



INTEGRAL STUDY OF THE SILK ROADS: ROADS OF DIALOGUE



**BIBLIOGRAPHICAL DATABASE
THE SILK ROADS: ROADS OF DIALOGUE**

VOLUME 1

**LAND ROUTES
1990-1992**

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LAND ROUTES
1990-1992

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FOREWORD

From time immemorial, people have traded with their neighbours. Through the ages trading routes have crossed and marked the landscape of the huge Eurasian continent. Little by little, these routes, used for commerce and communication, were extended over vast distances across deserts, steppes and mountains, criss-crossing and mingling to form what, at the end of the nineteenth century the German geographer, Baron von Richthofen called the *Silk Roads*. However, this far-reaching network, connecting China to Europe, did not only convey merchandise such as silk, spices or precious stones. The movement and mingling of populations also permitted the transmission of knowledge, ideas, values and beliefs, making a deep impact on the history, culture and civilization of the Eurasian populations.

The basic objective of the Silk Roads Project, launched by UNESCO in 1988 within the scope of the World Decade for Cultural Development, is to shed light on the fertile and complex cultural interactions between East and West via these communication highways, which have made so substantial a contribution to the forging of a rich common heritage among the peoples of the Eurasian continent. With a multidisciplinary approach and the organization of international scientific field trips, seminars, exhibitions and meetings, the purpose of the Project is to stimulate research and foster international cooperation. UNESCO's fundamental aim is to create the right conditions to raise people's awareness of the necessity of restoring the cultural dialogue of the Silk Roads as a way to promote a culture of peace and tolerance - so necessary in the world of today.

Through the synergy established at each stage between research workers and the media, the Project has, in the concrete nature and visibility of its activities and its results, awakened renewed interest in the Silk Roads throughout the world.

Four international scientific expeditions have been organized to date: the Desert Route, from Xian to Kashgar in China (1990), the Maritime Route, from Venice to Osaka (October 1990-March 1991), the Steppe Route in Central Asia (1991) and the Nomads' Route expedition in Mongolia (1992). The fifth expedition along the Buddhist Route, which will be focusing on the interaction with and enrichment of other cultures generated by the progress of Buddhism, is being organized in several stages, the first of which was held in Nepal in September 1995. The following stages will cover India, Pakistan and China. These expeditions, through the medium of on-the-spot multidisciplinary scientific communication, are intended to reveal the evidence, sites and circumstances of the cultural engagement occurring on the Silk Roads. They have acted as a catalyst for a wide range of activities. These include coordination of international scientific projects, scientific institutional networks, publications, exhibitions and documentary films.

Since its launch in January 1988, the Project has concentrated on encouraging the development of study centres and international scientific programmes, and ensuring sustainability through the resulting networks. Today, six research centres are either active or being set up, including:

- The International Institute for Central Asian Studies (IICAS) in Samarkand, Uzbekistan. Inaugurated by the Director-General of UNESCO on 26 August 1995, the mission of this Institute is to stimulate and coordinate scientific research work on Central Asia, especially the common tangible and intangible cultural heritage of the region, from a multidisciplinary standpoint.
- The International Institute for the Study of Nomadic Civilizations, Ulan Bator. This Institute was officially established on 16 September 1998. Through a multidisciplinary approach, understanding of nomadic cultures and their contribution to world civilization will be promoted, the nomads themselves helped better to meet the

(ii)

requirements of today's world, and young scholars provided with a framework for research.

- The China Maritime Silk Roads Study Centre (CMSRSC), Fuzhou, China, created on the initiative of Chinese scholars. The purpose of this centre is to develop a research programme and instruct young research scientists in the cultural interaction on the maritime silk routes.

The expeditions also resulted in the incorporation of five international scientific programmes in the UNESCO Project:

- A study of languages and scripts of the Silk Roads;
- Studies and preservation of caravanserais and postal systems;
- Corpus and study of the petroglyphs of Central Asia;
- Use of remote sensing to study archaeological sites;
- Epics along the Silk Roads.

Several exhibitions have been organized within the scope of the UNESCO Project to promote knowledge among the general public of the intercultural exchanges which took place between East and West along the Silk Roads. Among these "Serindia, Land of Buddha: Ten centuries of Art on the Silk Road", at the Grand Palais (Paris), between October 1995 and February 1996. The purpose of the exhibition, stemming from the Desert Route expedition in China (1990), was to bring together, for the first time in the West, significant objects from collections of Buddhist art from Central Asia, currently dispersed among several museums throughout the world.

Apart from exhibition catalogues, the diversity of work published within the scope of the Project is proof of its intellectual impact in the domain of research. So far, more than 60 works have been published on various themes pertaining to the Silk Roads. The policy of the Project is based on two precepts: first to have work published directly by UNESCO, and secondly to encourage the external publication of works concerning the Silk Roads. Within this context, there are three target reader categories: academics, young people and the general public.

UNESCO has co-published a set of four volumes, with Belitha Press, named "The Silk and Spice Routes", already on sale in several languages with a view to awakening young people to the reality of intercultural dialogue and the importance of cultural pluralism.

The "Associated Projects" programme has enabled authors and research workers to have their work produced by various publishers under the sponsorship of the Project. The publication of photo albums and travelogues is yet another result of this project.

These expeditions, veritable "travelling conferences", offered the opportunity for specialists to submit the fruit of their endeavours to an international academic audience. Almost 500 papers were presented during the seminars that interspersed the first four expeditions. Specific papers were published by the organizing institutions and distributed among the national scientific community of the host country.

The present bibliography is a product of the database created for the Silk Roads Project by LORETO (database and research centre in the field of leisure-time culture, a non-profit association attached to the Directorate of Culture of the Ministry of the French Community in Belgium). UNESCO's purpose in compiling it, is to make known to a wider public the substance of these

publications and papers, which not only illustrate the results of research work carried out in fields closely related to the Silk Roads, but also bear witness to the success encountered by the UNESCO Project in reviving international cooperation and intercultural dialogue.

This first volume will contain only references to papers presented during the Land Route expeditions (except for those relating to the Buddhism Route, which have not yet gone to press). The papers presented during the Maritime Route expeditions will be issued in a future volume. The database will subsequently be extended to include other publications and documents produced by the Project.

At this stage the bibliography is not exhaustive since it has been compiled from papers for which the Project has the complete texts in English or French (some papers presented in national languages have not yet been received by UNESCO). The database will allow a flexible update for the integration of any specialist papers not appearing in the present version. Initially, the bibliographies will be produced in French, and an English version will be issued later. The present volume is intended to be “analytical”, and each entry will have an abstract which can be found through a system of descriptors. These are given in alphabetical order in an index at the end of the volume. The index of authors and titles completes these search tools. The volume on Maritime Routes will have complementary chronological and cartographic information in an appendix.

Unpublished papers remain in their original form and are often in manuscript.¹ These papers can be obtained from LORETO (Brussels) and from the Silk Roads Project, UNESCO (Paris)

D. Diène
Director, Division for Intercultural Projects

¹ To date, the only publication relates to the Urumqi seminar held in August 1990: “Land Routes of the Silk Roads and the Cultural Exchanges between East and West before the tenth century”, New World Press, Beijing, 1996. 644 pp., ISBN 7-80005-293-1 (on sale from the publisher: 24 Baiwanzhuang Road, Beijing, 100037, China). The texts, Chinese or English, come with a translated abstract.

INTRODUCTION

This publication initiates a new menu for our database. On seeing our special issue devoted to cultural itineraries of the Council of Europe (Loreto No. 34), the authorities responsible for the UNESCO Silk Roads Programme considered that a database on the scientific discoveries for this prestigious intercontinental “communication channel” would be of international benefit.

We are proud to bring you the first volume concerning the Land Routes and their associated research.

The database will thus make it possible to serve the work done on silk by UNESCO and the Council of Europe, either together or individually, on the UNESCO CDS-ISIS software base or our own software package, as desired.

The second volume, covering maritime silk routes between China and the West, is currently being compiled.

Work is ongoing on another issue devoted to the cultural itineraries of the Council of Europe. Within the scope of this venture, the programme devoted to the Silk Roads has been extended to include other textile fibres: linen, cotton, wool. Curiously enough, the European Cotton Road, with its historical focus on Manchester, can be seen to cross the Slave Route, studied by UNESCO in the westward-looking dimension of its research.

We will be following all of these studies with the utmost interest and are pleased to be able to make them available to you.

The Editorial Staff of LORETO

INTEGRAL STUDY OF THE SILK ROADS: ROADS OF DIALOGUE

**LAND ROUTE EXPEDITIONS
1990-1992
INTERNATIONAL SEMINARS**

**THE DESERT ROUTE IN CHINA
July-August 1990**

- Dunhuang and the Silk Roads
Dunhuang, 1 August 1990
- Land Routes of the Silk Roads and the Cultural
Exchanges between East and West before the Tenth Century
Urumqi, 19-21 August 1990

**THE STEPPE ROUTE IN CENTRAL ASIA
April-June 1991**

- The importance of caravanserais and cities
on the Northern Silk Road
Khiva, Uzbekistan, 2-3 May 1991
- Interaction between sedentary and nomadic cultures
on the major Silk Roads
Almaty (Alma Ata), Kazakhstan, 15-16 June 1991

**THE NOMADS' ROUTE IN MONGOLIA
July-August 1992**

- Nomads of Central Asia and the Silk Roads
Ulan Bator, 3-5 August 1992

Dunhuang seminar

42001

GIES J.

Descriptor(s): desert route, Buddhism, religions, Duldur-Aqur, Kuqa, mythology, Buddhist, Buddhist doctrine, philosophical analysis, China, India, Dunhuang Seminar

This paper was inspired by a scene from Buddhist mythology represented on a wooden tabernacle discovered in Central Asia by P. Pelliot in the Duldur Akhur monastery. This scene is known as the "Dipamkara jataka" and tells the story transmitted by the past Buddha, Dipamkara, to the future Buddha, Sakyamuni, who at the time was incarnated as a young Brahman student named Sumati. The author quotes some representations of this legend, including that of Kuqa (Duldur Akhur), in the Musée Guimet in Paris (there is another in the British Museum).

He goes on to raise the question of the opposition between this "prediction on destiny" and "dharma", the transitory and ephemeral nature of things which constitutes one of the fundamentals of Buddhist doctrine.

The author concludes his study with a philosophical, historical and spatial criticism of this paradox, which could form a case of deterministic testing of the doctrine, with an elected bodhisattva evolving through numerous reincarnations towards perfection. This criticism is further underpinned by quotations from masters of the Chinese Chan Buddhist school (better known by its Japanese name, Zen), which consists in asserting that this prediction on destiny in fact implies "nothing about everything".

Two pages of selective terminology complete this study.

CHINA * INDIA

42002

PAULA C.

Descriptor(s): desert route, Gandharvas, Buddhism, mythology, semantics, centaur, Buddhist pantheon, Apsaras, Wijeskera, Hinduism, India, Dunhuang Seminar

This paper is an attempt to give a comprehensive grasp of the term "gandharva". Two etymological interpretations are possible: the term "Gandharva" could come from the word "gandha" (scent carried by grass and water), or the term "gandardwa" (in the Avesta, a monster in the form of a dragon from the depths of the ocean).

The author then studies interpretations in Hindu legendary literature of the gandharvas and apsaras, their female counterparts. The latter would float in the elixir of the gods (Soma), take on the appearance of water nymphs and be associated with love and fertility. Later, they became the beautiful courtesans of heaven providing sensual pleasure for the gods.

Various more complex interpretations of gandharva are then studied. Gandharva is related to the universal force of life, and hence to the process of reproduction. On a less metaphysical level, many references are made to sexual potency.

Their physical nature is not clearly known but, according to Wijeskerera and Sharma, the Vedic gandharvas are very similar to the centaurs of Greek mythology.

The study closes with some iconographic sites.

INDIA

42003

SORENSEN H.H.

Descriptor(s): desert route, cultural itineraries, Buddhism, Tibetan Buddhism, Buddhist art, Dunhuang, the Mogao caves, religions, religious history, religious beliefs, Taoism, syncretism, Dunhuang manuscripts, historical analysis, China, Tibet, Dunhuang Seminar

This paper is a scholarly study of the culture, traditions and religious influence of Buddhism from texts found in the Dunhuang cave temples, essentially manuscripts from cave 17.

The author divides his paper into six parts covering, respectively:

(1) A reconsideration of Dunhuang Buddhism; the Dunhuang oasis and its geographical location on the Silk Road has made this a unique forum for exchange of Buddhism, both incoming and outgoing. (2) The Chinese Buddhist schools of Dunhuang and the unsolved questions that the study of these schools raises (development pp. 4-16). (3) Tibetan Buddhism of Dunhuang following the Tibetan conquest up to the still little-studied impact of Tibetan tantric Buddhism (pp. 16-20). (4) The Sino-Tibetan Buddhist communities of Dunhuang and Shazhou, which are little known but have recently been studied by Chinese and Japanese researchers (PT. 994 list joined, pp. 23-24). (5) Buddhistic Taoism, syncretism (pp. 24-27); the use of talismans in esoteric Buddhism is given as an example. (6) Popular Buddhist cults of Dunhuang which show the popularity of Buddhist divinities.

The author concludes by stressing the syncretic dimension of Dunhuang Buddhism and quoting the principal accessible sources (London, Paris, Beijing, Dunhuang, etc.); (see pp. 31-33), giving a list of key words in Western and Chinese script (pp. 33-36). Over 200 bibliographical notes are given with this contribution, which truly represents the sum of worldwide research on Dunhuang.

CHINA * TIBET

Urumqi Seminar

42004

AMIN S.

Descriptor(s): trade flows, capitalism, socio-economic analysis, historical analysis, systems analysis, socialism, Urumqi Seminar

The author defines capitalism as a recent and European "invention", which forms the first social system unifying the world (world capitalism). Proto-capitalist sources of this system are reviewed (Italian towns, posting-towns of the Middle East, Egypt, Greece, Phoenicia). The year 1492 is a milestone and a fundamental turning point in the system. The author continues with a Eurocentric, socio-economic and Marxist analysis of mechanization and productivity and their

impact on surplus trading, which he sees as generating a dangerous “polarization” in our contemporary societies.

He then gives a historical analysis of the evolution of feudal societies into absolute monarchies, and then into bourgeois societies (revolutions of 1688, 1776 and 1789). This comparative analysis is extended to include the Mediterranean basin and the East.

The author advances some criticism of the theories of A.G. Franck, A. Toynbee (the challenge) and J. Pirenne (open seafaring, capitalist societies; closed land-bound feudal societies), and concludes his analysis by highlighting the effect of alienation and oppression of capitalism on the economy. According to him, this tendency must be corrected by global socialism.

The last 20 pages of the study are a commentary on three synopsis tables. The first two give a brief historical panorama of tributary yield societies since their origin (3000 BC) until the sixteenth century. The last table is a diagram of quantitative cartography concerning the surplus generated by each tributary “region structure” and the trade flows generated in the systemic dynamics of “the old world”.

This analysis ends with three pages of bibliography.

FAR EAST * CENTRAL ASIA * MIDDLE EAST

42005

AN J.

Descriptor(s): desert route, land routes, glass beads, glassware, chemical analysis, jewellery, archaeological objects, archaeological analysis, Chinese motifs, Iran, Urumqi Seminar

Glass beads have existed since ancient times and, as they are attractive and easy to carry, they have proved to be excellent trading items. Archaeological discoveries of glass beads prove the existence of ancient trading routes.

During the 1930s, Seligman and Beek investigated the most elaborately wrought and most characteristic glass beads (or “eye beads”) that could be acquired on the markets of ancient China. They discovered that some of these items were very similar to Western-style beads, but were made from different materials. The interest in antique beads then waned until new archaeological excavating techniques in China brought to light many glass beads, which renewed academic interest.

The production of Chinese glass beads can be divided into three periods: (1) From the end of the spring and autumn period to the beginning of the “Warring States” period (around the fifth century BC). (2) The central and final periods of “Warring States” (fourth and third centuries BC). (3) The Han Dynasty (second century BC until the third century BC). As glass beads from excavations investigating the first period were only found in a few tombs of the nobility, it is assumed that such objects were rare at the time. They were fairly simple in form, and were identified by their technique of manufacture using soda-lime glass. The beads of the second period were found in larger quantities and in tombs of both the nobility and commoners, particularly in the provinces of Hunan, Henan and Hubei. They were larger, up to two centimetres more in diameter, and were more refined and varied in design (white crescents, combinations of geometrical motifs, full and dotted lines). Cylindrical eye beads were also found. Analyses show that most of the items have high lead and barium contents.

Many glass beads were also found in excavations along the coastlines of the Black Sea and the Caspian. These came from the Gilan province excavations in Iran and resembled the beads of the first period in China. They can, however, be dated as being sixth century BC, hence before the first Chinese period. Similarly beads with simple models were unearthed from tombs in Lutai, Xinjiang, dated tenth to fifth centuries BC. This proves that during this period, glass beads were conveyed from Western Asia to China via the Silk Road. Shortly afterwards, similar glass beads were produced along this route using local raw materials and designs, and from there they spread to other places in China.

CHINA * IRAN

42006

CHEN D.; HUA T.

Descriptor(s): desert route, historical analysis, Qarluq, Tian-Shan mountains, Uighur, Kirghiz, Abbasids, Taraz, Central Asia, Urumqi Seminar

The Qarluq, a Turkic-speaking tribe, was a major power in the western region of the Tian-Shan mountains and played an important role in multilateral relations from the end of the eighth century until the middle of the tenth century. Some scholars claim that the Qarluq occupied Suyab and Taraz in 766, whereas others put the migratory movement of the Qarluq 20 years earlier.

Authors consider that the Qarluq were still west of the Altai mountains in the fifties of the eighth century, and that their migratory movement was initiated by the defeat of the Kirghiz by the Uighurs in 758, which placed their territory under pressure. Towards 770, Chinese and Muslim sources confirm that the Qarluq had become a major force in the region west of the Tian-Shan mountains and had established close contacts with the Arabs (and Islam) towards 775-785.

The expansion of the Qarluq culminated in about 792. This was followed by a period of unrest with the Abbasid Arabs (806-816), with alternating settled and unsettled periods.

The battle of Taraz in 893 caused serious losses among the Qarluq, whose influence in the Tian-Shan region declined in the early tenth century.

CENTRAL ASIA

42007

CHEN G.

Descriptor(s): desert route, archaeological analysis, archaeological objects, prehistory, pottery, Takla Makan Desert, Xinjiang, China, Urumqi Seminar

The author discusses the pre-Han period, going back as far as the Palaeolithic. Palaeolithic archaeology in Xinjiang is very recent and located principally on four sites: Tashkurkan, Khotan, Lop and Minfeng, where several objects have been discovered on the third terrace. However, there is still some doubt about their Palaeolithic origin.

The author then refers to some Mesolithic sites (Qijiaojing, Sandaoling, Dikanl, Yingdurkush and Qichengzi). So far, there is no significant excavated site for the Neolithic or for the Chalcolithic periods. Bronze Age objects are also fairly rare. The author gives a brief list of these, which are mainly farming and domestic implements. Iron Age objects are more abundant at Zianjing and are mentioned for some 50 sites.

The author concludes with some remarks on the original sites of Chinese painted pottery.

CHINA

42008

CHU S.

Descriptor(s): desert route, spatial analysis, historical analysis, itineraries, Zhang Qian, Han Dynasty, Xiongnu, Central Asia, China, Urumqi Seminar

The route that crosses the Qinghai province linking China to Central Asia ought properly to be called the Qiang-Zhong route (ancient name of this territory lying south of the Qilian mountains, and formerly occupied by the Qiang. This route was mentioned for the first time by Zhang-Qian (164 to 114 BC), the first Chinese imperial emissary sent to Central Asia and pioneer of the Silk Roads, which provided the emperor with three access routes westwards: the Xiongnu route (via the Hexi Pass); the Qiang-Zhong route; the Shu (Sichuan) route.

The author then gives a detailed development of the various conquests and battles between the Xiongnu and the Qiang peoples, engaged by the various emperors of the Han Dynasty between 122 and 58 BC, to gain military and administrative control of the above routes. This control was strengthened during the first century AD by the construction of a road network with control and communication towers at strategic points. A garrison system combined military occupation with agriculture and strengthened the safety and stability of these territories, mainly in the region of the Yellow River meanders and around Kok-nor, for the Qiang-Zhong route.

CENTRAL ASIA * CHINA

42009

DANI A.H.

Descriptor(s): desert route, Buddhist route, itineraries, petroglyphs, Buddhist pilgrims, inscriptions, Pakistan, Karakoram Highway, Khunjerab Pass, Urumqi Seminar

A large number of petroglyphs and rock inscriptions were found around Hunza, Gilgit and Chilas in North Pakistan during the construction of the Karakoram Highway, which passes through the Khunjerab Pass and now links China to Pakistan. These inscriptions (in Kharosthi, Sogdian, etc.) and carvings (stupa, Buddhas, etc.) engraved in the rock are evidence that not only merchants but, more particularly, Buddhist pilgrims passed along this route.

PAKISTAN

42010
DIYARBEKIRLI N.

Descriptor(s): land routes, burial rites, burial structures, Turks, Mongolia, China, Central Asia, Urumqi Seminar

Here the author examines the wide diversity of Turkish burial monuments to important personalities along the Silk Roads. The close resemblance between the Altai and Tuva (Kül-Tigin and Bilge Kagan located in Mongolia) art and that of the Sui and Tang to Wi'an dynasties is discussed.

The author then describes burial rites (Yug) relative to the death of Buddha, the representations of which in cave 158 at Dunhuang (ninth century) illustrate the presence of Turkish dignitaries (recognized by their self-mutilating burial rites), together with Chinese and Tibetan dignitaries.

Other examples are quoted such as that of the Maya cave in Kizil. The importance of the tent-tomb in the rituals of nomads from the steppe is described in detail, and the funeral orations of several sultans such as Murad, Hudavendigâr, Suleyman the Magnificent and Selim II are evoked in extenso.

Three pages describing thirteen illustrations (slides) and one page of bibliography complete this analysis.

MONGOLIA * CENTRAL ASIA * CHINA

42011
DUOJIE C.

Descriptor(s): desert route, Tubo Kingdom, Itineraries, Central Asia, China, India, Nepal, Tibet, Urumqi Seminar

The hinterland of the high plateau of Qinghai-Tibet is the cradle of three ancient civilizations: that of the central plains of China, the Indian civilization and the Babylonian civilization. It forms a turntable for cultural exchange between the central plains and Western, Eastern and Southern Asia.

Archaeological research over the last seven decades has revealed the existence of cultural and commercial relations between this region and the plains of the Yellow River, the Yang Tse, the Lancang and Nu Rivers and also with West and South-East Asia and the northern steppe, dating back to the Stone Age.

The present study focuses on the Tubo Kingdom period (seventh to ninth centuries AD), comparing the four representative reigns of that Kingdom. It reviews the cultural relations established with neighbouring countries and the different branches of the Silk Road in this context.

Bibliographical sources mentioning the lines of the routes and places crossed by the various branches are quoted. The work also has a complete set of maps.

CENTRAL ASIA

42012

FRANK A.G.

Descriptor(s): desert route, socio-political analysis, political-economic analysis, historical analysis, systems analysis, Central Asia, Urumqi Seminar

Determining the importance of Central Asia in the world history of civilizations with supporting quotations (see Beckwith, L.S. Stavrianos, L. Kwanten, T. Barfield), the author gives a methodological introduction to his research (pages 1 to 3). A significant hub of exchange, this region of the world also has a wealth of artistic treasures that can still be admired in the mosques or the Buddhist caves. The author's aim is to remove the masking effect generated by historians of civilizations and peripheral empires and rewrite the history of Central Asia.

The author then addresses a number of questions which become lines for reflection on Central Asia: (1) Definition and geographical positioning (pages 4 to 6). (2) Climate and ecology "basis of the nomadic and pastoral life" (pages 7 to 8). (3) Migratory flows. (4) Challenges and the response of neighbours (pages 9 to 10). (5) Technological developments (page 11). (6) Structuring of nations (World System) (pages 12 to 16). (7) Patriarchal and matriarchal aspects of society (page 17). (8) Ethno-cultures (page 20). (9) Religions and their geo-historical expansion (page 22). (10) Connections (productive work, markets, communication centres) (page 24). (11) Political economy of international relations (pages 25 to 33). (12) Integration in the world political-economic system (pages 34 to 38).

Considerations on the accumulation of capital, "centre-periphery" structures, expansion of maritime routes and historical cycles in civilizations precede the conclusions (pages 39 to 45).

Finally, the author redefines Central Asia as a "black hole" not in the common sense of the term, but in the "hyper-dense" sense of astrophysics. Five pages of recent bibliography allow readers to pursue research on this topic.

CENTRAL ASIA

42013

GANBOLD J.

Descriptor(s): land routes, steppe routes, trade, nomads, camels, road networks, Xinjiang, China, Mongolia, Central Asia, Urumqi Seminar

The author examines the relationship that grew up between the sedentary populations in the East and West and the nomads who played the role of intermediaries between the various groups, thus creating the road network of Central Asia (the Western Meridian Road, the Uighur Road, the Kirghiz Road and the Steppe Road).

More specifically, he looks at the influence of Mongol nomads within this network and their significant contribution to the development of world civilizations. The routes for trading semi-precious stones appear to have preceded the Silk Roads and were used as early as the sixth and seventh centuries BC. The Khotan and Yarkand oases were focal points for the Jun nomadic tribes. The western meridian route, opened by a Mongol State linking southern Siberia to the regions of South-East Asia, was mentioned by Ptolemy. The Uighur Route, the Steppe Route, the "Wind Road", the "Yellow Road" and the Kirghiz Road are then described briefly, and exact key sites given. Various chronicles and archaeological discoveries have clarified some points regarding these trading networks and thrown light on the historical evolution of more clearly defined circuits. The Karakoram Road is then considered more particularly, since any trade between East and West

in, and about, the thirteenth century was practically bound to use the route. The author also notes that the northern routes of the Grand Silk Road were so named by von Richthofen, when they came under the control of the Djungars (sixteenth and seventeenth centuries), intermediaries in East-West trade.

The author concludes with some remarks about camels in the context of this period and completes his work with a relevant bibliography (in Cyrillic and in English).

CHINA * CENTRAL ASIA * MONGOLIA

42014
GENG S.

Descriptor(s): desert route, linguistic analysis, dead languages, Xinjiang, Uighur, Tokharian, Tarim Basin, Central Asia, Urumqi Seminar

In the Tarim Basin, in the region of Xinjiang, historical documents established over 2,000 years can be divided according to territorial occupation by the Türk-Uighur ethnic group and a pre-Turkic period from the second century BC to the eighth-eleventh centuries of our era and a Turkic period between the eighth and eleventh century.

Abundant literature produced in several languages during the first period has made it possible to study the cultural and socio-historical life, in addition to the religions of the Xinjiang. However, these documents were not discovered until the nineteenth century at the time of archaeological excavations, and it has taken a century to interpret these texts and classify the languages. One of these is the old Khotanese, an ancient language used in the Tarim Basin, in the Khotan region, Maralbashi and even Kashgar. Another language is called “Tokharian” or “old Kuci-Yanchi” by Chinese academics.

CENTRAL ASIA

42015
GIES J.

Descriptor(s): desert route, Buddhist art, Dunhuang, Mogao caves, Tang Dynasty, Avatamsaka Sutra, artistic analysis, China, Japan, Korea, Urumqi Seminar

The Avatamsaka Sutra or “Huayanjing” in Chinese, is certainly one of the major works on Buddhist teaching. This massive collection of 39 books can be attributed to the Khotan monastic community and school. The support of the Empress Wu Zeitan allowed its distribution throughout China under the Tang Dynasty and, subsequently, the extension of its influence to Korea and Japan.

Owing to historical events (briefly referred to by the author), the only extant painted evidence of the Avatamsaka Sutra is in the Dunhuang grottoes; this is the “Nine Assemblies of Seven Places”. Apart from one exception (eighteenth-century murals in Korea), no painting has been traced either in Korea or Japan.

The author concludes on the importance of Dunhuang in history and in Buddhist iconography.

CHINA * JAPAN * KOREA

42016
GOPAL PAUL P.

Descriptor(s): desert route, Gandhara art, Buddhist art, Buddhism, Hinduism, artistic analysis, iconography, Karakoram, Gandhara, Pamir, Himalayas, Central Asia, Kashmir, Urumqi Seminar

The author follows the course of that exceptional communication route, both past and present, embodied in the Silk Road. It spans racial, ethnic, linguistic, political and religious diversities, and actual physical barriers alike (e.g. the Hindukush-Karakoram-Himalayan mountain range). The Buddhist monks had a vital role as intercultural catalysts here, and Gandhara was the focal point of these exchanges, of far greater consequence than holy places such as Bodhgaya.

He then pursues the analysis by studying the regions bordering Gandhara (Swat and Kashmir), while developing some significant examples (Vairocana and the sources of certain mandala). In Kashmir, the growing importance of the Jheluma Valley helped to enrich Gandhara art and that of the Saivite and Vaishnavite cultures (Bijbihra, Baramula, with reference to discoveries made around the Khotan oasis).

Buddhist and Hindu influences in the above territories are then discussed, with the diffusive effect played by the Silk Roads and their traffic in the development of ideas and of cultural and iconographic models (in the Lotus Sutra and as far as Dunhuang).

Then the author looks into the communication routes linking Kashmir to the North Himalayan southern Silk Road, and to the Pamir Route. Finally, he examines the importance of the historical focus sites along these routes and the relative difficulty of crossing the Karakoram mountain range.

The study is rounded off with a page of notes, bibliography and maps, together with four pages of illustrations.

CENTRAL ASIA * KASHMIR

42017
HAN W.

Descriptor(s): desert route, archaeological analysis, glass, objets d'art, archaeological objects, Islam, Tang Dynasty, glazed ware, China, Urumqi Seminar

In 1987, a group of 100 Islamic glazed vessels was discovered in the underground chamber of the Famen Temple where they had been since the fifteenth year of the Xiantong period of the Tang Dynasty (874). The author gives a list of these objects and goes on to consider the difference between glazed and glass objects which, before the Tang period, were of strictly distinct materials.

The author then studies distinctive Islamic patterns on the glazed vessels, such as the Muhelaba motif. He emphasizes the similarities between these and Roman or Sassanid glazed articles.

He concludes by discussing the conveyance of these objects, either along the land Silk Road or, more probably, by sea.

CHINA

42018

HIGUCHI T.

Descriptor(s): Steppe route, maritime route, archaeological analysis, objets d'art, Scythia, Bactria, Shosoin (Nara), Fujinoki tomb, Japan, Urumqi Seminar

The author describes several objects from the Shosoin treasures (eighth century AD), or from an earlier period such as items of gilt bronze armour, decorated with dragons and sphinx showing Scythian influence (fourth century), or the superb discoveries made in the Fujinoki Tomb (Nara) (sixth century).

Among the precious objects discovered in the Fujinoki Tomb, there is a crown very similar to that excavated from Tillya Tepe in Bactria (North Afghanistan). A horse's saddle with a pommel horn and cantle decorated with gilt bronze figures representing animals and demons was also discovered in this tomb.

The author concludes that all of these motifs arrived via the Silk Roads.

This paper includes two pages of illustrations.

JAPAN

42019

HO-DONG K.

Descriptor(s): desert route, silk, Uighurs, Moguls, Buddhism, Islam, Hami Kingdom, nomads, Ming Kirghiz, Oasis States, Central Asia, China, Urumqi Seminar

The author starts by giving a historical, ethnic and religious panorama showing the extreme diversity of the various occupations of Central Asia. Indo-Europeans, Uighur nomads, Turks, Arabs, Tajiks practised a wide variety of religions, such as Manichaeism, Zoroastrianism, Buddhism and Islam. These ethnic and religious changes in Uighuristan were bound up with the destiny of the Hami Kingdom (1389 to 1514). The latter date also corresponds to the disappearance of Buddhism in the region.

The paper goes on to give details concerning the beginning and end of the Hami Kingdom, founded by Gunashiri, and quotes several Chinese and Persian sources providing historical support. Control of mountain passes is still a major political-strategic issue on the Silk Roads. The influence of the Chinese Ming Dynasty was also decisive in establishing ways of gaining complete control of these points, such as the Chia Yu Kuan Pass, which were unavoidable for the caravans travelling the Silk Road. In 1514 a Mogul chief, Mansur, besieged and took the city of Hami. From then onwards the country saw a decline in Buddhism and a decisive strengthening of the Muslim influence. The different historical phases of the Mogul occupation are discussed, which in turn depended on Kirghiz pressure coming from the upper valley of the Yenisey River.

The author concludes by observing the extreme strategic vulnerability of the Oasis States located along this part of the Silk Road. The shortage of water and food for humans and animals was a decisive factor in these areas, and key sites also suffered from serious difficulties in communicating. The result was large-scale socio-historical and military mobility depending on peripheral political forces. Central Asia was thus not only the turntable between East and West, but also an arena for the various Eurasian historical trends.

CENTRAL ASIA * CHINA

42020

HOLLMANN T.O.

Descriptor(s): land routes, petroglyphs, inscriptions, Sinological analysis, Palaeographical analysis, linguistic analysis, "Karakarum Highway", "Pak-German Study Group", Chinese characters, North Pakistan, Urumqi Seminar

Here the author gives a sinological and palaeographical analysis of seven engraved inscriptions (in Chinese characters), recorded among the thousands of open-air petroglyphs investigated by the "Pak-German" Study Group in the very rich sites located around the Gilgit and Hunza Rivers and in the bend of the Indus to the north of Srinagar. Most of these inscriptions, classified in three periods (pre-Buddhist, Buddhist and post-Buddhist) are in the Kharosthi, Brahmi or Sogdian language; inscriptions in Chinese are rarer.

Six of the inscriptions are of a personal nature and impossible to date. Only one concerns a Chinese mission from the Wei Dynasty (386 to 534), or that of the Cao-Wei (220 to 264).

On these bases, the author puts forward some hypotheses supported by quotations from ancient texts (the Gilgit manuscript, the Saka itinerary) regarding the passage or establishment of Chinese groups in the Indus Valley. Two pages of notes, a page of Chinese transcriptions, a page of bibliography and maps of sites, plus photocopies of seven inscriptions, complete this analysis.

NORTH PAKISTAN * CENTRAL ASIA *
SOUTH-EAST ASIA * INDIA

42021

HOMAYOUN D.T.

Descriptor(s): desert route, comparative analysis, intercultural exchange, Islam, Iran, China, Urumqi Seminar

The author introduces his analysis by giving his country of origin, Iran, as the focal point between East and West on the Silk Road communication highway.

He then gives 32 points illustrating the similarities and cultural exchanges, chiefly between China and Iran.

Various aspects are touched on briefly regarding the pre-Islamic period (fourth century BC up to seventh century AD): the pre-Islamic religions along the Silk Roads (Zoroastrianism, Buddhism, Nestorianism, Manichaeism, etc.), Chinese medicine, painting and carpets. For the Islamic period, the author remarks on the expansion of Islam, linguistic similarities, mutual influence in the arts (literature, painting) and architecture. He also discusses irrigation systems and the breeding of silkworms.

IRAN * CHINA

42022

KHUD'AKOV U.S.

Descriptor(s): desert route, caravan routes, trade, socio-historical analysis, archaeological, steppe, Taiga, Central Asia, Siberia, Urumqi Seminar

The author positions, historically and geographically, the routes linking the Silk Roads northwards to southern Siberia, and quotes some studies already done on this subject.

He then evokes the roads crossing the Sayano-Altai States, and the influence of the Huns in the region. Various sources and analyses of objects support the existence of a road in the middle and upper valley of the Yenisei, towards the Southeast, and of another one in the Ob' Valley, to the South and Southwest. In the sixth century BC, these territories and steppe were conquered by the Turks, who left objects of great value there.

A chapter is devoted to the State of the Kirghiz in the Minusinsk lowlands and their contacts with the Tang Empire, Tibet, the Qarluqs, etc. via the Uighur Route, which is described in detail (E.I. Lubo-Lesnichenko).

According to the author, this route followed a different itinerary passing through the Gobi Desert and over the Khurkhu mountain range. The Kirghiz Route, which passed through the Ob' Valley and that of the Irtysh (which finally led to Ural and the Volga), are also mentioned.

The work lacks a reference map. Five pages of bibliography complete this highly documented analysis of key sites.

CENTRAL ASIA * SIBERIA

42023

KOH B.I.

Descriptor(s): land routes, maritime route, Buddhism, historical analysis, Silla Dynasty, Tang Dynasty, cultural influences, Korea, China, Japan, Eastern Asia, Urumqi Seminar

The seventh century was particularly significant in Eastern Asia with the Tang Dynasty in China (618-907) and the three kingdoms in Korea: Koguryo (37-668), Baekche (18 BC-663 AD) and Silla (57 BC-935 AD), united in 668 by the Silla thanks to the support of the Tang, and the emergence of Japan as a nation. The dynasties of these three countries developed cultural and amicable bonds, creating an "East Asian cultural sphere", with China as its centre.

The author gives numerous examples to illustrate the influence of the Korean monks on Chinese Buddhism and the role played by certain Korean generals who fought in the Chinese Army. From the nineteenth century, Korean men of letters, tradesmen or civil servants also played a significant role within the Chinese Empire.

KOREA * CHINA * JAPAN

42024

LI J.

Descriptor(s): desert route, spatial analysis, deserts, Takla Makan Desert, environment, water management, Tarim Basin, China, Urumqi Seminar

The Silk Road starting at Xi'an or Luoyang and crossing Central and Western Asia to reach the Mediterranean, can be divided into four geographical sectors crossing Chinese territory: the Longxi Loess plateau, the Hexi Pass, the Takla Makan Desert, Pamir.

This route, considered one of the most difficult of all the Silk Road itineraries, crossed deserts, snow-capped mountains and high plateaux. This harsh environment did not prevent men from opening up this Silk Road some 2,000 years ago. The natural setting has obviously changed considerably over this long period, most of all on the routes which skirt the Takla Makan Desert to the north and the south.

Most of the castles and old fortifications together with the oases, have been wiped out by the sand, desert encroachment and increasing salinization of the soil. Consequently, the routes have been more inclined to follow the mountain tracks around the desert. The area of the Tarim Basin under cultivation increased by 577,000 hectares between 1949 and 1980. Large dams have been built in order to irrigate this new farmed land, which has dried up the lower sectors of the valley and the ancient stream diversion irrigation system. Environmental destruction is, in most cases, due to human activities and uncontrolled distribution of water resources.

CHINA

42025

LIN M.

Descriptor(s): desert route, linguistic analysis, dead languages, Kashi (Shule), Kashgar (Kashi), Tumshuq, manuscripts, Tarim Basin, Sudani, China, Urumqi Seminar

Kashgar used to be called Shule in Chinese historiography. What language did the Shule population speak? This article attempts to answer the question on the basis of ancient manuscripts found in the Shule region and also of Chinese classics.

The author considers the Shule language to be none other than the archaic and unknown language discovered in the ruins of Tumshuq by P. Pelliot and A.V. Le Coq in 1907 and 1914. The ruins are located near Toguz Sarai, at the North-western limits of the Tarim Basin in the autonomous Uighur region of Xinjiang (China).

This language was later identified as being Tumshuq, a Middle Iranian dialect. Tumshuq appears to be a more archaic Scythian dialect than Khotanese. At present, there are only 14 documents and one Buddhist manuscript published, having been translated and transcribed from Tumshuq (see works by S. Konow, H.W. Bailey, R.E. Emmerick and P.O. Skjaerv).

The author also led an excavation in 1989 in the Tumshuq ruins, which strengthened his hypothesis about the Tumshuq region belonging to the ancient Shule and about the origin of the Tumshuq language. The inhabitants of this region were called the Sudani in the Tumshuq texts. The Tumshuq language would therefore be referred to as Sudani in this ancient language.

The paper ends with four linguistic toponymic and historiographic arguments to support these findings.

CHINA

42026

LIN Z.

Descriptor(s): desert route, Great Wall, historical analysis, prehistory, Zhang Qian, Xiongnu, China, Central Asia, Urumqi Seminar

The author locates his text at the meeting point of the civilizations of three continents: Asia, Europe and Africa, between the Mediterranean and the Sea of China, going back to the agricultural revolution. He also records contact between China and northern Siberia in the Bronze Age.

Other contacts during the Iron Age at the time of the construction of the Great Wall are evoked, in addition to military campaigns against the Scythians.

The conclusion is that penetration for reasons of migration or military control have always preceded the historical opening of the Silk Road by Zhang Qian.

Chinese text.

CHINA * CENTRAL ASIA * EUROPE * AFRICA

42027

ODANI N.

Descriptor(s): land routes, numismatic, Kushan coins, King Vima Kadphises, Gandhara, Kushan Empire, Xinjiang, Urumqi Seminar

The article gives a numismatic and linguistic analysis of the coins produced under the reign of Vima Kadphises (early second century AD) found in the Buddhist monastery of Ranigat (Pakistan) and in Lou-lan (China).

Whilst describing the principal reigns of the Kushan Dynasty (divided into four periods), the author refers to the apogee of Gandhara stone carving (between the second half of the second century and the first half of the third century).

He pursues the analysis by locating other coins of this period, while stressing the historical importance (dating) of the Vima Kadphises coins. He concludes his study with references to work by John Brough (concerning the boundaries of the Kushan Empire) and to Aurel Stein (who made a comparative study of Sino-Kharosthi and Vima Kadphises coins found around Khotan).

In conclusion, the author mentions a brief period in which the Kushan and Roman Aureus coins were equivalent (same weight of gold).

A page of illustrations and descriptive tables concerning the coins found at the various Gandharan sites closes this research.

WESTERN PAKISTAN * WESTERN CHINA * INDIA

42028

PAULA C.

Descriptor(s): land routes, desert route, Hellenistic influence, sarcophagi, motifs, bas-reliefs, Gandhara art, Buddhist art, Urumqi Seminar

The author makes a comparative study between the sarcophagus motifs, friezes or bas-reliefs with garlands found in various sites of Central Asia (Miran Buddhist sanctuary and other Gandharan art sites), and the motifs of Roman sarcophagi from the period of Hadrian and Antoninus Pius (second century AD). The author also refers to the fact that scholars disagree about whether these representations belong to the Roman, Hellenic or Asia Minor schools, although the hypothesis of Roman influence on Asia seems to predominate (Vincent Smith). Detailed descriptions and precise references support these views. Other sources of inspiration of Gandharan art in Pakistan (Ingholt) or "ebb and flow" theories (Wickhoff, Wiener Genesis) are also evoked.

Hellenistic peculiarities are then reviewed (motifs, marble veins, etc.), as well as their origins (Prokonnesos, Ephesus, Caria and Aphrodisias). The author goes on to discuss the influence of Asia Minor, which is less well known as it has been less studied (Dokimeion in Phrygia). A

multidisciplinary approach has enabled the author to put forward a theory about the marked influence of Asia Minor on Gandharan art.

This study has a wealth of notes and three pages of bibliography. Three pages of iconographic illustrations show details of garlands, lunettes, sarcophagi and friezes with references to the text so illustrated.

CENTRAL ASIA * ASIA MINOR

42029

QIAN B.

Descriptor(s): desert road, historical analysis, Persian art, Arabic art, Tang Dynasty, Uighur, Buddhism, Xinjiang, Central Asia, Mongolia, China, Urumqi Seminar

This text examines the importance of the Uighur group in about the middle of the eighth century, after it had established its centre in Mongolia. This ethnic group replaced the Tang Dynasty in the dominant role controlling the eastern part of the Silk Road. This affected the east-west movement of silk but also the west-east movement of objets d'art and noble materials.

The decline of this controlling force in Mongolia towards the middle of the ninth century caused the Uighurs to withdraw to strategic niches in the mountain passes. The wealth acquired from holding these positions led to the cultural development of the Uighurs, with documents written in the Uighur language. Much evidence of their conversion to Buddhism has been discovered in the Bay, Kuqa and Turfan caves.

Uighur art clearly reflected a wide variety of influences from the many cultures - Chinese, Persian and Arab - which used the various branches of the Silk Road.

The author concludes with the predominant influence of the Uighurs on the eastern section of the Silk Road, which lasted for more or less four centuries.

Text in Chinese.

CENTRAL ASIA * CHINA * MONGOLIA

42030

RASCHMAN S.C.

Descriptor(s): desert route, textile routes, cotton, linguistic analyses, Turfan manuscripts, Buddhist texts, Uighurs, China, Urumqi Seminar

Cotton fabrics, known as "böz" in old Turkic, had a significant place in everyday life and in the economy of the Uighur kingdoms of Central Asia. The author quotes his main references (H. Ecsedy and A. Rona-Tas) and the sources of his research (texts in old Turkic from the Turfan collection in Berlin, St Petersburg, Paris, London, Kyoto and Istanbul), along with numerous archaeological references mentioning the presence of cotton in tombs dating from the eastern Han period (25-220).

The paper first discusses the term “böz” in the Uighur Buddhist texts. Some dozen examples are quoted. The author finally discusses the different uses of “böz” in the Buddhist religion: as a support for writing and painting, for priestly attire or as an offering to Buddha.

The author ends his analysis with translations for the term “böz” in Chinese, usually called “bai die” (white cotton fabric).

CHINA

42031
SINGH M.

Descriptor(s): land routes, pilgrim routes, nomads, Gandhara art, iconography, Buddhism, Chortens, Harappa civilization, Himalayas, Vedas, Indus, Mesopotamia, Tibet, India, Ganges, Central Asia, Urumqi Seminar

In this paper, the author presents the religious art (Buddhist and Hindu) of the inhabitants of the Himalayas as witnessed during his own journeys along the ancient caravan or pilgrimage routes which skirt the southern slopes. Monumental statuary and pictorial art of the Himalayas are based both on ancient mythology and on legendary traditions of the region and also on Buddhist mythology. Ancient mythology (see the “hymns” of the Rig Veda) goes back to the time when the Irano-Aryan people arrived in the north of India. The monuments evoked are, in particular: the Chortens, bulb-shaped reliquary monuments on a square base, which led to the sacred Mount of Kailasha, the Ashoka columns and the stupas, for which the author gives the symbolic and cosmographic meanings (found mainly in Mahayana Buddhism). The great monasteries of the “Great Royal Highway” in the Gangetic plains are also described, along with the riches they contain.

Then come some pages about Buddhist divinities, for which he finds sources in civilizations of the Indus Valley (Harappa and Mohenjo Daro), and some artistic renderings of this pantheon. The statuary evoked includes terra cotta, anthropomorphic statuary in general, representations of Buddha according to various styles and schools, animal statuary, ritual masks, frescos of the Buddhist monasteries (interspersed with representations of ancient Bon beliefs and illustrations of fables from the Jakatas); banners or Thankas. Reference is made to the Aryan influence, to Gandharan art, to art and literature from the Gupta (India) period, and to Islamic influence (mainly felt in the west of the Himalayas) and Mongol influence.

CENTRAL ASIA * INDUS * MESOPOTAMIA *
KASHMIR * INDIA

42032
SRISUCHAT T.

Descriptor(s): land routes, ceramics, glass, pilgrims, Buddhists, archaeological analysis, objets d'art, Thailand, Urumqi Seminar

The author describes the geographical position of Thailand, and discusses the first traces of human occupation in the country (see the Tham Lang Rong Rian caves in the Krabi province, or the Ban Chiang site in the north-east of the country). The earliest exchanges with India, the Middle East and China, both by sea and overland, are also discussed.

The purpose of the paper is to analyse the traces of migration flows between the Asian continent and the Indonesian archipelago via the Thai peninsula from an archaeological point of view, and then to compare Han bronze kettle drums, coins and mirrors.

The author then investigates the Buddhist influence in Thailand, and any traces enabling it to be dated. The various motives of pilgrim monks determined the choice of itinerary and key places in the territories. The traces of turquoise ceramics are evidence of very early use by the Sassanids (ceramics route and glass route). The later culture of Thailand or ancient Siam, which easily assimilated new cultural influx, bore the marks of this influence.

A page of bibliography concludes this study.

THAILAND

42033
STAMPS R.B.

Descriptor(s): desert route, land routes, cultural identity, anthropological analysis, systems analysis, group dynamics, ethnology, Urumqi Seminar

Within the scope of the "Silk Roads" project, the author examines human history of this thoroughfare for the exchange of goods and ideas, and sheds light on continuity amidst change, asking the question how and why some cultures survived when others disappeared. This research is based on the anthropological concept of culture seen as a changing holistic system made up of interactive subsystems (economic, parental, political, religious). The author quotes 14 significant subsystems, which he presents in an original diagram. The purpose of this model is to identify the subsystems (or variables) which enable a group to define itself and survive through periods of unrest. Data were gathered in various groups and examined from a viewpoint of comparative and intercultural methodology. An understanding of how groups survived in the past makes it easier to understand the present and future and to identify certain universal themes which bind all human communities.

WORLD

42034
SU B.

Descriptor(s): desert road, objets d'art, relics, silverware, sculptures, Ming Dynasty, Buddhism, temples, Buddhists, Tibet, China, India, Urumqi Seminar

Here the author presents two ancient objets d'art: a large silver vase from the Da Zhao temple in Lhasa (Tibet) and a set of carved stone models of the Buddha Gaya temple coming from the Na Tang temple in the Yikhatse region. The author gives the dimensions of the vase (70 cm high) and describes in detail the decoration which he classifies, and from which he deduces the site of origin (the Amu Darya Basin, to the west of Kurasan). This vase appears to have reached Lhasa, in Tibet, via Xinjiang and Qinghai, or along the Karshmir-Ali route. The set of models apparently transited via India to the court of the Mings (a text is given in reference which proves this transit) and from there seems to have been given as an offering in the Na Tang temple.

Buddha Gaya is a famous holy place where Sakyamuni became Buddha. Other holy sites such as those of the Asoka period and those of the Kushan dynasty disappeared a long time ago. The models thus provide an important reference for studying the Buddha Gaya temple as it was in the fifteenth century, and make it easier to grasp the relationships between India, Tibet and Buddhist China at the beginning of the Ming Dynasty.

TIBET * CHINA * INDIA

42035

TOGAN I.

Descriptor(s): desert route, land routes, merchants, Muslims, nomads, sedentary cultures, trade, political analysis, political-economic analysis, Central Asia, Urumqi Seminar

The decline of the Silk Roads was not the end of trading. On the contrary, merchants - in particular Muslims - managed to attach themselves to State structures which played an intermediary role, and created new networks along the Silk Roads. This changeover occurred with the emergence of regional empires, difficult for the Muslim merchants to manipulate and which generated, in Central Asia, a reaction against such regionalization. Thus there was an attempt to decentralize political formations by creating centres of political power. At the same time, the coalition between the nomadic and sedentary cultures disintegrated, leaving a choice between one or other lifestyle. In the seventeenth century, the Muslim and Uighur merchants (also going by the name of Bukhara merchants) chose the nomadic control structures (Eastern Mongols) rather than the sedentary structures, which led to affiliation with the Sufi orders, especially with the Nakshbandiyya. It was this spiritual bond between merchants which enabled them to maintain trading activity on a small scale without having their business upset by the larger-scale political changes.

CENTRAL ASIA

42036

WANG B.

Descriptor(s): desert route, steppe route, archaeological analysis, geographical analysis, itineraries, Xinjiang, China, Urumqi Seminar

Recent archaeological research conducted over 20 or so years by the People's Republic of China has yielded excavation finds which have made it possible not only to date the periods of trade and migration flows along the Silk Roads in the sector, but also to locate several routes, starting from the Xinjiang sector.

The author thus identifies a second ancient route known as "the steppe route" alongside the main desert route, and provides abundant geographical references of the dense traffic network on and between the two.

He concludes by discussing the control structures, the structures for development and protection of these lines of communication, established by successive dynasties, and the desire to maintain this east-west communication for all the peoples of Xinjiang.

CENTRAL ASIA * CHINA

42037

XU P.

Descriptor(s): desert route, steppe route, maritime route, UNESCO expedition, itineraries, archaeological analysis, spatial analysis, historical analysis, numismatics, Luoyang, China, Urumqi Seminar

The author examines the various routes taken by the Chinese Silk Road, not only from the historical written evidence, but also from objects discovered during excavations (Byzantine, Sassanid or Arab coins, silverware and gold jewellery, ancient decorations and glass, and silk of course).

Archaeological research thus sometimes provides more definite evidence than the written word for determining the exact courses followed by the Silk Roads.

The author goes on to give the key locations of his archaeological mission along the main course of the Silk Road (from Xian passing through Chang'an, Xianyang, Fufeng, Wuwei, Jiuquan, Dunhuang, Turfan and Wuqia).

He then describes the sites of the various alternative routes to this main line of communication with abundant examples of sites and key locations.

Some historical data establishing the importance of particular sites (e.g. Luoyang) within the context of the dynasties of the time close this archaeological paper.

CHINA

42038

YOUNG-PIL K.

Descriptor(s): desert route, maritime route, archaeological analysis, tomb of King Wonsong, sculptures, Uighurs, Silla Dynasty, Kyongju, Central Asia, Korea, China, Urumqi Seminar

After giving some examples of Western influence observed on objects found in the royal Korean tombs (fifth and sixth centuries AD), the author devotes his analysis to Central Asian motifs on the sculpted representation of the royal tombs in the ancient capital of Kyongju dating from the eighth century AD, in particular the tomb of King Wonsong.

The author advances the theory that these sculptures, found in the tomb, may represent foreigners, and not Koreans. This hypothesis, which is based on the physiognomy of the characters, in particular the fact that Koreans usually have neither beard nor moustache, is supported by the discoveries of Korean emissaries represented in the Samarkand frescos (eighth century) and the evocation, in the "Samkuk Yusa" (thirteenth-century Korean historical treaty) of the visit to Korea during the reign of Wonsong of men from Hoshi, probably Uighurs. The author concludes on the important role played by the Uighurs in Central Asia at that time.

To complete the analysis, there is half a page of bibliography and a plan of the tomb plus six illustrations.

CENTRAL ASIA * KOREA * CHINA

42039
ZHANG Q.

Descriptor(s): desert route, climatological analysis, oasis, glaciation, desertification, environment, Xinjiang, China, Urumqi Seminar

The Silk Road through the desert was travelled for over 2,000 years (from 770 BC until 1486 AD), and many historical and economic traces remain in exchanges between eastern and western civilizations. The periods of development or regression of this desert route were in close correlation with the socio-historical periods of peace or unrest. Maritime predominance from the fifteenth century was obviously a decisive factor. Climatic and environmental variations also played a major role.

The central Dunhuang trail leading to Kuqa via the ancient city of Rolan, was the most direct of the three tracks in the Xinjiang region. The prosperous city of Rolan declined rapidly in about 330 AD. The author thinks that this decline could be due to climatic factors. The city developed at the time of the New Ice Age, with abundant rainfall and glacier expansion on the mountain peaks. The gradual rise in the mean annual temperature accelerated the desertification of this region, the decline and abandonment of the city of Rolan and the shifting of the Silk Roads to the north and south of this central line.

CENTRAL ASIA

Khiva Seminar

42040
DAR S.R.

Descriptor(s): steppe route, caravanserais, strategic routes, architecture, spatial analysis, historical monuments, cultural itineraries, transport infrastructure, Pakistan, India, Central Asia, Himalayas, Khiva Seminar

Here the author focuses on the facilities for overnight stays, resting, sheltering goods, watering places and other structures and markers at stages providing caravans, travellers and pilgrims with everything they needed to continue their journey. The study focuses on the Grand Silk Road and the route skirting the Himalayan range to the west (Indus Valley and nearby slopes) between the Indian subcontinent and Central Asia. To start with, it gives the genesis and historical evolution showing the impact of the action of individual monarchs, with maximum development occurring during the first half of the sixteenth century under Sher Shah Suri, with the construction of 1,700 caravanserais in his empire. The grid of this network and analytical data on the distance between two caravanserais is given (density of these posting stations and the facilities provided along the route).

The upkeep and development of this vital strategic and commercial line of communication continued through various reigns until the Sikha invasion (1748), which completely destroyed it. It was reconstructed by the British colonizers, who immediately realized its importance.

The author continues with a study of the various additional functions provided by the caravanserai reflected in the structures and architectural style: transport systems, control of people and goods (passports, customs, toll system); system of posting stations, more elaborate stations for those in power, imperial resting places (hunting, leisure), defence of borders.

A few pages are devoted to architectural styles and typical access systems to the buildings, according to their geographical location: urban, rural or frontier. The internal structure is given in detail: cells, places for prayer, accommodation for the sick, staircases, bazaars, watering points, hammams, angle posts for defense purposes. The management system is discussed. Accommodation, which initially was free, gradually became paying as reception services and maintenance developed.

The paper ends with an archaeological analysis and an attempt to give a panoramic view of the remains of this vast network. The study contains 90 scholarly bibliographical notes and a list of 21 illustrations for display on screen.

PAKISTAN * INDIA, CENTRAL ASIA

42041

FANREN M.

Descriptor(s): land routes, comparative study, town planning, urban architecture, ancient cities, Luoyang, Kushans, Sogdiana, China, Central Asia, Khiva Seminar

Within the scope of a study on cities built before the sixth century, the author looks at the town planning of Luoyang, a northern Wei city, and compares it with other cities along the Silk Road. This city was a starting point for the road and served as capital city for nine dynasties in ancient China.

The author describes the layout of the city and observes that it differs from ancient traditions. This key city in the history of Chinese urban architecture has raised a certain amount of controversy as to which influences and models actually generated this change. Some relate it to the Yecheng (Cao Wei) or Pincheng (northern Wei) models. The author considers non-Chinese models coming from Central Asia (Kushan). He then compares Yecheng, Pingcheng and Luoyang layouts with those of Kushan and cities of Central Asia.

The author advances the hypothesis of Kushan and Sogdian influences imported by the Buddhist monks and stresses the importance of the Luoyang city in such a comparative study.

This study comes with seven layout plans.

CHINA CENTRAL ASIA

42042

GENTELLE P.

Descriptor(s): land routes, steppe routes, caravanserais, spatial analysis, modelling, Central Asia, Khiva Seminar

The author, who was educated at the French School of Geography, proposes a global analysis of the physical, social, economic and historical geography of the sites of the caravanserais to establish a model (see theories of central locations proposed by Von Thünen, Lösch and Christaller).

A loaded camel is assumed to cover 30 kilometres per day. This parameter can be entered on a G.I.S. matrix (a computer longitude-latitude positioning system) and completed with data from the ancient geographers; the cities, rivers, mountains, etc., and finally the known halts or caravanserais.

At this point, it can be seen that the final network obtained does not correspond to any rational expectations. The author then considers individual problems and contests accepted conclusions by quoting conflicting examples of the Turkish network or the Takla Makan Desert.

He concludes by expressing the need to observe the lines of communication, in both the north-south and the east-west directions, taking into consideration a regional interconnected grid system rather than a major international axis. Observation should therefore be multidisciplinary.

CENTRAL ASIA

42043

HERRMANN G.

Descriptor(s): land routes, steppe routes, trading routes, trading, silk, lapis lazuli, Afghanistan, Iraq, Mesopotamia, Egypt, Khiva Seminar

The author establishes the position of the lapis lazuli route, which dates back much further than the Silk Road. Starting at the very few mining sites (Kokcha/Badakshan in north-east Afghanistan) as far as Mesopotamia and Egypt, this route was already operating in the 5th millennium BC. The route northward (Kokcha, North Amu Darya, then west of Iran-Mesopotamia) was replaced from 3000 BC by the "southern route" (Kokcha, Kabul, Persian Gulf by sea, Bahrain and Mesopotamia).

The author then describes the principal sites of excavations in northern Iran (Tepe Gawra) and southern Iraq (Tepe Sialk, Godin Tepe, etc.), and discusses the historical unrest which caused the transfer of trading from north to south. The Enmenkar myth quoted by the author substantiates the capital importance of the lapis lazuli trade and explains the archaeological wealth of the royal cemetery of Ur (300 tombs containing lapis lazuli out of the 1,800 excavated).

Other "transfers" to sites such as Tell Mardikh, Ancient Ebla near to Aleppo in Syria are mentioned.

The author ends his study by discussing the role of lapis lazuli in the West. He recalls the words of Marco Polo and the use of the famous pigment made from lapis lazuli in Italian Renaissance paintings.

The cited reference maps are missing.

AFGHANISTAN * IRAQ * EGYPT

42044

IN-SOOK L.

Descriptor(s): steppe route, land routes, glass, glassware, art glassware, the Silla Kingdom, glass beads, archaeological analysis, technology transfer, Khiva Seminar

The author explains his analytical methodology for ancient glassware (ornamental glassware, jewellery, glass beads, dishes, perfume bottles, etc.) found mainly in the south and south-east of the Korean peninsula (ancient kingdoms of Paekche, Silla and Kaya). The Kyongju region (capital of the Silla Kingdom) has a wealth of such objects.

This analysis reveals several sources - first Central Asia via China, and also through direct contacts - Ancient Roman glassware imported via Central Asia. Glassware from China and Japan or Korea appear to have served as a channel for technology transfers.

The author then analyses the chemical and isotopic composition of these ancient glass items, which contributes to the search for the original location of the parent ores.

The tables of chemical analysis and classification in historical and protohistorical periods complete this scientific study.

KOREA * CHINA * JAPAN * CENTRAL ASIA

42045

ST JOHN SIMPSON

Descriptor(s): steppe route, land routes, transport, camels, dromedaries, nomads, steppe, Sassanid, Central Asia, Khiva Seminar

The author discusses the importance of the camel as a means of transport on the Silk Roads. Three sources are examined (mainly Iranian and Sassanid): (1) Concerning written sources, the author mentions Talmudic references, the Shah-nama of Ferdouzi, and finally Chinese references (Wei-Shu, Han-Shu). (2) Archaeological and iconographical sources are then described. Archaeological sources are not abundant, as few bones of the animal, so useful when alive, have been found, apart from on the sacrificial site of Shahr-i-Qunis in north-east Iran. Iconographic sources are more numerous, and the author describes in detail the Sassanid bas-reliefs (Kushran II at Taq-i-Bustar; or those of Bahran II in Bishapur from the third century). (3) Regarding contemporary ethnographic and zoological sources, the author describes the physical characteristics, the daily distance travelled and the load capacity of three species of camel: the Bactrian camel (two-humped), more common in China and the Far East, the dromedary (one hump), common in the Middle East and Arabia, and a hybrid species (one hump, but with Bactrian characteristics).

The author concludes with some ethnographic considerations which establish close links between Camelidae and the pastoral-nomadic lifestyle of the populations of the steppe and desert areas.

Hand-written text.

CENTRAL ASIA

42046

ST JOHN SIMPSON

Descriptor(s): steppe route, land routes, towns, caravanserais, ecology, seminar report, Middle East, Khiva Seminar

Here St John Simpson gives a synthesis of the work accomplished in the Khiva seminar. He quotes various papers relating to caravanserai and summarizes the problems raised. The accent is first placed on the diversity of routes, in particular in Kyrgyzstan and Afghanistan. The second point raised concerns relationships between the sedentary farming societies and the nomads. Trading is a subject also addressed, and the author stresses the role of the Sogdians and the

Bactrians. The author concludes by indicating the importance of the role of Central Asia as an economic and cultural entity and concludes the synthesis with some present-day ecological considerations (problems of the Aral Sea).

KYRGYZSTAN * CENTRAL ASIA

Alma Ata Seminar

42047

BUNN S.

Descriptor(s): steppe route, textile arts, handicrafts, traditional arts, felt, carpets, steppe, yurts, symbolism, shamanism, Kyrgyzstan, Kazakhstan, Central Asia, Alma Ata Seminar

This text discusses Kirghiz and Kazakh textile decoration, especially in felt, as well as their interpretations. Felt was an integral part of the nomadic culture on the Silk Roads, born of interaction between the breeding of sheep and the lifestyle of the populations (carpets, ala kiiz, shirdak, surmac, yurts, etc.).

Figurative symbolism on the decoration is of great significance. Chrysanthemums, suns and big wheels are just some recurrent motifs.

Four narratives illustrate the complex diversity of symbolic interpretations. The first narrative describes the Kirghiz people as a group of forty large families with their own lifestyle and a decorative identity centred on the Shirdak carpets. The second narrative explains how the beauty of nature is knotted into the carpet (wildflowers, rivers, the sun, the wings of eagles from the steppe, etc.). The third narrative is of a more transcendent nature (the sun, a triangle "against the evil eye", sacred birds inspired by matriarchal paganism). The fourth narrative refers to the symbolism of the yurt, or nomadic "house tent" and the ancient Shamanist cosmology. In the latter, the yurt formed a microcosm with its flat base (the Earth) and its rounded dome (the dome of the universe) and the tree of life connecting it to the pole star, which together lend such harmony and beauty to the motifs of these carpets.

Handwritten text.

CENTRAL ASIA

42048

DORION H.

Descriptor(s): steppe route, nomads, sedentary cultures, caravanserais, Afghanistan, Alma Ata Seminar

This document provides a synthesis of the various contributions of the first two seminars held in the context of the Silk Roads. Certain details are given about how the caravanserais network operated on the Silk Roads in Afghanistan and Mesopotamia and regarding the flow of materials and cultures.

Doudou Diène and several academic scientists have stressed the importance of nomadic civilizations and the interest - even for more sedentary civilizations - of the techniques, technologies, and methods used for moving from place to place, as developed in the steppe.

Several research projects have thrown light on the exchanges at a spiritual or cosmogonic level. The synthesis ends with some remarks on the constant interaction between nomadic civilizations and sedentary urban groups for several millennia, over the entire length of this huge east-west line of communication.

AFGHANISTAN * MESOPOTAMIA

42049

GANBOLD J.

Descriptor(s): steppe route, history of Mongolia, archaeological objects, historical analysis, cultural relations, cultural exchanges, ancient travellers, Mongols, Mongolia, Central Asia, China, Alma Ata Seminar

The author introduces his study with some general considerations regarding both the nomadic and the urban lifestyles which emerged during the development of human societies, and rapidly focuses on the socio-historical case of the Mongol nomads and their relationship with East and West.

The various exchanges between the Huns and the Chinese empires are given, with particulars of the names of the nomadic tribes and the Chinese dynasties concerned from 1500 BC until the thirteenth century AD (principally under Ghengis Khan).

The author also highlights some positive aspects of the Mongol conquests under Genghis Khan, thus tempering the brutal image propagated by most historians (development of military arts and the cavalry, translation of Buddhist texts, among them the Ganjur and Tanjur sutras, the Indian originals of which have disappeared).

The author closes his study by naming some of the famous Western ambassadors: Plano Carpini sent by Pope Innocent III, William of Rubruck sent by Saint Louis, Prince Cetuma II of Armenia, and of course the Venetian, Marco Polo, who took up residence for 17 years at the court of Kublai Khan.

A page of bibliography in Cyrillic characters completes the study.

MONGOLIA * CENTRAL ASIA * CHINA

42050

HAR-EL M.

Descriptor(s): steppe route, cotton, Jews, geographical analysis, economic analysis, religious analysis, Bukhara, Samarkand, Central Asia, Alma Ata Seminar

The author starts his study with the birth of the Jewish community in Bukhara and the role of Jews as intermediaries between Central Asia and the Middle East, with Aramaic being used as the lingua franca in trade.

He then discusses the geography and hydrography of Central Asia (especially around the Amu-Darya and Syr-Darya Rivers flowing into the Aral Sea) and the resulting production of silk, cotton and textiles. The east-west orientation of the Himalayan range formed a natural route for the Silk Road. Bukhara and Samarkand were both crossroads for the silk and cotton routes.

A detailed historical examination of these locations is then provided. The Bukhara Jews throughout the various historical occupations did not set up their synagogue until the seventeenth century. These Jews left Bukhara after the Russian invasion (1865-1868) to settle in Jerusalem in 1890.

Three pages are devoted to the know-how of Jewish weavers and dyers, with biblical references.

CENTRAL ASIA * MIDDLE EAST

42051

HERRMANN G.

Descriptor(s): steppe route, military technology, military strategy, steppe, Parthia, cavalry, equestrian equipment, archery, Alexander the Great, Macedonia, Alma Ata Seminar

After Alexander the Great had vanquished the Achaemenid armies, those of Central Asia and of northern India, a force had to be established to control the acquired territories. A new art of war was thus created in Central Asia combining nomadic light cavalry tactics (Parthia) with heavy cavalry (Cataphract), the equivalent of a modern-day tank. Horses from the steppe and iron technology from the cities form the fundamentals of this weaponry.

The author goes on to quote several iconographical (Assyrian relief work) and literary sources (Livy: Battle of Magnesia in 189 BC under Antiochus III). She describes in detail the technology of lances, bows and arrows capable of piercing armour, and the development of equestrian equipment (bridles, bits, saddles and stirrups). British research is at present under way on the efficiency of these ancient models.

Contribution of Russian and Chinese research findings on bows found in Siberian kurgans are discussed. The technology for assembling the strips using fish glue is particularly enlightening.

MACEDONIA

42052

HUFF D.

Descriptor(s): caravan routes, caravans, trade, seals, clay, administrative activities, commercial administration, archaeological analysis, Sassanid Empire, Alma Ata Seminar

Trading along the Silk Roads obviously involved an administrative aspect. Referring to present-day practices, it would appear profitable to do some research into ancient techniques in this subject. Sealing with clay seals (developed from cuneiform writing on clay tablets) is an extremely ancient practice. The clay seal was commonly used in the Hellenistic world and in the Achaemenid period in Iran. Recent findings at Gebukhi have brought to light some Parthian materials which were very rare before this discovery. Sassanid materials are abundant. The interpretation of these seals is then discussed (label of origin, transit taxes, sender, recipient, etc.). The reader should refer to the Ibn Al-Balkli texts quoted (thirteenth century). It has been established that these seals, in most cases Sassanid, were attached to documents (parchment, papyrus, textile, etc.).

The author then analyses the lacing orifices piercing the seals. Two types of systems (A and B) are reviewed with a detailed explanation of their packaging technique or means of attachment to goods or the document which confirm or contradict the Ibn Al Balkli texts. At the end of the paper, the author mentions the possibilities of the existence of wax or even lead seals.

IRAN * GREECE * TURKEY

42053

IM H.-J.

Descriptor(s): steppe route, murals, Buddhist monks, archaeological analysis, cultural analysis, archaeological objects, archaeological sites, artistic influences, Afrasiab, Silla Kingdom, Korea, Siberia, Central Asia, Alma Ata Seminar

This study examines the Siberian (and Mongol) influences on Korean art and cultural identity from prehistoric times (Korean rock art of Siberian inspiration), and also according to numerous historical sources.

The introduction of Buddhism in the Korean peninsula was a decisive factor (see Hyecho, Buddhist monk in the Shilla region in about 727 AD).

The presence of Korean personalities is indicated on the Sogdian frescos in the Africiab mount near Samarkand. The same applies to Koguryo (seventh century). After the seventh century, Arab and Turkic influence was also felt. Other archaeological indicators are mentioned: tombs with cupola, Syrian glassware inspired by Roman models, polychrome decoration, the winged horse inspired by the Greek myth of Pegasus or Arab imagery, tortoise-shell motif, etc.

Trading seems to have been particularly active towards the seventh century, probably via China.

The study, with a wealth of archaeological key sites supporting the author's hypotheses, ends with a page of bibliography.

KOREA * SIBERIA * CENTRAL ASIA

42054

MARTYNOV A.

Descriptor(s): steppe route, silk, caravan trading, itineraries, geographical analysis, economic analysis, steppe, Han Dynasty, Roman Empire, Mongol Empire, Central Asia, Alma Ata Seminar

The author gives a short overview of the various lines of investigation studied on the Silk Roads before focusing on his own particular subject: the historical analyses of the routes generated by the contact between an agricultural civilization and a nomadic pastoral civilization in the steppe, producing various kinds of goods which were transported either on the backs of domestic animals or by cart.

There are five distinct periods. The first (3000 to 1000 BC) a period of expansion of Indo-European populations, particularly during the Bronze Age. The second period (seventh to third century BC), when silk had begun to circulate between Greece (see Herodotus) and China. Here, the author puts forward certain hypotheses supported by archaeological findings. The third period is the one in which the Silk Road started to be used regularly (second century BC,

particularly the journeys of Zhang Qian in 138 BC under the Han dynasty). The two routes, north and south, are described in detail, as well as the relay towns of Central Asia. During the reign of emperor Wudi, nearly five million lengths of silk were collected (one length = 12.80 metres). The fourth period (Turkish) extends from the sixth century AD until the Mongol conquest, with key sites of this nomadic empire of Central Asia between the Chinese Empire and the Byzantine world. The fifth period occurs towards the end of the fifteenth century and the beginning of the sixteenth century, with large-scale movements towards Spain, Portugal and Holland.

Thus, for 2,000 years, the Silk Road represented a unique phenomenon in world history, uniting the peoples of the Yellow Sea and Pacific with the Mediterranean Basin and the Atlantic West.

CENTRAL ASIA * ROMAN EMPIRE * MONGOL EMPIRE

42055

QI DONGFANG

Descriptor(s): land routes, silver, gold and silverware, precious metals archaeological sites, archaeological objects, objets d'art, Tang Dynasty, China, Alma Ata Seminar

Before the year 600 AD, the craft of the silversmith was very little developed in China and only gained momentum in the seventh century under the Tang dynasty (some 1,000 items from seventh to ninth centuries have been discovered). Recently, excavations in the provinces of Gansu, Ningxia, Shanxi, Hebei, Shandong and Guandong have brought to light objects (silver or gilt bronze plates and cups) made in the West before the year 600. The author gives details regarding the excavation sites and the dimensions for eight of these objects (page 2). Since the year 200 AD, tombs containing these objects usually carried the name of the deceased, a biographical note and the date of burial. The objects discovered can be dated to between 214 BC and 576 AD. This implies a trading flow on the Silk Roads as early as the third century BC. The names found on the tombs concern local personalities. The trading flow therefore did not only concern the imperial court, a fact that has still not been explored much to date. The geography of north-south branches associated with the principal east-west line of the Silk Roads, and the traffic they carried, can also be derived from these archaeological discoveries.

CHINA

42056

ST JOHN SIMPSON

Descriptor(s): steppe route, itineraries, archaeological analysis, topographical analysis, spatial archaeology, Mesopotamia, Iraq, Syria, Turkey, Baghdad, Mosul, Tigris, Euphrates, Roman Empire, Sassanid Empire, Alma Ata Seminar

The author gives a description of the routes crossing Mesopotamia which more or less follow the plains and the rivers (Tigris, Euphrates, Diyala, Hamrin Basin, Khabur, north and south Jazira) in what is today Iraq, north-east Syria and the south-east corner of Turkey, in the Baghdad and Mosul areas.

Following engineering projects for dams and irrigation, recent excavations have yielded fresh archaeological information. The author has given himself four main lines of research covering the Parthian-Sassanid periods. (1) The middle valley of the Euphrates (ancient limit of the Roman Empire). (2) The Hamrin Basin (Hamrin Dam on the Diyala). (3) The upper valley of the Tigris (Saddam Dam). (4) North Jazira (irrigation project). The latter two points can be considered

together with the third century AD Roman sites (see *Castra Maurorum*) at Seh Qubba on the Tigris and the Nisibis-Bezabde line. The entire territory passed under Sassanid control in the fourth century, and a new frontier was set on the Jaghjagh River.

The topography shows an intermingling of the two lifestyles: (1) Small farming villages along the valleys. (2) More desert zones of nomadic pastoralism. Knowledge of the exact lines followed by the routes in these zones will be further advanced with aerial photography and satellite observation.

MESOPOTAMIA * IRAQ * SYRIA * TURKEY

42057

YINGSHENG L.

Descriptor(s): historical analysis, ethnology, Chinese history, nomads, Han, steppe, China, Manchuria, Mongolia, Central Asia, Alma Ata Seminar

The author addresses Chinese cultural identity from the viewpoint of interaction between two basically different lifestyles: that of the sedentary Chinese Han farming their plots of land and those of the nomadic or semi-nomadic populations in the northern regions (in the north of Zhong Yuan, the central plain, including the middle and lower basins of the Yellow River).

He continues with a detailed list of the seven dynasties which governed this multinational empire for some 2,100 years, from the first (Qin, 221 to 207 BC) until the last (Qing, 1644 to 1911 AD). The influence of the nomads from the north in these power structures is analysed from 24 major Chinese historical sources (*Nian Shi Hi*), nine of which concern these peoples, and in particular north-east China.

The study of K. Czegledy is quoted concerning the migratory flow from East to West. The author comments extensively on the demographic, military and strategic forces of the Chinese Han and the nomads which governed these historic movements. He concludes with a page of explicit bibliographical notes.

CHINA * MANCHURIA, CENTRAL ASIA * MONGOLIA

Ulan Bator Seminar

42058

BIRA S.

Descriptor(s): nomads' route, nomads, Genghis Khan, Pax Mongolica, religious syncretism, transmission of knowledge, historical analysis, history of the Mongols, Mongolia, Central Asia, Ulan Bator Seminar

Mongolia, in the heart of Central Asia, lay at the crossroads of two major communication highways, the "Grand Silk Road" and the "Steppe Route". In the twelfth century, Genghis Khan managed to unite the nomadic Mongol tribes and conquer those which were more remote, winning battle after battle with his cavalry. It was thus that in the race for the best pasture lands, the Mongol Empire was formed at the beginning of the thirteenth century. On the death of Genghis Khan, the empire was divided into five parts, and his successors finalized the cultural and technological contributions inspired by neighbouring civilizations: the Mongols learnt to read and write and acquainted themselves with artistic techniques. In spite of the brutality of the conquest, their Shaman beliefs were open to Nestorianism and Buddhism in a policy of religious tolerance. They

innovated and created an international communication network based on an equestrian postal system introduced by Ogedei in 1234 and connecting East and West. Plano Carpini and William of Rubruck travelled for long distances on this network and described the efficiency of the Mongol postal system. Under Mongke, the third successor to Genghis Khan, the empire improved its administration by adopting a system of viceroys to see that administrative regulations were applied. Tradesmen prospered under the Mongol empire, especially in the regions under the domination of Khublai Khan, where trade between China, India and south-east Asia and Persia developed. The transmission of knowledge was thus facilitated, and Khublai is famed for having encouraged astronomy, medicine and technological knowledge.

The negative perception of the Mongols of that time comes from their reputation as warriors bent on conquest, and should be offset by the positive aspects mentioned above. As empire builders, the Mongols promoted political and economic stability. They facilitated the exchange of ideas and knowledge and did much to promote cultural exchange in Central Asia during that period, known in history as the Pax Mongolica.

MONGOLIA * CENTRAL ASIA

42059

DAVIS-KIMBALL J.

Descriptor(s): Nomads' route, steppe route, sun god, anthropomorphism, petroglyphs, archaeology, sun worship, Kazakhstan, Tamgaly (Kazakhstan), Alma Ata (Almaty), Ulan Bator Seminar

The author introduces her paper with some reflections on sun worship in human societies. She then focuses on the case of the Indo-European people, known as the "Andronovo" culture, who lived during the second millennium BC in the Semirechye region in the south of Kazakhstan, among whom sun worship was very strong. The petroglyphs discovered in the region are difficult to date, but certain sites have shrines which make it possible to give more accurate dates, as is the case for the Tamgaly site (160 km north-west of Alma Ata), where cultic solar representations are particularly abundant. Abstract symbols (wheels, swastikas) and sacred numbers (3, 7 or 3x7) are also represented. Footprints have also been excavated in these sites and are presumed to indicate a processional itinerary. Other zoomorphic representations (bull, horse, hare) appear to be related to representations of the sun god (anthropomorphic sun god borne up to heaven by a bull, etc.).

KAZAKHSTAN

42060

DOYODDORJ D.

Descriptor(s): nomads' route, nomads, breeding, yaks, ethnological analysis, Mongolia, Central Asia, Ulan Bator Seminar

The original text (which can be obtained from the author) is in Mongolian and consists of 6 pages, 2 tables, 10 photos and 2 pages of bibliography.

In a short English abstract, the author distinguishes between the wild yak and the domestic yak and deduces, on the basis of several archaeological studies, that Mongolia was one of the first countries to domesticate wild yaks.

The author goes on to list a few characteristics of the species and ends the article with a review of products and customs derived from the yak (clothing, tents, etc.).

MONGOLIA * CENTRAL ASIA

42061

ERDENEBAATAR D.

Descriptor(s): nomads' route, rituals, Christianity, crucifix, animal symbolism, talismans, monuments, Lake Dayan, Dayan Baatar, Mongolia, Ulan Bator Seminar

Contrary to what is commonly thought, even today among certain research workers, the monument known as "Dayan Baatar" ("The hero of Dayan", located in the west of Mongolia near Lake Dayan and erected at the time of the Turks) does not, in fact, have a Christian cross carved around the neck, but "a bird in flight". This latter interpretation seems more probable, as it is known that birds of prey and female wolves were emblems and talismans which were highly honoured by Turkish tribes. The existence of the Christian talisman on other monuments (stone monuments in the province of Bayan-Ulgii) or symbols not unlike the Cyrillic alphabet (see monument close to Lake Issic-kul) could have caused some confusion in the symbolic interpretation of the "Dayan Baatar" monument. Recent research work in 1996 carried out in the Bayan-Ulgii province could confirm the author's views. Other monuments which have not been studied have been located (near to the Hushot mine in the Darvi territory).

The author closes the analysis with a detailed description of the dimensions of the "Dayan Baatar" monument and the "cruciform bird-in-flight" talisman carved on the neck of the statue.

Half a page of bibliography concludes this study.

MONGOLIA

42062

GISCARD P.-H.

Descriptor(s): nomads' route, mythology, social organization, sacred, nomads, space management, conception of space, Central Asia, Ulan Bator Seminar

Nomads relate in a very different way to space from sedentary populations in the same region. Three approaches have been adopted for observation: physical space, social space, mythical space.

The physical space of nomadic populations is not a two-dimensional space that can be measured in kilometres. It is calculated in overnight stays and half-days or in the travelling capacity of an animal per day. The spatial memory of nomads is structured in relation to the "useful" space (watering points, fodder, difficulties regarding climate or terrain).

The social space (camp, tent) is very stable and coded according to social standing or age. The seasonal or annual cycle forms a spatial-temporal system that determines certain procedures for the temporary occupation of sites. The motifs of carpets or kilims reflect this strict, codified social space.

The mythical space (see ancient cosmogony, Mongol or Turkmen, of a square earth and a round sky) is thus perfectly consistent with this concept of space.

Certain itineraries related to tribal legends have a sacred character: sacred rivers, meeting points between dreams and reality, initiation rites (see the aborigine "Tchuringa" kept in the Institut des Déserts in Paris).

CENTRAL ASIA

42063

HAR-EL M.

Descriptor(s): nomads' route, nomads, herds, ovine stock, camels, yaks, steppe, deserts, human geography, ethnological analysis, food, climate, Central Asia, Mongolia, Ulan Bator Seminar

After a succinct definition of nomadism, the author draws a comparison between two types of nomad: (1) The "authentic" nomads living in the subtropical steppe and more arid deserts, breeding sheep and goats or camels (one hump). (2) The semi-nomads of Central Asia and Mongolia living in the steppe and temperate desert zones, breeding sheep, horses, cattle and two-humped camels. The first are considered as true nomads, as they move around the region throughout the year searching for food.

For the second, the cycle is different. With the snowstorms and high winds that wreak havoc in these regions, they are obliged to construct shelters, while the horses, yaks and the remainder of the herd find food by scraping away the snow when the ground has not been bared by the wind.

The only true nomads in the region are those who are on the move throughout the year in the deserts of Central Asia and the Gobi Desert, seeking the few tall plants which can nourish their flocks and herds even in the coldest periods.

CENTRAL ASIA * MONGOLIA

42064

HONEYCHURCH W.

Descriptor(s): nomads' route, Genghis Khan, cultural identity, archaeological research, historical research, monoliths, Palaeolithic art, rupestrian paintings, Mongolia, Ulan Bator Seminar

The democratic reforms of 1992 led Mongol archaeologists to restore the cultural heritage, engage in collaboration with colleagues from the West and make the history of the steppe available to the rest of the world. It became evident that 70 years of Marxist indoctrination had made it difficult to reclaim a lost identity and carry out the scientific research that this implied. The case of the Hoit Tsenkher caves, discovered in 1952, is evoked. These are still not properly protected, and the black market in objects of the historical heritage is another major problem. The Mongol heritage has remained little known to Westerners during the 70 years of Soviet occupation (the most recent study being that of Doctor Roy Chapman Andrews in 1923-1930, famous for the discovery of fossilized dinosaur eggs). Since 1992, Mongolia has again become a rich area for research work, especially as regards the monoliths representing cervidae, described in the present paper, which throw light on ancient migratory movements.

However, the major issue addressed at the end of the article concerns research work on the Genghis Khan shrine which, according to historical sources, is located in the region of the Hintee Mountains. Over the last decades, any research that could have enabled the rebirth of a nationalist Mongol symbol was concealed in order to placate the susceptibility of the Soviet Union, the

hegemonic power in the region. Recent expeditions (1990-1993) of Japanese archaeologists seeking the shrine of Genghis Khan came up against very strong resistance from the population wishing to preserve the integrity of the sanctuary.

A bibliography completes this study.

MONGOLIA

42065

KHAN F.A.

Descriptor(s): nomads' route, transmission of knowledge, medicine, Mongolia, Pakistan, Ulan Bator Seminar

The author quotes some sources of traditional medicine which originated in religious belief and practices. Thus, he highlights the influence of the Greek Nestorian monks in establishing the first hospitals in Iran (fourth and fifth century AD). He also mentions the "golden age" of Muslim medicine, which owed a great deal to the translation of ancient Greek, Indian and Chinese texts.

The author closes with some general remarks comparing medical practices in Mongolia (where traditional medicine was officially prohibited after the revolution) and in Pakistan.

MONGOLIA * PAKISTAN

42066

KOSHKARLI K.

Descriptor(s): nomads' routes, nomads, Turks, Mongols, Sassanid, Scythians, Azerbaijan, Ulan Bator Seminar

The special geographical situation of Azerbaijan has produced a sedentary farming culture mixed with some nomadic influences from the Southern Russian steppe via two passes (Derbent and Daryal) of the Caucasian Range. The centre of agricultural civilization was located between the Araks and Kura Rivers (4000 to 2000 BC). Other more recent traces provide evidence of invasions originating in Iran (Medes and Achaemenids, twelfth and thirteenth centuries BC).

A wave of Scythians from the north via the Derbent gorges left numerous traces in the seventh century BC of a kingdom called "Sakosena" in the north-west of Azerbaijan (city of Sheka). The various sources record the emergence of the Caucasian State of Albania (fourth and third centuries BC), overrun in its turn by the Sassanid (Iran) invasion. It was at this time that the trading route between the Far East, Greece and Rome really began to function.

The wealth created by these transfers was coveted by the neighbouring Turks and nomads of the North. The northern passes became vast fortresses (Gilgilchai, Derbent, etc.). Turkish influence and language became predominant in the twelfth century. The influence of Genghis Khan's empire was also felt in Azerbaijan, where some tribes settled in the north-west of the country; traces of the Mongol culture are still to be found. The mixture of sedentary farming and nomadism thus determined the cultural model of the country up until the end of the nineteenth century.

AZERBAIJAN

42067

LEGRAND J.

“(Mongolian pastoralism: a tradition between Nature and History) Le pastoralisme mongol: une tradition entre nature et histoire”. - Paris: UNESCO. - Ulan Bator, 3-5 August 1992, ‘Nomads of Central Asia and the Silk Roads’. - 1992, 13 pp.

Descriptor(s): nomads' route, steppe, nomads, Mongols, pastoralism, conception of space, socio-historical analysis, economic analysis, demographic analysis, Central Asia, Mongolia, Ulan Bator Seminar

After a short methodological introduction, the author sketches a model of Mongol nomadic pastoralism, taking into consideration the interrelation of its many facets: ecological, technical, social, historical, economic, climatic, energy-related and food-related, as it has been sustained for 2,500 years.

Thus, in contemporary Mongolia, the various climatic and geographical constraints appear to impose a density of one inhabitant per square kilometre. This scattering of the population (“optimal pastoralism”) appears to be one of the vital conditions for the survival of the Mongol society. It is on this basis that the communication networks or more complex seasonal gathering cycles (defence, shearing of sheep, markets, etc.) have been constructed.

This cultural model, which has imposed itself in most of Central Asia, has been associated with migratory ebb and flow along the East-West route (which was also that of trading between China and the Black Sea) and migratory probing southwards (India).

These migratory flows created decisive civilizing exchanges, both in the nomadic culture of the steppe and among the more sedentary farming cultures such as that in China. The author illustrates the nature of these exchanges through a selection of key themes (everything related to horses and riding, for example, including posting stations).

He concludes by claiming the existence of a cultural identity specific to these movements which could be described as a “tradition”.

CENTRAL ASIA * MONGOLIA

42068

LEGRAND-KARKUCINSKA J.

“(Trading among the nomads and sedentary commerce in Mongolia under the Qing: complementarity or domination?) Echange nomade et commerce sédentaire en Mongolie sous les Qing: complémentarité ou domination?” - Paris: UNESCO. - Ulan Bator, 3-5 August 1992, “Nomads of Central Asia and the Silk Roads”. - 1992, 10 pp.

Descriptor(s): nomads' route, caravan route, trade, merchants, silk, nomads, colonialism, historical-political analysis, Qing Dynasty, Manchus, China, Mongolia, Russia, Ulan Bator Seminar

The author analyses the penetration of Chinese trade in Mongolia under Manchu domination between the seventeenth and nineteenth century after a long period of frontier trading. Strict control of commercial movements alternated with periods of tacit tolerance in the political and economic ebb and flow, especially influenced by the penetration of Russian trade in Northern Mongolia via

Siberia, which was difficult or impossible to control (caravan route towards Kiakta connecting Russia and China, passing through Mongolia).

However, Chinese trade was never really authorized by the Manchu authorities, giving rise to illegal and contraband activity.

The key sites on this trading route are given, as well as the number of men and carts authorized per caravan. The author also gives details of the various measures taken to discourage the establishment of Chinese merchants in Mongolia (they were prohibited from staying in yurts, from bringing in Chinese women or from legally marrying Mongol women).

Finally, Chinese companies took control and imposed "monopolistic" trade on the Mongols, the latter becoming impoverished, indebted and dependent on unscrupulous money lenders, who gradually converted the debt into a means for taking possession of the land, with agrarian colonization followed by Chinese immigration (beginning of the twentieth century).

The author concludes by expressing the hope that a more balanced trading system can be established, as this, combined with the opening up of local trade, prevented under Qing domination, is vital if the decline of nomadic pastoralism is to be avoided.

CHINA * MONGOLIA * RUSSIA * MANCHURIA

42069

NOVOJENOV W.A.

Descriptor(s): nomads' route, Bronze Age, nomads, steppe, petroglyphs, solar anthropomorphism, Mithra, Varuna, symbolism, sun, masks, Central Asia, Ulan Bator Seminar

The author analyses the dispersal of sun-headed bronze petroglyphs in Central Asia. He quotes many key sites, as well as references of archaeologists having worked on these sites.

He gives two characteristics of these anthropomorphic figures ((1) The rays spreading out from the head. (2) The fingers are widely and intentionally spread and the hands often have two or three fingers), and then interprets the symbolic significance (feathered masks). These figures, with their specific head-dresses, are often driving chariots drawn by oxen. This symbolism is related to the cult of Mithra and Varuna, two divinities that regulate the night/day sequence.

As the petroglyphs could not be moved, the author deduces from them the Indo-Iranian migratory routes from West to East during the period in which the nomadic-pastoral lifestyle was taking shape, in the Eurasian steppe. He finally traces the two routes of this migration: the first from the Black Sea and the Southern Russian steppe towards southern Siberia, Mongolia and northern China, the second more southerly, towards North Hindustan, in the direction of the Ferghana Valley.

CENTRAL ASIA

42070

RAINA R.

Descriptor(s): nomads' route, textile arts, silk, decorative arts, history of art, Buddhist influence, Hindu influence, Muslim influence, handicrafts, textile routes, papier maché, shawls, Kashmir, Ulan Bator Seminar

This study analyses the stylistic origins of the decorative arts and handicrafts of Kashmir between 1400 and 1900. The influence of the strategic and geographical situation and the natural beauty of this country is stressed. Thus, the Silk Road played a vital role in the evolution of the decorative arts of Kashmir. Its southern branch starting in Hindustan (via Koland-Kashghar-Yarkand-Leh-Srinagar) and going as far as Bombay made Kashmir one of the trading centres for precious raw materials and decorative arts. Kashmir also underwent various religious conversions: Hinduism, Buddhism, and encountered Islam only in the fourteenth century. The confluence of all these events is a major factor in the artistic traditions of Kashmir. In a detailed chronology, the author continues his historical analysis of the art and handicrafts of the area.

Textile art (cashmere shawls) is given pride of place, but the cultural objects of everyday life are also studied. Detailed historical references alternate with examples of objects, certain of which are prized by famous Western collectors, such as the "Ja-I-Namaz" tapestries in the Thyssen-Bornemisza collection at Lugano and that in the Victoria and Albert Museum in London.

(Thirteen highly selective slides illustrate this paper, giving examples of interior architecture, papier maché art, carpets and other sacred or everyday objects).

An analysis of the cultural influences leads the author to conclude with a reflection on the universality of art in a human race separated by geographical divisions, and the "mists of history".

KASHMIR

42071

RINCHINSAMBUU G.

Descriptor(s): nomads' route, nomads, Buddhism, postal system, Genghis Khan, steppe, cultural relations, East/West, Mongols, Mongolia, Central Asia, Ulan Bator Seminar

The author describes the vital role played by the nomadic populations of Central Asia, in particular the Mongols, in the development of relations between East and West.

Several factors, including the rise of Genghis Khan in power, contributed to the integration of the populations. Another not unimportant factor was the postal relay system, which extended from the Black Sea to the Pacific Ocean, and from Lake Baikal as far as India. This means of transport which, with the caravan system, provided a postal service, was still operating until the 1950s, that is over 2,000 years. Very well structured, it represented the key element in forming links between the various Eurasian peoples.

Considered for a long time as a somewhat unsophisticated and ignorant people, the Mongols actually developed a very rich culture, which was only recognized later on when more was known of the nomadic civilization. In particular, the author mentions cultural practices of Mongol tribes which are quite original (religious system) and better adapted to their lifestyle.

CENTRAL ASIA * MONGOLIA

42072

STUCKY M.

Descriptor(s): nomads' route, Il-Khanid Dynasty, Dush Muhammad, iconography, Islamic art, "Siyah Qalem" folio, Persian illumination, Mongol conquest, miniatures, book illustration, painting, history of art, Mesopotamia, Persia, Tabriz, Middle East, Ulan Bator Seminar

The author adopts a position in opposition to the widespread idea of general cultural chaos spread by the Mongol conquest in the thirteenth century in the Near and Middle East.

The art of book illumination enriched by Chinese and Mongol contributions proves that this idea is ill-founded.

The author analyses the religious and cultural sources of the iconography of illuminations (monotheist religions, pagan antiquity, oriental influences). The Mongol Il-Khanid Dynasty united Persia and Mesopotamia under its control after the fall of Baghdad in 1258. Contacts between the Khan Argun and Christianity in the West were established (Saint Louis, Marco Polo). Audiences, life at the court of Tabriz, the capital, are reflected in the miniatures of this period. The encyclopaedic work of Rashid-al-Din, the epics (see the Shah-Nama by Ferdowsi), landscape painting, obviously inspired by Chinese pictorial sources, are just some of the examples which show the fundamental importance of the Il-Khanid period in the art of illumination.

The basic book about Persian illuminators "the relationship between painters of yesterday and those of today", written in the sixteenth century by Dush Muhammad, provides us with other fascinating details of this "early pictorial renaissance", of which the artist Junayd was one of the most remarkable representatives under the Jalayirid Dynasty. This book also recounts the transfer of the Tabriz school to Samarkand by Timor (see the fabulous Siyah Qalem folio, kept at the Topkapi Seraglio in Istanbul). The haste with which later conquerors seized these Tabriz treasures and transferred some one hundred Persian artists to their capital proves how very rich this art was.

MESOPOTAMIA * PERSIA * MIDDLE EAST

42073

SZYNKIEWICZ S.

Descriptor(s): nomads' route, customs and traditions, nomads, ethnology, tea, hospitality rites, Mongolia, Ulan Bator Seminar

The author explains that the choice of his subject was the almost sacred character of the duty of hospitality among the Mongols and among the nomad peoples in general. Allowing a guest to spend the night was as natural as offering him tea (the basic beverage of the Mongols, always associated with certain grand ceremonies). In return, the traveller offered news: miscellaneous events, theft of herds, epidemics, the price of horses. Each guest became a "means of communication". The author then describes the festive rituals at the time of important events (births, weddings, etc.) as well as the rules for moving around in the private and collective space of nomads.

MONGOLIA

42074

TASHBAYEVA K.

Descriptor(s): Nomads' route, land routes, Saimaly-Tash, petroglyphs, nomads, steppe, sanctuaries, totems, cultural symbolism, archaeological analysis, Central Asia, Kyrgyzstan, Ulan Bator Seminar

The author presents a synopsis of archaeological research undertaken on the Saimaly-Tash site (Kyrgyzstan) since it was discovered by N.G. Khludov in 1902. The outstanding interest of the Saimaly-Tash site is due to the thousands of petroglyphs (rock inscriptions) that it houses, which provide evidence of the ancient nomadic civilizations of Central Asia, their culture, way of life and various arts practised by this population. At different times, many archaeological teams have investigated and analysed these "images", dating from the second millennium BC to the Middle Ages.

Apart from this religious aspect, the site also offers insight into how these nomadic peoples perceived the world and their immediate environment.

KYRGYZSTAN * CENTRAL ASIA

42075

TATAR M.M.

Descriptor(s): nomads' route, Mongols, mythology, cultural anthropology, Indo-Europeans, shamanism, lamaism, symbolism, Altay-Sayan (Mongolia), Mongolia, Central Asia, Ulan Bator Seminar

Here, the author evokes Indo-European elements present in the mythology of the Altay-Sayan peoples and those of Western Mongolia, as well as certain masking factors (lamaism over shamanism). The analysis seeks to demonstrate that there is a common heritage in the traditional mythology of the peoples studied. The ancient sources are limited (except for the Herodotus reference concerning the Scythians), and the typology proposed is based on results of comparative studies carried out recently on Indo-Europeans.

The author then distinguishes between thirteen mythical archetypes that he classifies in four categories: (a) Elements related to the rite of passage towards death and the ulterior residence of souls (caves, cliffs, passes); (b) Mythical women, guardians of life and death (bird women, swan women); (c) Animal myths (sacred bulls personifying the earth, fertility and often associated with storms and thunder; mythical horses); (d) Methods of ritual killing (fire, dismemberment by four horses or hanging).

The author ends his analysis by indicating that such myths still exist today.

CENTRAL ASIA

42076

TEAGUE K.

Descriptor(s): nomads, cultural development, cultural tourism, handicrafts, museology, museums, Mongolia, Ulan Bator Seminar

The author reviews the various types of tourism in Mongolia today, while pointing out the previous emphasis of the same activity (on local populations; the ex-USSR and Eastern European

countries). He also highlights the administrative management structures: adventure tourism and nature tourism (national parks, fossils, dinosaurs); historical tourism; ethnic tourism (contact with nomadic pastoralism); artistic tourism (festivals, circuses, etc.).

The museums are here considered as “cultural and ethnographic” showcases which, in some cases, are in competition with museums in the West specialized in the collection of Mongol art (the Horniman Museum in London). Handicrafts production has not yet reached the quality of the items that can be seen in certain museums. The poor relation of the industrial era, handicrafts were developed among the nomadic populations of Central Asia, in contrast to certain preconceived ideas (see museum collections, Mongol literature, etc.). Today, there is a rich seam of handicrafts awaiting exploitation (decorated felts).

The author closes with some statistical data regarding the growth in Mongolian tourism (1976 to 1985) and deplors the lack of tourist information and publicity. Handicrafts can promote local development without technological investment as long, however, as tourism is developed. “Modernity” goes in the opposite direction with the widespread introduction of industrial objects at the expense of craft, which induces a loss of identity. Consequently, means for developing handicrafts are proposed.

This article comes with a brief bibliography of recent literature.

MONGOLIA

42077

TEAGUE L.P.

Descriptor(s): nomads' route, nomads, medicine, history of medicine, traditional medicine, meditation, Mongolia, Tibet, India, Central Asia, Ulan Bator Seminar

The author analyses some sources for the study of traditional Mongol medicine: Indian, Tibetan and Chinese texts, plus Mongol lamaism and shamanism. Some exceptional developments have taken place since the introduction by the Russians (over the last 70 years) of modern medicine. The eclectic approach at the present time by the Mongols, which combines Western medicine with traditional medicine, is due to the lack of supplies of Western medicine.

The author then presents the historical background of medical knowledge since the Sutra of the healing Buddha at the beginning of the fourth century AD. Some famous historical names are commented: Tri Song Detsen (the first international medical congress held in Central Asia in the eighth century), and the fifth Grand Dalai-Lama (1617-1683) among others.

Two pages are devoted to practical aspects (blood-letting, herbs) and to the combination of medical practices with meditation and other spiritual exercises to counter various “poisons” of life.

MONGOLIA * TIBET * INDIA * CENTRAL ASIA

42078

TERBISH L.

Descriptor(s): nomads' route, calendars, Genghis Khan, astrology, Mongolia, Ulan Bator Seminar

The author speculates about the various written historical and astrological sources for determining the date of birth of Genghis Khan. Quoting old Mongol references and comparing them with references on the Gregorian calendar while taking into consideration leap years, movements of stars and the moon, he eventually determines, through his own personal calculations, the date of birth of Genghis Khan as 1 May 1162.

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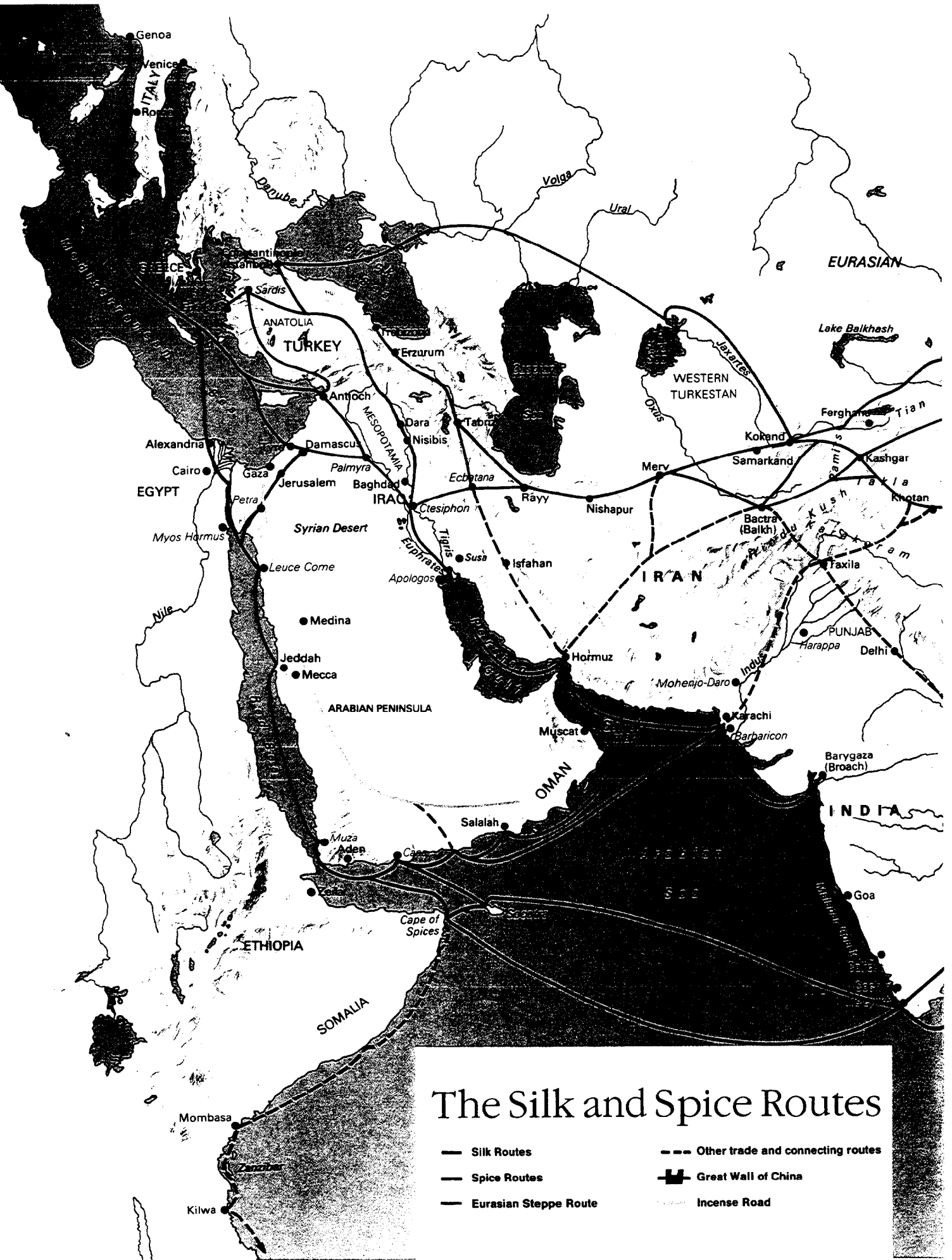
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Map of the Silk and Spice Routes



The Silk and Spice Routes

- Silk Routes
- Spice Routes
- Eurasian Steppe Route
- Other trade and connecting routes
- Great Wall of China
- Incense Road

