

form, by the Tibetans in exile. "Tibetan Art" is not merely aimed at the collector, but provides also an excellent reference book for academics as it contains considerable historical and textual information. This reviewer was particularly interested in the inclusion of the most recent academic research on Dulan. Excellent illustrations, many of them previously unpublished, contribute substantially to the text, and include metal sculpture, *thangkas* and murals. However, the awkward position of the colour plates and especially their accompanying text does somewhat distract the reader from their quality. Each chapter has clearly marked notes at the end, and the bibliography contains extensive references, many of them recent research material.

(MA)

Where Heavens and Mountains Meet: Zanskar and the Himalayas

by Olivier Follmi. London: Thames and Hudson Ltd., 1999. Pp. 231, copious colour plates, colour drawings, hb. £39.95.

This visually beautiful book records the many journeys the author, Olivier Follmi, has made to Buddhist Zanskar, an ancient kingdom in the Himalayas with long-suffering cultural ties to Tibet. The harsh landscape and Zanskar's geographical remoteness from the neighbouring countries are vividly depicted by the author, who undertook his travels on foot and on horseback. The underlying theme of this book is Follmi's growing interest in Buddhism on a personal level: during his time spent with the Zanskaris, he experienced the four stages of a Buddhist life-discovery, learning, teaching others and self-fulfilment - and the four chapters of this book represent these phases. Follmi's love for the Zanskari people and their traditions is demonstrated by him adopting two children from the same family and providing them with an opportunity to study in India. Despite the rather sentimental and at times rambling text, the author has managed to observe aspects of the Zanskari culture and social structure which emphasise family traditions and Buddhism. Culturally, Zanskar shares much with the Tibetans: photographs of Zanskari farm houses and monasteries show clearly the same building methods as in Tibet, and the women's costume jewellery are also typical of the Ladakhi region in Western Tibet.

The strength of this book lies in its photography. Textually "Where Heaven and Mountains Meet" is a mixture of travelogue, and of one man's personal awakening to Buddhism amongst people whose daily life follows a routine based on surviving in a bleak environment.

(MA)

New Publications on Central Asia

Religions Of The Silk Road: Overland Trade And Cultural Exchange From Antiquity to the Fifteenth Century

by Richard C. Foltz. London: MacMillan; New York: St. Martin's Press, 1999. Pp. x + 186, maps, b/w ill., notes, bibliography, index. £17.50/US\$24.95.

Dr. Foltz discusses here about thirteen centuries of missionary and mercantile forays in and around the Silk Road, the upper fringes of the subcontinent and southwest Asia. According to the subtitle, he is concerned with the period from antiquity to the fifteenth century; his narrative, however, focuses on the period from the eve of late antiquity (c. A.D. 100) to 1400 which makes for thirteen hundred instead of "some two thousand years" as claimed in the Preface (p. vii). The writer eschews controversy by treading a

cautious if uncritical balance in tackling contentious positions adopted by past and present stalwarts. In fairness, he pleads for his trespasses as a Persianist into uncharted territory in order to compose a meaningful big picture of the pre-Islamic era (p. vii). One must commend him for this yet inform the unacquainted reader of inconsistencies that have slipped into the publication --a lucid survey-- that will assuredly appear in paperback reprint or, hopefully, a revised edition.

P. 5: To assert that the intention of explorers such as Sir Aurel Stein and Albert von Le Coq were not "purely noble ones" is uncharitable. Also, Stein recovered the MSS in question from a Taoist not "Buddhist" monk. As far as I am concerned, he was definitely "rescuing for Western scholarship those relics ... which local ignorance would allow to lie [t]here neglected or to be lost in the end." Unfortunately, Foltz's thinking is prompted by current orthodoxy where some Western specialists subscribe to a (re)-orientation marked by a championing of the otherness and an innocence of the indigenous tradition. This reviewer, an Orientalist and an Orientalist in training, cannot thank Stein among a host of pioneer scholars enough for their dedication in salvaging and synthesizing a picture of *our* past that in their time (and still today) could only be achieved by transfer to and diligent preservation of artifacts and codices in Western museums, archives and universities.

P. 13: Sogdian is implied as directly surviving today in the form of Yaghnobi, but the latter must be defined as a vestigial descendant of one or more dialects of Sogdian.

P. 28 n. 20: The claim that J. Choksy deemed the "entire ancient Iranian world [to be] Zoroastrian" is questionable. What he noted was that ancient Iran, while home to diverse creeds, was overwhelmingly identified by that complex we term in scholarly discussion as Zoroastrianism. In a published version of his Harvard dissertation referred to by Foltz (p. 147 n. 20), Choksy states that the Iranian religion was "not widely adopted" by non-Iranian subjects of the empire. Since the state's identity was affiliated with the hereditary Magian stratum, it was only natural that Zoroastrian culture was conspicuous in public life. (Consider present-day India and Turkey that are officially secular albeit Hindu and Islamic respectively in inspiration.)

P. 46: The author notes that the "buddha Amitabha" bears similarities to "Zurvan".

I might add here that *Amitābha* "boundless light" (Ch. *Mi-to-fo*) has also been paralleled with *Ameretāt* "boundless life" (Phl. *Amurdād*), the sixth *dieu subalterne* of the Mazdean heptad.

P. 47: Foltz mistakenly declares that the Kushans were "dislodged from northwestern India and western Central Asia" by Parthians "beginning in the late first century". Notwithstanding historical disagreements given our meagre sources about this period of Iranian history, the Kushans did flourish in the second century of our era. The presence of Indo-Parthian dynasts in first-century southern Afghanistan and Sind only signified probable Parthian control for some periods over Sistan and Herat under vassal clients. The collapse of the great Kushans sets in after Vāsudeva I for whom a reasonable *terminus post quem* --in light of the Rabatak inscription-- would be A.D. 220 (v. J. Cribb, "Early Indian History," in M. Willis *et al.* *Buddhist Reliquaries from Ancient India* [London, 2000], p. 51). It was the Sasanians who ejected both the Kushans and the Parthians from this region in the third century as we know from Ardashir I's campaigns (chronicled by Ṭabaṭī) in and around Bactria c. A.D. 225-30.

P. 66f.: The writer points out that certain scholars have argued that Christianity appeared to be "on the verge of displacing Zoroastrianism on the popular level" in late antiquity Iran. The independent researches of M. Boyce and S. Shaked have convincingly demonstrated otherwise. Despite the socio-political bankruptcy of the Sasanid state by the early seventh century, there is every reason to believe that state-supported Zoroastrianism commanded the fidelity of most inhabitants of *Iranshahr*. In spite of its accretions (inevitable given its ancientness), one does not envisage a collective crisis of faith prior to or after the advent of Nestorianism. Correspondingly far-fetched assumptions have also been posited about the conversion of Zoroastrians to Islam. (One might as well ignore socio-political determinants and realize Islamic success over North African Christianity or Inner Asian Buddhism as the triumph of a true faith over a false one -- Foltz should have read J. Russell's vigorous re-

examination of Sasanid history by Islamicists more closely which he lists on p. 175.) Although Foltz correctly reviews the causes and consequences of Arabo-Islamic expansion and proselytization as far afield as Xinjiang (pp. 89ff., 143), his concurring Islam's overwhelming appeal to its commercial success along the Silk Road is unconvincing (p. 144). "Direct coercion", we are told, was "a minor aspect of the Islamization [process]". What about Arab and subsequent Turkic invasions and pillages at regular intervals that decimated Shamanist, Manichaeic, Zoroastrian, Nestorian, Jewish, Buddhist and Shaivite ways of living forever? The socio-economic or genuine spiritual impulses of conversion are not being questioned here; but a perceptive historian must surely ponder about the insecurity and harassment that impels threatened communities (as those along the Silk Road) to join a burgeoning majority. For Islamic history displays not infrequent instances where the progeny of initial, half-hearted converts went on to display incremental fealty to a culture they were socialized in unlike their forebears who retained more direct emotive links of their pre-Islamic allegiances. P. 90: The assertion that Arabic "caliph" stems from Middle Persian "khalifa" is incorrect. There is nothing Iranian about the Semitic trilateral root *kh-l-f*, the substantive *khilāfa* "caliphate, deputyship" and infinitive *khalafa* "to be the successor, to be appointed as successor, to follow someone" (H. Wehr, *A Dictionary of Modern Written Arabic* [Beirut, 1980], p. 257); also cf. Qu'ran 2:30, 38:26. No source is adduced and I could not locate this as a loanword in the standard studies by A. Jeffery, M. A. I. Shustari, A. Tafazzoli, W. Eilers and C. Bosworth. P. 145 n. 11: A. V. W. Jackson was never based in Britain; in fact, he was the father of American Iranistics and taught at Columbia (Foltz's institution) during the first quarter of the last century.

Attention is called to certain misprints (diacritics avoided given the author's preference): for "Zarathrushtra" read Zarathustra (p. 27); *Assara Mazash* for "Assyrian inscription[al] Asara Mazas" (p. 28); *bhaga* instead of "Skt. bagha" (p. 29); Kereshaspa for "Karashaspa" and "Puskaravati" was Pushkalavati (p. 46); posthumous for "postumous" and "von Gebain" as von Gabain (p. 145 n. 11); emend "Semenow" to [G. L.] Semenov (p. 146 n. 19 and p. 175) and "*Studia [sic] zur soghdischen Kultur an der Seidenstrasse to Studien*" (p. 175); Wiesbaden not "Weisbaden" s.v. N. Sims-Williams, *Sprachen des Buddhismus in Zentralasien* (p. 176).

(BW)

Realms of the Silk Roads: Ancient and Modern (Proceedings of the 3rd A.S.I.A.S. Conference)

eds. David Christian and Craig Benjamin, Brepols, 2000.

All but two of the papers in this collection were first presented at the Third Conference of the 'Australasian Society for Inner Asian Studies' (ASIAS), held at Macquarie University in September 1998. Contributors to this volume include: Nicholas Sims-Williams, "Some Reflections on Zoroastrianism in Sogdiana and Bactria"; A. Betts and V. Yagodin, "Hunting Traps on the Ustiurt Plateau, Uzbekistan"; Gunner Mikkelsen, "Work in Progress on the Manichaeic Traite-Sermon on the Light Nous in Chinese and its Parallels in Parthian, Sogdian and Old Turkish"; Samuel Lieu, "Byzantium, Persia and China: Interstate Relations of the Eve of the Islamic Conquest"; David Christian, "Silk Roads or Steppe Roads? The Silk Roads in World History"; Michael Underdown, "The Northern Silk Road: Ties between Turfan and Korea"; Craig Benjamin, "The Yuezhi and their Neighbours: Evidence for the Yuezhi in the Chinese Sources c. 220-c. 25 B.C."; Kirill Nourzhanov, "Politics of National Reconciliation in Tajikistan: From Peace Talks to (Partial) Political Settlement"; Shahram Akbarzadeh, "Islam and Regional Stability in Central Asia"; Colin Mackerras, "Uygur-Tang relations, 744-840"; Geoff Watson, "Prestigious Peregrinations: British Travellers in Central Asia c. 1830-1914"; Felix Patrikeef, "The Geopolitics of Myth: Interwar Northeast Asia and Images