

adornment, social symbolism or amulets? Indeed, across the Islamic Near East today, it is for their amuletic powers - for which the colour or sometimes the shape of the bead are crucial - that certain beads have been traditionally valued. These are worn by women or children, at weddings, to promote healing, love, fertility, lactation, prosperity, kindness and good fortune or to prevent bad luck or sickness; they also regularly feature as part of burial assemblages (St. J. Simpson, 'Death and Burial in the Late Islamic Near East: Some Insights from Archaeology and Ethnography', *The Archaeology of Death in the Ancient Near East*, S. Campbell and A. Green eds., pp. 240-51, Oxford 1995). Wider cross-cultural analysis in the use of beads in Islamic and other societies might therefore offer instructive results.

The use of ethnographic observations in the interpretation of archaeological data is particularly relevant to the study of beads. However, this publication highlights a fundamental difference in attitude to the publication of beads by many archaeologists and collectors that unfortunately rather hinders comparative research. Archaeologists tend towards classification by shape and material, illustrated with line drawings and/or black-and-white photographs, thus emphasising details of profile, perforation and decoration. In contrast, collectors' publications - such as this book - have, through more lavish use of colour, emphasised the visual impact and attractiveness of beads. This approach allows closer comparison with anthropological data on contemporary societies whereby variations in colour, hardness and translucency are the critical properties. Both approaches are of course valid but the best publications should combine both. Those intending to publish beads might take note!

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### **Studies in the Vocabulary of Khotanese III**

edited by R. E. Emmerick and P. O. Skjærø. Veröffentlichungen der Kommission für Iranistik 27. Vienna: Österreichischen Akademie der Wissenschaften, 1997. pp. 181 + abbreviations. ATS490.

Continuing the high standards of philological professionalism established in the publication of Parts I and II of this series in 1982 and 1987, Professors Emmerick (Germany) and Skjærø (U.S.A.) have sought the collaboration of Inner Asianists such as G. Canevascini (Switzerland); H. Kumamoto (Japan); M. Maggi (Italy); and N. Sims-Williams (U.K.) to expand and enrich the diversity of etymological proposals for this Khotanese project. Incidentally, Canevascini, Maggi, Sims-Williams and Skjærø have either read or submitted dissertations in Khotanese Saka with Professor Emmerick. The general format has been retained here as in Pts. I and II, namely, the positing of linguistic suggestions or emendations to earlier readings in Prof. Bailey's *Dictionary of Khotan Saka* (Cambridge, 1979) and miscellaneous Khotanese texts and articles by others.

The monograph, like its predecessors, is a *tour de force*. With rigour and wealth of detail, the contributors delineate their conclusive findings, conjectures, alternate readings or misprints for 694 entries (as computed by this reviewer). Emmerick has very sensibly inserted cross-references and "a succinct indication of the conclusion reached" for entries studied in earlier volumes and the *Dictionary*. The independence and conclusions of the contributors has not been compromised: all have defended or disagreed on mutual findings as evinced, for example, in the variant explications for a single entry on the emphatic particle *-ī/-ū* by Emmerick and Canevascini (pp. 25-28). There is a felicitous return to the question of *phārra* "splendour, fortune" (p. 103f.). The contention whether this *wanderwort* is of Median provenance remains moot. Both Bailey and Skjærø have offered different reasons for not considering it as Median but instead stemming from OIr. \*hvannah-.

The paperback is printed in an excellent typeface; and once again we must acknowledge the superb proofreading and publishing standards maintained by our German and Austrian counterparts which perhaps is a fast-fading craft among British and American publishers. Khotanese Saka is one of the more systematically catalogued and evaluated of Middle Iranian languages thanks to the pioneering efforts of early scholars chief among them the late Sir Harold Bailey, to whom this volume is appositely dedicated, and his prized student Ronald Emmerick. A lifetime's labour and time has been expended by them to discovering the easternmost of all Iranian languages this century thanks to which Khotanese studies will flourish into the next millennium.

(BW)

**The Search for Shangri-La, A Journey into Tibetan History**

by Charles Allen. London: Little, Brown & Co, 1999. pp. 305, 2 maps, 26 colour ills., numerous line drawings, select bibliography, glossary. £17.99.

This engaging and readable book mixes narrative accounts of the various journeys Mr Allen has attempted into far western Tibet with sections tracing the diverse currents and elements he maintains have contributed to the mosaic of thoughts and practices in Tibet, and in particular those of the Bon religion which, he argues, draw on Buddhist contacts earlier than those of the "official" advent of the dharma, as well as strands as diverse as those from Central Asia and the Persian Empire and Christian ideas brought by the Nestorians: "What is intriguing, however, is the survival within the two oldest religious sects of Tibet - in Bon and among the Nyingpa school of Tibetan Buddhism - of a ritual known as Tshe-bang or "life consecration". The central element of this rite is the distribution by the officiating priest among the attending congregation of wafers of consecrated bread and wine sipped from a chalice - or rather, barley-flour distributed in the form of small pellets and *chang* (fermented barley-beer) drunk from a common bowl."

The book is not an academic treatise, though supported by a scholarly bibliography (here it is a pity that Professor Bivar masquerades as A. D. H. Birar) and a useful index, which succeeds in placing in the lap of the general reader the fruits of current thinking on the melding of cultural influences in Inner Asia. The mixed religious affinities of Kanishka as revealed by his coins employ images of the Buddha less frequently in the known examples than those of gods of Persian origin, some of whom later emerge as important Hindu gods, for example the trident-bearing, ithyphallic Oesho/Siva. The origins of the Garuda, are traced to Mesopotamia and appear in Shang-shung as the vehicle of Tonpa Shenrab, the bringer of Bon. The word for garuda in the old language of Shang-shung is shang, making the area the "Gateway of the Garuda". It is this Shang-shung which becomes Kyunglung in the Tibetan language, the valley of the upper Sulej, including the Nine Stacked Swastikas Mountain (Kailas) which Mr Allen concludes is, by a series of linguistic transmigrations, Shangri-La.

In addition to distilling the complex religious history of Tibet, Charles Allen also provides a succinct survey of the equally complex political history to be teased out from various chronicles, supplemented by myths and poems. These threads serve to reinforce not only how much Buddhist practice in Tibet owes to Bon, but also how complicated are the sources of Bon itself. Although Bon is older than Buddhism as practised under that name in Tibet, its early history is extremely hard to unravel, probably because of systematic ethnic and linguistic "cleansing" undertaken by the followers of dharma. This, Mr Allen argues, happened during the second diffusion of Buddhism in Gu-ge, the "land of the caves" at the southern end of the Garuda Valley under its two great propagators Rinchen Zangpo, the Great Translator, and Atisha. The cleansing was spearheaded by the ruler, King Yeshe O whose 986 C.E. edict proscribed Bon and destroyed its community. As a final twist of events, however,