

Burkart Dähne. *Karabalgasun – Stadt der Nomaden. Die archäologischen Ausgrabungen in der frühuigurischen Hauptstadt 2009-2011*. Forschungen zur Archäologie aussereuropäischer Kulturen 14. Wiesbaden: Reichert Verlag, 2017. x + 235 pp. ISBN 10: 3954901269 / ISBN 13: 9783954901265.

[At the request of the editor, Dr. Dähne provided the following description of his important book:]

This monograph deals with the excavations of the Mongolian-German-Orkhon-Expedition (MONDOREX) in the Uighur capital Karabalgasun, carried out between 2009 and 2011.

The first part is dedicated solely to the Uighur capital and begins with a discussion of the historical sources and the recent research history, subjects which have not previously been critically analyzed in this fashion. The extensive analysis of the city layout, which has been compiled by Airborne Laserscanning, is particularly noteworthy for improving substantially our knowledge about the dimensions of the city and the layout of different city areas.

The book then turns to an analytic-discursive presentation of the excavated material and the relevant stratigraphies for the city's history, obtained from the researched areas HB1 (the Manichean sacrificial complex) and HB2 (the so-called temple or palace complex).

Of particular interest in the results is the emphasis on Sogdian influences, which have always been either pushed into the background by the ostensibly superior Chinese influences or simply ignored entirely. The Middle-Asian-Sogdian tradition of isolated building structures would point to the influence of Sogdian ideas, while their construction and building technique correspond to Chinese tradition.

The second part of the book sets the excavation results into the context of the early settlement and urban history of Central Asia, particularly in Mongolia, southern Siberia and Buriatia. The difficulties for interpreting late nomadic ramparts or settlement structures archaeologically are undeniable. However, the number of archaeologically researched settlements has risen along with the gradual expansion of research at Karabalgasun, particularly in recent years. To set the Uighur capital within the wider settlement context may be as yet only preliminary, but nevertheless yields some interesting results. In this way the city can be considered an essential part of nomad state building: the capital makes the state.

This monograph should become a standard reference on the capital of the first Uighur khaganate, whose history is barely known from the primary sources. The work at the site is still in its early stages, so much remains to be done. However, now we have a summary overview of recent, as well as past research on Karabalgasun, including importantly new, much more accurate maps. The recent archaeological excavations made possible for the first time

a scientific publication on the history of the Uighur capital and as such, it is a seminal contribution to the research on the city within the context of the late nomadic cultures of Central Asia.

[Copies of Dr. Dähne's earlier publications about Karabalgasun, may be found at: <<https://dainst.academia.edu/BurkartDähne>>].

Michelle C. Wang. *Maṇḍalas in the Making: The Visual Culture of Esoteric Buddhism at Dunhuang*. Sinica Leidensia, 139. Leiden and Boston: Brill, 2018. xviii + 318 pp. ISBN 978-9-004357-65-5; E-ISBN 9978-9-004360-40-2.

As described on the Publisher's website:

The first scholarly monograph on Buddhist maṇḍalas in China, this book examines the Maṇḍala of Eight Great Bodhisattvas. This iconographic template, in which a central Buddha is flanked by eight attendants, flourished during the Tibetan (786–848) and post-Tibetan Guiyijun (848–1036) periods at Dunhuang. A rare motif that appears in only four cave shrines at the Mogao and Yulin sites, the maṇḍala bore associations with political authority and received patronage from local rulers. Attending to the historical and cultural contexts surrounding this iconography, this book demonstrates that transcultural communication over the Silk Routes during this period, and the religious dialogue between the Chinese and Tibetan communities, were defining characteristics of the visual language of Buddhist maṇḍalas at Dunhuang. *Readership:* All those with an interest in cross-cultural interactions in Chinese and Tibetan visual culture and Buddhism, as well as specialists in esoteric Buddhism, Silk Road art, and Dunhuang studies.

Michelle C. Wang, Ph.D. (Harvard, 2008), is Assistant Professor in the Department of Art and Art History at Georgetown University. A specialist in medieval Chinese art, her publications have addressed Buddhist maṇḍalas, Dunhuang painting, and art of the Silk Road.

{The following have all been written/compiled by Daniel C. Waugh}

Valerie Hansen. *The Silk Road. A New History with Documents*. New York; Oxford: Oxford University Press, 2017. xxiv + 472 pp. + two end-paper maps. ISBN 978-0-19-020892-9 (pb edition).

Near a third longer than the first edition (which I reviewed in this journal, Vol. 10 [2012]: 164–67), Hansen's book offers much to stimulate discussion and has the potential to be very valuable for teaching. While I have but sampled Chapters 1–7 here, they appear to reproduce without change the ones in the original book (criticisms of it notwithstanding). The most valuable change in this edition is her addition of a

good many well-selected source texts, keyed to each chapter. Some are descriptive travel accounts, most are early documents written in Chinese, Sogdian, Prakrit or other languages, and translated here. They include some of the best known evidence that is cited in histories of the silk roads; it will be a boon to teachers and learners to have them. The other major addition to this edition is a new chapter which, as the cover promises, provides “coverage of the Mongols and Marco Polo.” It is mostly Marco, and begins rather inauspiciously with the misleading statement that the Mongols “made travel along the ‘grasslands’ route possible” (p. 391), as though prior to that it had not been. My impression is that this new chapter, rather detached from the rest of the book, was cobbled together rather quickly, the subject (a potentially worthy one) deserving a lot better than what we are given. There is little here to provide any understanding of the “grasslands” route in Marco’s time, and certainly not earlier. The chapter underscores the challenges in trying to produce a broadly conceived history of the silk roads, where the dominant interpretive paradigms have yet to be adequately re-thought even in a work such as this one which set out to overturn at least some of them.

Peter Frankopan. *The Silk Roads. A New History of the World*. New York: Alfred A. Knopf, 2016. (Originally published by Bloomsbury Publishing, 2015). xx + 649 pp. ISBN 978-1-101-94632-9. Also available as an e-book and in paperback.

This book seems to have generated some buzz, and more than once I have fielded inquiries from individuals wondering whether it would be one for those interested in the historic silk roads to prioritize reading. I’m afraid I had to respond with skepticism, though that judgment was based on something less than the careful analysis which should be undertaken to write a proper review of it. What you get here are some impressions, but with little claim to analysis in depth.

Frankopan is a historian at Oxford, apparently a Byzantine specialist who has an earlier book on the history of the First Crusade. (The crusades in fact get a lot of his attention.) His footnotes here would suggest he has done a huge amount of reading, with a good many citations being to recent literature that I confess has to date escaped me. He notes that he has the good fortune to have learned Russian, which helps explain some of the emphasis in the book.

His book though is one which invokes “Silk Road” only to turn the term into something meaningless. His chapters involve many roads, of Heaven, Hell, Gold, Silver, Empire, Black Gold, etc., etc. all of which brings him down to the present with some acid and not misplaced comments on geopolitics involving the Middle East by the time he finishes (“Road of Genocide,” “American Silk Road,” “Road of Superpower Rivalry,” ... “Road to Tragedy”). If we are in an era of “new Silk Roads,” I confess I don’t quite know how they possibly relate to the older ones except as slogans.

This is not to say that he just quickly glosses that earlier history, even if often his glib formulations might give pause.

He certainly has some sensible ideas – notably, for example, in his explicit attempt to balance an assessment of the Mongols. But in a sense, this is the anti-Silk Road book (if we think the traditional paradigms about what it was), deliberately avoiding much serious discussion of China and other parts of East Asia. His purported focus is a somewhat vague “what is in the center,” in particular what many would call the Middle East and Central Asia. Along the way, he does offer some laudable comments on the interest of the Mughals of India in promoting long-distance trade. Yet the actual history of Central Asia gets short shrift here, notwithstanding the decision by the publisher or author to put an image of the interior of the dome on the Tilla Kari Madrasa in Samarkand on the cover (a structure that was re-created from scratch in the late 20th century). In many ways the book is oddly Eurocentric, as it chronicles the rise of the West with reference to the “Age of Discovery” and its exploitation of the riches of the East and even the Americas. A lot of the story here is that of the Great Game great power rivalries, which did not end in 1907 with the Anglo-Russian treaty, but have continued in one form or another to the present.

This is the kind of ambitious, sweeping treatment which will invite specialists to nit-pick. There certainly are for this reader some red flags in small matters: placing the Caspian at the center of medieval Arabic maps, confusing Balasaghun with Kharbalgasun, suggesting Marco Polo made it to Qaraqorum, mis-identifying the location of one of the Sasanian rock reliefs in Iran... While it is laudatory that he devotes some attention to the Vikings in Eastern Europe and the Volga trade, when he gets down to modern Russia, wanting to say something about Russian fascination with the “East”, he distorts the essence of the Slavophile-Westernizer controversy. Does any of this matter in the larger picture? I’m not sure, if the goal here in the first instance to invite readers to try to place contemporary geopolitical concerns into a deeper historical context. The occasional mistake is not the same as weaving a tapestry of “alt-facts”, as so many of our politicians nowadays do. But just don’t think a lot of this has to do with the historic Silk Road exchange across Afro-Eurasia, however we might wish to define that concept in perhaps more meaningful terms.

Peter Jackson. *The Mongols and the Islamic World from Conquest and Conversion*. New Haven and London: Yale University Press, 2017. xxii + 614 pp. + 4 pp. plates. ISBN 978-0-300-12533-7.

My editorial obligations to my authors have so far robbed me of the time I might have spent reading Peter Jackson’s new book. From what is as yet a cursory examination of it, I would strongly advise readers to drop what they are doing and read it carefully. Jackson is one of the leading historians of the Mongol Empire and the medieval Islamic world. His previous publications include an authoritative history of the Delhi sultanate, a widely ranging treatment of *The Mongols and the West 1221-1410*, which is essential reading for anyone who would wish to study the Mongol Empire, and (with David O. Morgan) the now standard edition in English of

William of Rubruck's valuable 13th-century account of the Mongols.

Jackson's new book, buttressed by 128 pages of notes, another 32 pages of bibliography, a glossary, some good maps and genealogical tables, promises to be the most judicious and nuanced account of a subject that has not been addressed so fully in the vast outpouring of scholarly and not so scholarly writing about the Mongols. While there is a lot here on the political history of the establishment of Mongol rule in Islamic lands, the focus is on the ways in which the Mongols interacted with their Muslim subjects, ultimately in important cases themselves converting to Islam. There have always been serious questions about the impact of the Mongols, in this case specifically in what we might term the "Middle East", but too often discussions have revolved around a simplistic good-bad dichotomy. Close examination of the sources reveals a lot of change over time, differences according to region, and so on. The discussion here includes a careful examination of how Islamic norms may or may not have been affected by indigenous Mongolian traditions and legal perceptions. The larger issue of Mongol policies with regard to other religions is an important part of the discussion.

Those who have understandably mined Juvayni and Rashid al-Din for the history of the Mongols should find much new here to ponder, since Jackson is careful to delineate how their viewpoints differed. For all the fact we tend so to admire especially Rashid al-Din for his intellectual accomplishments, it is important as well to understand how his history deliberately distorts certain issues in Mongol history, however well informed he may have been thanks to insider information. Jackson also makes use of a previously untapped source, the *Akhbār-i muḡhūlān* attributed to Qutb al-Dīn Shirāzī, which sheds new light on the rise of Hülegü.

Jackson emphasizes that, while he is well aware of the tendency in much recent scholarship to want to focus on the positive aspects of Mongol rule, he is not one to downplay the very real destructiveness of their invasions and the in fact quite mixed fate of those who found themselves under Mongol rule. I feel duly chastised for having invoked the idea of a Pax Mongolica in the past, a term that Jackson deems inaccurate. Even if many areas the Mongols conquered then were the focus of attempts by the new rulers to revive the economy, the benefits were more likely to accrue to the cities, not the countryside, and internecine warfare meant that there all too rarely was any "pax" to be had.

There is much here which will provoke further discussion. Jackson readily admits that some of the subjects which surely are important cannot be fully addressed due to lack of sources. In any event, it seems unlikely that a book even as authoritative and judicious as this one is ever going to satisfy those who might wish to make of the Mongols something they were not. We are edging toward perhaps a sensible consensus about the history of the Mongols. If we ever can arrive there, surely Jackson's work will have been a great help along the way.

Roman Khautala. *Ot "Davida, tsaria Indii" do "ne-navistnogo plebsa satany". Antologiiia rannikh latinskikh svedenii o tataro-mongolakh*. Ser.: "Iazma Mias". Pis'mennoe Nasledie. Textual Heritage, Vyp. 2. Kazan': Institut istorii im. Sh. Mardzhani AN RT, 2015. 496 pp. ISBN 978-5-94981-196-2.

The M. A. Usmanov Center for the Study of the Golden Horde and Tatar Khanates, which is part of the Sh. Mardzhani Institute of History of the Academy of Sciences of the Republic of Tatarstan, has been publishing a range of important studies, source collections and periodicals. This collection of the Latin sources on the Mongols is the work of Roman Hautala, who received his doctorate from the University of Siena in Italy, his dissertation on the relations among the Mongols, Mamluks and Papacy in the 13th century. The collection includes all the (often obscure or little known) materials in Latin about the Mongols that antedate 1241, when the armies of Batu invaded Hungary. Hautala provides a critical edition of the Latin texts with translation and annotation to them in Russian. His long essay introducing the material contextualizes it nicely. The book is provided with appropriate indexes.

Of course much of the material reflects the mystification about the Mongols, who were originally thought to be connected somehow with an imagined Christian potentate in the east (hence the "David, Emperor of India" in the title here) until the reality of what their invasion brought transformed them into the "hated minions of Satan." Both for the study of the realities of western communications and diplomacy and for the light shed on the development of images of the Mongol other, however far removed they may have been from that reality, the book is of great value. Presumably there would be good cause to have a version of it made available with the Russian translations and notes rendered into English.

Ross Burns. *Aleppo: A History*. London and New York: Routledge, 2017. xvi + 340 pp. ISBN 978-0-415-7321-0; 978-1-315-544-7-6 (e-book).

One of the desiderata for expanding our knowledge of the silk roads is to have readable and up-to-date studies of individual cities. The Routledge series "Cities of the Ancient World," in which Burns' volume appears (his *Damascus* appeared in it earlier, and he is also the author of the best compact guide to the archaeological and architectural sites in Syria, *Monuments of Syria*), promises to fill such a need. In addition to his two volumes, to date one on Miletos (by Alan Greaves) has been published, and the list of those ahead includes Palmyra, Ebla, Antioch, and in one volume, Memphis, Babylon and Cairo (a curious combination).

Given the horrendous destruction in Aleppo in the ongoing civil war in Syria, in a sense Burns's book is an epitaph for the city that is one of the oldest and truly most important of all the urban sites in the Middle East. Despite the loss of important buildings and extensive damage to others, as Burns



Photo by Daniel C. Waugh, October 2010.

The minaret of Aleppo's Great Mosque as it was in 2010; destroyed in 2013. As Burns, who chose an image of it for his cover, writes (p. 191), "its collapse under shellfire can only be compared to the loss of a building of the unique artistic value of, for example, the baptistery of the Florence Cathedral. Without this building – the only Seljuk monument in Syria and dated to the 1190s – we wipe out memory of a whole era."

explains, "What I hope to convey...is some sense of Aleppo as it was in the hope that it helps inspire a new phase of regeneration in the future" (p. xvii). Apart from his research in the historical sources, he spent a lot of time there prior to the war and photographed everything of consequence. The book is generously illustrated with those photos, though unfortunately not all are done justice by Routledge (many of the images are pretty muddy, which certainly is not true of the originals). There are also some good maps, a glossary, a substantial bibliography, and an index.

His website <<http://monumentsofsyria.com/>> is one of the best resources for learning about Syria's historical buildings and sites, with generous selections of color photos for each. It also contains his continually updated information about the sites destroyed and still under threat as the warfare continues. For Aleppo, he has links to a number of other reports that provide the grim details, which are not part of the book under review here.

Beata Biedrońska-Słota and Aleksandra Görlich, eds. *Textiles of the Silk Road. Design and Decorative Techniques: From Far East to Europe*. Ser.: The Artistic Traditions of Non-European Cultures, Vol. 4. Warsaw; Torun: Polish Institute of World Art Studies and Tako Publishing House, 2016. 180 pp. ISSN 2450-5692; ISBN 978-83-65480-23-1.

My guess is that this volume, which should be of interest beyond the circle of textile specialists, may escape the attention it deserves. It contains a wide range of essays, the first section grouped under "East Asia" focusing on Japanese textiles and especially kimonos, with an eye to connecting contemporary fashion and design with earlier traditions. For me, the last of the essays in this section is of particular interest: Ewa Orlińska-Mianowska, "Reception of the Orient in the Eighteenth-Century European Silk Industry" (pp. 53-64).

The three essays under "Central Asia" are: Marta Żuchowska, "Transferring Patterns Along the Silk Road: Vine and Grape Motifs on Chinese Silks in the 1st Millennium AD (67-80)"; Paweł Janik, "The Faces from Noin Ula's Embroidery – Xiongnu or Kushans?" (81-90); Astrid Klein, "The Language of Kučean Clothing: A Comparative Study of Wall Paintings and Textiles" (91-102).

The Third Section, entitled "From Central Asia to Near East and Europe – Influences" includes: Kosuke Goto, "The Celestial Lotus: on the Sources of Ornamental Patterns Woven in Silk Samite" (105-18); Maria Ludovica Rosati, "Textiles Patterns on the Move: Looking at the Iconographical Exchanges along the Silk Route in the Pre-Modern Period as Cultural Processes" (119-31); Beata Biedrońska-Słota, "The Cross-Cultural Role of Textiles Exemplified by Textiles with Arabic Inscriptions and Some Other Motifs (133-43); Cemile Tuna, "Silk Trade from Bursa to Krakow on the Silk Road" (145-53).

The final section, "Technique and Tradition Throughout Asia," has two articles: Natalia Shabalina, "Colour is a Sign of National Traditional Ornamental Art" (157-67); Rəcəp Karadag and Yusuf Yildiz, "Characterisation of Dyes, Metal Threads and Silk Yarns from 16-18th-Centuries Ottoman Silk Brocades" (169-79).

Those who would wish to learn more about the work of the Polish Institute of World Art Studies should consult the separately published *Sprawozdanie i bibliografia / Report and bibliography 2000-2015* (Warszawa-Toruń, 2015; ISBN 978-83-62737-70-3), where the introductory essay is in both Polish and English, followed by a detailed bibliography of publications.

Eva Allinger, Frantz Grenet, Christian Jahoda, Maria-Katharina Lang, and Anne Vergati, eds. *Interaction in the Himalayas and Central Asia: Processes of Transfer, Translation and Transformation in Art, Archaeology, Religion and Polity. Proceedings of the Third International SEECHAC Colloquium, 25-27 Nov. 2013, Austrian Academy of Sciences, Vienna*. Vienna: Austrian Academy of Sciences Press, 2017. viii + 423 pp. ISBN 978-3-7001-8073-9.

For those who are not aware (I was one, until somewhat by accident I came across this book), SEECHAC is the acronym for the Society for the Study of the Cultures of the Himalayas and Central Asia, whose previous colloquia were convened by Prof. Gérard Fussman in 2009 and 2011; its current president is Prof. Frantz Grenet. As with most conference volumes, this one includes some papers that were not actually presented at the time and omits some that were. What we have here in this sinfully lavish, large-format volume is an array of fascinating essays, many of which surely will open new vistas for those of us who study "silk roads" in a still somewhat blinkered approach. As all are in English and thus accessible to my readers, I list here the contents and titles:

Christian Jahoda. "Introduction: Interaction in the Himalayas and Central Asia. Processes of Transfer, Translation and Transformation in Art, Archaeology, Religion and Polity" (pp. 1-9).

Élise Luneau. "Transfers and Interactions between North and South in Central Asia during the Bronze Age" (13-27).

Lhagvasuren Erdenebold. "Preliminary Excavation Findings from Shoroon Bumbagar, Ulaan Kherem, Mongolia" (29-54). [Note: While readers of *The Silk Road* will have seen some of the images from this important Turkic tomb in an article by Sergey Yatsenko, Vol. 12 [2014]: 13-24, the quality of the color plates here is far better than anything I have seen, even in the Mongolian book devoted to the discovery.]

Oscar Nalesini. "Two Enigmatic 'Megalithic' Sites in Tibet" (55-69).

Ciro Lo Muzio. "Skanda and the Mothers in Khotanese Buddhist Painting" (71-89).

Frantz Grenet. "The Deydier Vase and Its Tibetan Connections. A Preliminary Note" (91-103). [Note: In his n. 2, Grenet refers to the full version of a paper on the vase by Men'shikova and Nikitin, that was supposed to be published in *Journal of Silk Road Art and Archaeology*, Vol. 7, but was not, nor was it in the volume from the Marshak memorial conference held at the Hermitage in 2012 where it was first presented. I do not know whether it has yet appeared.]

David Thomas Pritzker. "Allegories of Kingship: A Preliminary Study of a Western Central Asian Gold Ewer in the Royal Court of Tibet" (105-25).

Tianshu Zhu. "The Influence from Khotan: The Standing Buddha Images in Kucha" (127-42).

Eva Allinger. "An Early West Tibetan Manuscript from Hanle Monastery, Ladakh" (147-71).

Amy Heller and Charlotte Eng. "Three Ancient Manuscripts from Tholing in the Tucci Collection, ISIAO, Roma, Part II: Manuscript 1329 O" (173-89).

Christiane Kalantari. "The Art of Khorchag and Khartse in the Fabric of Western Himalayan Buddhist Art (10th-14th Centuries): Questions of Style II" (191-225).

Finbar B. Flood. "A Turk in the Dukhang? Comparative Perspectives on Elite Dress in Medieval Ladakh and the Caucasus" (227-53).

Marialaura Di Mattia. "A Cultural Crossroads: Some 'Foreign' Elements in the Art and Architecture of mNga'ris" (255-74).

Hubert Feiglstorfer. "Reconstruction of the West Tibetan Temples of Khorchag: The Lakhang Chenmo" (275-306).

Lewis Doney. "Narrative Transformations: The Spiritual Friends of Khri Srong lde brtsan" (311-20).

Quentin Devers. "Charting Ancient Routes in Ladakh: An Archaeological Documentation" (321-38).

Marie Lecomte-Tilouine. "Is There a Network of Sacred Fires Across the Himalayas and Central Asia? From Baku to Nepal, and Back" (339-56).

Isabelle Charleux. "Circumambulating the Jowo in Mongolia: Why Erdeni Juu Should be Understood as 'Jowo Rinpoche'" (357-74).

Ágnes Birtalan. "Between the Himalayas and Inner Asia: The Mongolian Case" (375-84).

Maria-Katharina Lang. "Moving Artefacts: Mongolian Tsam Figures" (385-420).

Altai v krugu evraziiskikh drevnostei / Altai among the Eurasian Antiquities. A. P. Derevianko and V. I. Molodin, eds. Novosibirsk: Izd-vo. IAET SO RAN, 2016. 624 pp. ISBN 978-5-7803-0265-0.

This is a posthumous Festschrift honoring the prominent specialist on the antiquities of the Altai, Vladimir Dmitrievich Kubarev (1946-2011). More than the first hundred pages are devoted to tributes and reminiscences about him and a bibliography of his publications. The remainder of the book contains 27 substantial articles by a pleiad of prominent scholars who have worked on many of the topics that occupied Kubarev, often in collaboration with him. The topical headings for the sections are: "Archaeology of the Bronze Age"; "Archaeology of the Early Iron Age"; "Archaeology of the Medieval Period"; "Rock Art". An essay of Kubarev's entitled "The Altai—the Ancient Treasure-house of Asia" serves in place of a conclusion. Citations from the various articles have been consolidated for a single bibliography. The articles are illustrated with many high quality images, including excellent color plates. Most of the essays are in Russian, the exceptions (in English) being the contributions by Henri-Paul Francfort, Güneri Semic, Hayashi Toshio and Esther Jacobson-Tepfer. The long and interesting article by

Elena Stepanova describing her reconstruction of a Scythian saddle from Pazyryk Barrow No. 3 is presumably the same as what was published in English in *The Silk Road* 14 (2016): 1–18 + Plate I. And at least a portion of the article on petroglyphs by Aleksei Rogozhinskii also appeared in this journal (elaborated in greater detail) in an article he jointly authored with Sergey Yatsenko (Vol. 13 [2015]: 109–25). This volume certainly is a fitting tribute to Kubarev and, at first blush, promises a lot of new information and interpretation.

N[igora] D[avliatovna] Dvurechenskaia. *Terrakotovaia plastika drevneishikh gosudarstv Srednei Azii IV v. do n. e. – IV v. n. e. / Terracotta Plastics of the Earliest States of Middle Asia of the 4th century B.C. – 4th century AD (Archaeological Aspect)*. Sankt-Peterburg: Nestor-Istoriia, 2016. 610 pp. ISBN 978-5-4469-0425-9.

The author of this massive work of classification and analysis has considerable experience in excavation of early Central Asian sites and currently heads the Bactrian section of the Central Asian Archaeological Expedition of the Russian Academy of Sciences' Institute of Archaeology. The book opens with a long review of the historiography of the study of the material, then devotes separate chapters to each distinct region—Chorasmia, Bactria-Tocharistan, Sogd and Margiana—before pulling the material together to discuss the stages of the development of such terracotta sculptures. There are two appendices: on the typology of small statues of Chorasmia and separately, for Bactria, Sogd and Margiana. Analytical tables occupy more than 200 pages, and there are another 170 or so pages of illustrations. Whereas earlier studies of this material tended to focus on issues such as iconography, in her examination of more than 1200 examples, she focuses on what one can learn from the archaeological contexts and the possibilities for employing techniques of statistical analysis, as abundantly illustrated in the computer-generated graphs and pie charts.

P[etr] K[uz'mich] Kozlov. *Dnevnik Mongolo-Sychuan'skoi ekspeditsii 1907–1909* [Diaries of the Mongolia-Sichuan Expedition, 1907–1909]. Ed. T[at'iana]. I[vanovna]. Isupova et al. Sankt-Peterburg: Nestor-Istoriia, 2015. 424 pp. ISBN 978-5-4469-0661-1.

We can be grateful that the Russians are now publishing some of the important documents about the early Russian expeditions that contributed greatly to our knowledge of the silk roads. Petr Kuz'mich Kozlov (1863–1935) participated in half a dozen major expeditions to Inner Asia, heading three of them. We already have his diaries from the Mongolia-Tibet expeditions of 1923–26, during which the first major Russian finds at the Xiongnu cemeteries of Noyon uul in Mongolia were made. The editors here were also responsible for that earlier publication in 2003 (*Dnevnik Mongolo-Tibetskoi ekspeditsii 1923–1926*).

In this new volume we get the diaries from the expedition which really put his name up in lights, when he excavated at the Xi Xia city of Khara-Khoto and brought back to St. Petersburg what is still one of the most significant collections of Tangut artifacts. This volume reproduces the entire text from the original autograph copy (four notebooks with more than 1000 manuscript pages written on both sides) held in the archive of the Russian Geographical Society. Even though Kozlov would publish what became popular accounts about his discoveries at Khara-Khoto, for which he drew on the record in the diary, here we have all the notes taken on a pretty regular basis at the time. A quick sampling suggest that the text has a literary quality that makes for good reading and is not just a dry record of events.

The book is supplied with a generous selection of photos showing Kozlov and covering what he saw on the expedition. There are even a couple of plates with color reproductions of the hand-colored lantern slides made from the original photos. There are explanatory notes, a glossary of Mongolian, Tibetan and Chinese terms, indexes of biological terms, geographic and topographic names, and personal names, a bibliography of works pertaining to the expedition, and a map showing its route.

To place these diaries in the broader context of Kozlov's career, readers surely will want to consult Iusupova's biography of him: *Puteshestvie kak obraz zhizni: issledovatel' Tsentral'noi Azii P. K. Kozlov* [The Journey as a Way of Life: P. K. Kozlov, Explorer of Inner Asia] (Sankt-Peterburg: Nestor-Istoriia, 2016).

Petr Kuz'mich Kozlov



Image source: https://upload.wikimedia.org/wikipedia/commons/thumb/7/7a/Kozlov_P_K_88.jpg/800px-Kozlov_P_K_88.jpg

Kateřina Svobodov. *Iranian and Hellenistic Architectural Elements in Chinese Art*. Sino-Platonic Papers, No. 274. Philadelphia: University of Pennsylvania Department of East Asian Languages and Civilization, February 2018. 36 pp. Open-access at: <http://sino-platonic.org/complete/spp274_iranian_hellenistic_chinese_art.pdf>.

A stimulating collection of examples of certain artistic motifs from all across Asia over the millennia. As the author explains (p. 2),

In my previous paper, presented on September 27, 2014, at the conference of the European Association for Asian Art and Archaeology in Olomouc, I discussed atlantid figures, flying divinities, and garlands in Chinese Buddhist art, again using mainly examples from Yungang. Here I would like to focus on additional architectural decorative motifs, namely column capitals, and at the same time to show the mixture of these motifs with indigenous elements of Chinese origin.

The paper published here was first presented on April 9, 2015, at the conference “Symposia Iranica” held at Downing College, University of Cambridge. The work was part of a research project “Political and Cultural Relations between China and the Western Regions,” which took place in 2016 at the Faculty of Arts, Charles University, Prague.

She concludes (p. 19):

[I]n Yungang native Chinese patterns known since the Bronze Age taking on a more Western appearance, mixed with the Western design perhaps arriving in China through the examples of small metal objects and precious items made from other materials and, perhaps, in the case of Buddhist iconography, also through drawings and portable shrines and venerated objects brought by travelers and pilgrims. Yungang art, created by a non-Han nomadic tribe, reflects all these influences and thus belongs among the distinctive monuments of early Chinese Buddhist art, and provides as well unique evidence of historically significant intercultural contact.

Asian Archaeology. Published by the Research Center for Chinese Frontier Archaeology of Jilin University. Beijing, Science Press. Vol. 2 (2013); Vol. 3, (2015); Vol. 4 (2016). ISBN 978-7-03-042013-8; 978-7-03-044088-4; 978-7-03-047964-8.

These three volumes of this new journal came into my hands thanks to Prof. Wu Jing of Jinlin University. The journal is entirely in good English; it has an impressive list of international advisers, co-editors, etc. Its large format allows for excellent illustrations, including in each number some high-quality color plates. Two of the three volumes here contain articles surveying some of the most important results of Chinese archaeology for the given year. Submissions may be sent to <asianarch@jlu.edu.cn> or <tengmy@jlu.edu.cn>.

Here is a sampling of article titles that caught my eye, but which is not intended as any judgment on the interest and importance of the whole, which undoubtedly should be on the required reading list of anyone interested in the archaeology of East Asia.

Vol. 2

Li Feng, Elizabeth Berger, Liang Zhonghe, Jeremiah Trinidad-Christensen. “Intrasite Organization in the Late Bronze Age: The Application of Full-Coverage Survey Methods at Guicheng, Shandong Province, China” (pp.1-39 + Pls. I, II). [Interesting especially for the illustration of methodologies that obviously have a wide application.]

Julia Elikhina, Olga Novikova and Sergey Khavrin. “Chinese Lacquered Cups of the Han Dynasty from the Collection of Noyon-Uul, the State Hermitage Museum: Complex Research Using the Methods of Art History and Natural Science” (93-109 +Pls. VI-VIII). [While these cups have received considerable attention in the past (see, e.g., Pirazzolli-t’Serstevens in *The Silk Road* 7 [2009]: 31-41), the technical analysis here sheds new light on production processes and provenance.]

Pauline Sebillaud, Liu Xiaoxi, Wang Xinsheng, Xing Chunguang. “Revealing a Wall with RTK—A Non-destructive Investigation of a Chinese Medieval Walled Site” (125-32). [Another article interesting especially from the methodological standpoint, explaining how the application of a Real Time Kinematic (RTK) geopositioning technique enabled the precise mapping of a settlement site outside of Kujindui, located between Harbin and Shenyang, the site dating from the Liao or Jin period.]

Vol. 3

James T. Williams. “Demography and Conflict During the Warring States and Han Periods in Northern Liaoning” (1-10) [One of Williams’ first ventures in serious archaeological survey, with excellent results, was as part of the Silkroad Foundation-National Museum of Mongolia Tahilt excavation project in 2007 (see his report in *The Silk Road* 5/2 [2008]: 42-47). He has now moved on to much more ambitious and technically advanced work.]

Pan Ling. “The Transformation of Cultural Exchange Between North China and the Eurasian Steppe from the Late Warring States Period to the Middle Western Han” (95-106). [With a particular focus on the evidence of open-work belt plaques, concludes that “the Zhang Qian mission to the Western Regions would seem less of a trail blazing expedition and more of a renewed step toward ‘re-opening’ or re-summing previous connections between northern China and the Eurasian Steppe.”]

Mandy Jui-man Wu. “Contact and Exchange in Northern China: A Case Study on the Tomb of a Zoroastrian-Sogdian, Kang Ye (512-571 CE)” (107-28). [The author, who teaches at Hanover College, developed this project with the guidance and encouragement of a number of prominent specialists. Apart from her analysis of the imagery on Kang Ye’s deathbed, she provides in an appendix a translation of his epitaph.]

Vol. 4

Shao Huiqiu and Yang Jianhua. "The Northern Zone and Mongolian Plateau Metallurgical Province: The Cultural Foundations of the Xiongnu Confederation" (47–67). [Typological classification, not metallurgical analysis, of objects is the basis for this interesting essay. The article cites a broad range of research, including Russian reports on sites such as Dyrestui and Ivolga.]

Julia Elikhina, Olga Novikova and Sergey Khavrin. "Details and Fragments of Chinese Chariots of the Han Dynasty from Noyon-uul in the Collections of the State Hermitage Museum: Complex Research Using the Methods of Art History and the Natural Sciences" (69–85 + Pls. V–VII). [More on the technical analysis that previously had not been done on the Hermitage's important Xiongnu collection.]

Cai Dawei, Luan Yiting, Zhao Xin, Chen Yongzhi, Zhu Hong and Zhou Hui. "Ancient DNA Analysis of Uigher Human Skeletal Remains from Durvuljin No. 1 of the Khulhiin Am Site, Mongolia" (109–14). [An introduction to this very interesting Uighur cemetery was published by Ochir et al. in *The Silk Road* 8 (2010): 16–26. The new DNA analysis is an important step forward in determining the as yet uncertain origins of the Uighurs.]

Journal of Inner Asian Art and Archaeology 7/2012 [2016], Judith A. Lerner, Sören Stark and Annette L. Juliano, eds. Produced under the aegis of the Institute of the Ancient World, New York University, by Brepols Publishers (Turnhout, Belgium), 2016. 324 pp. ISBN 978-2-503-54348-2.

As the editors indicate, this is the last of this series that will appear as an annual journal volume. Subsequently, the same editorial team and publisher will transition to a series of edited volumes under the new title *Inner and Central Asian Art and Archaeology: New Research*, which will appear at less regular intervals but "with a stronger thematic, geographical, and/or chronological focus."

Contents

Luca M. Olivieri. "The Last Phases at Barikot: Urban Cults and Sacred Architecture. Data from the Spring 2013 Excavation Campaign in Swat" (pp. 7–30, 291–95 [Pls. 1–6]).

Shaymardankul A. Rakhmanov. "Wall Paintings from Tavka, Uzbekistan" (31–54, 296–98 [Pls. 1–10]).

Aleksandr Naymark. "The Coinage of Nakhshab during the First-Fourth Centuries C.E. Towards a New Systematization of Sogdian Coinages and the Political History of Sogd during Antiquity (55–77, 299 [Pl. 1]).

Andrey V. Omel'chenko. "On the Question of Sasanian Presence in Sogdiana. Recent Results of Excavations at Paykand" (79–107, 300–03 [Pls. 1–6]).

Sirodzh D. Mirzaakhmedov. "The *Ribāt*-Caravanserais from the Eastern Suburbs of Paykand. Archaeological and Historical Aspects (109–23, 304–06 [Pls. 1–3]).

Alison Betts, Vadim N. Yagodin, Frantz Grenet, Fiona Kidd, Michele Minardi, Meodie Bonnat, and Stanislav Khashimov. "The Akchakhan-kala Wall Paintings: New Perspectives on Kingship and Religion in Ancient Chorasmiā" (125–65, 307–12 [Pls. 1–7]).

Ken Parry. "Reflections on a Silk Fragment from Toyuq: Christian or Manichaean?" (167–92, 313–14 [Pls. 1–5]).

Tatjana Bayerova and Gerald Kozicz. "The Last Wall Standing. A Survey of the Architectural Remains and the Material Components of the Dilapidated Buddhist Temple of Chigtan in Lower Ladakh" (193–204, 315–17 [Pls. 1–6]).

Papers from the Roundtable "Shifting Frontiers: Current Issues in the History of Early Islamic Central Asia," held on December 17–18, 2010, at Leiden University.

Petra Sijpesteijn and Étienne de la Vaissière, "Introduction" (207).

Minur Inaba, "Between Zābulistān and Gūzgān: A Study on the Early Islamic History of Afghanistan" (209–25).

Simone Mantellini, Serena Di Cugno, Rita Dimartino, and Amreddin E. Berdimuradov. "Change and Continuity in the Samarkand Oasis: Evidence for the Islamic Conquest from the Citadel of Kafir Kala" (227–53, 318–22 [Pls. 1–7]).

Boris I. Marshak and Valentina I. Raspopova. "Panjikent and the Arab Conquest (255–75, 323–24 [Pls. 1–4]).

Asan I. Torgoev. "New Data on the Islamization of South-Western Semirech'e" (277–87)

Addresses of authors (289).
