, U.K.**

The British Museum, London hosted a one day study seminar on Afghan heritage and culture on 16 November 2002 in the BP Lecture Theatre. The following speakers delivered talks: Neil MacGregor, The British Museum, "Afghanistan at the British Museum"; Peter Marsden, Co-ordinator British Agencies Afghanistan Group, "Overview of recent political events in Afghanistan"; Michael Willis, The British Museum, "Re-writing the history of Ancient Afghanistan: Recent research on collections in Britain"; Kate Fitz Gibbon, "The textile art of the Lakai and the Nomadic Tradition"; Paul Bucherer-Dietschi, Director, Bibliotheca Afghanica, "The Afghanistan Museum in exile: A unique attempt to safeguard cultural heritage outside a zone of conflict"; Gregory L. Possehl, University of Pennsylvania Museum, U.S.A., "Charles Masson: An archaeological Adventurer in Afghanistan"; Joe Cribb, The British Museum, "The discovery of the history of the Greeks in Afghanistan"; in addition, Asadullah Souren Melikian-Chirvani (CNRS), spoke on a topic related to the Islamic metalwork of Afghanistan. The study day also featured a panel discussion entitled "Saving the heritage of Afghanistan: the international response". Speakers included Mounir Bouchenaki, UNESCO; Paul Bernard, Former Director of the Délégation Archéologique Française en Afghanistan; Andrea Bruno, Istituto Italiano per l'Africa e l'Oriente; Robert Knox, The British Museum. For more details, contact The British Museum, [www.thebritishmuseum.ac.uk](http://www.thebritishmuseum.ac.uk) (see also *CIAA Newsletter 15*, June 2002, pp. 28-9).

At the time of the Study Day there were three related exhibitions at The British Museum: "Discovering Afghanistan" which continues until 9 January 2003 (see *CIAA Newsletter 15*, June 2002, pp. 43-4), "Lakai Uzbek embroideries from Afghanistan" also until 9 January 2003, and Photographs of Afghanistan, consisting of two sections, "Chronotopia" by Simon Norfolk and "Brezhnev's Adventures" by Ajmal Maiwandi in the Foyers of the Clore Centre continuing until 15 December 2002.

### **Begram Runway Preserves Afghanistan's Ancient Heritage.**

In July 1833, Charles Masson discovered the remains of an immense ancient city on the plain of Begram, to the north of Kabul. Modern opinion confirms his identification of the site as Alexandria ad Caucasum, one of the cities founded by Alexander the Great. In the 1930s, the southern part of the site was excavated; the rest was never investigated and now lies buried beneath the military air base.

According to Elizabeth Errington of the British Museum's Department of Coins and Medals, the concrete of the runway is possibly the best guarantee of preservation for the antiquities. She is co-ordinating the museum's Masson Project with Joe Cribb. They are tracing the development of the history of Afghanistan through the early 19th century collection of antiquities by Charles Masson, an intrepid traveller with a sense of humour. In the 1930s French archaeologists discovered his graffiti in a cave above a 55 metre Buddha at Bamiyan: "If any fool this high samootch explore, know Charles Masson has been there before".

The Buddha, a victim of the Taliban regime's orgy of destruction, is no more but Masson's discoveries have been given a new lease of life through an exhibition *Discovering Ancient Afghanistan: The Masson Collection* which is running until 9 January 2003 at the museum. Masson estimated he collected about 68,800 (mostly



copper) coins, 1267 rings and seals, 370 ornaments and 17 intaglios (engraved gems) from the Begram site. (see *CIAA Newsletter 15*, June 2002, pp. 28-9.)

He was an intriguing character fluent in several languages. The Italians thought he was French, the French thought he was Italian, he managed to persuade the British that he was an American. "He wrote poetry but it got bad reviews", Cribb recalls.

Reports which reached the British East India Company in 1832 described him as "an American gentleman... well versed in the language of the East, and of mild and conciliatory manner with grey eyes, red beard, the hair of his head close cut, no stockings or shoes, a green cap on his head and a drinking cup slung over his shoulder. He had with him two or three books and an astrolabe".

The reports were followed by a proposal from Masson himself for funding to explore the ancient sites of Afghanistan. But first impressions were deceptive. By 1835 his true identity was revealed as James Lewis, an English deserter from the Bengal Artillery regiment in 1827 who spent five years as an itinerant 'American' traveller in lands beyond British control. In return for a royal pardon, he was forced to become a 'newswriter' (intelligence agent) for the British in Kabul.

Masson was dismissed by many of his contemporaries as a deserter, adventurer, spy and writer of bad verse. He was also unforgivably proved right in his criticism of the British East India Company's policies that led to the disastrous First Anglo-Afghan War (1838-42).

From 1833-37 Masson was employed by the British East India Company in Afghanistan to explore ancient sites. He surveyed or excavated more than 50 Buddhist monuments in the Kabul and Jalalabad regions. He also amassed a huge collection of objects and coins from the Kabul bazaar. The artefacts range from the Greek through to the Islamic period (3rd century B.C.-16<sup>th</sup> century A.D.). Most of the finds were sent to the East India Company's Museum in London. From 1878-82 the British Museum inherited part of this collection, including about 2000 coins, but virtually no documentation. Many more coins were sold at auction in 1887 - some of which were later acquired by the museum - while the residue of about 6,000 coins from his collection came to the museum on permanent loan from the British Library's India Office Collections in 1995.

The Masson Project evolved from the realisation that Masson's own detailed, illustrated records survive, principally in the India Office Collections of the British Library. They are being used to identify and document finds in his collection and also to produce an archive of all his records of the archaeological sites, many of which no longer exist. The nine-year project will be completed in 2007.

*Karen Dabrowska, Jana-Agency, London, U.K.*

### **Afghans' Lost City Plundered For Illegal London Art Trade**

The high midday sun keeps the city's secret safe, and for the untrained eye Kafir Kot (the Place of Unbelievers) as it is known to local tribesmen, is at first no more than a huge desert plateau, protected from the outside world by the encircling mountains at an altitude of nearly 4,000 metres (more than 12,000 ft).

But when the afternoon shadows lengthen, they throw the topography into relief, and the metropolis of an ancient Buddhist civilisation, with stupa shrines, pillars, monasteries and watchtowers, rises from the sand and rock. Lost for more than 1,500 years, the forgotten city stretches for 25 sq. km. across remote wilderness in Kharwar district in central Afghanistan.



Between the second and fourth centuries it was home to hundreds of thousands of people. And but for the chance arrest in March of a group of men smuggling artefacts, which brought it to the attention of the authorities in Kabul, it would have remained forgotten still.

By rights the site should be a hive of archaeological activity. Instead, it is the focus of Pakistani-based mafia cartels who run illegal excavation networks from Afghanistan to the hub of the illegal trade in archaeological artefacts - London.

When they were arrested by the Afghan authorities, the smugglers, travelling towards the Pakistani border, had in their possession 24 Buddhist artefacts including statues. Under questioning, they revealed their source as Kafir Kot, leading to the most significant archaeological discovery in Afghanistan in recent times.

However, the find's importance is overshadowed by the scale of plundering. The illegal nationwide business is being described by the United Nations and Afghan authorities as the country's largest and fastest-growing crime problem, with profits that can exceed those of the opium trade while at the same time erasing Afghanistan's history. "It's the worst of my country's problems at the moment," Sayed Raheen, the Minister for Culture and Information in Kabul, says. He jumps up from his desk, which is laden with ancient coins and seals, and jerks open a cupboard door. "For the criminals the profit margins are bigger than those of opium and it's getting worse by the day. There are thousands of sites with priceless artefacts across the country, and we haven't got the people to protect or examine them. More are found every week."

He takes a set of fossilised mammoth jaws and a 1,700-year-old vase from the cupboard. "Look!" he enthuses. "These were given to me last week by a group of workmen laying the foundations for a new building outside. History is everywhere here. I just can't protect it all."

Afghanistan has long been considered among the world's richest archaeological lands. "It was the crossroads of cultures from the moment Man began moving around the planet," Jim Williams, head of the UN Educational, Scientific and Cultural Organisation (UNESCO) in Afghanistan, said. "Man was travelling through Afghanistan almost before he was man."

Yet the inaccessibility of the country and its recent history have left many sites undiscovered and unprotected. The last significant survey of locations of archaeological importance, which registered 5,000 sites, was conducted in 1935. Kafir Kot, though vast, was not among them.

Then conflict started the looting. In 1992 in the midst of civil war, the city's museum was destroyed and most of its artefacts stolen. Many arrived in London.

Yet it was the advent of the Taliban that really accelerated both the illegal trade and destruction of the sites. In February 2001, just two days after a UNESCO conference in Paris highlighted the problems facing Afghan heritage, Mullah Omar, the Taliban leader, announced an edict instructing his followers to destroy all Afghanistan's statues.

"They were just rubbish to the Taliban," Mr Williams said. "Those small enough to be transported were sold, those too heavy to move were smashed."

Among the casualties were the 2,000-year-old Buddhas at Bamiyan, which were destroyed by the Taliban within days of Mullah Omar's decree. It was not only the Taliban who were to blame. During the Soviet occupation, the Russians used one of the five ancient minarets at Herat for artillery practice, and more recently a British aid



organisation built a road near the 1,000-year-old minaret at Jam, undermining the foundations by diverting tons of silt and rock to a bordering river bed.

Since the Taliban's overthrow, illegal trade and excavation access within Afghanistan has improved. Working under renegade foreign archaeologists, the Afghan diggers are paid less than 3% of the Pakistani middleman's valuation of the finds, UNESCO officials say. The stolen items are transported to Pakistan, then to Britain, where they can be sold for vast sums. "London has long been the biggest market," Mr Williams said. "The artefacts are sold here to private dealers. Some remain in Britain. Many are shipped abroad."

Scotland Yard first contacted UNESCO about looted Afghan artefacts last year, but the specialisation and cost required to identify, source and return stolen items put the trade far down the list of British concerns. Law enforcers are more interested in heroin and its effects on the West.

Destruction is continuing alongside the looting. In Kafir Kot, trails of smashed pottery spill from the tunnels honeycombing the site: the miners are more interested in gilded statues than pottery. In one tunnel, human bones - presumably from a Buddhist grave - tumbled from a breached underground wall. The thighs and feet of huge Buddhist statues, protruding in the miners' tunnels, had been broken and without protection were being eroded by wind and sand. UNESCO, which has only six expatriate staff members in the country, and the Afghan Government, are overwhelmed by the scale of the problem.

A Council for the Protection and Rehabilitation of Afghanistan's Cultural Heritage was set up last week. Chaired by Prince Mirwais, one of King Zahir Shah's sons, and with prominent members including Nancy Dupree, the grande dame of Afghanistan historians, professors and UNESCO officials, it intends to protect the plundered sites by transforming them into open-air museums that will also become the focus of further archaeological and scientific work.

However, funds and security have not been forthcoming. "I have to date received no significant assistance from anyone, anywhere," Dr Raheen complains. "I need to flood these areas with trained professionals, but there aren't many left in Afghanistan. Most of our professors were either killed in the war or they fled and are now old and ineffective."

So far most foreign interest has centred on the wrecked Bamiyan Buddhas. UNESCO has organised three missions to the site and received a Japanese pledge of \$750,000 (£480,000) to help to repair the damaged Bamiyan frescoes, secure the crumbling caves and examine the possibility of reconstructing the statues horizontally on the ground.

Meanwhile, across Afghanistan the robbery continues. "Every day beautiful, priceless objects belonging not only to our nation but to the heritage of the world are disappearing into the hands of thieves and smugglers and behind us our history is disappearing," Dr Raheen said.

*(Extracted from Times Online, 7 December 2001. See [www.timesonline.co.uk](http://www.timesonline.co.uk) for further details.)*

### **Bactrian Inscription Recovered In Afghanistan**

In September and October 2002 Jonathan Lee, funded by the Society of South Asian Studies, successfully recovered a Bactrian inscription from the Yakolang region of Bamiyan province. The inscription is now in the Kabul Museum. It is clearly



Buddhist and likely to date from the 7<sup>th</sup>–8<sup>th</sup> century A.D. Professor Nicholas Sims-Williams of SOAS, London, U.K. is currently working on a reading for publication.

Jonathan Lee has also discovered what he believes to be an as yet unstudied Buddhist site consisting of a stupa with a reasonably intact rubble core and an adjacent, well-preserved *vihara*, in the upper Balkh Ab river valley. He is hoping, along with an art history specialist, to publish the find. As a result of his wife's job, he and his wife will be based in Kabul for at least a year from February 2003. He is hoping to attract funding to continue both his archaeological discovery and recovery work and to initiate academic study and research programmes in the country.

For further information write to Dr. Jonathan Lee, c/o Swedish Committee for Afghanistan, Chinar Road 24-D, GPO Box 689, Peshawar, NWFP, Pakistan.

### **The U.K. Signs Up to 1970 UNESCO Convention on Trade in Art and Antiquities**

The United Kingdom government has, after many years of investigation, become one of 94 signatories to the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. In Spring 1999 an Illicit Trade Advisory Panel (ITAP) was established by the Department of Culture, Media and Sport under Norman Palmer, Professor of Commercial Law at University College London, with two principal goals: to advise the Government on the scale of the illicit international trade in art and antiquities and the extent of the U.K.'s involvement in this; and to advise on how most effectively the U.K. can contribute to preventing and prohibiting this illicit trade. This work was supplemented by the report of a Parliamentary Select Committee within the government department presented in Spring and Summer 2002.

The main recommendations of the investigations were not only that Britain should sign up, but that legislation should be enacted to create 'a criminal offence dishonestly to import, deal in or be in possession of any cultural object, knowing or believing that the object was stolen, or illegally excavated, or removed from any monument or wreck contrary to local law', this to be coupled with the implementation of powers of search, detention and seizure. In addition the government department should take the lead in 'the formulation of a statement of ethics principles, which seeks to reflect the interests of all relevant parties: not only trading entities but private collectors, museums and others'.

Professor Palmer's report, among other things, revealed that the Antiquities Dealers Association estimate that the total U.K. turnover in the trade in classical antiquities was £15 million in 1999 (part of a £58.7 million worldwide trade for the same year). For oriental and South Asian items the annual turnover is estimated at £40 million in the UK.

The 1970 UNESCO Convention is a reciprocal treaty enabling member countries to claim back stolen antiquities which surface in the countries of fellow signatories, but is not retroactive. It is this reciprocity element which encouraged the government to sign up to this convention rather than the 1995 UNIDROIT Convention on Stolen and Illegally Exported Cultural Objects. This protocol does contain formulae for the recovery of stolen property up to 50 years after its theft. However UNIDROIT has fewer than 30 signatories, compared to the UNESCO Convention's 94. The government considers that ultimately a convention's impact depends on its signatories. It must be stated that although by this move the government signals its aversion to the illicit trade in antiquities, at the same time, it wishes to avoid damaging the economically important legitimate trade in such items.



**Paul Thieme Memorial Lecture, The Royal Asiatic Society, London, U.K.**

Paul Thieme (1905-2001) was Emeritus Professor of Indology and Comparative Religion in the University of Tübingen from 1973 until his death in London, where he resided during his last years. In a long and distinguished career, he first studied and then taught in Allahabad followed by teaching appointments at Göttingen, Breslau (now Wroclaw), Halle, Yale, Frankfurt and Tübingen.

The lecture by Stanley Insler, Thieme's former student and currently Salisbury Professor of Sanskrit and Comparative Philology (the oldest chair of Indology in the Americas), Yale University, New Haven, U.S.A., entitled "The Power of Truth", was delivered on 12 December 2002 at The Royal Asiatic Society, 60 Queen's Gardens, London W2 3AF, U.K.

**Lecture at The Ancient India and Iran Trust, Cambridge, U.K.**

Dr. Oric L'vov-Basirov of SOAS, University of London, U.K. delivered a lecture entitled "Achaemenian Funerary Monuments and Practices in Western Asia Minor" on 8 November 2002 at The Ancient India and Iran Trust, Cambridge.

For more information on future lectures contact The Ancient India and Iran Trust, Brooklands House, 23 Brooklands Avenue, Cambridge. Tel: +44 (0) 1223 356 841; e-mail: Indiran@aol.com

***Hou Han Shu* (Later Han Dyansty Annals) Translation Online**

John E. Hill from Cooktown, Australia, is very pleased to announce that the much revised and expanded version of his annotated translation of the "Western Regions from the *Hou Han Shu*" is now freely available to all on the "Silk Road Seattle" website, managed by the University of Washington, Seattle, U.S.A.

It is a translation of Chinese accounts of the development of the Silk Routes between China, Rome, India, Persia, and Central Asia during the first two centuries A.D.

To access it go to: <http://depts.washington.edu/uwch/silkroad/texts/texts.html> and then click on "Hou Han shu". If you wish to download it or print it out, remember that it is composed of a number of files. The main file contains the Introduction, Index and translated text. There is a separate file for References or Bibliography and another forms an Index to the main Chinese characters. Finally, there are 29 separate files of Notes (one for each of the Sections of the Text). To access each of these just click on any of the coloured superscript numbers in each of the sections of the text - this will take you to the appropriate file which can then be downloaded or printed.

John E. Hill posted a "draft" version in May and sought comments from readers. The amount and quality of the responses was far beyond expectations. He would like to thank everyone for their encouragement and help. Some have contributed a great deal of thought and time to this process and he is deeply indebted to them. He has credited all those whose suggestions or comments he has used in this revision (he hopes he hasn't missed anyone). If you downloaded the previous version please wipe it and replace it with this new one.

Finally, he would like to mention that he has also done considerably more research himself and, in this new revised edition, is proposing a significant number of new identifications and historical details which will be of particular interest to specialists.



He would especially like to point out the following new information. He has proposed that the introduction of sericulture to Khotan took place as early as the first half of the 1st century A.D. (see note to Section 4.1); he has proposed a number of new identifications of places along the route of the Chinese envoy Gan Ying in 97 A.D. (see note to Section 10.9); and he is proposing that the first Kushan Emperor, Kujula Kadphises, was involved in the invasion and destruction of Parthuaia or Parthyene (the site of the ancient Parthian capital of Nisa) in 55 A.D. (see note to Section 13.13).

He hopes this revised edition will provide a reliable and useful tool for everyone interested in this period of history. One of the great joys of publishing on the Web is that it is relatively easy to correct mistakes or add new information. This is an on-going project so, if you have anything you would like to add or see changed in future revisions please do contact him personally by e-mail: [wynhill@tpg.com.au](mailto:wynhill@tpg.com.au) (please do not write to the very busy staff at the website).

He hopes to be able to publish within the next couple of months, and on the same site, a draft annotated edition of the 3<sup>rd</sup> century Chinese text, the *Wei lue*, which adds considerably more information to that contained in the *Hou Han shu* - especially more details on some of the easternmost Roman dependencies. Following this he hopes to be able to add the biographies of several of the Chinese generals who were responsible for China's contacts with the West during the first few centuries A.D. He will again be looking for readers' help to correct and refine these drafts. When completed they should form a widely-available, useful and sound basis for further studies in the field.

He trusts you will enjoy this new edition and he looks forward to hearing from you, if you have any comments or queries.

### **Early Gandhari Buddhist Manuscript Acquired by University of Washington, Seattle, U.S.A.**

A project that is fundamentally changing the way of scholars' looking at the ancient world and the teachings of the Buddha has received a major addition. A birch bark manuscript from a Buddhist monastery, believed to have been written in the 1<sup>st</sup> or 2<sup>nd</sup> century A.D., was recently acquired by the University of Washington Libraries and will become a key component of the Early Buddhist Manuscripts Project. The manuscript is among the earliest Buddhist writings known to exist. The manuscript previously belonged to a private collector, although its earlier provenance is unknown. The purchase was made possible by private donations.

The manuscript consists of eight fragments of a scroll and is written in the Gandhari language, a derivative of Sanskrit. The style of script and the language suggest the manuscript comes from Gandhara, a region of what is now eastern Afghanistan and northern Pakistan. Gandhara was an early, vibrant centre of Buddhism and occupied a pivotal role in the spread of Buddhism from India to Central Asia, China and the rest of East Asia. Some of the most influential schools of Buddhism in the 1<sup>st</sup> century A.D. were located in Gandhara. The clarity of the writing and the quality of the preservation of the new scroll are impressive, says Richard Salomon, the University of Washington's Professor of Asian Languages and Literature. In just a few weeks, the Early Buddhist Manuscripts Project's team of faculty and graduate students has managed to decipher nearly three-quarters of the text. The part that remains will yield

its clues only grudgingly and over a long period of time, researchers say. And deciphering the text is just the first step in analysing the information.

Despite advances in digital technology the ability to have the original manuscript on site is of great value. The University of Washington manuscript comes from a branch



of Buddhist scholastic literature known as *abhidharma*. It is a commentary, offering interpretations of the Buddha's teachings.

The University of Washington manuscript complements another group of manuscripts acquired by the British Library in 1994, which is also thought to come from Gandhara at around the same time. (See *CIAA NL 12, December 2000 [2001]*, p. 25.) Salomon and the team have been at work for the past six years, trying to decipher the letters, words and sentences in that manuscript. So far, they have published three volumes analysing portions of the text. Until the discovery of the British Library manuscripts, no Buddhist manuscripts of this type had been found in 100 years.

The Early Buddhist Manuscripts Project is a partnership between the University of Washington and the British Library.

### **Summer Intensive Intermediate Uzbek Study Course**

The Department of Near Eastern Languages & Civilization, University of Washington, Seattle, U.S.A., will offer Intensive Intermediate Uzbek during nine weeks of Summer 2003 (23 June-22 August), taught by the Muhammad-Ali Akhmedov, Distinguished Writer of Uzbekistan. Four hours of language instruction will be given daily. The program will also include Uzbek films and documentaries and a special lecture course on the Culture of the Turkic Peoples of Central Asia (NE 496/596) taught by Professor Ilse D. Cirtautas. A limited number of fellowships are available. For information contact Ilse D. Cirtautas, Director of the Central Asian Turkic Program, Department of Near Eastern Languages & Civilization, 229 Denny Hall, DH-20, University of Washington, Seattle, WA 98195, U.S.A. Tel: +1 206 543 9963; e-mail: icirt@u.washington.edu

### **Summer Intensive Elementary Uighur Study Course**

In cooperation with the China Studies Program and the East Asia Center, Jackson School of International Studies, the Department of Near Eastern Languages & Civilization, University of Washington, Seattle, U.S.A., will offer Intensive Elementary Uighur lessons during nine weeks of Summer 2003 (23 June -22 August). The intensive language course will be taught by Dr. Hamit Zakir of Xinjiang University. Four hours of language instruction will be given daily. A special lecture course on the Culture of the Turkic Peoples of CentraAsia (NE 496/596) will be offered by Professor Ilse D. Cirtautas during the term of the summer session. The program will also include Uighur films and documentaries. Pending funding, a limited number of fellowships will be available. For fellowship information contact Ilse D. Cirtautas, Director of the Central Asian Turkic Program, Department of Near Eastern Languages & Civilization, 229 Denny Hall, DH-20, University of Washington, Seattle, WA 98195, U.S.A. Tel: +1 206 543 9963; e-mail: icirt@u.washington.edu

### **Inner Asia/Silkroad Study Group (IASSG) 2002-2003 Lecture Series**

A lecture entitled "In Search of Genghis Khan" was delivered by John E. Woods, Professor and Director of The Center for Middle Eastern Studies, The University of Chicago. U.S.A., in collaboration with The Center for East Asian Studies, Stanford University and with the participation of the Asia Pacific Research Center, Stanford, U.S.A. The talk took place on 9 December 2002 at Stanford University, U.S.A.

During his lifetime (1162-1227 A.D.), Genghis Khan unified the tribes of Mongolia and established the largest land empire in human history with one of the longest lived notions of dynastic rule. Recently, a Mongolian-American geo-historical expedition



has begun investigating his life and searching for his grave. Both a documentary and an Indiana Jones-like film are being made, based on the team and its efforts. John Woods who is Professor of Iranian and Central Asian history in the departments of History and Near Eastern Languages and Civilizations and Director of the Center for Middle East Studies at the University of Chicago, is the American academic director of the expedition. He presented a first hand report of the activities of the expedition over the past three years, their findings to date, and what they hope to uncover in the future.

For more information please visit [www.silkroadfoundation.org](http://www.silkroadfoundation.org); e-mail [info@silkroadfoundation.org](mailto:info@silkroadfoundation.org)

### **Inner Asian and Uralic NRC Research Grants, Indiana University, U.S.A.**

The Inner Asian and Uralic National Resource Center at Indiana University announces research grants for scholars who wish to come to Bloomington to utilize IU's unique resources on Central Eurasia, including the Research Institute for Inner Asian Studies (RIFIAS) library. 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. See below for eligibility criteria and application procedures. This application information is also available from the website: [www.indiana.edu/~iaunrc](http://www.indiana.edu/~iaunrc)

Indiana University houses outstanding library resources on Central Eurasia in both the Main Library and several specialized collections. The Main Library estimates that the number of holdings relevant to Inner Asian and Uralic Studies is approximately 100,000 volumes. Of this figure, approximately 28,000 volumes directly concern Uralic studies (Finland, Estonia and Hungary), 6,500 deal with Turkey, and 32,000 are directly relevant to Inner Asia (Central Asia, Tibet and Mongolia). The remaining volumes do not fit neatly within this categorization scheme, crossing geographic and subject categories.

Unique among IU's specialized Central Eurasian collections is the Research Institute for Inner Asian Studies (RIFIAS) library. The primary aim of the RIFIAS library is to make available to researchers and students in a single location two broad categories of materials relevant to Inner Asia: 1) basic reference works, textbooks, grammars, and dictionaries, and 2) rare books and manuscripts. The Central Asian Archive holds microfilms and bound photocopies of out-of-print publications on Central Asia (primarily in Russian) and microfilms of Oriental manuscripts. The RIFIAS library also has a special collection of rare Tibetan books and a Turkish Folklore Archive consisting of audio recordings.

IAUNRC research grants are available to those who are U.S. citizens or permanent resident aliens. Title VI regulations do not allow these awards to graduate students.

Applications will be reviewed at the end of each month. All applicants will be notified as to whether their applications have been funded. Applications should be received no later than 30 days before the time that the scholar intends to come to Bloomington. For further information contact Kasia Johnston, Assistant Director, IAUNRC, Indiana University, Goodbody Hall 305, Bloomington, IN 47405-7005, U.S.A. Tel: +1 812 855 7319; fax: +1 812 855 8667; e-mail: [krydeljo@indiana.edu](mailto:krydeljo@indiana.edu)



**"1421: The Year China Discovered America"**

The Silk Road Foundation and the Center for East Asian Studies, Stanford University present this special lecture by Commander Gavin Menzies, author and former Royal Navy officer on 16 January 2003 at 7.30 pm in the Cubberley Auditorium, School of Education, Stanford University, Stanford, California, U.S.A.

On the 8 March 1421, the largest fleet the world had ever seen sailed from its base in China. The ships, huge junks nearly five hundred feet long and built from the finest teak, were under the command of Emperor Zhu Di's loyal eunuch admirals. Their mission was "to proceed all the way to the end of the earth to collect tribute from the barbarians beyond the seas" and unite the whole world in Confucian harmony. The journey would last over two years and circle the globe. When they returned Zhu Di lost control and China was beginning its long, self-imposed isolation from the world it had so recently embraced. The great ships rotted at their moorings and the records of their journeys were destroyed. Lost was the knowledge that Chinese ships had reached America seventy years before Columbus and circumnavigated the globe a century before Magellan. They had also discovered Antarctica, reached Australia three hundred and fifty years before Cook and solved the problem of longitude three hundred years before the Europeans.

For more information or campus map, please visit the website: [www.silkroadfoundation.org](http://www.silkroadfoundation.org) or email [info@silkroadfoundation.org](mailto:info@silkroadfoundation.org)

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## EXHIBITIONS

### **Asian Art in London 2002 7-15 November 2002**

*Snow Lion Ltd* displayed a selection of antique Tibetan furniture from the 18<sup>th</sup> to the 20<sup>th</sup> century, consisting of panelled cabinets and chests. Simple techniques and crude craftsmanship were used in making the furniture, which was decorated with colourful symbols such as lotuses, dragons or *kirtimukhas*, displaying fine detail and originality. Particularly unusual was an 18<sup>th</sup> century two-panelled black cabinet (the cabinets are normally four- or six-panelled), which had gold lanterns painted on each panel and thus showed distinctly Chinese influence. A late 19<sup>th</sup> century tiger chest from Eastern Tibet had realistically depicted tigers on its front, whilst the top of the chest had a painted tiger skin effect. As the tiger motif in Tibet is perhaps best known from the so-called 'tiger rugs', it was interesting to note its existence on other media as well.

*Rossi & Rossi's* exhibition titled "Beyond Lhasa" had several *thangkas* and sculptures on display, originating mainly from Western and Eastern Tibet. A very fine 18<sup>th</sup> century *thangka* of Tara from East Tibet was set in a dreamlike landscape, whilst another eastern Tibetan *thangka* (c. 15<sup>th</sup> century) depicted the Arhat Rahula stroking a tiger. Both the theme and the landscape of the latter example showed clear Chinese artistic influences. Similarly, a Tibeto-Chinese horizontal *thangka* (c.18<sup>th</sup> century) titled "Tara who saves from perils" was, in its composition and landscape, derived from the Chinese artistic realm. Many of the individual scenes, for example, were divided by Chinese buildings. Due to its rich iconography, this was one of the most interesting *thangkas* on display. A majestic clay Buddha from Western Tibet (c.15<sup>th</sup> century, from carbon-14 analysis), showing traces of gold pigment, was a rare example of the sculptural splendour that once flourished in the Guge Kingdom. This exhibition had geographically wide-ranging objects from the Tibetan Buddhist past, reminding us of the now lost cultural heritage. A catalogue, *Beyond Lhasa: Sculpture and Painting from East and West Tibet* by Jane Casey accompanied the exhibition.

(MA)

### **"7000 Years of Chinese Jade", in the Selwyn and Ellie Alleyne Gallery of the British Museum, London, U.K.**

This exhibition illustrates 7000 years of jade use and carving in China from the Neolithic period to the present. It opened to the public on 13 November 2002 and will remain on show for a period of at least three years.

Most of the jades in this exhibition have been collected by Sir Joseph Hotung and are now owned by family trusts. Some jades belonging to the British Museum and other collections, including the Natural History Museum, are also included in the display. Together they form one of the most comprehensive collections of jade in the world, representing artefacts from many historical periods and geographical areas of China.

To the Chinese, jade is more precious than gold or gems. The term for jade in Chinese, *yu*, refers to a variety of attractive stones with a compact texture and colour. However, in mineralogy and gemology jade refers to two different mineral groups: nephrite and jadeite. The jade used in China appears to have been almost entirely



nephrite or nephrite-related until the eighteenth century A.D., when jadeite from Burma began to be imported.

This jade exhibition is divided into five main chronological sections according to Hotung's collections. These are the Neolithic period and its legacy c. 5000-1500 B.C., the Shang and Early Western Zhou periods c. 1500 BC -c. 850 B.C., the Late Western Zhou and Eastern Zhou periods c. 850-475 B.C., the Late Eastern Zhou, Qin and Han periods 475 B.C.-220 A.D. and later Chinese Jades from the Han period (206 B.C.) to the present day.

The most important jades in this exhibition include jade *cong* (jade tubes with squared-off external surfaces) and *bi* discs, which were found in tombs placed around and on the bodies of high ranking individuals in the Liangzhu culture (c.2500 B.C.) in present-day southern Jiangsu and northern Zhejiang. The jade discs usually had plain surfaces, but the *cong* were usually decorated with a proto-monster-mask at the four corners. The post-Han period jades include personal ornaments such as pendants, belt plaques, hair ornaments and jewellery. Some Ming and Qing period (1368-1911) jade vessels which were copied from book illustrations are in good condition and worthy of research.

The 289 jades displayed in the Selwyn and Ellie Alleyne Gallery of the British Museum fully represent the development of jade in Chinese history. They are displayed in chronological order on one side of the gallery and are accompanied by three separate cases which display selected items on the other side. This jade exhibition is an important opportunity to learn about the mysterious stones which have been used in Chinese history over a period of 7000 years.

*Chinese Jade from the Neolithic to the Qing* by Jessica Rawson (1995) is being reprinted by the British Museum Press to coincide with this new exhibition in Room 33b; entrance is free; opening hours daily 10.00-17.30. [www.thebritishmuseum.ac.uk](http://www.thebritishmuseum.ac.uk)

*Dr. James Lin, Christensen Fellow of Chinese Painting, Ashmolean Museum, Oxford, U.K.*

#### **"Early Buddhist sculpture from Tibet: The Nyingjei Lam collection" The Ashmolean Museum, Oxford, UK**

The Nyingjei Lam ("Path of Compassion") collection of early Tibetan and Nepalese bronze sculptures and related objects is one of the finest private collections of its kind in the world. It has been exhibited only once before, at the Ashmolean in 1999. This further showing of the collection includes a number of sculptures not previously exhibited. The collection contains many remarkable Buddhist images from Tibet in copper, gilt bronze, silver and other materials, dating from the 10th-17th centuries, as well as some fine examples of earlier Indian and Nepalese Buddhist images which were preserved until recent times in the now largely ruined monasteries of Tibet. There is also an outstanding group of portrait images of Tibetan saints and *lamas*, which in many cases reveal the human character of their subjects as well as their spiritual authority. Several hitherto unseen portrait bronzes are included in the exhibition which runs until December 2002.

For further information contact: Department of Eastren Art, Ashmolean Museum, Oxford OX1 2PH. Tel: + 44 01865 278067; fax: + 44 01865 278078; e-mail: [partridge@ashmus.ox.ac.uk](mailto:partridge@ashmus.ox.ac.uk) The illustrated catalogue of the Nyingjei Lam collection by David Weldon and Jane Casey Singer, *The sculptural heritage of Tibet* (Laurence King, London, 1999), is available in the Museum Shop at a concessonary price of £25.

**Tibetan Sand Mandala of Chenrezi**  
**Ashmolean Museum, Oxford, U.K.**

Over a 15-day period four Tibetan monks from the Dip Tse Chok Ling monastery at Dharamsala, Himachal Pradesh, will create a coloured sand Mandala of Chenrezi / Avalokitesvara, measuring 1.5 metres square, in the Ashmolean Museum's main exhibition gallery (McAlpine Room). All are welcome to view the work in progress during museum opening hours, beginning on 9 January. After completion, the Mandala will be ceremonially dismantled by the monks and the sand immersed in one of Oxford's rivers. (McAlpine Room, 1<sup>st</sup> floor: open Tuesday to Saturday 10-5, Sunday 2-5, closed Monday). The exhibition runs from 9 - 24 January 2003.

Donations towards the monks' travel expenses from India are most welcome, either in the box provided in the McAlpine Gallery, or sent to Dr Andrew Topsfield, Ashmolean Museum, Oxford OX1 2PH (cheques payable to Ashmolean Museum: all contributions will be forwarded to the Dip Tse Chok Ling monastery).

**"Rituels tibétains: visions secrètes du Cinquième Dalai Lama"**  
**Musée des Arts Asiatiques-Guimet, Paris, France**

This exhibition, on show from 5 November 2002 to 24 February 2003, presents a wide range of objects related to Tibetan Buddhist rituals. Nearly 170 works — *thangkas*, metal sculpture, ritual implements and furniture — are included in the display. A catalogue accompanies the exhibition, published by RMN, 205 pp., lavishly illustrated and priced at Euro. 45. In addition to catalogue entries there are essays by Samten Karmay, Vladimir Uspensky, Philippe Cornu, Amy Heller and Nathalie Bazin.

For more information contact: Musée Guimet, 6 Place d'Iena, 75116 Paris, France. Tel: +33 1 565 25300; website: [www.musee-guimet.fr/RMN/guimet/](http://www.musee-guimet.fr/RMN/guimet/)

**"Siberia: Peoples of Taiga and Tundra"**  
**The Museum of Cultures, Helsinki, Finland**

About 1000 objects relating to the material culture of Siberia's native peoples have been selected from the collection of Finland's National Museum and from the Peter the Great Museum of Anthropology and Ethnography in St. Petersburg, Russian Federation, to make up the current exhibition in Helsinki, Finland which runs until 29 September 2003. Objects relating to nomadic ways and shamanic cults are on display, some of them for the first time. Especially represented are the Tunguz (Evenki) collection, formed in the 1840s, and the Kamassi-Samojed collection assembled by the philologist Kaj Donner between 1911-1914.

For further information, please contact: The Museum of Cultures, Salomonkatu 15, P.O. Box 913, 00101 Helsinki, Finland. Tel: +358 9 4050 9809; e-mail: [kulttuuriemuseo@nba.fi](mailto:kulttuuriemuseo@nba.fi)



**"Horse-Nature-Man: The Horse Image in the Nomadic Steppe culture of Southern Siberia"**

**The Russian Museum of Ethnography, St. Petersburg, Russian Federation.**

This exhibition opened in September 2002. It shows objects from the collection of the Russian Museum of Ethnography. The theme of the exhibition is the role of the horse in the traditional culture and world-outlook system of the Southern Siberian peoples: Altaians, Buryats, Khakassians, Tuvinians, Yakuts, and moreover Kalmyks and Mongols. The unique objects represented in the exhibition are from collections acquired by the museum in late 19<sup>th</sup>-early 20<sup>th</sup> century. The artefacts are supplemented by photographs from the museum archive and accompanied by the epic texts.

The role of the horse in the traditional culture of the Southern Siberian Turkic-Mongolian peoples is a many-faceted and inexhaustible theme closely connected to the general problem of the world-outlook formation of the Eurasian Great steppe zone nomads and, in the wider plan, with the spiritual comprehension of nature by man.

The special theme of the exhibition is the horse image in the ritual and mythological notions of the Southern Siberian peoples. The wedding ritual is used to display the role of the horse in rites of passage. This theme is represented in two scenes: the Buryatian context (wedding tethering post, arrow-box of horse hide, bride's saddle) and the Khakassian one (bride with a wedding harness set as a part of her dowry). Also featured are the stages of Yakutian *koumiss* holiday "Yssyakh", Altaian horse sacrifice and the section devoted to shamans' cult practice and magical ritual. The shamans' accessories (frame drum and 'horse sticks') which symbolise the horse the shaman travelled on through the worlds of the Universe during a ritual, are exhibited. Other objects are connected with the role of the horse in magic ritual (horse skull, horsehair etc.). The curators of the exhibition are Marina Feodorova and Irina Tkachenko. For further information visit the website: <http://www.hermitagemuseum.org/>

**"Recent Excavation of Textiles in China"**

**China National Silk Museum, Hangzhou, People's Republic of China**

This exhibition took place from 9 October until 8 November 2002. The textiles exhibited covered a wide period historically and geographically and included the latest discoveries. The chosen 84 items included Han-Jin (220 B.C.- 400 A.D.) textiles from Keriya, Niya and Yingpan in Xingjian province, Tang (618-906 A.D.) silks from Dulan in the Qinghai province, Liao (941-1162 A.D.) costumes from Daqintala in Inner Mongolia and late Ming (1500-1644 A.D.) and costumes from Nanchang, Jiangxi.

The exhibition was organised by the China National Silk Museum, the Xingjiang Institute of Archaeology, the Qinghai Institute of Archaeology, the Inner Mongolian Museum, Longhua Museum, Hebei province, the Jiangxi Institute of Archaeology. For more details contact: Professor Zhao Feng, China National Silk Museum, 73-1 Yuhuangshan Road, Hangzhou, 310002, People's Republic of China. Tel: +86 571 8700 68138; fax: + 86 571 853 71652. e-mail: [cctic2000@mail.hz.zj.cn](mailto:cctic2000@mail.hz.zj.cn)

**"Afghanistan: A Timeless History"**

**Museum of Fine Arts, Houston, Texas, U.S.A.**

This exhibition runs until 9 February 2003 at the Audrey Jones Beck Building. A new partnership between the Musée des Arts Asiatiques-Guimet in Paris, France and the



Museum of Fine Arts in Texas, has resulted in a modified version of the Paris exhibition being mounted in Houston. "Afghanistan: A Timeless History" provides an excellent overview of art from ancient Afghanistan, from prehistorical to Islamic periods in the first millennium. The 110 works exhibited are revelations, dispelling the notion that Afghan art is merely a melding of cultural influences from other major civilizations. For further information see the museum's website: [www.mfah.org](http://www.mfah.org)

**"Art of Asia from the Harn Museum Collection"**  
**Samuel P Harn Museum of Art, University of Florida, Gainesville, Florida, U.S.A.**

This long-term exhibition is presented as a series of focused installations featuring various media, themes, and countries. Its two points of focus are Chinese jade, metalwork, ceramics, and painting from the neolithic period to the Ching dynasty; and Hindu and Buddhist sculpture from India, Nepal, Tibet, Thailand, and China. The exhibition will run until December 2003. For more information Tel: +1 352 392 9826. Address: SW 34<sup>th</sup> Street and Hull Road, Gainesville, Florida, U.S.A.; website: [www.arts.ufl.edu/harn/index.html](http://www.arts.ufl.edu/harn/index.html)

**"Chinese Buddhist Sculpture in a New Light"**  
**Freer/Sackler Galleries, Smithsonian Institution, Washington, D.C., U.S.A.**

This exhibition will run until 4 May 2003, and is a result of new research. Several stunning sculptures that have never before been displayed will be on view, including some that date after the Tang dynasty (618–907 A.D.) and represent the fascinating, but often neglected period of later Chinese Buddhist art. The Freer's collection of Chinese Buddhist sculpture—arguably one of the best in the Western world—was for the most part acquired during the first half of the 20<sup>th</sup> century when China's depressed economy fed the antiquities trade. Collectors were able to buy significant Chinese artefacts that were hitherto little known in the West. However, many of these sculptures were removed from Buddhist religious sites without proper documentation as to their provenance within China. Extensive wall text in this exhibition explains how curators have used stylistic analysis, including knowledge of regional variations affecting style, as well as scrutiny for ambiguities, distortions and incongruities to determine the authenticity or correct some previously erroneous dates given to the sculptures. The role of scientific dating techniques is also addressed.

This exhibition is co-curated by gallery curator, Jan Stuart, and Stanley K. Abe, associate professor at Duke University. For further information contact: Freer Gallery of Art/Arthur M. Sackler Gallery, Smithsonian Institution, P.O. Box 337012, MRC 707, Washington, D.C. 20013-7012, U.S.A. Tel: +1 202 357 4880; fax: +1 202 357 4911; website: [web@asia.si.edu](http://web@asia.si.edu)

**"Metalwork and Ceramics from Ancient Iran"**  
**Freer/Sackler Galleries, Smithsonian Institution, Washington, D.C., U.S.A.**

This exhibition displays 45 metal and clay artifacts, created in western Iran between 2300 and 100 B.C. are closely linked both technically and aesthetically. Metalwork influences ceramic forms, colors, and surface treatment; works in both media share shapes and decoration inspired by images of animals or imaginary creatures. Objects in the exhibition are on loan from private collections and from the Sackler Gallery's permanent collection.

For further information contact: Freer Gallery of Art/Arthur M. Sackler Gallery, Smithsonian Institution, P.O. Box 337012, MRC 707, Washington, D.C. 20013-7012, U.S.A. Tel: +1 202 357 4880; fax: +1 202 357 4911. website: [web@asia.si.edu](http://web@asia.si.edu)



**“Luxury Arts of the Silk Route Empires “  
Freer/ Sackler Galleries, Smithsonian Institution, Washington, D.C., U.S.A.**

This ongoing exhibition displays examples of metalwork and ceramics from the collections of both museums to illustrate the effect of multicultural interaction on the arts of the first millennium A.D. Ornaments, bowls, cups, bottles, jars, mirrors, ewers, and ritual objects in gold, silver or silver gilt, earthenware, or porcelain from Iran, China, Turkey, Syria, and Afghanistan are included.

For further information contact: Freer Gallery of Art/Arthur M. Sackler Gallery, Smithsonian Institution, P.O. Box 337012, MRC 707, Washington, D.C. 20013-7012, U.S.A. Tel: + 1 202 357 4880; fax: +1 202 357 4911. website: web@ asia.si.edu

**“Nomadic Art from the Eastern Eurasian Steppes”  
The Metropolitan Museum of Art, New York, U.S.A.**

This exhibition drawn from the Eugene V. Thaw and other New York Collections will run from October 2002 until 5 January 2003. Artefacts in bronze, gold, silver and jade reveal a little-known pastoral side of the ancient tribal peoples of north China and Mongolia. Most of the exhibition's 200 esoteric objects - horse harnesses, chariot fittings, belt ornaments, garment plaques and weapons - vividly express the dynamic animal-centered style that the nomads developed 3000 years ago.

For further information contact The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028-0198, U.S.A. Tel: + 1 212 535 7710; website: www.metmuseum.org

**“The Legacy of Genghis Khan: Courtly Art and Culture in Western Asia, 1256-1353”  
The Metropolitan Museum of Art, New York, U.S.A**

The exhibition explores the influence of China's Yuan dynasty, founded by Kublai Khan (a grandson of Genghis Khan), on the art and culture of Iran's Ilkhanid dynasty, founded by Hülegü (another of his grandsons). On view are some 200 works from museums and collections worldwide, including rare textiles, ceramics, jewelry and metalwork, works in stone and wood, and outstanding examples of the art of the book. A highlight is the display of more than thirty vividly illustrated pages from the Great Mongol *Shahnama* (Book of Kings). Now dispersed in many collections worldwide, this version of the Iranian epic—made for a royal patron—is one of the most luxurious ever produced. A catalogue accompanies the exhibition.

This exhibition continues until 16 February 2003 after which it will transfer to the Los Angeles County Museum, Los Angeles, California, U.S.A. from April 2003. (See CIAA, NL 15, June 2002, p. 45-6.)

For more information contact: Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028-0198, U.S.A. Tel: +1 212 535 7710; website: www.metmuseum.org

**“Art of the First Cities: The Third Millenium B.C. from the Mediterranean to the Indus”**

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

This exhibition runs from 8 May until 17 August 2003. Through art it explores the emergence of the world's first city-states and empires in Syria and Mesopotamia during the third millenium B.C. It relates these developments to artistic and cultural connections stretching from the eastern Aegean to the Indus Valley and Central Asia. Approximately 400 objects including sculpture, jewellery, seals, relief carvings, metalwork and cuneiform tablets will be displayed.

For further information contact The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028-0198, U.S.A. Tel: +1 212 535 7710; wbsite: [www.metmuseum.org](http://www.metmuseum.org)

**“Glimpses of the Silk Road: Central Asia in the first Millenium A.D.”**

**The Metropolitan Museum, New York, N.Y., U.S.A**

A new permanent installation featuring about 40 sculptures, paintings, ivory rhytons, metalwork, textiles, and stucco, primarily from the museum's collections is on display inn this exhibition which includes material produced by the Persians, Kushans, Sogdians, Chinese, and others, in an amalgam of differing influences.

For more information telephone +1 212 879 5500; website: For further information contact The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY 10028-0198, U.S.A. Tel: +1 212 535 7710; wbsite: [www.metmuseum.org](http://www.metmuseum.org)

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## CONFERENCES

### Conference Reports

#### **"A Zoroastrian Tapestry: Art, Religion and Culture"** Brunei Gallery, SOAS, University of London, U.K.

This symposium and book launch was held on 17 October 2002 in the Brunei Gallery, SOAS. It was jointly organized by the Centre of Near and Middle East Studies, SOAS and the Iran Heritage Foundation with additional support from the Zoroastrian Trust Funds of Europe and the British Institute of Persian Studies, all three of which are based in London.

Following the successful launches of this impressive volume in Bombay, India and at the Zoroastrian Trust Funds of Europe (ZTFE), London on 1 June 2002 to mark the Sovereign's Golden Jubilee, a day-long symposium at SOAS brought together some of the distinguished Iranists who contributed to this tome and concomitantly honoured Mary Boyce, Professor Emerita of Iranian Studies, SOAS (1963-82) for her lifetime contributions to teaching and research in Zoroastrian studies for over half a century. (See CIAA, NL 15, June 2002, p. 56f.)

The proceedings commenced with a welcome address by Professor Robert Springborg, the newly appointed director of the London Middle East Institute. The address was his first formal duty at SOAS, and was followed by quarter hour presentations chronologically charting the origins and evolution of the Iranian creed. Dr. Almut Hintze, Zartoshty Brothers Lecturer in Zoroastrianism, opened with an outline of the antiquity of the tradition on the basis of the earliest textual remains; Dastur Firoze Kotwal, a former postgraduate research candidate at SOAS and retired High Priest of Bombay, delineated the *Yasna* liturgy. Professor Albert de Jong of Leiden University adduced reasons for re-examining Sasanian history and the epoch we have come to designate as "Classical Zoroastrianism". de Jong has now been appointed to complete volumes 5, 6 and 7 of the magisterial *History of Zoroastrianism* first undertaken by Mary Boyce from 1975 for the *Handbuch der Orientalistik* project. Professor Frantz Grenet of EPHE, Paris, gave an illuminating survey of Zoroastrian ossuaries and their influences on the eclectic art style of Sogdiana; Dr. Vesta Curtis of The British Museum, London discussed how coinage reflected the symbols of Sasanian kingship and royal authority; Khojeste Mistree of Bombay traced the arrival and settlements of Parsis in early medieval western India; Dr. Alan Williams, a SOAS *alumnus*, and now at the University of Manchester offered a compelling rethinking of the Parsi tradition of the *Qesse-ye Sanjan* as an ideational narrative. Pheroza Godrej and Firoza Punthakey Mistree, both from Bombay and co-editors of the volume, presented fascinating overviews of Parsi portraiture and Zoroastrian dress styles in early modern India and Persia respectively. Professor Philip Kreyenbroek, a former Reader at SOAS and now at Göttingen University, examined perceptions of Zoroastrianism or aspects of it among the Yezidis and other ethnic groups in the Near East and Central Asia. Professor John Hinnells, formerly of SOAS and now at the University of Derby, spoke on the trends in the modern Zoroastrian diaspora. Shirin Simmons of London recounted her personal experiences of feasting and Yazdi folk traditions.



Over 250 attendees made this symposium a truly successful event – indeed an astonishing first for Zoroastrian studies anywhere; and this is in no mean measure thanks to the efforts of Dr. Sarah Stewart, Boyce's former pupil and now Head of Programmes, CNMES, SOAS.

This was an enjoyable and enriching event to celebrate a volume that has been in the making for over a decade. Moreover it was a fitting celebration of its inspirer, Professor Mary Boyce, an endearing teacher, empathetic researcher and influential scholar of the faith.

(BW)

**"Visions of Enlightenment: New Perspectives of Tibetan Art"  
Circle of Tibetan and Himalayan Studies, SOAS, University of London, U.K.**

The symposium took place at SOAS, University of London (9 November 2002) and had leading Tibetologists presenting their latest research in the art of the Himalayas and Tibet. A broad range of topics was addressed, including style in painting and sculpture, provenance and chronology. Professor Heather Stoddard, (Institut national des langues et Civilisations Orientales, Paris), presented a paper on the wooden doorways of the less well-known temples in western Himalayas and on the importance of gold in setting up the new kingdoms and in building Buddhist temples during *Chidar* in Western Tibet. Dr. Christian Luczanitz (University of Vienna) presented his research on the clay sculpture in (West-) Tibetan art, focusing on technique and style. Professor Deborah Klimburg-Salter (University of Vienna), discussed reflections on the Kashmiri style in Tibetan art, outlining stylistic and iconographic aspects of Tibetan art in Western Tibetan temples with their possible Kashmiri influences. Dr Jane Casey presented her research on a group of Yuan period Sino-Tibetan paintings, known as *tsakali* because of their format. Steven Kossak (the Metropolitan Museum of Art, New York) reconsidered the history and provenance of a group of 18 "Taklung" *thangkas*. Professor David Jackson (University of Hamburg) gave a paper entitled "Is the dating of *thangkas* possible? A reconsideration of a difficult case", where he discussed several problems connected with the dating of *thangkas*.

**13<sup>th</sup> Conference of The International Association of Buddhist Studies  
Chulalongkorn University, Bangkok, Thailand.**

The Conference which was held from 8-13 December 2002, covered a wide range of scholarly activity from epigraphical and textual to archaeological and historical, as well as matters of modern practice and how Buddhism affects modern political governance. Apart from plenary sessions at the beginning of the Conference, most business revolved around a series of sections devoted to aspects of Buddhism ranging from "Narrative Performance" to "*Sutras* and *Shastras*", from "Ideology and Iconography" to "Textual Practices and Interpretations". Both the sections and the many panels devoted to yet further aspects of scholarly interest in Buddhism, were addressed by many of the most eminent Buddhologists currently working in the field. Panels of particular interest to members include "Chinese Pilgrim Monks in India and their Impact on Buddhist Studies" which was addressed by its Chair, Max Deeg and by Professor Deborah Klimburg-Salter; "Further Discoveries and Studies of Gandharan Buddhist Manuscripts" chaired by Richard Salomon and addressed by him, Mark Allon and Andrew Glass. An important panel was devoted largely to research on the Schoyen Collection entitled "Buddhist Manuscripts: Recent Finds". It was chaired by Jens Braarvig and J.-U. Hartmann.



**Textile Archaeology in China**

**China National Silk Museum, Hangzhou, People's Republic of China**

This conference took place from 5-6 November 2002 and was organised by the China National Silk Museum in Hangzhou and sponsored by the Zhejiang Cultural Relics Bureau. Leading textile specialists from China and abroad discussed varied topics, ranging from recently excavated burial textiles at Yingpan to Tang textiles excavated at Dulan. Chinese textiles through archaeology were presented in "Textiles found at the Silk Road through Wei to Tang" and "Chinese textiles found at Palmyra". In addition Liao and Yuan dynasty textiles were also included. Relationship of textiles from China and other countries were explored, for example, in "Textile archaeology in Niya" and "Evidence for trade in textiles from West to East during the Han/Roman period".

**"Buddhism and Christianity Cultural Heritage of Central Asia"**

**Bishkek, Kyrgyz Republic**

This conference took place between 1-3 October 2002. The following topics were addressed: Christianity and Buddhism of antiquity and medieval ages as a part of cultural heritage of peoples of Central Asia, reminiscences of Christian and Buddhism ideas in traditional and modern culture of Central Asia, education of tolerance as the pledge of sustainable development of Central Asia in 21<sup>st</sup> century. The conference materials will be published and available in Internet. For further information contact: 265a Chui Ave., Room 316, Bishkek 720071, Kyrgyz Republic. Tel: +996 312 24 33 83; e-mail: [conf\\_kg@hotmail.kg](mailto:conf_kg@hotmail.kg) website: [http://siteistok.host.net.kg/doska\\_20020615.htm](http://siteistok.host.net.kg/doska_20020615.htm)

**Forthcoming Conferences**

**The Tenth Annual Central Eurasian Studies Conference**

**Indiana University, Bloomington, Indiana, U.S.A., 12 April 2003**

This conference will take place 12 April 2003, and is organised by the Association of Central Eurasian Students, Indiana University. Papers are invited on Central Eurasian issues in all fields. Central Eurasia is defined, for the purpose of this conference, as the area including or corresponding to present-day Mongolia, western China (Xinjiang), Tibet, Central Asia (Uzbekistan, Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan as well as historic regions of Khorasan and northern Afghanistan), Azerbaijan, Turkey, Hungary, Estonia, Finland and other regions which include Finno-Urgic peoples. Abstracts of no more than 750 words are due by 13 January 2003. Address: The 10<sup>th</sup> Annual Central Eurasian Studies Conference, Goodbody Hall 157, Indiana University, 1011 East Third Street, Bloomington, IN 47405-7005, U.S.A. Tel: +1 812 855 9510; fax: +1 812 855 7500. Or, please e-mail abstracts in an attachment (.doc or .rft formats preferred) to: [ACES@indiana.edu](mailto:ACES@indiana.edu) website: [www.indiana.edu](http://www.indiana.edu)

**Russian Ethnological Association, Biannual Meeting, Omsk, Siberia, Russian Federation, 3-6 June 2003**

The upcoming meetings of the Russian Ethnological Association will take place in Omsk. The 5th Congress of Ethnographers and Anthropologists of Russia is organised



by the Association of Ethnographers and Anthropologists of Russia in collaboration with the Institute of Ethnology and Anthropology of the Russian Academy of Sciences, Omsk State University, Omsk Branch of the Novosibirsk Institute of History, Philology and Philosophy and the Siberian Institute of Cultural Studies with the support of the Omsk Regional administration. The main theme of the Congress is anthropological perspectives on space and culture. Other important subjects include ethnic and cultural development, ethnocultural situations, especially in Siberia, issues of academic institutions development, ethnographic museum organization etc. New findings in physical anthropology, gender research and legal anthropology, historical ethnography and ethnodemography will be discussed in special panels. For further information contact: Sergei Abashin, e-mail: abashin@iea.ras.ru or kongress@mail.ru or website: <http://www.iea.ru/conferences/5/index.html>

**“Afghanistan: Meeting Point between East and West”  
Archaeological Museum of Lattes, Montpellier, France, 5-7 May 2003**

This international symposium on Afghanistan will be held in the Archaeological Museum of Lattes (Montpellier), France between 5<sup>th</sup> and 7<sup>th</sup> May 2003. Through the contribution of many scholars the boundaries of knowledge and research relating to Afghanistan, the ancient Meeting Point between East and West so that many people, both academic and lay alike will benefit for generations to come. Proceedings of the Symposium will be published by Professor Marie-Françoise Boussac in *TOPOI* (2003).

An Exhibition will accompany the Symposium at the same museum drawing on loans from, among other museums, the Musée du Louvre, Paris, the Musée national des Arts asiatiques-Guimet, the Cabinet des Médailles de Paris (Bibliothèque Nationale), the Münzkabinet of the Kunsthistorisches Museum, Vienna and from private collections. For more information contact the Co-organiser of the Exhibition and Symposium, Professor Osmund Bopearachchi, Director of Research, C.N.R.S., +33 1 44 32 37 82; fax +33 1 44 32 30 60; E-mail: bopearac@canoe.ens.fr

**4<sup>th</sup> INSAP Conference  
Magdalen College, Oxford University, U.K., 3-9 August 2003**

INSAP (The Inspiration of Astronomical Phenomena) developed out of a belief for the need to examine the many and various cultural impacts of the perceptions about the day- and night-time sky. INSAP exists to provide a forum for a broad sampling of artists, historians, philosophers and scientists to compare notes and have the chance to ask about each others' work. The conference is sponsored by the Steward and Vatican Observatories, and will feature presentations by, amongst others, Dr. Jim Bennett, Director of the Museum of the History of Science in Oxford, Dr. David Brown from University College, London on Mesopotamian astrology and Professor Clive Ruggles from the University of Leicester whose field is Archaeoastronomy.

There will be fewer than 150 attendees, who will represent a broad range of scholars and students. Most of those attending will be expected to present original studies and research results, either as papers delivered orally or as posters, but some will be admitted as “observers” who are expected to participate otherwise fully (*i.e.*, take part in discussions, ask questions of the speakers, go on the field trips,) during the meeting.

Conference participation will be by invitation only *after* all of the input information for each applicant has been reviewed. Visit the Conference website (below) for an on-line copy of the *INSAP IV* application form or write, by airmail post, to the following postal addresses: applicants in the Americas (North, South, and Central) contact



Professor R. E. White, Steward Observatory, The University of Arizona, Tucson, AZ 85721-0065, U.S.A.; for applicants everywhere else contact Mr. Nick Campion, PO Box 1071, Bristol BS9 9HE, UK;

The deadline for receiving the complete set of "input information" for potential presenters is 1 December 2002; however, applications received past that date will be considered on a "space available" basis. The deadline date for potential observers is 1 March 2003. The INSAP selection committee will send out invitations to the selected presenters no later than 1 March 2003, and to observers no later than 1 June 2003. Visit the conference website: <http://ethel.as.arizona.edu/~white/insap/insap4x.htm>

**"Ladakh: Art, Culture and Languages, 11<sup>th</sup> Colloquium of the International Association for Ladakh Studies"  
Leh and Kargil, Ladakh, Jammu and Kashmir, India, 21-27 July 2003**

The 11<sup>th</sup> colloquium of the International Association for Ladakhi Studies will take place 21-27 July 2003 in Leh and Kargil in Jammu and Kashmir. The colloquium is hosted by the Jammu and Kashmir Academy of Art, Culture and Languages. Registration/participation fee US\$50 per head (South Asian countries Indian Rs250). Registrations to secretary John Bray, e-mail: [jnbray@aol.com](mailto:jnbray@aol.com) by 31 January 2003. Abstracts from those wishing to present papers to the above contact by 31 March 2003. For further information contact John Bray as above. Indian readers may contact by post: Nawang Tsering Shakspo, Cultural Officer, Jammu and Kashmir Academy of Art, Culture and Languages, Leh-Ladakh 194101, India.

**"European Association of South Asian Archaeologists, 17<sup>th</sup> International Conference on South Asian Archaeology"  
Bonn, Germany, 7-11 July 2003**

The conference is organised by KAVA (Commission For General And Comparative Archaeology) and the Eurasia Department of the German Institute of Archaeology. It will take place in the Wissenschaftszentrum, Ahrstrasse 45, D-53175 Bonn-Bad Godesburg. There will be two sections, one on Prehistoric Archaeology and the other on Historical Archaeology. For further information contact: the Secretariat, KAVA, SAA 2003 Secretariat, Endenicher Strasse 41, D-53115 Bonn, Germany. Tel: + 49 1888 7712 49; e-mail: [info@kava.dainst.de](mailto:info@kava.dainst.de)

**"13<sup>th</sup> International Numismatic Congress"  
National Archaeological Museum, Madrid, Spain., 15-19 September 2003**

The 13th International Numismatic Congress will be held in Madrid between the 15 and 19 September 2003. It will be organised on behalf of the Ministry of Education, Culture and Sport by the Department of Numismatics of the National Archaeological Museum, and with the collaboration of the International Numismatic Commission. The Congress will be held at the Palace of Exhibitions and Congresses. During the Congress the Survey of Numismatic Research (1996-2001) will be published, together with a medal commemorating the 13<sup>th</sup> International Numismatic Congress. For further information contact: Museo Arqueologico Nacional, Departamento de Numismatica, Madrid, Spain. E-mail: [nun@man.es](mailto:nun@man.es)

**29<sup>th</sup> AAH (Association of Art Historians) Annual Conference  
Birkbeck College, University of London, London, U.K., 10-13 April 2003**

The 29<sup>th</sup> AAH Annual Conference, 'ARTiculations' will be held in London at Birkbeck College, University of London from Thursday, 10 April – Sunday, 13 April 2003.

The first London AAH annual conference since 1997, ARTiculations will be jointly hosted in Bloomsbury by Birkbeck College (School of History of Art, Film & Visual Media) and UCL (History of Art Department). The conference theme is intended to promote debate on the means and techniques of articulating art and concepts of art. Focussing on recent developments in art history, particularly studies relating to the interdisciplinary and the intermedial, it is hoped to bring together those interested in film and media as well as those concerned with more traditional aspects of the discipline (painting, sculpture, architecture, design) across all periods. There will be, as usual, a book fair and maximum use will be made of London's resources and exhibitions for cultural and social events.

For further information contact [admin@aah.org.uk](mailto:admin@aah.org.uk) ; website: [www.aah.org.uk](http://www.aah.org.uk)

**"New Perspectives in Eurasian Archaeology", ASEF (Asia Alliance Workshop)  
Stockholm, Sweden, June 2003.**

Organised by Dr. M. Fiskesjö (Museum of Far Eastern Antiquities, Sweden) and Dr. Chen Xingcan (Chinese Academy of Social Sciences, People's Republic of China) Workshop proposals should be received by the Asia Europe Workshop Series Secretariat no later than 1 March 2003. Proposals may be sent through regular mail only. Applications by fax or email will not be considered. Please be aware that the secretariat makes use of the university postal services, therefore please allow an extra three days for delivery. Material should be sent to the Secretariat Asia Europe Workshop Series, c/o International Institute for Asian Studies, P.O. Box 9515, 2300 RA Leiden, The Netherlands; Tel: +31 71 527 2227; [iias@let.leidenuniv.nl](mailto:iias@let.leidenuniv.nl) For further information contact [magnus.fiskesjo@ostasiastiska.se](mailto:magnus.fiskesjo@ostasiastiska.se) Website: <http://www.asia-alliance.org/workshopseries>

**"Conservation of Ancient Sites on the Silk Road", 2<sup>nd</sup> International Conference  
on the Conservation of Grotto Sites  
Dunhuang, Gansu Province, P.R.C., 25-29 August 2003**

The Getty Conservation Institute and the Dunhuang Academy invite the submission of papers and posters. The aim of the conference is to bring together leaders in the field from China and the rest of the world who will present papers on a wide range of topics, emphasizing holistic approaches to the conservation and study of sites. The themes to be addressed are: "Wall Painting Conservation" - Wall paintings and sculpture, with particular focus on earth-based materials, conservation principles and practices, education and training in wall painting conservation; "Site and Visitor Management" - Tourism at heritage sites, methodologies and practices, carrying capacity studies; "Scientific Research" - deterioration processes, environmental, microclimate, and colour monitoring, analytical research on pigments and binding media, geotechnical aspects of conservation of sites; "Other Research Topics" - historical and art historical research of relevance to Silk Road sites and their conservation.

The conference will be held in the Dunhuang Academy's conference hall at the Mogao grottoes, located 25 km from Dunhuang city. Dunhuang was one of the Silk



Road's gateways from China to the West, and the Mogao grottoes contain the largest repository of ancient Buddhist wall paintings and sculpture created between the 4<sup>th</sup> and the 14<sup>th</sup> centuries. Delegates will have opportunities to visit several rarely opened grottoes, and to examine some of the conservation work underway. To maximize participants' presence in China, a unique post conference tour to Xinjiang is offered at reduced cost, under the generous sponsorship of the Cultural Heritage Administration Bureau of the Xinjiang Autonomous Region. The ten-day itinerary includes grotto sites not generally open to the public. Early registration is encouraged. Only 100 places are available for non-Chinese conference delegates, and a total of 40 places are available for the tour.

Contact (outside China), Kathleen Louw, The Getty Conservation Institute, e-mail: klouw@getty.edu; (inside China) Su Boming, The Dunhuang Academy, e-mail: cidha@public.iz.cn Website: www.getty.edu/conservation

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## NEW PUBLICATIONS

### Recent journals

#### *Iran: Journal of the British Institute of Persian Studies*

Vol. XL, London: The British Institute of Persian Studies, 2002. Pp. iv + 284, b&w plates. £30 or US\$60 plus £3/\$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 this issue which will be of interest to our readers: T. Williams, K. Kurbansakhatov *et al.*, "Preliminary Report on the First Season (2001)"; K. Abdi *et al.*, "Tuwah Khoskeh: A Middle Chalcolithic Mobile Pastoralist Camp-Site in the Islamabad Plain, West Central Zagros Mountains, Iran"; V. Sarianidi, "The Fortification and Palace of Northern Gonur"; R. Zadock, "The Ethno-Linguistic Character of Northwestern Iran and Kurdisatan in the Neo-Assyrian Period"; D. Kennet, "Sasanian Pottery in Southern Iran and Eastern Arabia"; J. Reade, "The Early Iranian Stone 'Weights' and an Unpublished Sumerian Foundation Deposit".

*Bulletin Of The Asia Institute 13*. Pp. v + 216, maps, line drawings, photographs, diagrams. Order from Bulletin of the Asia Institute, 3287 Bradway Blvd., Bloomfield Hills, MI 48301, U.S.A. Tel: +1 248 647 7917; fax +1 248 647 9223; e-mail: BAI34@aol.com; website: www.bulletinasiainstitute.org

Richard Salomon, "A Stone Inscription in Central Asian Gandhari from Endere (Xinjiang)"; Richard Salomon *et al.*, "An Inscribed Seal of Indravarma, King of Avaca"; Daniel Potts, "Elamite Ula, Akkadian Ulaya, and Greek Choaspes: A Solution to the Eulaios Problem"; Philip Huyse, "Some Further Thoughts on the Bisitun Monument and the Genesis of the Old Persian Cuneiform Script"; Michael Alram, "The Beginning of Sasanian Coinage"; Touraj Daryaee, "The Coinage of Queen Boran and Its Significance for Late Sasanian Imperial Ideology"; A. S. Melikian-Chirvani, "Sa'ida-ye Gilani and the Iranian Style Jades of Hindustan"; Abdullah Ghouchani, "Some 12th Century Iranian Wine Ewers and Their Poems"; P. O. Skjærø, "Recent Khotanese Ghostwords"; *idem*, "Methodological Questions in Old Persian and Parthian Epigraphy".

### New publications on South Asia

#### **The Buddha and the Sahibs. The men who discovered India's lost religion.**

by Charles Allen. London: John Murray Publishers Ltd., 2002. Pp. 322, incl. photographs, line drawings, map, glossary, bibliography and index. £25.

This extremely readable book traces the painstaking efforts by a group of British "orientalists" which led to the re-discovery of Buddhism in South Asia. It follows the



lives of such well known personalities like Dr Francis Buchanan-Hamilton, Sir William Jones, HH Wilson, Brian Houghton Hodgson, Colonel Colin Mackenzie, James Prinsep, James Fergusson, Alexander Cunningham, T.W. Rhys Davids, Edwin Arnold, and Vincent Smith as well as the activities of others who are less known, such as George Turnour, Edward Fell, James Alexander, Markham Kittoe, Dr Waddell, A. Führer and many others, with fascinating asides about the role of non-British scholars and adventurers like the Hungarian Alexander Csoma de Koros and General Jean-Baptiste Ventura, who all played a part in piecing together the story of Buddhism, its origins, its texts and precepts and the history of its spread around Asia. The book also traces the origins of the western fascination with Buddhism which continues to prevail to this day.

Although captivatingly written, full of interesting details for both specialists and lay readers on the subject, the book suffers from a lack of notes within the text, which would have served to aid the reader. It would perhaps have been more useful to have included footnotes or endnotes rather than just the bibliography supplied at the end which prevents the interested reader from pursuing specific references. The book would certainly have benefited from a more critical and specialised edit since mistakes have crept in, which could have easily been remedied. A proof reader familiar with the subject matter would have picked up inconsistencies and misspellings, such as Sanskri instead of Sanskrit (p. 70); Maghada instead of Magadha in countless instances; Dauli instead of Dhauli many times (and p. 184 where it is spelt as "Daula"); Firoz Sha(h) (p. 123); vajransana instead of vajrasana (p. 128); Kandesh for Khandesh (p. 129); Chanhans for Chauhans (p. 150); Kadamas instead of Kadambas (p. 150); Mahanti instead of Mahant (p. 158); Lauriya Nandgarh for Lauriya Nandangarh (p. 169, 178); Sangala instead of Sagala (p. 227); and Rumindei for Rummidei (p. 267). Greater care in editing should have avoided some glaring mistakes, for example, the reference to the Ashokan pillar installed in Delhi by Firoz Shah Tughluq which is referred to as made of polished *red* sandstone instead of the grey Chunar sandstone used in all Ashokan pillars (p. 66). The famous play the *Mudrarakshasa* has been dubbed the *Rudra-rakshasa* (p. 71). Kushinagara is mentioned instead of Kapilavastu as the capital of the Shakya state (p. 175). Amaravati has been inexplicably located in Orissa (p. 120). It is current practice to transliterate the names of the famous Chinese pilgrims as Fa Xian and Xuanzang instead of which Allen has chosen to use the unusual spelling of Fa Hian and the older form for Hsuan Tsang, but even here, except on p. 2 the latter appears as Huan Tsang (see p. 207, 221 for instance). The statement that the *Bhagavad Gita* is an extract from the *Ramayana* instead of the *Mahabharata* (p. 48) is inexcusable in a book of such serious intent. Although these errors detract somewhat from the enjoyment, the work is nonetheless a worthy endeavour, bringing as it does this important subject to a wider readership.

MG

**Echoes of Alexander the Great: Silk Route portraits from Gandhara. A private collection.**

By Marian Wenzel. London: Eklisa Anstalt, 2000. Pp. 160, copious colour illustrations, map, foreword by the Dalai Lama, select bibliography. Distributed by Art Media Resource. Available online with Amazon.com; BarnesandNoble.com; and paragonbook.com US\$50.

This is a profusely illustrated catalogue with relatively brief entries on a group of sixty-three primarily stucco heads (some are also of baked clay) from a private collection, deriving originally from the region of Gandhara, although there is one Buddha head which is supposed to have originated from Mathura (cat. no. 11, pp. 44-45). The book begins with a brief introduction which puts the heads into the context



of the Buddhist religious and monastic buildings which they once decorated. The material has been organised into categories such as Buddha heads, those of bodhisattvas, and those of other attendant figures. Most of them still display polychrome decoration and reveal a variety of facial types from the extremely idealised images of the Buddha (cat. no. 1, 8) and the bodhisattvas (cat. no. 16, 20, 60) to the more realistic depictions of various racial types (cat. no. 31, 35, 50). Wenzel has chosen to label all male heads wearing turbans as bodhisattvas although, of course, many of them might depict royal and lay donors. Most of these heads have been dated by the author between the 3<sup>rd</sup> and 5<sup>th</sup> centuries (p. 21) although it is very likely that many of them could be dated earlier.

The text accompanying the catalogue is extremely simplistic, and also erroneous in many instances. The reference to Alexander in the title of the book and in the text is rather tenuous and misleading: it is actually a reference to the classical content in Gandharan art and of its influence in the making of stucco objects. It is also not clear what the author means when she refers to the "mountain population of Roman and early Byzantine period Afghanistan and Pakistan" (p. 16) since the Roman and Byzantine empires never extended as far east as Gandhara! The important Buddhist goddess Hariti is called "Haritri" (p. 17) and Bodh Gaya has been written as "Bohd Gaya" (p. 23) perhaps by mistake. But there are also many other errors which have crept in, such as the fact that the city of Mathura is sited by the river Ganges (p. 18) instead of the Yamuna, and that the Buddha's family were located in Bihar south of the river Ganges (p. 23) instead of the Nepalese *terai* north of Bihar. There is little to suggest that the Kushan empire was "quasi Greco-Roman" as the author suggests (p. 19); in fact recent scholarship has noted the Iranian and Central Asian character of the Kushans. The book in fact suffers from a particular Greco-Roman bias (such as the description of the Buddha wearing a "draped toga" instead of the monastic *sanghati* on p. 23) which seems somewhat dated in the light of current researches on Gandharan art. However, the quality of the illustrations and the variety of the heads displayed from this particular collection redeem an otherwise forgettable book and make it worthy of perusal.

MG

## New publication on Iran

### Indo-Iranian Languages and Peoples

edited by Nicholas Sims-Williams. *Proceedings of the British Academy*, vol. 116. Oxford: Oxford University Press, 2002. Pp. 304 + portrait frontispiece, 8 plates and several illustrations. £29.50.

This volume consists of papers presented at a conference held in Cambridge, 16-18 December 1999, to mark the centenary of the birth of Professor Sir Harold Bailey. In addition to the text of the first Sir Harold Bailey Memorial Lecture, given on that occasion by his distinguished pupil, Professor Ronald Emmerick, and a personal memoir of Sir Harold by his colleague Ilya Gershevitch, the volume contains the following eleven papers:

"Archaeological models and Asian Indo-Europeans" (J. K. Mallory); "From the dialects of Old Indo-Aryan to Proto-Indo-Aryan and Proto-Iranian" (Asko Parpola); "The Nuristani Languages" (Almuth Degener); Gāndhārī and the other Indo-Aryan languages in the light of the newly-discovered Kharoṣṭhī manuscripts" (Richard Salomon); "Pāli and the languages of early Buddhism" (K. R. Norman); "The vocabulary of Buddhist Sanskrit: problems and perspectives" (O. von Hinüber); "The Avestan language and its problems" (Jost Gippert); "Scythian elements in Old Iranian" (Alexander Lubotsky); "Regional Interaction in Central Asia and Northwest



India in the Kidarite and Hephthalite periods" (Frantz Grenet); "Ancient Afghanistan and its invaders: linguistic evidence from the Bactrian documents and inscriptions" (Nicholas Sims-Williams); "Tocharian and Indo-Iranian: relations between two linguistoc areas" (Georges-Jean Pinault).

## New publications on Central Asia

### The Turks

Edited by Hasan Celal Güzel, C. Cem Oguz, and Osman Karatay. Istanbul: Yeni Türkiye Research & Publishing Center, 2002. 6 volumes. Pp. 6000.

"The Turks" is a reference work for researchers of Turkic nations, regions, and peoples, past and present. It contains 467 articles from noted international scholars of Turkology dealing with such themes as ethnic origins, political formations, linguistics, literature, calligraphy, music, religious beliefs, trading activities, and relations with neighboring peoples and countries. The entries are accompanied by extensive endnotes, bibliographic references, and thousands of visual materials (including photographs, illustrations, and maps). Volume 1: *The Early Ages*; Volume 2: *Middle Ages*; Volumes 3 & 4: *The Ottomans*; Volume 5: *Turkey*; Volume 6: *Turkish World*.

Here is a sampling of articles pertinent to the study of Central Eurasia: "The Ancient Cultures of Central Asia and the Relations with the Chinese Civilizations"; "Western Turk Rule of Turkestan's Oases in the Sixth through Eighth Centuries"; "The Uighur Empire (744-840)"; "The Silk Road and Its Importance in History"; "The Khorezm Shah State"; "Western Images of Central Asia (c. 1200-1800)"; "Kazakh Language and the New Language Policy in the 1990s"; "The Nomadic Kazakhs of Western Mongolia"; "The Art of War and Weapons of Turkmens"; "Getting Together, Getting Apart: Migration and Demographic Changes in Independent Uzbekistan".

Price for the complete set: US\$540 plus shipping & handling. Library and institutional orders are welcome. Pre-payment is not necessary. Please send your purchase request to e-mail: [turks@khazarlia.com](mailto:turks@khazarlia.com) or mail to: The Turks, 4 Cannondale Drive, Danbury, CT 06810-7912 U.S.A. The complete table of contents can be e-mailed upon request.

### A Thousand Years of the Tartars

by E. H. Parker. London: Kegan Paul, 2002. Pp. 290 + 5 maps. £65/US\$110.

This is the definitive history of the Tartars up to the conquests of Ghengis Khan as seen by the Chinese, using original Chinese histories beginning with the first Chinese references to the nomads "whose country was on the back of a horse", Professor Parker traces the rise and fall of the seven great Tartar empires who fought the Chinese for control of North China for one thousand years. Here are to be found the best accounts of the adventurous warriors and bannermen whose proud traditions were passed down to their Manchu descendants, the last rulers of imperial China. Famous battles, ingenious military strategies, dynastic struggles, ritual sacrifices, royal intrigues and the rivalries of the Tartar harems are described in detail, as is the Tartar way of life in which children were taught to ride from infancy, and to believe that force was their only law.

**An Anthology of Mongolian Traditional Literature**

ed. and trans. Charles Bawden. London: Kegan Paul, 2003 [expected date].  
£75/US\$127.50.

This introduction to both written and oral Mongolian literature from the thirteenth to the nineteenth century provides a rare insight into the changing worldviews of the Mongolian people: from clan society to Soviet culture. Translated by renowned scholar Charles Bawden, the work is organised into Histories, Legends, Didactic literature, Epics, Shamanistic Incantations, Folk-tales, Myths, Sino-Mongolian Prose Literature, Lyrics and other Verse and Reminiscences, concluding with a modern short story. This important work, which makes the rich tradition of Mongolian literature available for the first time, will be essential reading for many years to come.

**Return to the Silk Routes : Current Scandinavian Research on Central Asia**

by Birgit N. Schlyter and Mirja Juntunen. London: Kegan Paul, 2002. Pp. 220.  
£75/US\$127.50.

Central Asian studies in Scandinavia go back to the 19th century, following the tradition established by Sven Hedin, the great Swedish explorer of Eastern Turkestan and Tibet. Now that the political seclusion of Central Asia is ending after some fifty years, Scandinavian scholars are reentering the Silk Routes, with an interdisciplinary approach that provides clues to the cultural roots of Central Asian societies and opens new horizons for research. Some of the twelve papers in this volume deal with the current political situation in the former Soviet Central Asian republics and Afghanistan, which are also considered to be part of central Asia. Other papers are concerned with archaeological exploration in Xinjiang, a recently discovered Mongolian manuscript of Chinggis Khan, stories about Tibetan travelers to the other world and, finally, linguistic issues related to Mongolian and the still controversial question of the relationship between the so-called Altaic languages.

## New publications on Tibet

**Tibetan Elemental Divination Paintings: Illuminated Manuscripts from The White Beryl of Sangs-rgyas rGya-mtsho with the Moonbeams treatise of Lo-chen Dharmaśrī**

by Gyurme Dorje. London: John Eskenazi in association with Sam Fogg, 2001. Pp. 432, 1071 colour illus., 74 line drawings, boxed. £345/US\$495.

The book under review represents a detailed study of the so-called Chinese elemental divination practices (*nag rtsis* or '*byun rtsis*') as developed in Tibet. The term '*byun rtsis*' refers to the calculation (*rtsis*) of the five elements ('*byun*') and other determining factors used in divination practices. Tradition maintains that this form of divination was brought to Tibet from China during the reigns of gNam-ri (d. 627) and Srong-brtsan-sgam-po (d. 649/50) by the Chinese princesses Wencheng and Jicheng. Although Chinese elemental divination is connected to an astrological/astronomical tradition (*skar rtsis*) developed in India and introduced into Tibet in 1026, largely derived from the computations found in the Kālacakra tantra (*dkar rtsis*), it is not an astrological science *per se*. Moreover, its calculations are not based on a purely Chinese system but employ a modified form of the Indian *skar rtsis* calendar. While it is certainly true that Chinese elemental divination is widely practised among Tibetans (divinations are commissioned, for example, at births, marriages and death as well as in agriculture and business), its treatment in Tibetan scholarly literature is limited—in particular if compared with astrology and astronomy. The two most important works



pertaining to divination practice, already identified by Dieter Schuh in his landmark publication "Zur Geschichte der tibetischen Kalenderrechnung" (Wiesbaden: Otto Harrassowitz, 1973), are the *Phug lugs rtsis kyi legs bsad mkhas pa'i mgul rgyan vaidūrya dkar po'i do sal dpyod ldan sñin nor*, compiled between 1683 and 1685 by sDe-srid Sans-rgyas rgya-mtsho (1653–1705), and Dharmasñi's (1654–1717) *'Byun rtsis man nag zla ba'i 'od zer* composed in 1684. While the latter is a relatively short text, consisting of no more than 18 folios (Lhasa print, 1927), but entirely devoted to nag rtsis, the former (*vaidūrya dkar po*) is a monumental treatise dealing with a whole range of different calendar calculations. The first 19 chapters of the *vaidūrya dkar po* (spanning 128 folios in the Lhasa edition) are predominantly concerned with astrological considerations (*skar rtsis*) following the Kālacakra tantra, while the remaining 16 chapters deal with *nag rtsis* and, in part, *dbyans 'char* astrology. The Tibetan tradition is careful to distinguish *dbyans 'char* astrology, also referred to by its Sanskrit name as Svarodaya astrology, from the Kālacakra system, although it too is held to stem from India. The topics included in the *nag rtsis* sections (chapters 20 to 35) of the *vaidūrya dkar po* cover virtually the whole spectrum of divination, including natal horoscopes, marital astrology, predictions of misfortune and illness, omens, funary astrology, geomancy and personal astrology.

In this book, Dorje draws above all on the *vai vaidūrya dkar po*, but, judging by the bibliography, included into its purview also a range of other Tibetan sources that contain information relevant to divination practices. He pays particular attention to Dharmasñi's *'Byun rtsis man nag zla ba'i 'od zer* whose summary of *nag rtsis* principles is translated in full at various places in the book. It is difficult to ascertain the extent to which he used the other Tibetan texts cited in the bibliography since, with the exception of the *Bai dkar bu yig gñin rtsis khra ma'i dper brjod gnad bsud*, they are hardly referred to in either the main body of the text or in the notes.

Dorje's commentary to, and explanations of, the illustrations are generally well-informed and attest to his intimate knowledge of Tibetan culture. Page after page he provides fascinating detail about divination practices, replete with case studies and examples. While his work falls short of a manual of divination, it offers very good insight into the manifold dimensions of the divination process. On the other hand, perhaps because it is practically the first major study of its kind, the book suffers from an overly narrow frame of reference, providing little information that is not given in the *vaidūrya dkar po* itself. Even the end-notes are relatively bare, focusing mainly on textual emendations and alternative readings. Dorje's referencing system is equally disappointing. At many places, it is not clear whether his descriptions of divination practices constitute a translation, a paraphrase or summary, or simply represent his own interpretation. To be fair, most of his elucidations are accompanied by page references to the *vaidūrya dkar po*, but all too often they appear disproportionately short (or long) if set against the folio numbers of the Tibetan (eg, p. 248). Similar negligence is also found in some of Dorje's bibliographic entries. References to articles are given without page numbers, reprints are sometimes indicated, sometimes not, and even book titles are incorrectly listed (*rDo rje gcod pa*, p. 422). Thankfully, most of these mistakes appear in European language publications and are thus easily spotted. References to Tibetan language materials received better attention and are generally accurate. It appears that Dorje may not be as well acquainted with modern research on Tibetan divination practices as he is with Tibetan sources. Tibetology has produced a number of publications on divination that are not included in the bibliography.

While such bibliographic omissions are perhaps of minor import in the light of Dorje's distinguished mastery of the Tibetan materials, they distract a little from the achievements of his study and may, to some, cast doubt on the reliability of its content. Having gone through the book in detail, personally I have found little grounds for such scepticism. The depth of his analysis, probably aided by the counsel he received from the Tibetan scholars working at the *sMan rtsis khang* (Lhasa) with



whom he cooperated on this project (p. 12), establishes Dorje's sound grasp of Tibetan divination and the cultural context in which it flourishes beyond doubt. In order to communicate his knowledge, Dorje went to great lengths to make the book accessible to experts and non-experts alike. Technical terms, for example, are routinely provided in Tibetan as well as in Sanskrit, when appropriate. On occasion, however, the author's aspiration to cater to two types of readership appears to have backfired. I have noted several places where the same (or similar) ground is covered twice (eg, pp. 11, 16, 342, 344) or where the reader is overwhelmed with a wealth of examples. Rather than elucidating his analysis, these tend to distract from the core principles at the heart of a particular divinatory practice and render the presentation a little unwieldy.

Dorje's explanations are complemented by hundreds of diagrams and detail reproductions from the two illuminated manuscripts. The illustrations of the first set in particular, obviously prepared by an artist of great talent, are a pleasure to behold. Also the quality of the reproductions is truly superb, vibrant in colour and design. Virtually every page of the book boasts exquisite photographic reproductions, carefully referenced and analysed in the main body of the text. The descriptions and illustrations themselves are complemented by dozens of charts, tabulating the various divinatory combinations. The lay-out alone, juxtapositioning illustrations, diagrams and text passage side by side without ever losing the link between the three components, is an achievement in its own right. From the technical and aesthetic point of view, this book is certain to rank among the most accomplished publications in Tibetan studies. While I would hesitate to extend such unqualified praise also to the scholarly content of this book, mainly because of its narrow focus and Dorje's disregard of past research on the topic, let us recall that *Tibetan Elemental Divination Paintings* is virtually the first detailed study of its kind, and, in spite of its flaws, one cannot but congratulate the author and publishers for their inroads into what has hitherto been largely uncharted territory.

(UP)

### **Buddhist Himalayas: People, Faith and Nature**

by Olivier and Danielle Föllmi with a contribution by His Holiness the Dalai Lama. London: Thames and Hudson, 2002. 218 illustrations, 210 in colour. Bibliography. Index. £39.95.

An impressive book visually, photographed by the accredited Olivier Follmi, who continues his photographic journey in the Buddhist Himalayas. The photographs record instances from nomad life to Buddhist monks, with much landscape in evidence. Several academics have written short introductory chapters for this book. The contents range from Spiritual Teachers and The Path to Enlightenment to Lands and People, Heritage and Healing and Destruction of a Nation. The emphasis is on the Buddhist spirituality of the Himalayan culture, discussing various subjects such as pilgrimage, the vision of the tantra and the meaning of prayer flags. An outline is given on Bhutan (Francoise Pommaret), Nepal (Corneille Jest), Ladakh (Janet Rizvi) and Zanskar (Olivier and Daniell Follmi). David Jackson has written an entry on Tibetan Buddhist art, and Tibetan sacred music and dance in Buddhist ritual are also included. Modern developments in Tibet under the Chinese occupation are discussed, for example, the destruction of natural environment. Presumably "Buddhist Himalayas" is meant to introduce the Himalayan culture to a wider audience. The far ranging topics –briefly written– included in this book would indicate the latter. The strength of this (extremely heavy!) book is in its excellent photographs, recording unique moments in the lives of the Himalayan people, who are united in their Buddhist beliefs and culture.



**Jewellery of Nepal**

by Hannalore Gabriel. Pp. 209, 360 b&w and colour illus., bibliography. London: Thames and Hudson, 1999. £36.

This is perhaps the first study to give an accessible but scholarly overview of the many different jewellery traditions of Nepal, each reflecting a particular ethnic and religious grouping. Up until the present general articles and particular case studies of Nepalese jewellery, such as the recent "Tayo-Bizakani, a Newari ceremonial necklace" (Arts of Asia, May/June 2001) have continued to be published in eastern art magazines. At the same time the few in depth scholarly works that exist such as *Materielle Kultur und Kunst der Sherpa*, T. Schmidt Thome and T. T.Thingo, vol.10, Cologne, 1975, have remained largely unknown. This book however, draws on such previous sources and combines them with the author's wide knowledge of Nepalese jewellery, to provide a coherent and balanced picture of a set of traditions in the process of rapid transition. One of the book's strengths is that the author has travelled widely in the country over two decades, has a thorough acquaintance with the cultures involved and has seen at first hand the recent changes that have taken place within it. The variety of sources used, folk songs and folklore, jewellery depicted on statues and historical accounts, all contribute to a breadth of treatment in this volume.

After setting the scene by discussing geography, ethnicity and religion and their relationship to jewellery in Chapter one the author moves on to examine the history of jewellery in the country in Chapter two. The earliest evidence here are 3rd century B.C. terracottas from the Indian borderlands which depict pieces such as anklets and earrings being worn. The account of the 7th century A.D. Chinese envoy Wang Huien Ts'e of the list of ornaments worn by the 17th century king Bhupatindra Malla's bride and 19th century photographs help provide fascinating glimpses of Nepalese jewellery in the past. The author is also aware of wider debates and speculates for example on the relationship of the horned Tibetan women's headdress style to Mongolian and even ancient Siberian head ornamentation. In Chapter three she examines the symbolism of animist, Tibetan Buddhist and Hindu cultures as they are reflected in ornament and jewellery and in chapter four the sources of precious and semi-precious stones and metals. Chapter five focuses on the Newars, one of the oldest and culturally the most influential ethnic group in the Kathmandu Valley. Chapters six to nine are studies of the jewellery of the other four major cultural and ethnic groupings within Nepal. Chapter six treats the Tibeto-Burman Middle Hills peoples such as the Gurung and Magar, chapter seven jewellery of the Tibeto-Nepalese who are the result of intermarriage between incoming Tibetan populations and other indigenous groups. Amongst the Tibeto-Nepalese may be included the high altitude border peoples of Humla, Dolpo, Mustang and Solu-Khumbu, the latter home to the Sherpas. One of the most spectacular and bizarre of headdresses are worn on ceremonial occasions by the Nyinba women of Humla in the extreme northwest. The *ganjung* is a crossbow shaped head covering of leather studded with many polished turquoise, a generic relative of the nearby peraks worn in western Tibet and Ladakh. Chapter eight examines the Indo-Nepalese and their jewellery. These include the Hindus of the Middle Hills and the Madeshe who live in the Terai who together are the largest ethnic group in the country. The ancestors of these peoples included Indian immigrants fleeing Islamic persecution in Rajasthan and northern India during the 12th and 13th century. Their jewellery reflects Indian traditions more than that of other groups. The jewellery of another people, the Tharu, who inhabit the Terai central regions of Chitwan, Dang and the Dangadi, forms the subject of chapter nine. These, among the earliest inhabitants of Nepal, though related to Indian populations, have their own languages and a large pantheon. Chapter ten is a case study of the magically charged ornaments such as mallas or necklaces, worn by shamans of the

Rai, Tamang, Sherpa, Newar and Chetri. The author brings her experienced eye, as she is herself a practising jeweller, to the techniques of *repoussage*, bead making, fire-gilding, casting and granulation in chapter eleven, Jewellery Making and Techniques.

Throughout, this very readable book is brought to life by often-spectacular photographs, which contribute greatly to its appeal. Perhaps one's only complaint is the lack of a large-scale map showing geographical features such as rivers and mountains, combined with major towns. There is, however, a helpful simplified map of broad ethnic divisions, which is indispensable when dealing with such a multiplicity of human groups.

*Dr. John Clarke, Curator, Himalayan Collections, South and South-east Asian Art  
Department, Victoria & Albert Museum, London, U.K.*

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**Jiang Qixiang (1931-2002)**

I am very sad to bring the news that Professor Jiang Qixiang, China's foremost scholar of Xinjiang numismatics, died on 2 June 2002 from cancer of the esophagus. Professor Jiang was born in Huaiyin, Jiangsu. He studied history at the prestigious Fudan University, Shanghai, graduating in 1958, whereupon he was sent to work at the Xinjiang Museum, in Urumqi. He and his contemporaries were pioneers in museum work and archaeology in Xinjiang. In 1979 he transferred to the Xinjiang Institute of Archaeology, where he started studying the coins found in Xinjiang. For the next twenty years he devoted himself to the subject, writing the book *Xinjiang Heihanchao qianbi* (The Qarakhanid coins of Xinjiang) (1990), and co-writing (with Dong Qingxuan) the bilingual Chinese-English book, *Xinjiang Numismatics* (1991). He co-edited *Zhongguo lidai huobi daxi 3* (Daxi series, vol.3) on the coins of the Sui, Tang, Five Dynasties and Ten Kingdoms, and contributed to specialist numismatic and archaeological publications as well as to more popular journals about Xinjiang and the Silk Road. He was awarded several prizes by the Xinjiang government for his "Outstanding contribution to the professions" and in 1994 was awarded a gold medal by the China Numismatic Society for his article on the coins of Muhammed Arslan Khan found at Atushi. As China's specialist on Islamic coins, he corresponded with scholars throughout the world, and made his first visit overseas in 1998, as the recipient of a British Academy K.C. Wong Fellowship, to spend three months in the UK studying the Central Asian, Islamic and Chinese coin collections at the British Museum. A select bibliography follows:

*Books*

- *Xinjiang heihanchao qianbi* [The Qarakhanid coins of Xinjiang]. Xinjiang renmin chubanshe, Urumqi, 1990.
- (with Dong Qingxuan), *Xinjiang Qianbi / Xinjiang Numismatics*. Xinjiang Art and Photo Press, Urumqi, and Educational and Cultural Press, Hong Kong, 1991.
- (co-ed. with Chen Yuan and Yao Shiduo) *Zhongguo lidai huobi daxi 3: Sui, Tang, Wudai, Shiguo shiqi huobi* [The Great Series on Chinese money, vol.3: Coins of the Sui, Tang, Five Dynasties and Ten Kingdoms]. Shanghai guji chubanshe, Shanghai, 1991.
- (ed./trans.) *Helahanchao qianbi de lishi yiwenti* [A collection of translated texts on the coins and history of the Qarakhanids]. (publication details unknown).

*Articles*

- 'Xinjiang Atushi chutu de Helahanchao qianbi jiaozang qingli jianbao' [Short report on the hoard of the Qarakhanid coins unearthed in Atushi, Xinjiang], *Wenwu* 1985(12).
- 'Xinjiang Atushi chutu de Mohanmode A'ersilan Han qianbi yanjiu' [A study of the coins of Muhammed Arslan Khan unearthed in Atushi, Xinjiang], *Zhongguo Qianbi* 1986(2).
- 'Beijing chutu "Xinjiang yinbi" kaobian' [A second look at the 'Xinjiang silver coins' unearthed in Beijing], *Xianggang qianbi yanjiuhui kan* (Hong Kong), 1990(5).
- 'Yi mei Huigu qian' [A coin with a Uighur inscription] in *Qianbi shijie* (Taiwan), 1990(6).
- 'Liang zhong Xinjiang Heihanchao qianbi kao' [On the Qarakhanid coins of Xinjiang], *Shushu* (Japan), 1990(8).
- 'Xinjiang gudai qianbi faxian yu yanjiu' [Ancient coins of Xinjiang: discovery and research], in Xu Haishen (ed.) *Xinjiang gudai minzu wenhua lunji* [Collection of articles on the culture of the ancient peoples of Xinjiang]. Xinjiang daxue chubanshe, Urumqi, 1990.
- 'Qiuci wuzhu qian' [On Qiuci wuzhu coins], *Qianbi shijie* (Taiwan), 1991(7).

- 'Shitan Sui Tang Wudai Shiguo Xiyu huobi wenhua' [An investigation of the coin cultures of the Western Regions during the Sui, Tang, Five Dynasties and Ten Kingdoms], in *Zhongguo lidai huobi daxi 3*, Shanghai 1991.
- 'Tantan Xinjiang chutu de Alimali zao Chahetai hanguo qianbi' [On the Chagatayid coins made in Alimali unearthed in Xinjiang], *Xianggang qianbi yanjiuhui kan* (Hong Kong), 1992(7).
- (co-author with Li Yousong) 'Xinjiang Bole faxian de Chahetai hanguo jinbi chubu yanjiu' in *Zhongguo qianbi xuehui* (ed.) *Zhongguo qianbi lunwenji 2* [A collection of Chinese numismatic theses 2]. Zhongguo jinrong chubanshe, Beijing, 1992.

*Translations*

- 'Mahemode – Keshige'er he ta de "Tujuewen dacidian"' (translation from the Uighur edition of the Encyclopaedia of Turkic Languages) in *Xibei shidi*, 1985(3).
- Two articles on Qarakhanid coins by AA Davidovich, for inclusion in the book *Helahan chao qianbi he lishi wenyi*.

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

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## LIST OF LECTURES FOR 2003

**KINDLY NOTE THAT WE NOW HOST ONLY ONE EVENT EACH TERM**

20 March 2003  
(Thursday) 6 pm  
Lecture Theatre,  
SOAS Main  
Building

**Laura Vigo** (Independent Scholar, U.K.)  
*"Cultural Diffusion and Identity: An Analysis of Shajing Culture in Bronze Age northwest China."*

30 May 2003  
(Friday) 6 pm  
Lecture Theatre,  
SOAS Main  
Building

**Professor Deborah Klimburg-Salter** (Institute for Art History, University of Vienna, Austria)  
*"The Mystery of the Parinirvana Buddha at Bamiyan."*

**ALL ARE WELCOME**



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Dear Readers,

As the result of an anonymous donation, the CIAA continues to carry out its activities at SOAS. We would like to thank our donor for his generosity.

Once again this newsletter contains three very interesting articles. We hope that this will encourage our readers to send us papers based on their own research findings which we can publish in the newsletter or in our book series.

Since the publication of the last issue, the Circle has hosted three lectures. The first, on "The Worship of Goddess Nana in Central and South Asia" was delivered by our Chair, Madhuvanti Ghose, in which she traced the iconographical origins of Nana in coins, inscriptions and statuary. Since the beginning of this academic year, we have had to reduce the number of our lectures to one per term. In early November Professor Tsuguhito Takeuchi, Professor of Linguistics, Kobe City University of Foreign Studies, Kobe, Japan, delivered a lecture on the mid 8th-9th century Tibetan wooden slips recording Tibetan administration excavated near Khotan on the Southern Silk Road. To coincide with the *Asian Art in London 2002* week Jonathan Tucker, an independent scholar, presented a lecture based on his recently published book, *The Silk Road: Art and History* in which he discussed several Silk Road sites and their art.

We are continuing to edit CIAA's first volume, *From Nisa to Niya* (see flyer in this issue). We are proud to announce that we have been awarded a grant of £3000.00 by the Committee for Central and Inner Asia towards defraying the costs of the colour illustrations for this book. Please contact the publisher in order to reserve your advance copy.

Members of the Committee and Staff at CIAA would like to offer congratulations to our Chair, Dr. Madhuvanti Ghose on the award of her PhD degree. She is currently a research fellow in the Department of Eastern Art at the Ashmolean Museum, Oxford, U.K., working on a catalogue of Gandharan Art. We are also pleased to announce that Mr. Ramesh Chander Dogra, formerly South Asian Librarian at SOAS, University of London, has received an MBE in the New Year's Honours List for services to South Asian studies.

Finally we should like to take this opportunity once again to wish all our readers and subscribers a happy New Year. Thank you all for your contributions.

The CIAA Committee





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