

INDIRAN

The newsletter of the Ancient India and Iran Trust

Issue 9: Spring/Summer 2014



Drawing by Nicholas Barrington

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Editor's Letter: *News from the Ancient India & Iran Trust*

Welcome to the ninth edition of **Indiran**, the newsletter of the Ancient India and Iran Trust. The closing months of last year were busy ones for the Trust. As well as our regular Friday lectures, we hosted a study day on Himalayan photographic archives, the first Allchin Symposium on South Asian archaeology and a visit by the Ambassador of Afghanistan. All of these events are reported in more detail in this issue. We lent items from our collection to **The Everlasting Flame: Zoroastrianism in History and Imagination**, a major exhibition at SOAS, London, co-curated by two of our Trustees. At year-end, the Harold Bailey Memorial Lecture, organised with the Faculty of Asian and Middle Eastern Studies at Cambridge, was given by Professor Maria Macuch, our new Honorary Fellow who is interviewed in this issue.

Friends of the Trust have been active and have enjoyed two special lectures – one by Sarah Stewart, Project Director of **The Everlasting Flame** and one by Professor Janice Stargardt on Burma. We have had visits from a number of research scholars including Phillip Marzluf from Kansas State University who reports on his work on the Charles Bawden Collection in this issue, Remo Reginold, an independent scholar from Switzerland who received a Trust bursary for his research into the ancient intellectual history of South India, and Badshah Sardar, our Pakistan Visiting Fellow, whose work on the Buddhist art of South Asia is reported in more detail herein.

We also said goodbye to our Administrator Anna Collar, who will be leaving Cambridge



Above: Anna Collar with sons Wilf and Edwin

shortly with her recently enlarged family, to take up a teaching post at the University of Aarhus in Denmark. We wish her every success in her much-deserved move across the North Sea. She will be missed!



Above: Dr Bridget Allchin with her RAS Medal (photo by Paula Allchin)

We also record with pleasure a number of recent developments. Firstly, a generous donation from the Neil Kreitman Foundation will enable us to undertake significant restoration of the garden at 23 Brooklands Avenue. Work has already begun on re-establishing the orchard and the rose pergola. Also, the Trust Library has recently received additional donations to both the Sir Roger Stevens and David Snellgrove collections.

In March the Royal Asiatic Society awarded the RAS Medal to Dr Bridget Allchin in recognition of her lifetime's work on the archaeology of South Asia. To celebrate the event, Prof. Robin Coningham gave a lecture tracing the long and very productive research partnership of Bridget Allchin and her husband Raymond, and the different strands of the legacy of her work. Dr Allchin was joined for the occasion by family members and friends, including many of her fellow AIIT Trustees.

Brendan Griggs
Editor

Upcoming Events

25 April

Geoffrey Greatrex

Procopius' Persian Tales: entertainment, history or morality fable?

9 May

Nina Mirnig

The Religious Centre of Pashupatinath: Early Nepalese Shaiva Inscriptions in Context

16 May

Special Event
for Friends of the Trust

Nicholas Sims-Williams

Go east, young man!
A personal journey

23 May

Touraj Daryaee

The Sasanian Empire as a Garden: The Walls and Rivers of the Sasanian Empire

All events begin at 5.30pm, with refreshments from 5pm.

23 Brooklands Avenue,
Cambridge, CB2 8BG

If you would like to attend the 16th May event or if you would like a Friends' application form, please contact the Administrator on info@indiran.org or tel. 01223 356841

For further information on events please see:

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

A Visit from the Afghan Ambassador

Sir Nicholas Barrington

Afghanistan has never been very well covered in the Cambridge University syllabus, even less so when the Faculty of Oriental Studies was dissolved in 2007 and transformed, despite protests, into the Faculty of Asian and Middle East Studies (FAMES), concentrating on Middle and Far East issues. The Indian subcontinent continued to be covered in the Centre of South Asian Studies, but only for post-colonial history. The Cambridge Central Asian Forum, not part of the faculty structure, deals mainly with the States of former Soviet Central Asia. Inner-Asian and Mongolian studies are treated separately.

The Ancient India and Iran Trust helps to fill the gap over Afghanistan. Members of the expatriate Afghan community in London became particularly conscious of the Trust's work when the distinguished Islamic scholar and former Director of the British Institute of Afghan Studies in Kabul (1976-82), Ralph Pinder-Wilson, became an Honorary Fellow in 2007. Among them Mr Wahid Parvanta became a Friend of the Trust. Coming from a family with wide cultural interests he had been acting as the honorary Cultural Counsellor to the Afghan Ambassador in London. Having extensively dealt with Afghanistan in my diplomatic career I knew Parvanta and agreed with him that we should organise a visit to Cambridge by the recently appointed Ambassador HE Dr Daud Yaar, who had only been to Oxford. The Trust would be an appropriate host. A programme for a full day was drawn up well in advance, in conjunction with Dr Marissa Quie, who teaches in the Cambridge Faculty of

Human and Political Sciences and was born in Afghanistan. The Ambassador would be introduced to a variety of relevant academic subjects in the morning while current political and economic issues would be covered in the afternoon.

Arriving commendably promptly in the morning by car Dr Yaar and his wife, accompanied by Mr Parvanta and his daughter, were told about the work of the Trust over coffee and then received presentations round the table in the India room. Professor Nicholas Sims-Williams, Chair of the Trust, started by discussing his work on early Iranian languages, including the Bactrian language, in which he is world expert. Professor Norman Hammond then explained his plans for bringing up to date the classic work that he and Dr Raymond Allchin edited in 1978 on the Archaeology of Afghanistan, that has never been superseded. Ana Rodriguez Garcia, who has worked for many years in Kabul and is now studying at Downing College, gave an illustrated review of the conservation of Afghanistan's rich heritage of antiquities. Christine van Ruymbeke, Ali Reza and Mohamed Soudavar Senior Lecturer in Persian Studies, described Persian language studies in Cambridge. Finally Tim Winter, lecturer in Islam in the Divinity Faculty spoke about Islamic studies in Cambridge and his success in establishing the Cambridge Muslim College for potential Imams working in the British environment, matching, in a modest way, the work of Christian theological colleges. Presentations were interspersed with questions and discussion across boundaries in which Dr

Gordon Johnson, South Asian historian, former President of Wolfson College, representatives from the Central Asian Forum and a young man, Charlie Gammell, planning to write a history of Herat took part. After the meeting participants were my guests for a buffet lunch.

A student of economics who had taught at one time in the United States, Dr Yaar was keen to see something of the work of one of his heroes, the economist Maynard Keynes. Thanks to the new Provost of Kings, Professor Michael Proctor, an hour was set aside after lunch for a visit to the College where the Afghan party were shown items from the Keynes archive, as well as busts and portraits associated with the great man. They were suitably impressed by the College Chapel. The Ambassador was delighted to be accompanied during this visit by a great-nephew of Keynes, Professor Simon Keynes. Dr Yaar asked why there wasn't a statue of Keynes in Cambridge! The party then walked from Kings to the University's Department of Sociology where Dr Quie had arranged a discussion of current affairs topics under the title: "Afghanistan post-2014: what does the future hold?" Presentations by a number of PhD students were followed by a review by the Ambassador of political developments in his country. He looked forward to the coming elections, concluding that despite the problems of recent years it was likely that the Afghans would not give up their recently acquired freedoms. There was an open discussion in the presence of a large number of students, graduates and academics.



From left to right: Mrs Yaar, James Cormick (Trust Custodian), Sir Nicholas Barrington (Trustee), Dr Yaar, Nicholas Sims-Williams (Chair), Wahid Parvanta (Hon. Cultural Attache') and Christine van Ruymbeke (Trustee).

The day concluded with a reception hosted by the Ancient India and Iran Trust, to which all Afghan students in Cambridge that could be tracked down were invited, together with representatives of the Vice-Chancellor, Cambridge Assessment and the Cambridge Students Trust, as well as other residents and academics interested in Afghanistan. The Ambassador's warm letters of thanks made it clear that the visit had been for him interesting and useful, as well as enjoyable. It was probably only the Trust that could have pulled all the topics together to make a worthwhile programme, and, to some extent at least, put Afghanistan on the map in Cambridge.

The Everlasting Flame: Zoroastrianism in History and Imagination

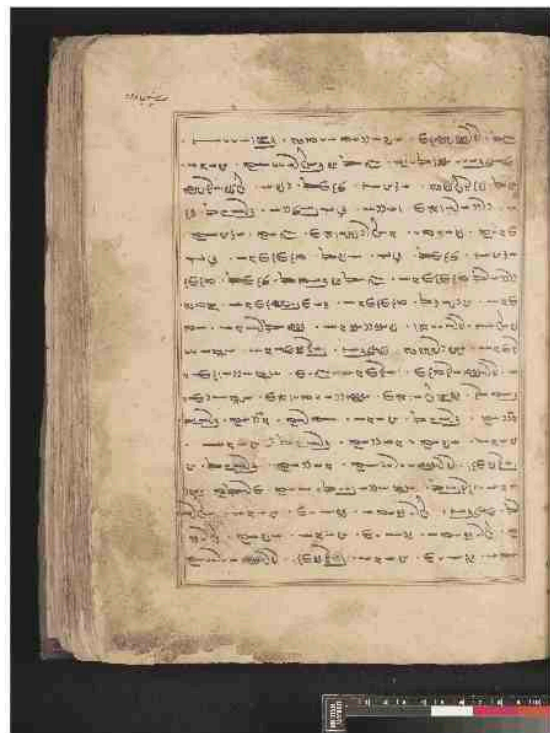
Ursula Sims-Williams

An exciting project two of our Trustees were involved with last autumn was *The Everlasting Flame: Zoroastrianism in History and Imagination* which ran from 11 October until 15 December at the Brunei Gallery, School of Oriental and African Studies London. Put together by Sarah Stewart, Lecturer in Zoroastrianism in the Department of the Study of Religions, SOAS, together with Pheroza Godrej, Almut Hintze, Firoza Mistree and myself, it was a first in almost every sense. Not only had the theme, Zoroastrianism from the 2nd millennium until the present date, never been presented in this way before, but the majority of the over 200 exhibits had never been on public view. The exhibition provided a visual narrative of the history of Zoroastrianism and its rich cultural heritage and included sections on the spread of Zoroastrianism along the Silk Road, the Judaeo-Christian heritage, and Zoroastrianism in Iran from the Achaemenid empire up to and including the Islamic period. Further sections were devoted to Zoroastrianism in India, the Parsis and the Parsi diaspora. In addition to texts, paintings and textiles the exhibition included a walk-in fire temple and a ten-metre glass etching based on the cast of the western staircase from the palace of Darius at Persepolis in the British

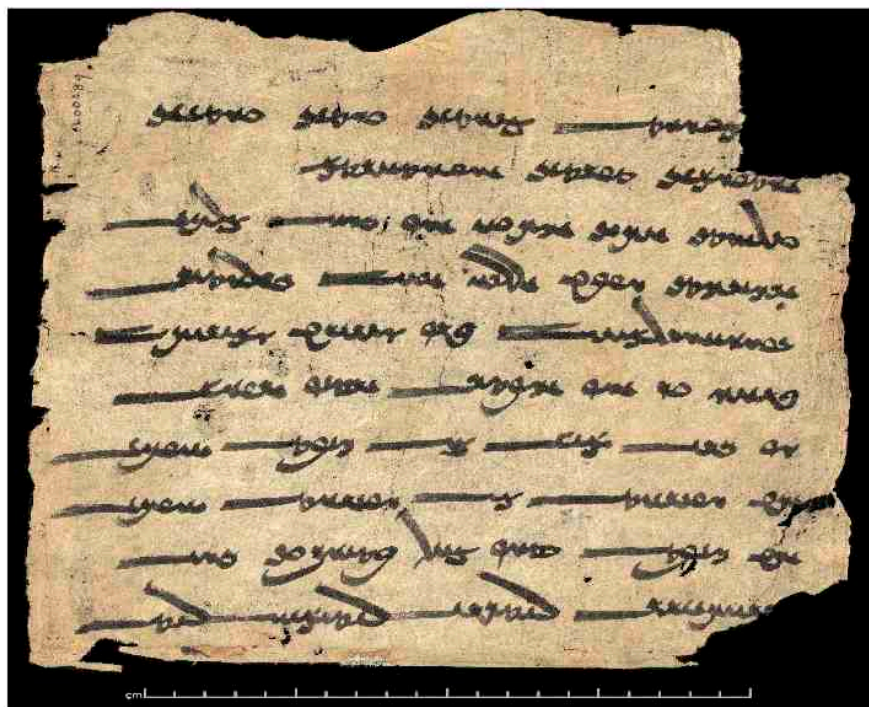
Museum.

One of the world's oldest religions, Zoroastrianism originated amongst the Iranian peoples in Central Asia during the second millennium BC spreading east along the Silk Road as far as China and south-west to Iran where it was the religion of the Achaemenid kings (550-330 BC) and their successors until the Arab conquest in the mid-7th century AD. Zoroastrian sacred texts were composed in the Avestan (Old Iranian) language, but were transmitted orally until the late Sasanian period (c. 224-651 AD). Even after that Zoroastrianism remained essentially oral in character with the earliest surviving manuscripts dating from the late 13th century. Central to the religion is the belief in Ahura Mazda ('wise lord'), his spokesman Zarathustra (Zoroaster) and the dichotomy between good and evil.

One of the holiest Zoroastrian prayers, the Ashem Vohu, discovered at Dunhuang by Aurel Stein in 1917. Written in Sogdian (a medieval Iranian language) script, this fragment dates from around the 9th century AD, about four centuries earlier than any other surviving manuscript. ©The British Library Board Or.8212/84



An illustrated copy of the Avestan Videvdad Sadeh, the longest of all the Zoroastrian liturgies. Copied in Yazd, Iran, in 1647. ©The British Library Board. British Library RSPA 230, ff. 151v-152r.



The Ancient India & Iran Trust loaned three items to the exhibition: Henry Lord's *The Religion of the Persees* (1630), Thomas Hyde's *History of the Persian Religion, Historia religionis veterum Persarum* (1700), and Anquetil du Perron's *Le Zend-Avesta* (1771), the first translation of Avestan texts to be made in a European language. These printed books document the European encounter with Zoroastrianism in early-modern times beginning in the sixteenth century when European settlements first became established in western India. Henry Lord's account was based on his own observations and what he was taught by an English-speaking Parsi in Surat. The sixteenth century was also a time of increased European awareness of Persian and Arabic sources which Thomas Hyde was the first to use in combination with contemporary travellers' personal accounts. His history remained a standard

A word from our Visiting Pakistan Fellow *Dr Badshah Sardar....*



work until Anquetil du Perron's translation was published in 1771.

The Ancient India & Iran Trust exhibits, stylishly displayed beneath a painting by J. R. Jobins of Hirjeebhoy Merwanjee and Jehangeer Nowrojee Wadia, two Parsi cousins who visited England in 1838 to learn the art of ship-building. photo: Ursula Sims-Williams.

The walk-in firetemple showing the fire-alter (with simulated flame) and two crossed swords, marking the ancient tradition in which the procession of priests that accompanied the newly consecrated fire to its sanctuary victoriously carried swords and a bull-headed mace. photo: Ursula Sims-Williams.



The exhibition catalogue, *The Everlasting Flame: Zoroastrianism in History and Imagination*, edited by Sarah Stewart, includes eight essays and photographs of every item in the exhibition. It is available from the publishers I.B. Tauris and from the SOAS bookshop.

Ursula Sims-Williams

I was introduced to the Ancient India and Iran Trust Cambridge by my research supervisor Dr. Cameron A. Petrie, and was invited to present my research project to the Trustees. On the strength of my presentation, and the relevance of my research project, I was given the status of Pakistan Visiting Fellow and a three-month Bursary from the Trust, commencing a highly valuable and fruitful collaboration.

Being a Visiting Fellow of the Trust, I had a unique opportunity for frequent contact and discussion with experts on South Asian Archaeology and many young scholars working on the Buddhist Art of South Asia. I also consulted the rich collection of the Trust's library: books, periodicals, journals, research articles, reports, Gazetteers and catalogues. I am particularly happy to have been associated with the Trust library with its outstanding study materials and I have no doubt that the amazing collection of the Trust library has expanded my knowledge of my subject. I saw students, scholars, art historians, linguists, professionals and academics visiting the Trust daily for their academic pursuits so I would also like to pay tribute to the achievement of the founders of the Trust. I felt inspired by their vision in establishing such an institution for the benefit of future generations, to enable them to face the challenges of 21st century scholarship.

I would like to express my sincerest thanks and appreciation to the Trustees and staff for their support during my research time in Cambridge. I am so grateful to them for granting me the status of Pakistan Visiting Fellow and a three-month bursary as well as for the opportunity of presenting my project there. While preparing my monograph/catalogue on Nimogram artefacts, I received full co-operation from the Trust staff: their efficiency and diligence were exemplary. Last but not least, I am of course thankful to the Trust for its financial support, which has facilitated my research at Cambridge!

Dr Badshah Sardar
Department of Pakistan Studies
Allama Iqbal Open University, Islamabad.
Visiting Scholar
McDonald Institute of Archaeological Research, Cambridge.



Meet our new Honorary Fellow

Professor Maria Macuch in conversation with Almut Hintze

13 December 2013

At their meeting in June 2013 Trustees elected Maria Macuch, Professor of Iranian Studies at the Freie Universität Berlin, an Honorary Fellow of the Ancient India and Iran Trust. To many friends and visitors of the Trust, Maria is known both as a widely acclaimed expert in Sasanian law and as an enthusiastic friend and supporter of the Trust. In a conversation with Trustee Almut Hintze she recalls her first contacts with the AIIT. They go back to the summer of 2006 when she came to spend three weeks in Cambridge, carrying out research at the Trust. She fondly remembers the two barking dogs, Tilly and Daisy, coming to greet her when she arrived and she reminisces: "I found them truly exhilarating because I love animals. Unfortunately I missed Sir Harold Bailey, who had sadly passed away just a few years before I first visited the Trust. I nevertheless had a wonderful time in Cambridge. I stayed in the lovely garden flat at Sidney Sussex College, cycled to the Trust day after day and spent my time in its excellent library, beautiful gardens, and in wonderful company, which included Jose, James, Almut, Ursula, Nicholas, Johnny Cheung (working on the Manichaean project in the basement), and François de Blois. I also enjoyed listening to Sir Nicholas Barrington's lecture on Afghanistan. I have come back many times ever since. A special highlight was my visit in June 2008, when I came for the conference *Zoroastrians: Past and Present*, with illustrious scholars and priests from all over the world, including Dastur JamaspAsa and his son, Jamasp."

Maria's academic interest in Sasanian law goes back to her time as an undergraduate student in Iranian Studies, Ancient History and Arabic at the Free University of Berlin, and it has become a lifetime's fascination. She quickly discovered that relatively little research had been done on Sasanian law, the most comprehensive study, that of Christian Bartholomae, although groundbreaking at the time, being almost a hundred years old. She found herself before an entire field of enquiry that was virtually unexplored. She has since published fundamental editions of the central texts of Sasanian law, including the 'Book of a Thousand Judgements' (in Pahlavi: *Madayan-i hazar dadestan*), edited books,

numerous chapters in books and articles in journals and encyclopaedias, and reviews. In 1993 Maria founded the series *Iranica*, which to date has published twenty volumes, all concerned with Iranian Studies, mostly pre-Islamic. Among other honours, she is member of the Corpus Inscriptionum Iranicarum and past President of the Societas Iranologica Europaea.

"Like many other legal systems," she explains, "Sasanian law is accessed via its written sources, but the material is scattered in different Middle Persian texts from various periods, reaching from the Sasanian age to early Islamic times (9th-10th centuries). These texts are particularly difficult to handle because their language abounds in legal technical terms whose meaning is nowhere defined. Nor are the legal norms anywhere described in a systematic fashion. This also applies to the most important source, the 'Book of a Thousand Judgements', which is a compilation of the most difficult law cases written for juriconsults. At the time when these texts were put together it was obviously assumed that both the meaning of individual technical terms and the legal code as a whole were known. For us today, however, the lack of a systematic exposition constitutes a major obstacle to understanding and interpreting these texts." A good deal of Maria's scholarly work is therefore concerned with extracting and unlocking the meanings and definitions of individual legal technical terms from the various contexts in which they occur. She further explains: "From there I proceed to putting the terms together into a system, trying to work out how they relate to one another. Bit by bit I am aiming at reconstructing the underlying legal system, the lost unwritten code which is a constant point of reference for the Sasanian jurists but which nowhere in our extant sources is set out in a systematic fashion."

A further area in which Maria takes a deep

interest is Comparative Law. "There are certainly differences between Sasanian law and the legal systems of other cultures," she states, "in particular with regard to family law, inheritance and succession, but I also detect similarities and parallels in several points between Sasanian law and Islamic law, Jewish law in the Babylonian Talmud and with Nestorian Christian law. For example, Shiite Islamic charitable foundations are strikingly similar to religious charitable foundations of the Sasanian period, the most salient feature being a shared underlying structure. This includes the view that property consists of two parts: the substance (*bun* 'principle') and the increase (*bar* 'fruit'). At the root of this distinction lies the Sasanian requirement that the endowment, which is the substance, is inalienable. It cannot be changed or spent. This is also the case with Arabic *waqf*, which designates fixed, inalienable property. The interest or gain from this property, by contrast, may be spent and is at the disposal of the heirs and successors. The distinction between the notions of *bun* and *bar* is

deeply tied up with the Zoroastrian system of inheritance and succession. Another instance is the institution of temporary marriage, which can be concluded on a fixed term basis and is found in both Sasanian and in Islamic Shiite law. In my view, both the system of *bun* and *bar* and of temporary marriage are instances of agreement between Sasanian and Islamic law which cannot be accidental but entered Shiite Islam,

coming from Sasanian law where they are vital, inalienable features. They are deeply embedded in the Sasanian code of marriage and succession. Succession entails much more than just inheritance because in addition to property a successor also inherits the social status and obligations of the head of household."

Maria presented some of the fruits of her research on 13 December 2013 when she delivered the Bailey Memorial Lecture on "Kinship Ties and Fictive Alliances in Sasanian Iran" to an enthusiastic audience



Photo credit: Almut Hintze

Notes from Inside the Bawden Collection

Phillip Marzluf, Department of English
Kansas State University

at the Faculty of Asian and Middle Eastern Studies, Cambridge. She outlined her reconstruction of the complex Sasanian family structures and marriage system and elucidated obscure Pahlavi legal texts. The entire system, she argued, serves the dual purpose of maintaining the family property and of producing a male heir and successor. While the former is motivated by material interests, the latter is underpinned by the religious idea that after death the soul of a man is unable to cross the Bridge that connects this world and the next (Cinwad Bridge) unless he has a male heir and successor.

Maria is the daughter of Rudolf Macuch, the renowned expert of the Mandaean, Samaritan and Syriac languages and former Professor of Semitic and Arabic at the Freie Universität Berlin. "With his background in Oriental Studies and his life and work as a scholar", she remembers, "my father set the example for me of how to do scholarly work. He was the most important influence on me. I saw daily how he worked all the time, how intensely he studied the subjects he was interested in. It was all work and no play - except with me. I couldn't imagine doing anything else but scholarship because I hadn't seen anything else. My mother, Irandokht, influenced my choice of subjects through her Iranian background, although, being a Christian by choice, she was not typically Iranian."

However, Maria also has non-academic interests. She has a cat, called Kater, and is a member of several animal rights organisations, including an association that campaigns against tests on animals (Tierversuchsgegner), and one against animal factory husbandry (Tierquälerische Massentierhaltung). She also supports organisations that look after children and is godmother of a girl, Jamila, who lives in Africa. "I also love art," she says, "and am particularly fond of modern art, such as Paul Klee and Otto Dix, but also older masters, such as Goya and Leonardo da Vinci." Of course, Maria also loves classical Persian poetry, in particular Sa'di and Hafez, and English literature, which evokes fond memories of her childhood years in Oxford, her favourite being *The Wind in the Willows* by Kenneth Graham.

In early September, I had the opportunity over several days to examine and linger with the Charles Bawden Collection at the Ancient India and Iran Trust. I am currently working on a book showing how literacy serves as an important historical variable to track the tremendous amount of social change in Mongolia during the past 100 years. Visiting the Bawden Collection enabled me to gather evidence from Mongolian linguists, critics, textbook writers, compilers and other scholars from the 1950s through to the 1980s. These are texts that, both inside and outside Mongolia, are difficult to access. They provide rich glimpses from the perspectives of Mongolian intellectuals working from within the constraints--and possibilities--of a relatively new Soviet socialist intellectual culture. The various sources that I collected from the Bawden Collection will represent a great deal of the 'academic' or 'official' narrative about Mongolian literacy that I hope to tell and will supplement my use of the 'unofficial' attitudes towards literacy expressed, to cite one example, by the Mongolian participants in the Oral History of Twentieth Century Mongolia, an interview project conducted by the University of Cambridge.

The most exciting thing about research of this sort is the discoveries that are made, the textual gems that happen to fall into one's hands or the oddities that become instant research distractions (but in a good way). For example, in the List of Books Printed in Mongolia from 1913 to 1944, what are we to make of the fact that American naturalist Ernest Thompson Seton was the most translated English-speaking author in the early period of communist Mongolia? In the mid-1930s, more than 7000 copies were printed of four of his short stories and books, including 'The Springfield Fox' and 'Lobo, the Wolf'.

Or, how about the two early reader Cyrillic alphabet textbooks published in the 1950s for ethnic Mongolian Chinese adults? Although considerably brief, these textbooks demonstrate the ways in which literacy serves political ends. Published by the Commission to Change Mongolian Script, these textbooks tell us about a historical moment in which the communist parties of China, Mongolia, and the Soviet Union

were on friendly terms and, furthermore, show the desire to unify the script used by ethnic Mongolians in China, who read in the traditional Uighur-based Mongol Bichig, with that of Mongolians in the People's Republic of Mongolia, who had shifted to Cyrillic in the 1940s. If this Cyrillic movement had continued in northern China, relationships among Mongolians across the Chinese-Mongolian border may have become far different. Yet, by the 1960s, these textbooks, proclaiming friendship with Stalin and the Soviet Union and promoting pan-Mongolian unity, would become far too politically dangerous.

One final discovery. The Bawden Collection contains a great deal of Ts. Damdinsuren's work, a prominent Mongolian scholar and writer and one of the leaders in conserving pre-revolutionary Mongolian literature. One autobiographical work includes a brief essay, 'A Note on How 'The Rejected Girl' was Written'. It is a fascinating document, showing his reflections on how he wrote his first short story, regarded as an example of early Mongolian socialist literature. He talks about how he came up with his topic, his socialist rhetorical purpose, the ways in which he overturned the usual conventions of 'feudalist' literature, his writing process, and the criticism he received (most of which he rejected). I had written about 'The Rejected Girl' before, as it exemplifies the emancipatory effects of literacy, especially for Mongolian women, along with the effects of urbanization and socialism. Having read Damdinsuren's own account of how he wrote this story, I will now need to go back to revise my somewhat naive and simplistic account.

I have several other large-scale Mongolian-related projects in mind, including an examination of nineteenth-century British and American travel writing in Mongolia, and I foresee a future of returning to the Bawden Collection many times. Bawden's Mongolian interests are wide ranging, and, in addition to the education- and language-related texts that I researched, his collection includes travel writing, the accounts of missionaries, dictionaries and linguistic materials, and, in both Cyrillic and Mongol Bichig, novels, short story and poetry collections, histories, and biographies.

Focus on.... Himalayan Collections

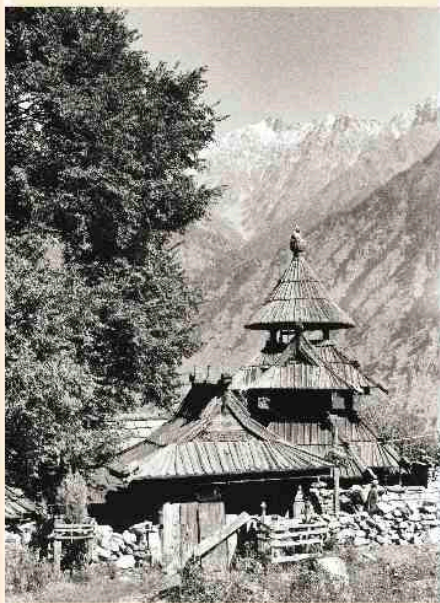
Jo Salisbury reports on the Trust's recent seminar on digitising photographic collections of the Himalayas

On Friday 29th November 2013, to celebrate the work by Christophe Roustan-Delatour on the Penelope Betjeman collection of photographs of Himachal Pradesh, the Trust hosted a Himalaya study afternoon. The event included presentations by representatives of related collections, a round-table discussion and a public lecture about the Betjeman archive. Trustees Ursula Sims-Williams and Richard Blurton welcomed the participants and Richard, curator of the Asia Department at the British Museum, opened the seminar with a presentation on the Tibet Album; a collaborative archive by the Pitt Rivers Museum and the British Museum, that provides unique access to over 6000 photographs of Tibet, taken between 1920 and 1950. Included in this digital archive is the British Museum's A.J. Hopkinson Collection, featuring over 800 annotated images from negatives and lantern glass slides, taken by Arthur Hopkinson, of South Tibet, Gyantse and Sikkim, during the 1920's and 1940's - some of which are in colour.

Many of the collections featured on the archive, such as the Gould Lhasa Mission Album, are divided between the two institutions. This digital album takes the form of an interactive calendar, enabling access to extracts from the Mission diary and photographs taken by Hugh Richardson, Frederick Spencer Chapman and others on the mission team. 'This facility reconstructs the history of the 1936-1937 Mission by bringing the text and image components back together in ways that are not possible within the libraries and museums where the original materials are currently stored.' (<http://tibet.prm.ox.ac.uk/mission.php>)

John Falconer, Curator of Visual Arts at the British Library, presented an overview of key figures in the British Library's collections of Himalayan photographs, almost all of which were inherited from the India Office; comprising the East India Company's photographic collection since the 1850's and the India Office's collection up to Indian independence in 1947. The British Library's collection by photographer Samuel Bourne includes photographs with detailed descriptions of routes, experiences and technical details, from his three expeditions to Northern India and the Himalayas, between 1863 and 1870. There are also notable prints by Bourne's predecessor Philip Henry Egerton, whose book of original photographs is accompanied by a journal with information on the people and landscapes

featured in those photos. Later collections include those by: John Claude White, Political Officer for Sikkim from 1889 until 1908 (and later a writer for National Geographic), whose impressive albums include glass plate photographs of architecture, portraits, monasteries and landscapes; Lawrence Dundas, 2nd Marquis of Zetland, who, during his time as Governor of Bengal and Secretary of State for India, travelled extensively across the continent and produced a series of 20 large photographic albums of the region; Sir John Coldstream, Settlement Officer in Kulu in 1910, whose photos of landscapes and religious life in the Kulu Valley, during the early 20th century are not yet available to access; Lt. Col. Frederick Marshman Bailey, British Gyantse trade agent (1905-9), whose collection of photographs numbers around 10,000 and is yet to be catalogued; Henry Lee Shuttleworth, whose photographic collection, divided between the British Library and the Ancient India and Iran Trust, includes hundreds of landscapes, mostly uncaptioned and, as yet, uncatalogued.



Himalayan temple from the Penelope Betjeman photographic archive (BETJ-B-1262) ©AIIT

A selection of photographs (some taken by those featured above) is available to view on the BL's online exhibition gallery (www.bl.uk/onlinegallery/), which currently has 15,000 digitised photographs. The photographic collection of the Indian subcontinent currently totals about 250,000 images, all of which are catalogued and listed on the website, but there remains huge poten-

tial for further digitisation projects for both existing prints and by using negatives to produce prints for digital records.

The final speaker for the afternoon was Annamaria Motrescu Mayes, Affiliate Lecturer and Research Associate at the Centre of South Asian Studies (Cambridge), whose presentation 'Digital literacy and the rediscovery of the Himalayas' considered the need for fluid, cross-archival relations between collections in different locations. Annamaria outlined the work of the Digital Himalaya online archive: an online repository of moving and still images of the Himalayan region, currently collocated at the Universities of Cambridge and Yale. Examples from the Digital Himalaya online archive highlighted issues that may arise from viewing images online; notably, the assumptions that we bring or form when we look at online material, based on previous experiences of those images. The importance of digital literacy was discussed; how we read images, use them as a primary resource and what information is given beyond the image. Annamaria talked of the limitations to interpretation as a result of viewing images online and emphasised the need for visually clear and properly presented online material.

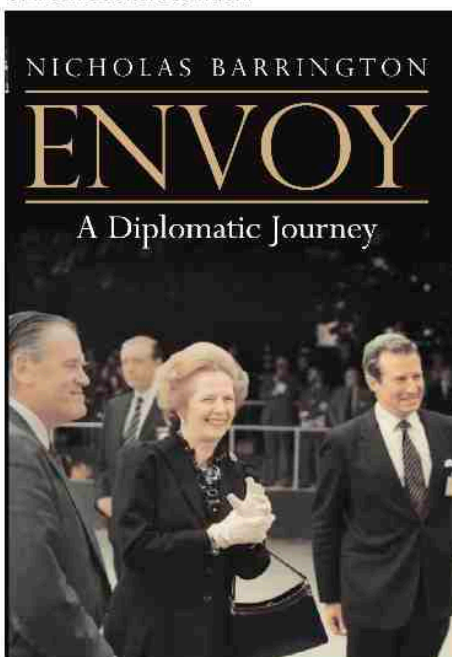
The seminar concluded with a lively round-table discussion of the presentations, before Christophe Roustan-Delatour gave his public lecture 'The Spirit of Place : Penelope Betjeman's Himalayan photographs' to a capacity audience at the Trust. Christophe is Assistant Curator in charge of Non-European collections for the Museums of Cannes. Between 2008 and 2011, he undertook a cataloguing project to preserve the Betjeman photographic archive (bequeathed to the AIIT by Penelope Betjeman), with bursaries from the AIIT and additional funding from the French National Research Agency. The aim of the project was not only to protect the archive but enable access to 'one of the major resources worldwide for the study of Western Himalayan art.' (<http://www.indiran.org/newslettersummer10.pdf>). The completion of Christophe's work and his commitment to this project and the archive will result in a comprehensive catalogue of the archive of the Betjeman photographs of Himachal Pradesh, enabling this archive of irreplaceable images to be protected, whilst facilitating greater access to them as a resource, with the potential for digitisation in the future.

Recently published

Two new books by Trustee Sir Nicholas Barrington

AIIT Trustee SIR NICHOLAS BARRINGTON has published two volumes of autobiography. The first, **Envoy** describes Sir Nicholas's diplomatic career and sheds erudite and intriguing light on foreign policy issues as well as offering illuminating insights into the countries in which he worked. The second book, **Nicholas Meets Barrington** is a more personal account of his life and career which humanises the experiences of diplomacy and international politics.

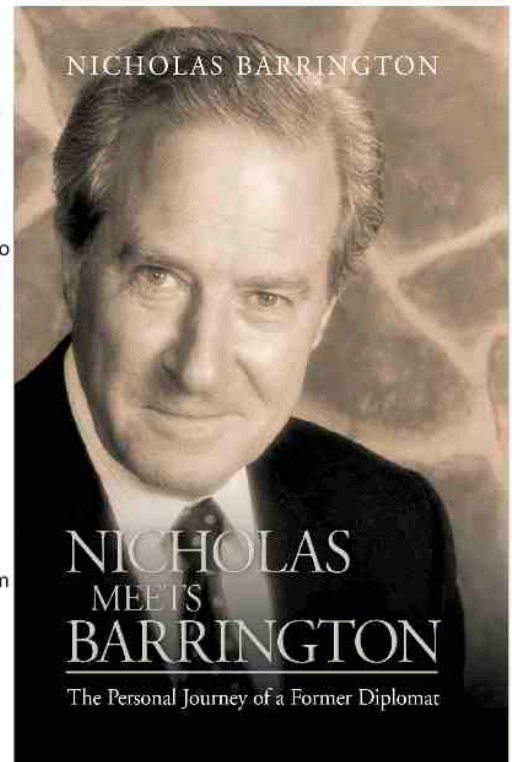
As many friends of the Trust will know, Sir Nicholas was a career diplomat for 37 years prior to his retirement in 1994. He served in a variety of posts overseas including Afghanistan, Iran, Egypt and Pakistan, where he ended as High Commissioner. He also served in Japan and Brussels. His home postings included three and a half years as a private secretary to two British Foreign Secretaries. He has previously published *A Passage to Nuristan* (I.B. Tauris, 2005), an account of his travels to remote areas of Afghanistan in the 1960s. Nicholas Barrington began his dramatic diplomatic career with a post in Afghanistan at a time when the country was barely known to the world's headline writers. *Envoy: a Diplomatic Journey* is the narrative of his 37-year career in the British Foreign Office and is interwoven with compelling perspicacity and prescience about the countries to which he was posted, many of which are still focal points of international attention.



Serving in Iran during the political storm of the Islamic Revolution in 1979, he had to navigate his way through the drama of a new political order, while his time in Cairo immediately preceded the assassination of President Sadat. Sir Nicholas was also a member of the first British Mission to the European Communities in Brussels at the time of De Gaulle's veto and also served as a private secretary to two British Foreign Ministers when Europe was a particularly important and delicate issue, as indeed it still is today.

When not serving Britain abroad, he worked in London, and dealt with a range of immigration, cultural and public relations issues at the Foreign Office - as well as receiving praise from Mrs Thatcher for his smooth running of the London Economic Summit. These memoirs reflect a diplomat's mastery, both in times of Royal state visits and in periods of manoeuvring political sensitivities and hostage crises. At the end of his rich and varied career, Sir Nicholas served as High Commissioner to Pakistan, a subject on which he writes authoritatively. Exploring the complex power relations between Benazir Bhutto and Nawaz Sharif, and examining the multifaceted conflicts in Kashmir and Afghanistan, *Envoy* sheds an invaluable new light on the interaction between Islam, the West and British Foreign Policy in the twentieth century. These unique memoirs will prove essential reading for those seeking to understand the political tensions and international issues of the post-Second World War world.

Sir Nicholas's more personal book, *Nicholas Meets Barrington*, tells the story of a mid-twentieth century young life that blossomed into diplomacy at the tail end of imperial Britain. Coming from an unprivileged family, Nicholas Barrington made his mark as a diplomat in a series of postings ending as High Commissioner in Pakistan. In these captivating memoirs, Barrington describes his childhood during World War II, his family background, his education at Repton School, his two years of National Service in the army and his time at Cambridge where he earned a First in Law.



This book concentrates on personal rather than foreign policy issues. Readers are introduced to a vast array of characters, with whom Sir Nicholas crossed paths in his 37 years as a career diplomat. From the accounts of his travels he describes his interest in building bridges between East and West and between Islam and Christianity, which he pursued during both his diplomatic career and in his life after retirement. What emerges is an engaging account of a colourful life with multifaceted interests, including a love of Japan, art, antiquities, poetry and amateur dramatics. The author explores with great insight, frankness and wit the stresses of balancing a rich range of experiences with the demands of life in the Foreign Service.

Friends of the Ancient India and Iran Trust can buy either or both of the books until 31 August 2014 at a 30% discount by going to www.ibtauris.com and entering the discount code 9QO when prompted.

The Trust's Inaugural Allchin Symposium on South Asian Archaeology

Dr Jason Hawkes and Dr Cameron Petrie

On Friday 6th and Saturday 7th of December 2013, the Ancient India and Iran Trust hosted the inaugural Annual Allchin Symposium on South Asian Archaeology. The aim of the symposium was two-fold: to bring together researchers from across the country working on South Asian archaeology (interpreted broadly to include all areas of study that touch on South Asia's ancient past); and, in doing so, to commemorate the work of Raymond and Bridget Allchin, who did so much to foster the study and teaching of South Asian archaeology in the United Kingdom.

Proceedings commenced with a stimulating keynote lecture, held at the McDonald Institute for Archaeological Research, by Professor Adam Hardy from Cardiff University on the evening of December 6th. A long-standing member of the British Association of South Asian Studies (formerly the Society of South Asian Studies), Adam is the United Kingdom's representative to the European Association of South Asian Archaeology and Art (an initiative that was set up by Raymond and Bridget in the 1970s), and is also Bridget's successor as editor of the internationally esteemed journal, *South Asian Studies*. This public lecture was extremely entertaining, covering the architecture, design and reconstruction of Hindu temples, and how architectural drawings, texts, and archaeological evidence can be combined. It was attended by both symposium participants and friends of the Trust in various forms, and was enjoyed by all. After the lecture, the keynote speaker, and those presenting at the Symposium, were generously host-

ed at a dinner supported by Trustee Sir Nicholas Barrington, to whom everyone extends their warm thanks.

The next day was held at the Trust, and devoted to a series of very interesting presentations by both established scholars and young PhD students from across the UK. Nearly all of the centres of South Asian archaeology in Britain were represented, with individual papers presenting the highlights of current research that is being carried out at the British Museum, and the universities of Cambridge, Durham, Exeter and Oxford. Indeed, it was only through ill-health and unfortunate last-minute changes in circumstance that representatives from the Universities of Leicester and London were unable to attend. The event was a full-house for Brooklands Avenue, with staff and Friends of the Trust, academics and students from across the country braving the December rains and travelling to participate. We were especially pleased to welcome many young scholars, with up and coming Masters and PhD students constituting a significant part of the audience.

Talks themselves were arranged in a roughly chronological order, and over the course of the day, the audience were treated to topics that spanned almost the full chronological and geographical range of ancient South Asia - from the Palaeolithic beginnings of human life in Sri Lanka, to colonial photographic records of sites as far north as Afghanistan.

botanical and isotopic analyses are challenging many of our received notions about how the people of the Indus Civilization coped with the various pressures of changing climates and access to water. Danika Parikh (Cambridge) focused on another traditional model-the idea of standardized craft production-and showed how new research on ceramics is providing important insights into the identity of communities that lived in rural settlements outside the main Harappan cities.



Dr Bridget Allchin with Sir Nicholas Barrington (Trustee) and Dr Jason Hawkes, Symposium Co-Chair.

Following this, the next series of lectures offered tantalizing glimpses of new research into ancient Buddhism, the development of iron, and urbanism across South Asia during the later centuries BC and early first millennium AD. Gethin Rees (Cambridge) delivered a thought-provoking survey of Buddhism in western India, examining the role of patronage and trade in the construction of Buddhist rock-cut caves in the Western Ghats. Harriet Lacey (Durham) then offered the audience a preview of extensive fieldwork that she is about to embark on that seeks to illuminate the societal transformations that led up to the emergence of the Vakataka dynasty in the 4th and 5th centuries AD. Gill Juleff (Exeter) showcased the results of recent research into the origins and development of the use of iron and steel in Andhra Pradesh.

After a much needed break for a traditional Trust lunch and refreshment, we continued with the themes of Buddhism and urbanism for the afternoon session. Ken Ishikawa (Oxford) provided an instructive



Symposium Co-Chair Cameron Petrie (right) with Trust Custodian James Cormick and symposium participants.

Patrick Roberts (Oxford) spoke on Middle and Upper Pleistocene hominin migrations to Sri Lanka, and how new methodologies are being used to shed light on the ways in which early Homo sapiens adapted to life in rainforest environments. This was followed by two talks on innovative research that is currently being carried out on the Indus Civilization. Jennifer Bates and Penny Jones (Cambridge) demonstrated how archaeo-

Recently published.....

survey of cities in South Asia, as evidenced by texts and archaeology. Michael Willis (British Museum) took the audience on a journey, illustrating how following the history and movement of early Buddhist texts can inform us about the social and cultural contexts in which the texts were written, redacted and received. Jennifer Tremblay (Durham) then spoke on the exciting results that are emerging from ongoing excavations at Lumbini, the birth place of the Buddha. To round off the day, Christopher Davies (Durham) then introduced us to a new project that has been established to conserve the photographic collection of Sir John Marshall, the former Director General of Archaeology in India during the early twentieth century. Illustrated throughout, this talk provided not only a fascinating insight into what South Asian looked like in the late nineteenth and early twentieth century, but also demonstrated how such photographs continue to tell us about the role of colonialism and ideology in the study of South Asia's ancient past.

The Ancient India and Iran Trust provided the perfect venue for the symposium, which was convivial and led to stimulating discussion both during and after the formal presentations. The event was especially successful at bringing together students from different academic institutions across the UK, highlighting what other young (and not so young) scholars are researching, and generally broadening everyone's intellectual horizons. We therefore regard it as a notable success, and were given overwhelming support to continue this as an annual event, with the next symposium to be held in December 2014.

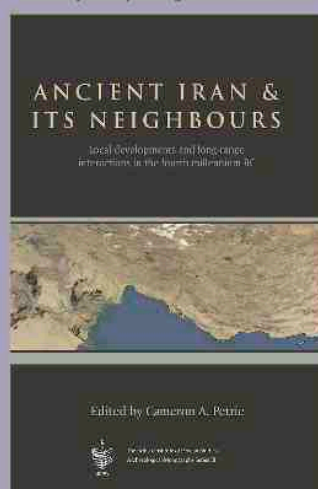
The whole event would not, of course, have been possible without the hard work and support of the people that make the Trust the warm and welcoming place that we all know it to be. Our heartfelt thanks go out to Brendan, James, Jo and Josie who ensured that everything ran smoothly, and made it a special day to remember. We are already looking forward to next year, and hope that you will be able to join us.

Jason Hawkes and Cameron Petrie

The fourth millennium BC (c.4000-3000 BC) was a period of socio-economic and political transformation on the Iranian Plateau and in its surrounding zones. Iran was an important player in western Asia especially in the medium- to long-range trade in raw materials and finished items throughout this period, which witnessed the appearance of the world's earliest urban centres, hierarchical administrative structures, and writing systems, and these developments are indicative of significant changes in the way that early settled populations lived their lives. The archaeological evidence from this period is believed to indicate the rise of early states and the development of inter-regional trade, but these changes were embedded in longer-term processes that began in the later fifth millennium BC.

Ancient India & Iran Trust Trustee Cameron Petrie is editor of - and contributor to - a new book *Ancient Iran and Its Neighbours: Local Developments and Long-range Interactions in the 4th Millennium BC* which presents twenty papers illustrating how the re-evaluation of old excavation results, combined with new research, has dramatically expanded our knowledge and understanding of local developments on the Iranian Plateau and of long-range interactions during the critical period of the fourth millennium BC.

Dr. Cameron Petrie is Lecturer in South Asian and Iranian Archaeology at the University of Cambridge and a Fellow of Trinity College.



Ancient Iran and its Neighbours: Local Developments and Long-range Interactions in the 4th Millennium BC is published by Oxbow Books at £65.00.

Are you a Friend?

The Trust receives no public money and relies entirely on its own resources. Our work has attracted a number of volunteers, donors and close associates, but plans for future expansion have led us to establish a more organised network of contacts and supporters through an association of Friends. We hope that those who are interested in the academic work promoted by the Trust, or more generally in the history and culture of the countries covered, will become Friends, whether they live in the UK or overseas. The contributions made by our Friends are invaluable.

Friends receive newsletters and advance information about lectures and seminars and other activities. Special Friends' events are organised each term and, as part of the Trust 'family', Friends are invited to our traditional Summer Garden Party and other social functions, and are always welcome to visit the Trust. We also highly value help from our Friends in providing ideas, contacts and advice, as well as financial support.



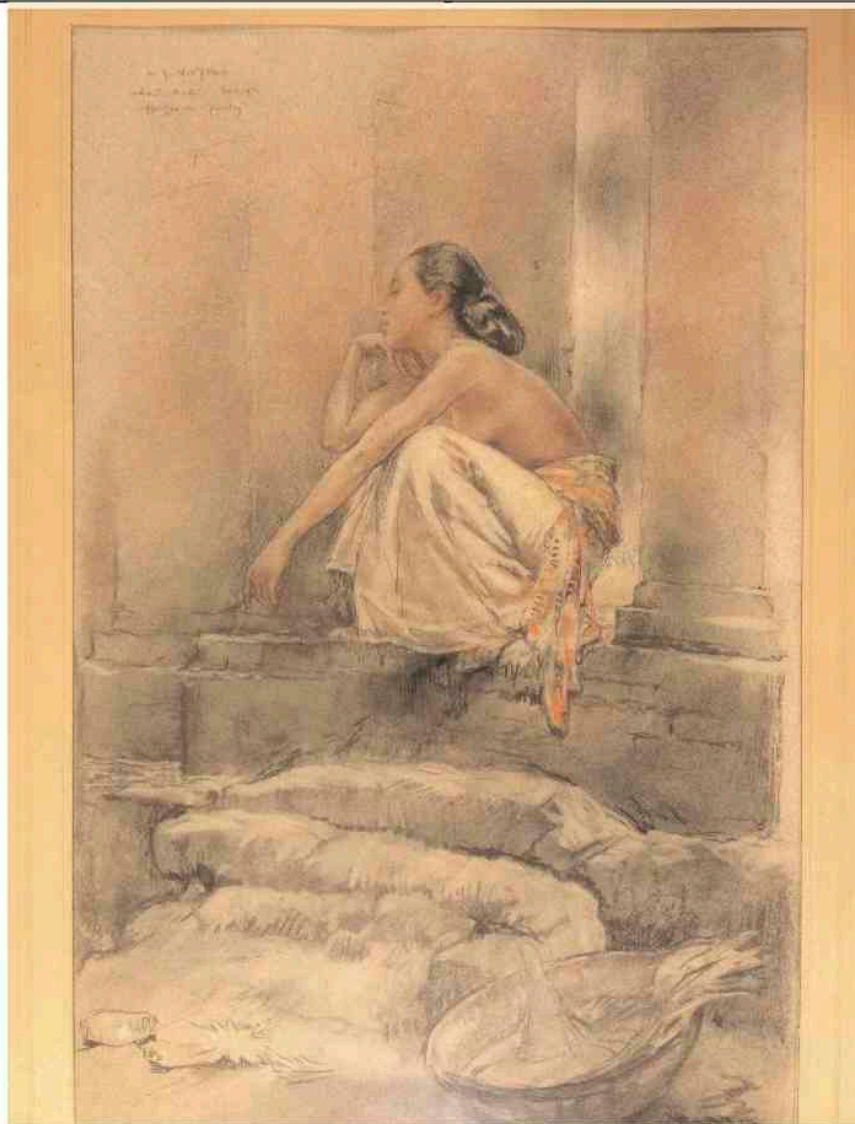
Our longer-term plans include building an extension to our premises to provide for a lecture room, essential accommodation for our photo archive and further donations of books, some already promised, and secure exhibition facilities for the Trust's small collection of historic artefacts and manuscripts.

To become a Friend costs £30 for annual membership, or £400 for a life membership. For details: info@indiran.org

Recent Friends' events have included an illustrated talk by the curator of the acclaimed SOAS exhibition *The Everlasting Flame*, a guided visit to the Cambridge Archaeology and Anthropology Museum, a talk by Professor Janice Stargardt on the Ancient Kingdoms of Burma and a guided tour of the British Library's exhibition *Mughal India: Art, Culture and Empire*.

The Picture in my Room

James Cormick



There's a rather beautiful picture in my room. It's done in pastel and is by Willem Gerard Hofker. Hofker was one of a group of Dutch artists living in Bali in the 1930s and 40s, in what was then known as the Dutch East Indies. Most of his drawings were of Balinese girls in native dress, which often meant in those days wearing a sarong around the lower part of the body and nothing around the upper part. In fact, both women and men in Bali went around in a state of semi-nakedness at that time, which offered to the European resident in Bali the

delightful illusion of being in the Garden of Eden, in strong contrast to real life in the increasingly vicious contemporary Europe of the 1930s. My picture (see photo) is a drawing of a young girl crouching by the entrance to a shrine in Oeboed and making "small offerings on a feast-day", as Hofker himself says in the pencil inscription in the upper left hand corner:

W.G. Hofker
oeboed - Bali. nov. 1941
„offertjes op n feestdag”

It is a largeish picture, 32 cms. by 51 cms., with a mount, and a wide concave brown wooden frame very much in the 1940s style, and very beautifully drawn in pale shades of grey and pink with highlights in bright orange and green.

It belonged to Johanna van Lohuizen - de Leeuw, one of the founding Trustees of the Ancient India & Iran Trust, and is part of the large inheritance the Trust has from the van Lohuizen estate, which consists of books, furniture, and paintings, mostly of Indian origin, but some, as here, of different provenance.

Johanna, or Joan as she was known by her English friends, was a very distinguished South Asian and South-East Asian art historian and archaeologist of Dutch nationality. After she retired from her professorship at the University of Amsterdam, the plan was for her and her husband to come and live in the newly acquired house in Brooklands Avenue. She knew and loved Cambridge. In fact, she was Raymond Allchin's predecessor at the Faculty of Oriental Studies, and had lectured there from 1951 to 1958. But tragically, just as the move was being put into operation, she died of a stroke in Holland in 1983.

Her husband, Jan, was then of two minds whether to complete the move or not. He did finally, out of respect for Joan's wishes, but I think rather regretted it in the following years. I met him several times in the late 80s at receptions in Brooklands Avenue, and, in fact, took over his rooms in the house at the invitation of Sir Harold Bailey and the Allchins, after he died in 1990.

The Hofker picture is a poignant reminder of Jan and his wife Joan, and of the Dutch colonial period in South East Asia, and of a long-gone once-idyllic Bali, before the hordes of modern tourists ruined it.

James Cormick is Custodian of the Ancient India and Iran Trust

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