

SHORT REPORT ON THE SYMPOSIUM "FROM KHOTAN TO DUNHUANG – CASE STUDIES OF HISTORY AND ART ALONG THE SILK ROAD" HELD 13 JUNE – 14 JUNE 2017 AT THE EÖTVÖS LORÁND UNIVERSITY (ELTE), BUDAPEST, HUNGARY

Supported by Hanban (Confucius Institute Headquarters), the symposium entitled "From Khotan to Dunhuang: Case Studies of History and Art along the Silk Road" was organised by ELTE's newly established "One Belt, One Road" Research Center and the Silk Road Research Group of MTA-ELTE-SZTE. The latter research group is funded by the Hungarian Academy of Sciences (MTA), and consists of ten scholars from ELTE and the University of Szeged (SZTE), who will research various aspects of the Silk Road between 2017 and 2022.

After the opening ceremony, keynote speeches by Rong Xinjiang and Imre Galambos followed. Rong Xinjiang (Beijing University) gave an introductory background lecture entitled "Dunhuang and the Mogao Caves on the Silk Road," also highlighting results of his current Khotan and Dunhuang project, especially the research on Miraculous Images 瑞像 (*ruixiang*) and also on other special iconography, e.g., in Dunhuang Cave 98. The ceiling of this cave shows eight guardian deities who seem to have a direct connection to Khotanese iconography. Imre Galambos (Cambridge University) spoke about "Manuscripts and donors: Notes on the production of religious manuscripts in Dunhuang." Galambos concentrated on specific and hitherto little researched phenomena and introduced Dunhuang manuscripts where the direction of the script is in vertical lines left to right (as opposed to right to left). In an earlier paper Galambos already investigated the reasons for this, but now he conducted a more systematic study examining all manuscripts and concluded that none of them date before 867 CE. Therefore his earlier assumption that this may reflect the growing influence of Uygurs has now been extended to include Turkic and Sogdian influence; this seems to be reinforced by the appearance of Sogdian style names in these manuscripts. The only exception to this seems to be in art, for example in Dunhuang caves dated to the Middle Tang period – why this is so needs to still be investigated.

This was followed by a session on Khotanese texts. Duan Qing (Beijing University), in her paper "What the complete Khotanese Raśmivimalaviśuddha-prabhā-nāma-dhāraṇī (in short: Kalpasūtra) reveals," spoke about a five-meter long scroll with a dharani text,

including aspects of ritual: how spells needed to be copied and then stored in a hollow pillar. The MS. cannot be earlier than the 6th century, as it was written in Brahmi script. Fan Jingjing (Beijing University) re-examined two texts (Khot 154/4 and Khot 19/4 from the BL) in her paper "Reanalysis of several unidentified Khotanese fragments from Xinjiang in the British Library." She compared them to Pali and Chinese versions and studied all versions from a buddhological point of view (often not done by linguists), for example how the *bhikṣu* is replaced by a bodhisattva, showing the increased influence of Mahayana.

The afternoon session was about manuscripts. Constantino Moretti (École Pratique des Hautes Études, Sorbonne, Paris), in "Buddhist Scriptures 'Ad Usum Populi': Notes on Early Medieval Apocrypha found in Dunhuang..." spoke about versions of the 十王经 (Sutra of the Ten Kings of Hell) with their complex bureaucratic system of 30 hells. Gábor Kósa (ELTE), in "Comparing Descriptions of Mānī's Life in the Dunhuang and Xiapu Manuscripts..." explained how 唐玄宗 (the Tang Emperor Xuanzong, r. 713–756 CE) asked for the teachings of Manichaeism to be summarized in order to decide whether to promote it – and then decided against supporting this foreign religion. The text is very interesting, as in six parts it presents Mānī's life. Details such as his mother's name or where he was born and miraculous events were compared to other manuscripts in detail. In his paper "Revisiting the Sutra of the Wise and the Foolish," Saerji (Beijing University) compared Korean and Khitan versions of this text.

Ágnes Birtalan (ELTE), in her paper "The East Turkistan Mongolica: Terminology of Life and Death," talked about Mongolian sources from the 13th–14th centuries including descriptions of Hell and compared these to much later Shamanistic material. The ideas of "punishing afterlife" and "hell" were unknown to the Mongolians earlier and were transmitted by the Uygurs from Sogdia. The Pre-Buddhist ideas survived up to the present day in shamanistic rituals.

The last session on this day was devoted to Manjuśrī and Huayan studies: Chen Juxia (Dunhuang Academy) spoke "About the New-styled Images of Manjuśrī on the East Wall of Cave 2 at the Yulin Grot-

toes,” drawing attention to little known wall paintings from the Xi Xia period. The 24 disasters from the Lotus Sutra are here unusually combined with the depiction of Manjuśri (rather than Avalokiteśvara), who sits in the centre.

Imre Hamar (ELTE), the main organiser of the conference, in his paper “Buddhavatamsaka sutra and Khotan,” stressed that in his opinion this sutra may originate from Khotan. Some Buddhist texts were compiled in Sanskrit in Central Asia; so the language alone is no evidence for the origin of the sutra. In the “Book of Zambasta” it was even stressed that in Khotan they do not translate, but preserve Sanskrit texts.

On 14th June the papers about the art were presented. Lilla Russell-Smith (Museum für Asiatische Kunst, Staatliche Museen zu Berlin) spoke about “Regional Styles in Kucha, Turfan and Dunhuang in the 8th–13th Centuries: New Observations,” reporting on the results of a research trip in April 2017. In addition to drawing attention to some new discoveries, for example in Toyuq, the paper also emphasised the importance of conservation to preserve the wall paintings for further research. In the Berlin museum, about 10 conservators are now preparing wall paintings for the move to the centre, to the Humboldt Forum, and it is hoped that joint conservation projects with China can be organised. Beatrix Mecsi (ELTE) spoke about “Khotan, Dunhuang and Goryeo Buddhist Paintings,” drawing attention to similarities and differences in the iconography, e.g. Amitabha welcoming the diseased. In Korea such paintings are called 西域 (“from the

Western Regions”) and have been little researched, except for a publication by Kim Haewon in 2012. In Korea Mahasthamaprapta is interestingly soon replaced by Ksitigarbha in the triad originally consisting of Amitabha and his two accompanying Bodhisattvas.

Meng Sihui (Palace Museum, Beijing) in her paper compared the “Buddha Statues Parade” in the Western Regions and the paintings of “the Tejaprabha Buddha Leads the Planet Deities Parade” – and cited texts about Buddhist processions comparing the depiction of ritual carriages “decorated like a great hall,” and also examined the importance of 北斗 (the Big Dipper) “carrying the Emperor” and a similar role of the Buddha Tejaprabha. Judit Bagi (Oriental Collection, Library of the Hungarian Academy of Sciences, Budapest) spoke about “Faces of Dizang (Ksitigarbha) along the Silk Road,” investigating how the Ten Kings ritual survives into modern-day China. She described the results of her fieldwork to Yunnan where the Mulian Festival lasts three days, with many comparisons that can be drawn to rituals known from Dunhuang texts and wall paintings.

A lively discussion closed the conference: new topics for future conferences and ideas for various collaborations were mentioned. The guests from China were then taken to see the famous reading room at the Hungarian Academy of Sciences (MTA), where, for example, Aurel Stein’s archive, books and photographic collections are kept.

– Lilla Russell-Smith
Berlin

ART AND ARCHAEOLOGY OF THE SILK ROAD, A SYMPOSIUM ON OCTOBER 11-13, 2017, AT PORTLAND STATE UNIVERSITY, PORTLAND, OR, USA

This very stimulating symposium was organized by Prof. Junghee Lee of the School of Art and Design at Portland State University, with support from a number of other departments and organizations. While the original plan had been that the program be even broader in its scope, due to visa and other travel problems, some potential participants had to cancel. Nonetheless, the range of topics was considerable, and there were interesting exchanges in each session, spearheaded by invited discussants from regional universities who were not otherwise presenting papers. The decision to have “keynote” talks at the beginning, in the middle, and at the end provided very useful contextualization for the more narrowly focused papers,

listed here with the titles as indicated in the printed program (there were some changes as actually presented). Video of the keynotes by Waugh and Canepa may be viewed at: <<https://vimeo.com/243199828>>. It is possible that a conference volume with a selection of the papers will be published.

Keynote 1: Searching for the ‘Silk Road’: How will we know that we have found it?

Daniel C. Waugh, University of Washington, Seattle

Traces of Shamanic Rituals and Beliefs found in Pre-Historic Sites in Xinjiang

Xijuan Zhou, Willamette University

- Study of Antenna-Style Daggers in Northeast Asia from the Perspective of Interregional Interaction
Sunmi Park, Northeast Asian History Foundation
- Understanding Cross-Cultural Interaction: the Silk Route and Kushan Material Culture in Kashmir, India
Mohamad Ajmal Shah, University of Kashmir
- The Border Pattern Dividing the Earthly World and the Heavenly World in Koguryo Tomb Paintings: Merlon Pattern and Lattice Patterns of Gandhara and Dunhuang
Young-pil Kwon, The Korean National University of Arts
- Buried Towers: The Screen Wall and Artistic Innovation on China's Frontier
Heather Clydesdale, Santa Clara University
- The Underground Silk Road – Pictorial Affinities in 5th-century Cave Temples and Tombs
Bonnie Cheng, Oberlin College
- Life Like the Buddha: Narrative Illustrations on the Shi Jun Sarcophagus (580 CE)
Jin Xu, Vassar College
- Images of the Crowned Buddha along the Silk Road: Iconography and Ideology
Rebecca Twist, Pacific University
- Archaeology of Uddiyana with Reference to Guru Padmasambhava
Abdul Rauf Kakepoto, Shah Abdul Latif University, Khairpur-Sindh, Pakistan
- Data Report and Identification of The So-called Nestorian Crosses
Andrea Jian Chen, University of Hong Kong
- The Prehistoric Petroglyphs of the Silk Route: Shatial to Khunjerab Pass
Naela Aamir, College of Art & Design, University of the Punjab, Lahore
- Revisiting Early Chinese Silks along the Silk Road and Revealing Nomadic Contribution, 200 BCE–600 CE.
Angela Sheng, McMaster University, Canada
- Along the Silk Road's Thread: Textile as a Universal Medium of Eurasian Kinship
Mariachiara Gasparini, independent scholar
- Paintings in the Red Hall of Varakhsha and Tiraz of Buhtegin (Shroud of St. Josse)
Aleksandr Naymark, Hofstra University
- Keynote II: The 'Iconic' Silk Road: Asset or Liability?*
Annette Juliano, Rutgers University, Newark, NJ
- Slide show: The Turkey You May Not Have Seen*
Daniel C. Waugh
- Medieval Riverine Landscapes of Passage and Journey: Border, Riparian and Steppe in the Oxus Borderland
Manu P. Sobti, The University of Queensland, Australia
- Revealing the Baekje's Contribution on the Eastern Silk Road Story
Insook Lee, Seoul Baekje Museum
- An Archaeological Observation on the Seaports for Porcelain Shipping in the Jin Dynasty: Internal and External
Jing Wu, Research Centre for Chinese Frontier Archaeology, Jilin University, China
- Keynote III: The Lord of the Seven Climes: Iran at the Center of Eurasian Exchange*
Matthew P. Canepa, University of Minnesota

– Daniel C. Waugh
Seattle