

# INDIRAN

*The newsletter of the Ancient India and Iran Trust*

Issue 8: Summer 2013

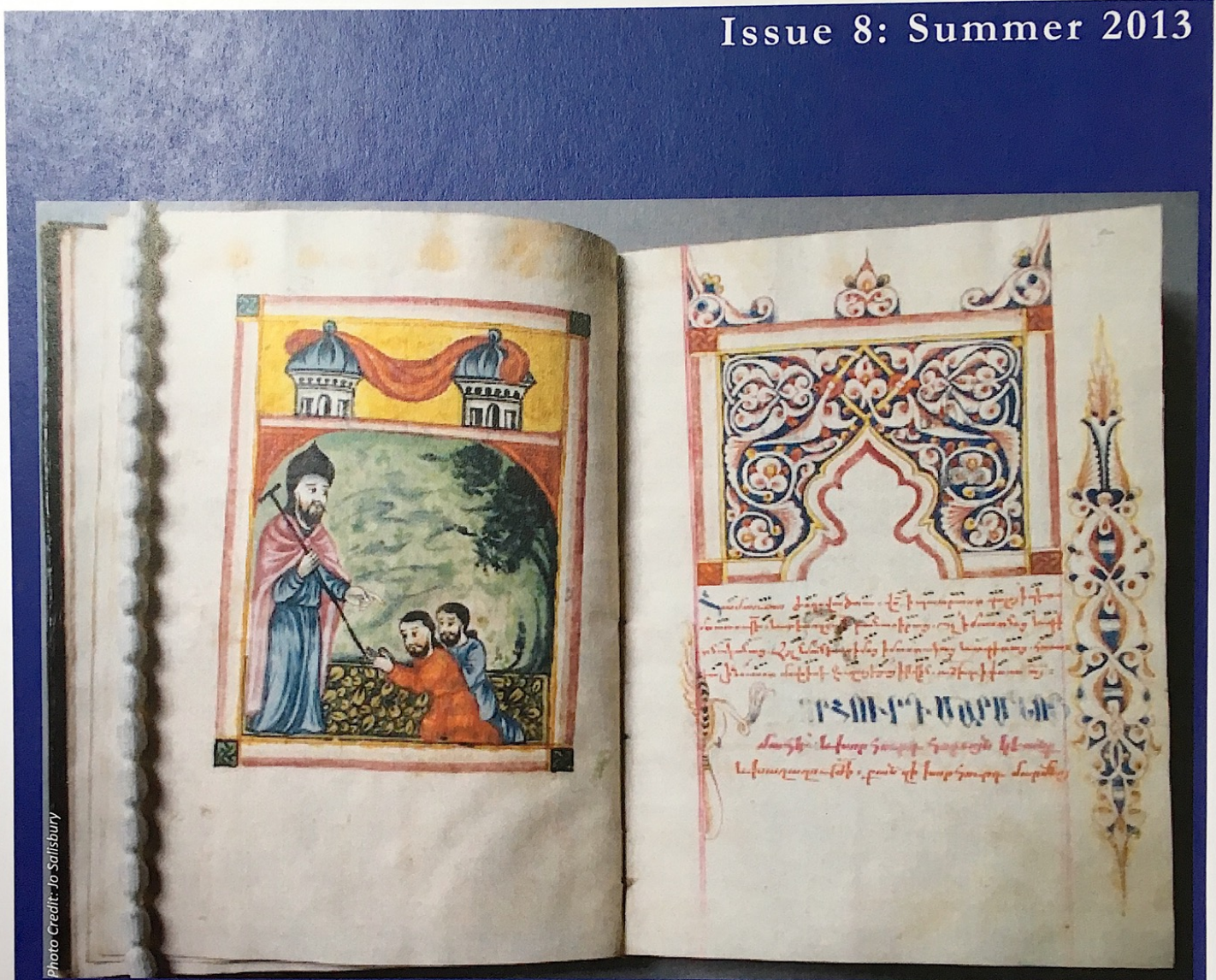


Photo Credit: Jo Salisbury

The Ancient India and Iran Trust's Armenian MSS 10: *Brief Miscellany for the philologists* by Movses of New Julfa (Isfahan, Iran), XVIIIth century, folios 4b-5a.

Portrait of Movses, the author of the book with two of his pupils kneeling at his feet and on the facing page, the title page with trefoil arch opening and full length page palmettes.

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## Editor's Letter

### *News from the Ancient India & Iran Trust*

**WELCOME** to the eighth edition of the Ancient India and Iran Trust's newsletter, *INDIRAN*.

We have decided to focus on life and work at the Trust in this issue. We interview our newest Trustee, **Professor Julius Lipner** (Divinity, Cambridge), who tells us about his work on pages 4-5.

We have a short interview with long-term bookbinding volunteer, **Lady Charlotte Pippard**, and we hear a bit more about a current library project, the **Harold Bailey Archive**, from volunteer **Heather Procter-Smith**, on pages 2-3. And to continue the horticultural theme from the last edition, in this we have a **brief history of indigo**, from custodian **James Cormick**, on page 3.

Sadly, one of our Honorary Fellows, **Professor Werner Sundermann**, passed away in October 2012. We are reminded of his life and work on Manichaeism on page 6. Continuing this edition's *Focus On* Manichaeism, we are delighted to announce that two of our Trustees, Professors Sam Lieu and Nicholas Sims-Williams, have been awarded a major grant by the Australian National Research Council to continue to research Manichaean texts in Chinese. Project leaders **Dr Gunner Mikkelsen** and **Professor Sam Lieu** tell the story on page 7.

Over the last six months we have had a visit from Canadian scholar Dr Peter Johansen (British Columbia), who won a Trust bursary to work on the Allchin archive; we have had many wonderful lectures; we have taken Friends of the Trust to visit the British Library's Mughal India exhibition and on a tour of the newly-refurbished Museum of Archaeology and Anthropology here in Cambridge; and we have lent Armenian manuscripts to Cambridge University Library for their one-day exhibition and lecture. The **front cover** shows one of the manuscripts. Finally, we have also hosted a magnificent summer **Garden Party** - on which the sun shone - and there are pictures to prove it on **page 8** as well as details of upcoming events. With so much going on, there's never been a better time to be a Friend of the Trust - thank you for your ongoing support. Enjoy this issue.

**Anna Collar, Editor**

## Hidden Treasures of the Library

*Heather Procter-Smith explores the Bailey Archive*

### ONE OF THE TRUST LIBRARY'S

long-term projects is the cataloguing and recording of the correspondence archive of Sir Harold Bailey; one of the Trust's founding trustees, distinguished scholar of Khotanese and the study of Iranian languages and Professor of Sanskrit at Cambridge from 1936 until his retirement in 1967. This fascinating and extensive resource, which includes letters from over 2000 correspondents, has already been listed and is now in the hands of one of our dedicated volunteers, Heather Procter-Smith. Heather's ongoing work involves detailing the contents, notes and any interesting anecdotal information that can be gleaned from the letters in the archive. Here is Heather's personal insight into her work at the Trust:

*I have previously worked as a volunteer teacher on several projects in India and have a great interest in the country. So when I heard that the AIIT was on my doorstep in Cambridge, I decided to check it out! I enjoyed the ambience so much I came back for more ... and four years later am still engaged in cataloguing the contents of the archive of correspondence received by Sir Harold Bailey between 1929 and 1995, which consists of 75 box files of letters. So far, seventeen boxes have been completed, covering letters A-DRE.*

*It would appear that Sir Harold was not someone who discarded many written documents! The types of correspondence range from receipts, holiday postcards, notes written on scraps of paper, photos, and invitations, to the precise translation and definition of single ancient words and symbols of languages I have never heard of! Amongst the many communications from publishers, academic institutions, museums and libraries, I have found the most enjoyable to be those from former students and colleagues. These convey exam successes, wartime experiences, rites of passage, promotions, research projects, travel plans and family news. Certain correspondents went on to become eminent figures in the academic world, notably Iranian languages specialist Mark J. Dresden, who was Professor at Pennsylvania; and Charles Dowsett, a life-long friend of Sir Harold who had been introduced to Armenian while studying with him at Peterhouse College, Cambridge, and*



Photo Credit: Anna Collar

*who went on to become the first Calouste Gulbenkian Chair in Armenian at Oxford.*

*Scrutinising thousands of everyday pieces of paper is a time-consuming, though fascinating, task for a nosy person like me. Reading them and talking to others at the Trust has given me something of an insight into the life and personality of Sir Harold and I very much regret never having met him. Though there are many more letters still to look through and document, it seems a unique opportunity to record and reflect on such an archive and wonder how many more will exist on paper, in the future?*

The British Academy's 'Biographical Memoirs of Fellows of the British Academy' for 1999 contains a very thorough appraisal of Sir Harold Bailey's work, by the late Ronald E. Emmerick, himself a distinguished scholar of ancient civilisations and Iranian languages. This extract is available via the Trustees page of the Trust's website at <http://www.indiran.org/trustees/> and is reproduced with kind permission from the British Academy.



# De Indigoferis Nostris

James Cormick

Pianos, gardens, and books: a life in Cambridge

Interview with the Trust's volunteer bookbinder,  
Lady Charlotte Pippard

**THE INDIGO PLANT** beside the front door of the house (pictured left) produces one of the most spectacular displays of spring flowers in the garden. They are bright pink and appear towards the end of May, while the leaves are just beginning to unfurl, completely covering the bush. They last about a month and are then succeeded by the fully-developed beautiful fern-like leaves, which remain throughout the summer and deep into autumn. All in all it is a wonderful plant, and thrives in a spot where I had great difficulty in getting anything else to grow. The south-facing façade of the house is baking hot in the summer and embanked with very poor quality soil, consisting mostly of sand and rubble. But, as I have discovered since planting it, these are exactly the conditions favoured by most species of indigo plants in their natural dry tropical habitats.

Scotsdales Garden Centre supplied this original plant (*Indigofera himalayensis* 'Silk Road') about ten years ago, but very rarely has it for sale nowadays, and certainly has never had examples of any of the other seven hundred species of *Indigoferae*. Imagine my pleasure, therefore, in discovering that The Place for Plants in East Bergholt, on the Suffolk-Essex border, just off the A12, had ten species in their catalogue. I bought five of them about three years ago and they are now all planted in the garden, four of them at the front of the house, too.

They are all of different growth habits to *Himalayensis* and none of them has quite as spectacular a display of flowers. But the compensations are in the variety of leaf and flower colours and sizes and different degrees of hardiness. One of the species (*Indigofera hebeptala*) has glorious dark burgundy-red petals, and another of the species (*Indigofera pendula*) has sumptuous nine-inch long hanging flower spikes. *Hebeptala*, or at least my example of it, also seems better suited to the Cambridge climate. The newest and thinnest shoots of the previous year are not killed by the winter frost, and it produces more seed pods in the summer. In fact I have already raised three young and flourishing bushes from the seeds collected off this sturdy plant.

A word about the dye. The historical commercial production of it in countries like

## BORN TO 'POOR BUT HONEST'

parents in Cheltenham, our long-term volunteer bookbinder Charlotte Pippard moved to Devon as a child so her brother could attend a school in Tiverton. Her mother loved gardening (a passion that Charlotte has inherited) and her father was the organist at the parish Church - indeed, Charlotte says that 'there has always been music in my life'. She claims her early life was 'quite ordinary', until she joined the Wrens when she was 18 - and was sent first to Plymouth and then on to Liverpool for three years, in her role as a Signal Distribution Officer and Watchkeeper. She gained a commission, and was made an Officer in the Signals and Ciphers based in Chatham, Medway - and, being a crossword fanatic, she was given the task of decoding, and worked on the backup for the D-Day landings. After six years of service, she was given indefinite leave, and, not knowing precisely what she wanted to do, wrote up the official history of the Wrens, before coming to Art School in Cambridge in what is now Anglia Ruskin University.

India was largely from *Indigofera tinctoria*, a species I don't have. But it could have been produced from any of the *Indigoferae*. The dye is extracted from the leaves by fermentation and then by further processing of the sediment left by the fermentation. Interestingly, the dye extracted from the woad plant (*Isatis tinctoria*) is chemically exactly the same as that extracted from the indigo plant (*Indigofera tinctoria*). It is just that it is yielded in smaller and therefore less commercial quantities.

So when in the 16th Century the imports of indigo started threatening the native European woad industry, there was an attempt to discourage people from using it, by describing it as "deceitful" and "corrosive" and calling it "the Devil's dye". This religious ruse didn't succeed, however, almost certainly because of its transparently dishonest mercenary motivation. Imported indigo dye continued to dominate the European market from then until the late 19th Century, when it itself was supplanted by the newly invented synthetic alternatives.

It was there that she kindled a lifelong interest in the arts of bookbinding and calligraphy; she studied stone letter-cutting with the renowned David Kindersley, and went on to run a small shop, the Designer Craftsman, first in Newnham, then on Kings Parade. During this time she met Brian Pippard, who accompanied her godfather on the piano during the singing lessons he gave, and they were married in St. Edwards Church, just off the market square in 1955, after eight years of courtship. Charlotte carried a bouquet of water lilies, given to her by the director of the Botanic Gardens, who was, like Brian, a fellow of Clare College.

After a year in Chicago and London, they moved back to Cambridge and built the house on Porson Road where Charlotte still lives. Her brother Tony, an architect, was instructed to shift the design 180°, in order to have the best light for the piano! Her three daughters, Corinna, Debbie and Eleanor, followed, and Charlotte settled in to being a loving wife and mother, and developing her garden. Music was a constant - with a violinist and cellist joining Brian on the piano - indeed, even after Brian's death in 2008, the trio kept coming. Charlotte continues to host dinner parties for them, and, having given up after her marriage to Brian, she has even taken up the piano once again.

Charlotte continued to book-bind, on a workbench that they had had built specially into the house, but also found herself dragooned into running the visiting scholars programme out of Mill Lane. Meanwhile, Brian's career continued apace, he was by this stage a Fellow of the Royal Society. Charlotte recalls that he was made Professor 'at some point', and by 1968, he was appointed as the first President of Clare Hall. They moved into the President's lodge, where they lived for four years. Charlotte was by this stage bookbinding for the Fitzwilliam Museum, but after breaking her wrist in a nasty fall on a wet floor while on holiday in Spain, had to stop both calligraphy and her work for the Fitzwilliam. It was a gain for the Trust, however, where she has been volunteering for over ten years. In that time she has rebound or boxed the books in the worst state of decrepitude - and we are immeasurably grateful for her dedication to the task!

Anna Collar



# The Rehabilitation of the Image

*Julius Lipner, Professor of Hinduism and the Comparative Study of Religion at the University of Cambridge and New Trustee, talks to Anna Collar*

**THE NEWEST MEMBER** appointed to the Ancient India & Iran Trust's board of Trustees is Julius Lipner, Professor of Hinduism and the Comparative Study of Religion at the University of Cambridge. He was born and brought up in India, but is of Indo-Czech extraction: his Czech father moved to India in the 1930s to help found the Bata Shoe Company - a brand still enjoying great popularity across the world - where he met Julius' mother when he stayed at the hotel in Bihar in east India that was run by her parents.

Julius grew up bi-culturally in Bengal, where he studied for his undergraduate degree in Christian Philosophy, Theology

and Indian Thought, before moving to the UK in 1971 with his new wife Anindita, to begin a PhD exploring the notion of self with comparative observations from Indian and Western thought at King's College London. He completed in just two years, and before he had even been examined, was hired by Birmingham University to teach Indian Religion in the Theology Department. After fifteen months in Birmingham, he moved to Cambridge in January 1975, and has enjoyed thirty-nine years working in the Faculty of Divinity, rising to the top of his profession and being appointed an FBA in Theology and Religious Studies in 2008.

However, Julius is set to retire in December 2013, and took the time to tell me a bit more about the book projects and other aims he has for his retirement. The first project concerns the 19th century Bengali writer, Bankim Chatterji, who essentially invented the novel form in Bengali and whose work has great literary importance. Written in the 1880s under British rule, when the Nationalist Movement was starting to take off, Chatterji's final three novels form a loose trilogy: *Anandamath*, or *The Sacred Brotherhood*, *Debi Chaudhurani*, or, *the Wife who Came Home*, and *Sitaram*, which are united by their oblique depictions of various scenarios of the New India that was to take shape after the British had left.

Of course, the forces of colonial British censorship at the time means that these references are veiled, and the discourse takes place instead through the confrontation with Islam - in *Sitaram*, Chatterji explores how a wealthy landlord attempts to establish a Hindu kingdom in the face of Muslim (read: British) opposition, and in *The Sacred Brotherhood* we find the first rendition of what was to become India's national song - *Vande Mataram*: because the words are extracted from a Hindu hymn, this became a driving force behind the desire for a separate Muslim state. The picture of India that is painted is of a self-reliant country, ideologically modern and ready for change, and with a clear and strong role for women. In the novels, Chatterji creates powerful, militant characters for his female protagonists, managing to synthesise leadership with the role of women within the family - exemplified in the character of Debi Chaudhurani, a bandit queen and something of a modern Robin Hood. Julius has already translated the first two novels into English, complete with considerable critical commentary and introduction and to much acclaim - indeed, he won the A.K. Ramanujan Book Prize for an annotated translation for *The Sacred Brotherhood* (awarded by the South Asia Council of the Association for Asian Studies in the USA) - and has almost finished the third.

This is not all, however. His second major





# Annual Allchin Symposium in South Asian Archaeology

*A New Conference Initiative at the Trust*

project for his retirement, currently in its initial phases, is a study of Hindu image worship and the human imagination.

museum context, it can be seen very differently - as an expression of artistic value, economic or political dominance -

*'there are different theologies of image worship in Hinduism ... it's not the case that all worshippers approach the image in the same way'*

Hinduism has an ancient history of image worship that, although it really came into its own between the eighth-tenth centuries AD, is likely to have its roots in the Indus civilisation. Aiming to make use of literary and historical documents, archaeological material and artefacts, Julius' project sets out to explore the history of the practice and the rationale behind it. Idolatry has consistently been given a negative and over-simplified press in order to denigrate it, but there are complex theological aspects to the practice of image worship that require further thought: that the image memorialises the divinity, but the deity does not reside within it; that the image acts as a reminder of the god but the god need not associate with it; or that, by following certain rules and performing certain rituals and ceremony, it is possible to animate the image, allowing the deity to reside there for a time and so become accessible to humans. Hinduism shares an understanding of the metaphysical and omniscient nature of divinity with monotheistic Judeo-Christian-Islamic theologies, but uses the image as a way of inviting humans into the presence of god - of making the omniscient and transcendent accessible.

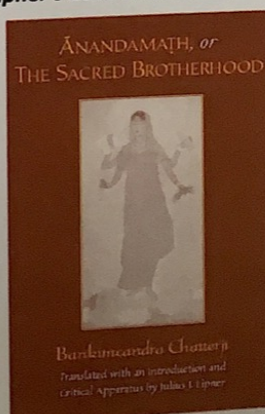
Moreover, divine images express social positions, wealth and power - for example, a mediaeval king following a particular cult attacks a neighbouring kingdom, and as a mark of his victory, appropriates the image of the chief deity and places it in a subordinate position within his own temple, as a display of his own power, and the interplays of power. Different contexts also imply the different roles of divine images - within a temple, an image is perceived in a particular way, but within a

or, as Bankim Chatterji might put it, the metaphorical symbol of the metaphysical and transcendent is witnessed in a colonial context that implies opposition or even ridicule.

In other words, there are hugely different dimensions to the human approach to the world through image worship: and Julius' project sets out to formulate a methodology for their study that puts a distance between 19th century European and Christian-centric attitudes that disparage or fail to comprehend them. His central aim, therefore, is nothing less than the rehabilitation of the needs and scope of image worship in terms of human imagination.

But these pleasurable extended research projects are not his sole aims for retirement: he is also looking forward to the different pleasures of travelling more, with his wife Anindita, and being on 'grandchildren watch' - he has six under the age of twelve. More than enough to fill one's time with, I suspect!

**Below: Julius Lipner's 2005 translation, with commentary and critical apparatus, of Bankim Chatterji's *Anandamath, or The Sacred Brotherhood*, which won the 2008 A. K. Ramanujan prize for best annotated translation.**



**THIS DECEMBER 6th AND 7th,** the Trust will host a new conference initiative, the *Annual Allchin Symposium in South Asian Archaeology*. The Symposium is being established to commemorate the work of Raymond and Bridget Allchin, and the outstanding contribution that they made to the development of South Asian studies in the United Kingdom.

This initiative has been inspired by a number of informal gatherings that have been held in recent years (at Leicester in 2005, Durham in 2007 and Cambridge in 2008). These meetings were highly successful in terms of the range and quality of research that was presented. Moreover, in bringing together researchers from across the United Kingdom and providing a forum for the free and open exchange of ideas, they also proved to be immensely valuable venues for the sharing of existing and new research; thus highlighting the need for more regular meetings.

The Annual Allchin Symposium aims to bring together UK-based scholars working in South Asian Archaeology, History and the History of Art and Architecture, including established lecturers as well as post-doctoral researchers and PhD students. It will create a much needed forum for the presentation and discussion of current research as well as methodological and theoretical concerns that affect research in South Asia. Discussions will strengthen existing research, foster new ideas and promote synergies between different areas, periods and subjects of study. This will be of great benefit to staff and students alike, many of whom work as isolated researchers within larger departments and institutions where the needs and questions relevant to the study of ancient South Asia do not necessarily correspond with mainstream agendas, and, at times, are overlooked. This is especially critical now that the British Academy has withdrawn its funding for the British Association of South Asian Studies, and scholars of South Asia are being asked to compete for funding on an increasingly uneven playing field.

**Jason Hawkes, Anna Collar, and Cameron Petrie**



# Focus On: Manichaeism

## Obituary: Werner Sundermann, 1935-2012

ON THE 12TH OCTOBER last year, the Trust lost one of its Honorary Fellows, Professor Werner Sundermann, whose scholarly distinction was also recognised by his election as a Fellow of the Academia Europaea, the British Academy, and several other national and regional academies.

Born on 22nd December 1935 in Thale (Harz) in central Germany, Sundermann grew up under the Nazis and began his schooling during the war. After the privations of wartime came to an end, life remained difficult in the Russian Sector, later the German Democratic Republic. Nevertheless, Werner Sundermann was able to complete his education at the Humboldt University in East Berlin, where he studied Arabic and Syriac as well as Persian and other Iranian languages, gaining his PhD in 1963 with a thesis on Sasanian history and publishing some highly regarded translations of works of classical and modern Persian literature. For a few years he taught Persian and Arabic at his alma mater, but soon determined to devote himself to the study of the Turfan collection housed in the Berlin Academy - a treasure trove of multilingual mediaeval manuscript fragments unearthed in Western China and brought to Germany at the beginning of the nineteenth century.

His chance came in 1970, when he was appointed to a position at the Academy's newly-founded "Central Institute for Ancient History and Archaeology". From this time on, Sundermann devoted virtually the whole of his working life to the Turfan manuscripts, many of which he pieced together, edited and translated. Through his work on the Manichaean texts in the Turfan collection, he became one of the world's leading specialists in Manichaeism, a religion which had once been of global importance but which had come to be known almost exclusively from the writings of its opponents. In addition to seven books containing editions of Manichaean texts in Middle Persian, Parthian and Sogdian, he published a series of ground-breaking articles on Manichaean subjects. Many of these were reprinted in 2001 in two volumes entitled *Manichaica Iranica*, which also included the text of his second doctoral thesis on the Manichaean church history (in a revised form, shorn of the formerly obligatory references to Marx and other patriarchs of the Socialist faith).

Although Werner Sundermann was probably best known for his studies on Manichaean subjects, it should not be forgotten that he also did important work on the Buddhist and Christian texts of the

Turfan collection. On 13th February 2013 the Berlin-Brandenburg Academy of Sciences held a memorial event at which our Chairman, Nicholas Sims-Williams, gave a lecture entitled "*Working with Werner - the Christian texts of the Berlin Turfan collection*". Nicholas spoke of his friendship with Werner, dating back to their first meeting in the early 1970s, when the callow young research student from Cambridge first visited East Berlin and came face to face with the restrictions of life in a Communist state - a state which Werner was seldom allowed to leave, despite his ever-increasing world-wide renown. He also spoke of their forty years' collaboration, which led to many text-editions and finally to the publication in 2012 of a catalogue of the Christian texts from Turfan. Nicholas ended his talk with the following words:

"Werner and I made a good team, I think, in part because our interests were rather different and complementary. My chief interest was the language of the texts; Werner was much more interested in their content and what they could tell us about the lives and beliefs of those who wrote them and read them. So sometimes I might say to Werner: no, surely that form must be present subjunctive, not past indicative; at other times he would say to me: no, that cannot be right, no Nestorian could ever have written such a thing. For me, it was a great privilege to work with someone with such wide knowledge, deep understanding and true empathy for the many varieties of religious experience. So working with Werner was a very educational experience for me. As you can perhaps guess from this photo (left) it was also a lot of fun!"

Despite a long and debilitating illness, Werner Sundermann managed to finish his last book, the edition of an important but fragmentary Manichaean text, the "Speech of the Living Soul". This was already in the press at the time of his death and was published shortly afterwards with a dedication to the memory of another of the Trust's distinguished Honorary Fellows, the late Professor Gherardo Gnoli (1937 - 2012).

**Left: Werner Sundermann and Nicholas Sims-Williams.**





# Skilfully planting the trees of light: a new grant to study Manichaean texts in Chinese

*Dr Gunner Mikkelsen & Professor Sam Lieu*

IN THE FIRST DECADE of the twentieth century, three well-preserved Manichaean manuscripts in Chinese, dating from the period of the Tang dynasty (618-907 CE), were discovered at the Mogao Buddhist cave-complex at Dunhuang in northwest China. The prophet Mani (226-266 CE) established his universal religion based on a dualism of light and darkness. He was a great believer in the written word, and Manichaean scriptures in a variety of ancient and medieval languages ranging from Latin to Chinese have been recovered, mainly in archaeological contexts, since the beginning of the twentieth century. The religion was extremely successful between the third and seventh centuries, and spread quickly, especially through the Middle East and into China.

Our understanding of the process of the eastward transmission of Manichaeism will be greatly aided by a hugely prestigious, newly-funded project led by Dr Gunner Mikkelsen and Trustee Professor Sam Lieu under the aegis of the *Corpus Fontium Manichaeorum*, worth a total of AU \$665,000.00 (= £446,104) over three years. The Australian Research Council awarded this major grant to Macquarie University in November 2012 - the largest sum received by Macquarie for grants beginning in 2013 and contains a three-year research professorship for Professor Lieu. This project will conduct a new investigation of the doctrinal contents and vocabulary of the Dunhuang manuscripts and, for the first time since their discovery, full editions based solely on the study of the original texts will be prepared, including parallel Manichaean texts in Middle Iranian, Old Turkish and Coptic. This will be done by a team of senior Australian and international scholars for publication in the *Corpus Fontium Manichaeorum*.

The main purpose of the *Corpus* is to publish, as a single body, texts, translations and commentaries of all known genuine Manichaean texts as well as major polemical texts against Manichaeism, such as those of the patristic author Augustine of Hippo.

Because of the linguistic diversity of Manichaean texts the project is divided into a number of series each built round a major language (e.g. Coptic) or a group of related languages (e.g. Middle Iranian). The volumes contain texts, translations, detailed commentary, word indices and up-to-date bibliographies as well as select photographs of the original manuscripts. An important sub-series of the project is the multi-volume *Dictionary of Manichaean Texts*, which covers the entire vocabulary and select terminology of all known Manichaean texts. Importantly, collections of Manichaean material culture in Berlin and in museums in Quanzhou and Jinjiang (China) have also been published as part of the corpus.

The *Corpus Fontium Manichaeorum* project has a strong and continuing history of involvement with the Ancient India and Iran Trust, and the new grant will ensure that the Trust continues to

be a major centre of research on Manichaean texts: Professor Lieu will divide his time between Australia and Cambridge, using the outstanding facilities for research on Manichaean texts in Middle Iranian and Old Turkish held at the Trust and working in consultation with the Trust's Chair, Professor Nicholas Sims-Williams.

The director of this new project, Dr Gunner Mikkelsen, who has previously worked at the Trust on the *Dictionary of Manichaean Texts* in Chinese, will also be a regular visitor. The project will also host a number of workshops on Manichaean texts at the Trust as well as a reception for the forthcoming international symposium of the *International Association of Manichaean Studies* in September 2013.

The Trust holds the complete set of the *Corpus Fontium Manichaeorum*, comprising all fourteen volumes published to date.

**Images: left - Manichaean Musicians as depicted on an illuminated manuscript (MIK III 6368 detail)**

**Above - Image of Mani as the Buddha of Light found in Jinjiang (Fujian, S. China).**

Picture credit: Wang Lianmao



Picture credit: Z. Gulácsy





# People at the Trust

## & upcoming events

WE ENJOYED THE FIRST sunny garden party at the trust for some time in June 2013, with the party attended by over 100 guests and Friends of the Trust, both old and new. Strawberries, cream and fizz were the perfect way to celebrate a beautiful June day, while people caught up with old friends and some younger associates ran happily up and down the disabled access route.

Right: Ken Ishikawa & Jonathan Clarke.

Below: James Cormick pours the drinks for archaeologists Danika Parikh and Sacha Jones.

Below right: the Trust's Administrator Anna Collar and Chair Nicholas Sims-Williams toast the fine weather.

Bottom: previous Trust Administrator, Munizha Ahmad-Cooke catches up with Trustees Bridget Allchin and Richard Blurton.



Photo credit: Almut Hintze



Photo credit: Almut Hintze



Photo credit: Almut Hintze



Photo credit: Almut Hintze

## Upcoming Events

**October 25: Cameron PETRIE** (as part of the Cambridge Festival of Ideas - **BOOKING ESSENTIAL**) - *Frontiers and Empires: living in the borderlands of Pakistan from the Neolithic to the spread of Islam*

**November 1: Monica SMITH** (UCLA) - *Title TBC*

**November 8: Llewelyn MORGAN (Oxford)** - *Gradus at Aornon. Classicists in NW India and Afghanistan*

**November 29: Christophe ROUSTAN-DELATOUR (Cannes)** *The Spirit of Place: Penelope Betjeman's Himalayan photographs* - As part of the Himalaya Study Day

**December 6: Adam HARDY** (Cardiff) - *Digging up Designs: reconstructing medieval Indian temples from stones, drawings and texts*

N.B: To be held at the McDonald Institute, Downing Street, as part of the inaugural Annual Allchin Symposium in South Asian Archaeology

**December 13: The Harold Bailey Memorial Lecture - Maria MACUCH** (Iranian Studies Institute, Berlin) - *Kingship Ties and Fictive Alliances in Sasanian Law*  
NB: To be held at the Faculty of Asian and Middle Eastern Studies, Sidgwick Site

Keep up to date with events at the Trust at:

<http://www.indiran.org> or at <http://indiairantrust.wordpress.com>

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