

INDIRAN

The newsletter of the Ancient India and Iran Trust

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Bridget Allchin 1927-2017
(photo: the Allchin family)

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Editor's Letter:

News from the Ancient India & Iran Trust

Welcome to the eleventh edition of *Indiran*, the newsletter of the Ancient India & Iran Trust, a bumper edition for 2016 and 2017.

In April 2016, the Trust was sorry to say goodbye to Brendan Griggs, Administrator and editor of the Newsletter, who left to be Chief Executive of the Great Britain Sasakawa Foundation, shifting his sphere of interest thousands of miles further East to Japanese culture; but he operates from a base in London, so we still see him from time to time. His successor, Margaret Widdess, came to the Trust at the beginning of May 2016, joining other staff members Jo Salisbury and Jose John (Assistant Librarians) and James Cormick (Custodian).

The last year has been a time of change and innovation, with the transfer of the Trust to the status of Charitable Incorporated Organisation (CIO). This change brings practical advantages, but also a new registered charity number: 1162982. Please note this number, especially if you are kind enough to consider making any form of donation.

The move to CIO status coincided with the retirement of Dr Bridget Allchin as a Trustee. She continued to be remembered at the Trust for her pioneering work in archaeology, but also as the last Founding Trustee to have served also as a current Trustee. With sadness we learned of her death on 27 June. She died peacefully after a short illness, in Norwich, close to her son and daughter-in-law. In death as in life, all our Founding Trustees continue to be an inspiration and a reminder of their vision and generosity. A note about Bridget appears in this Newsletter, to be followed by a fuller tribute at a later date.

Following on from the construction of the ramp a few years ago, the Trust has taken another step towards

improved accessibility by having a hearing loop installed in the India Room. We are grateful to all whose donations contributed to the cost.

A major building project was completed in August 2017. Thanks to a large donation, the basement boiler room has been converted into extra book storage space, a project in keeping with the Trustees' original aim of making the house a library.

The many readers who come to the Library study manuscripts and carpets, Manicheans and Zoroastrians, Sogdian and Bactrian, letters and photographs from the Trust's collection. Others visit the Trust for special study days, book launches or as part of a conference.

The programme of Friday lectures continues, with three or more lectures each term, including a special event for Friends, and this year we have been introduced to many places, communities and personalities, among them Kipling, Parsis, Sasanians, Ottoman Athens, Huns, an East India Company Chaplain, even Indian vultures. The programme for the Michaelmas Term 2017 was particularly full, including Festival of Ideas events, a two-day symposium on the historic buildings of Lahore and other lectures. The Term ended with the Harold Bailey Memorial Lecture delivered by Peter Frankopan (author of the best seller *The Silk Roads*) on 13 December at the McDonald Institute. Details of all our events are circulated, and you can share many of the Trust's activities by logging on to the Trust's website www.Indiran.org, and reading the blog or following us on Twitter and Facebook. Please let us know if you have been receiving information by post but would now like to receive it by email.

The Trust continues to support the research of graduate students and early-career academics, through the Allchin Seminar held in December, bursaries for visiting scholars and sponsorship of prizes for the best papers presented at the biennial Symposia Iranica. We are delighted to include in this edition of the newsletter articles about some of this research. There are also articles by our Trustees, reflecting their own research interests and major projects.

We continue to welcome our many readers and visitors to what we hope is a good experience in lovely surroundings. We hope that we can make a contribution to research, education and general interest in the world of ancient India, Iran and Central Asia through our collections and programmes. As an independent charity, we are indebted to all who keep us going by subscribing as Friends or donors. Thanks to all who are responsible, in all parts of the Trust, for the combination of learning, inspiration, management and maintenance that we aim to achieve.



The building team in the new bookstore

Dr Bridget Allchin

10 February 1927 – 27 June 2017

Our Founding Trustee Dr Bridget Allchin passed away on 27th June at Broadland View Care Home in Norwich peacefully after a short illness aged 90. She is remembered with fondness and admiration for her work as an archaeologist and for her writings (both those written by her and those written jointly with her late husband Raymond, also an archaeologist and a Founding Trustee). At the Trust we are especially grateful to her as one of our Founding Trustees, to whose enthusiasm for their areas of research and their generosity we owe the foundation of the Trust, with its library based on their collections.

Bridget and Raymond encouraged young archaeologists, and this is reflected in the annual Allchin Seminar, held in Cambridge in alternate years. Last year's seminar was well attended by PhD students and early-career archaeologists, many of whom gave papers, as well as by senior academics and archaeologists.

Danika Parikh, a Cambridge archaeology PhD student who has worked on the Allchin papers at the Trust, has written as follows:

Bridget's legacy in the field of South Asian archaeology, and her efforts to structure the field and provide platforms for teaching and publishing are clear: besides her own ground-breaking research and many collaborations, she was a founding trustee of the Ancient India and Iran Trust, a founding member of the European Association of South Asian Archaeology, editor of the journal *Afghan Studies* and founding editor of the journal *South Asian Studies*. In 2014 Bridget was presented with the Royal Asiatic Society Gold Medal; the society recognized her as a 'pioneering female field-archaeologist in South Asia'.

For the whole article see <http://www.indiran.org/bridget-allchin-pioneering-prehistorian-of-south-asian-archaeology/>

A full tribute will appear in a later issue of *Indiran*.



Bridget Allchin in Lewan, KPK, Pakistan 1977
(photo: the Allchin family)

The Everlasting Flame Exhibition goes to Delhi

by Ursula Sims-Williams

Following the success of *The Everlasting Flame* at the Brunei Gallery SOAS in 2013, in early 2016 the exhibition was taken to the National Museum, Delhi. The exhibition was organized by a team of five curators under the lead of Sarah Stewart (SOAS) of whom two (myself and Almut Hintze) are AIIT Trustees. We were fortunate in having our Assistant Librarian Jo Salisbury on board as part of the hands-on team at Delhi. She has given a separate account of her experiences below.

Ursula Sims-Williams is Honorary Librarian of the Ancient India & Iran Trust (AIIT) and Lead Curator of Iranian Collections, British Library.

Everlasting Flame curators on the opening night (left to right): Almut Hintze, Firoza Mistri, Sarah Stewart, Ursula Sims-Williams and Pheroza Godrej (photo: Ursula Sims-Williams)



Safe Passage to India: a courier's view

Trust Books on Loan at the National Museum, Delhi, March-May, 2016

by Joanna Salisbury

From 19 March until 29 May 2016, three of the AIIT's rare books went on loan at the National Museum New Delhi as part of their exhibition 'Everlasting Flame: Zoroastrianism in History and Imagination'. The exhibition, sponsored by the Indian Ministry of Minority Affairs, was organized in collaboration with SOAS, the British Library and the Parzor Foundation. It formed part of an extensive programme of cultural events, exhibitions and an international conference on Zoroastrianism.

As host of the original 2013 exhibition (installed in their Brunei Gallery) SOAS represented private object lenders from the UK and, as a representative of one of these lenders, I was asked to accompany and oversee the installation of these objects, together with SOAS South Asia Subject Librarian Farzana Whitfield and AIIT's honorary librarian and Curator of Iranian Languages at the British Library, Ursula Sims-Williams. The AIIT were lending three books: Volume 2 of Anquetil du Perron's *Le Zend-Avesta* (Paris, 1771), Henry Lord's *The Religion of the Parsees* (London, 1630) and *Historia religionis veterum Persarum* by Thomas Hyde (Oxford, 1700). What a wonderful opportunity to have some of the Trust's important Zoroastrian texts on display alongside unique, historical objects, works of art and manuscripts representing Zoroastrian history and culture from collections in India, Russia, Iran and the UK. It would also turn out to be quite an experience.

The courier's role required special training, and is an interesting blend of attention to detail, collaborative working and a willingness to sit and wait. Once our items were packed and securely crated up for transport at the fine arts handlers' in London, it was our responsibility as couriers to travel with the objects and ensure their safe arrival, transportation and installation at the museum in Delhi. After an early morning start at Heathrow customs, seeing the objects safely packed up ready for loading, we could check ourselves onto the flight and relax. Thank goodness we did. Once we had landed, efforts to clear all of our objects through customs began. This was not done at a brisk pace – everything was checked and triple checked and with the need for the correct paperwork and transport to be in place, patience and determination were most definitely required, as well as the willingness to sit and wait six hours for customs clearance!

After negotiating Delhi's Friday night traffic, all objects and couriers were delivered safely to the museum, to be warmly greeted at midnight by Sarah Stewart (Lecturer in Zoroastrianism at SOAS and lead curator of the exhibition) and the National Museum's excellent exhibitions team.

Thereafter followed a week of frenetic activity as a multitude of curators, conservators, designers, exhibition organisers, handlers and couriers all worked together to assemble, condition check, double-check, hang, secure and install over 300 exquisite objects and works of art to create a seamless and beautiful exhibition space. With over 45 objects transported from SOAS to unpack, condition check and install, all I can say is thank goodness for the patience and expertise of conservators and the support of two excellent colleagues.

Whether it's overseeing every detail of the journey of the objects in your care; keeping an essential toolkit or carpenter within arm's reach (quite a challenge in a busy gallery during installation); or meticulously checking condition reports, it is the courier's job to see the loan of the objects through from start to finish: from departure to installation. Embrace all of this and you are richly rewarded, working alongside colleagues whose patience, expertise and good-humour combine to produce, not just a magnificent and successful exhibition but also, a rather remarkable and certainly memorable collaborative experience.

Joanna Salisbury is the Assistant Librarian of the AIIT.

'The courier's role required special training, and is an interesting blend of attention to detail, collaborative working and a willingness to sit and wait.'

Joanna Salisbury



Ursula Sims-Williams (left) and Joanna Salisbury (right) condition checking objects for installation (Photo: Shri Sharma)



SOAS crates being secured for the flight to Delhi. (Photo: Joanna Salisbury)

How to become a Zoroastrian Priest

by Almut Hintze

The Zoroastrian community comprises two major groups, the laity, or *behdin*, and the priesthood. Boys and girls of both groups undergo the same initiation ceremony, in India usually at the age of seven, a little later in Iran. During the initiation ceremony they are invested with the sacred shirt, or *sudre*, and girdle, or *kusti* while they recite the essential Avestan prayers, or *kusti* prayers, which they have learnt by heart under the guidance of a priest during the period of preparation. From this moment on they are expected to wear the *sudre* and *kusti* continuously and perform the *kusti* prayers at certain times as symbols of their life-long struggle against the destructive forces of Evil.

While membership of the community is open to anyone born into a Zoroastrian family, those who want to become priests must be of male gender and priestly ancestry. Zoroastrian priests are encouraged to get married and to have children. The formal education of a priest starts after the initiation ceremony mentioned above and culminates in an examination that is followed by the initiation into priesthood, called *navar* by the Parsis of India, *nozud* by the Zoroastrians of Iran, at about the age of twelve. Subsequently candidates may continue for about two more years and become full-fledged priests, or *yozdathregar*, after a second examination and priestly initiation, called *martab*. While *navar* priests only perform 'outer' liturgical ceremonies, i.e. those celebrated outside the fire-temple in any clean place, *martab* priests are in addition qualified to conduct 'inner' ceremonies inside the fire-temple, including Yasna, Visperad and Videvdad rituals.

Zoroastrian priests may be educated by their fathers at home. In addition, among the Parsis of India, special

priestly boarding schools were established in the nineteenth and early twentieth centuries. The Seth Sorabji Manekji Damanwala Madressa in Udvada, however, which was still operating in the 1950s, no longer exists and the splendid Mancherji Framji Cama Athornan Institute in Andheri (founded in 1923 by the philanthropist Seth Merwanji Mancherji Cama) currently has just one student, in spite of an attempt to revive it in 2008. At present, the only fully functioning school for Zoroastrian priests world-wide is the Dadar Athornan Institute in Mumbai, under its principal Dr Ramiyar Karanjia. The course content which aspiring priests learn chiefly consist of Avestan texts to be recited by heart and actions to be performed during the ritual, and how to coordinate the two. The knowledge of the right words and right actions has been passed on from father to son over millennia in the oral tradition of the Zoroastrians, and orality has remained an important part of the tradition up to the present day.

A day at the Dadar Athornan Institute, Mumbai

On a normal weekday at the Dadar Athornan Institute the wake-up call for pupils is at 5.30 am. After performing the *kusti* prayers, the boys wash themselves, have tea and recite the morning prayers at 6.20 am for half an hour. The recitation is followed at 7 am by an hour of *Bhantar* study, or memorisation practice. The texts they learn by heart include the entire *Yasna* and set prayers from the *Khordeh Avesta*. They also revise prayers they have previously memorised. Breakfast is at 8am, followed by playing time until 9am, when the normal school day starts. The study of ordinary school subjects ends at 10.45 am with a short break followed by an hour of *Bhantar* study. At 11.45 am they say their *kusti* prayers, have lunch, pack their books and leave for the nearby Dadar Parsee Youth Assembly High School, where they receive ordinary school education. They come home at 6 pm, have a snack and then time for homework and play. The older



Recitation Practice (Bhantar), Dadar Athornan Institute 2016
(photo: Almut Hintze)

students spend the morning at High School, come back for lunch and do their *Bhantar* study in the afternoon for an hour and a half.

Although this looks like a rather tight and exacting schedule, the students find time for play and enjoyment in the company of their peers. Those who have lived in one of the priestly schools cherish fond memories of their childhood years spent there and feel particularly close to other priests who attended the same beloved Athornan Institute.

*Almut Hintze is Zartoshty Brothers
Professor of Zoroastrianism, SOAS,
University of London, and Honorary
Treasurer of the AIIT.*



Pupils at the M. F. Cama Athornan Institute in Andheri
(photo: Adil Jussawalla, courtesy Parsiana)



Practice of the Yasna ritual, Dadar Athornan Institute
(courtesy: Dadar Athornan Institute, Mumbai)

A Kipling footnote

by Nicholas Sims-Williams



What is the link between our Friends' event on 22 May 2016, Geoff Hales' splendid dramatised presentation on *Kipling in India* and the New Delhi exhibition on Zoroastrianism, *The Everlasting Flame* (see p. 4-5), to which the Trust lent several of its rare books in February-April 2016? Many readers will be familiar with the tale 'How the rhinoceros got his skin' in Rudyard Kipling's *Just So Stories*, which centres on a 'Parsee' who is named (in Kipling's caption to his picture though not in the text of the story) as 'Pestonjee Bomanjee'. It is probably less well known that Pestonjee Bomanjee (1851-1938) was a real person, who came as a teenager to study art under Kipling's father in Mumbai and later became famous as a painter. Kipling's fanciful drawing of the Parsee with his 'more-than-oriental-splendour hat' was included in the New Delhi exhibition, together with a more realistic portrait of the artist in his studio by Ardeshir Pestonji.

Nicholas Sims-Williams is Emeritus Professor of Iranian and Central Asian Studies, SOAS, University of London, and Chair of the Trustees of the AIIT.

Kipling's drawing of the Parsee, illustrating his *Just So* story

Rare Books, Genghis Khan and Raging Dogs

by Robin Ackroyd



Author Robin Ackroyd on horseback, on the way to Genghis Khan's birthplace, Dadal, Khentii province, northern Mongolia (© Robin Ackroyd)



Spirit, the loyal dog who guarded Robin fearlessly. Spirit ran alongside for over 250 kilometres during the 700km-plus trek. (© Robin Ackroyd)

Books and learning are, by tradition, very highly regarded in Mongolia. Buddhist lamas treat sacred texts – *nom sudar* – with great care, wrapping them in a cotton cloth, or *barintag*, to protect them. The word for book or scripture – *nom* – is an ancient loanword, ultimately from the Greek *nómos* – law.

Genghis, or Chinggis, Khan is often portrayed, lazily and pejoratively, as an illiterate nomad. In fact, he brought in a Mongolian system of writing, in around 1204, based on the vertical Uighur script. He saw that his laws – *yasa* – and decrees – *yarlik* – were written down, as well as his wise sayings, or *bileg*.

The Mongols have a very strong tradition of passing down 'wise words' through the generations. Often these are alliterative, so they can be more easily be learned. Messengers travelling long distances, in the 12th and 13th centuries, could recall their instructions by singing them in the saddle.

I record many sayings and proverbs, and explain their translations, in my book about Mongolia, its nomadic culture, and the whereabouts of the tombs of the Mongol khans. Some of these are published for the first time. I spent hours, during my research, in the library rooms of the Ancient India and Iran Trust, consulting rare books. My own work focuses, to some extent, on the impermanence of life, and the transitory nature of material possessions, but my quest for the most important books shows me that the collections at the Trust are uniquely precious. They need to be preserved, cared for, and used, for as long as possible.

Occasionally a letter, or note, would flutter out – and give me information about the author, or reviewer. I have since built a small library myself, and have found other hidden gems in old books – an original type-written receipt from an Oriental bookshop in Paris in 1959, for instance, and research notes, some typed and some handwritten. One book shows that a

Russian work was a gift in 1974 from one well-known professor to another.

Libraries are a long way from the steppes and forested mountains of northerly Mongolia, where I journeyed on horseback for over 700km, exploring sites associated with Genghis Khan – and, ultimately, to where he may be buried.

For the last 250km, on my journey to the world conqueror's birthplace at Dadal, near the Siberian border, I was joined by a loyal dog, Spirit. When, in November 2015, I talked at the Trust about my experiences, Spirit caught people's imagination. I can see why. I was delighted when he joined me, turning up one night and chasing off a pack of dogs that had descended on my camp. I have little doubt that, several thousand years ago, the first dog to be domesticated came into contact with man in very much the same way.



A couple in traditional clothes, by the Kherlen river near the settlement of Möngönmorit. (© Robin Ackroyd)

Spirit was fearless, even when outnumbered. There were sometimes up to six dogs upon us. Spirit would chase them off. He would then run over to me, looking up for approval. The dogs in Mongolia can be ferocious; some carry rabies.

Temüjin – the future Genghis Khan – was afraid of dogs, we learn from the *Secret History of the Mongols*. The Mongols were famed, in medieval times, for a tactic known as the 'feigned retreat'. In the Middle Mongolian language of the time it was called 'fighting a dog's fight'. Nowadays the normal greeting on approaching a home is: 'Nokhoi khori!' – 'Restrain the dog!' So having

Spirit with me was useful, as well as very pleasing. The locals thought he had been sent by God because I had travelled to the sacred mountain Burkhan Khaldun. There was certainly something very special about Spirit.

Robin Ackroyd travelled, with five horses, in an independent expedition to Mongolia. He is a Friend of the Trust. His books, Genghis: Sacred Tomb, Secret Treasure and Mongolia: Seeking Genghis Khan, are available on Amazon.



Herders gathered on the eve of the Naadam festival at Tsenkhermandal, in the northern Mongolian countryside. Naadam is the annual celebration of horse racing, archery, and wrestling. (© Robin Ackroyd)

Visiting and working at the Trust

Reading Sogdian

A Chinese visiting professor reviews her work and takes her leave of the Trust

by Bi Bo

(written shortly before her departure in January 2017)

How the time has flown since I first arrived in late January 2016. I still remember the first day when I came back to the Trust. I was very pleased to live in the same flat in the Trust again that I had lived in on my previous visit. From the window I could enjoy the different beauties of the Botanic Garden in four seasons. This time, with the great help of Prof. Nicholas Sims-Williams and Dr Imre Galambos, I came back as an Academic Visitor at the Faculty of Asian and Middle Eastern Studies at the University with funding from the China Scholarship Council, as well as the support of the Trust and the Sino-British Fellowship Trust (via SOAS).

The main aim of my visit was to carry out my research project on the Sogdian documents in China. One important task has been to work on a Sogdian-Chinese bilingual epitaph with Prof. Sims-Williams. The epitaph is housed in a museum in Shenzhen and we were given permission to study the Sogdian inscription (see above) by the curator in winter 2014. At first we could only study it from the photo of the rubbing which was not very good quality. In June 2014 I had a chance to go to check the original Sogdian inscription and I took some photos which helped us to improve the reading. In June 2015, after attending a conference in Hong Kong, Prof. Sims-Williams met me in Shenzhen and we planned to check the original Sogdian inscription. To our surprise, the curator took out another stone slab and told us it must be the Chinese part of the

epitaph. It turned out that after we informed him of what we read from the Sogdian inscription, he remembered that a few years ago they also acquired the epitaph of a Sogdian written in Chinese. The content and the size show that the two slabs bearing Chinese and Sogdian inscriptions did belong to one epitaph, though separately made. After having checked the back side of the two slabs, we worked out how they might be laid out. This is really exciting news, since before this only one Sogdian-Chinese bilingual epitaph had been excavated in China, whose owner, a Sogdian *sabao* (caravan leader), lived in the Northern Zhou period (557–581 C.E.). The present epitaph we are studying belongs to a Sogdian woman whose family was originally from Samarkand and whose husband was a merchant. She died a few years later than he did, and they were buried together in a northern Chinese city thousands of miles away from their home country. Although both the Sogdian and the Chinese inscriptions are brief and do not contain too many details about this woman and her family's life in China, it still provides us with valuable information about the ordinary Sogdians in China in the late sixth century. Now our joint article on the epitaph is finished and hopefully it will be published soon.

It is not the first time that I have worked with Prof. Sims-Williams in the past few years; we have collaborated several times in working on the Sogdian documents from Niya and Khotan, Xinjiang, China. As on previous occasions I have benefited a lot from working with him. In the past few months we managed to read several published and unpublished Sogdian texts,



Professor Nicholas Sims-Williams and Dr Bi Bo studying the bilingual epitaph in Shenzhen

including five of the so-called 'Ancient Letters' excavated near Dunhuang by Aurel Stein (1862–1943) in the early 20th century and another letter from Loulan. After we finished reading the texts, with the kind help of Mrs Ursula Sims-Williams at the British Library and Dr Susan Whitfield and her colleagues at the International Dunhuang Project (IDP), we went to the British Library to check the manuscripts of these letters.

Meanwhile we are reading a Sogdian Buddhist text together with Prof. Almut Hintze. With the original Chinese parallel available, this translated Sogdian text is not difficult to understand, but sometimes we are confused by the profound terms of Buddhist philosophy, especially when it comes to the passages with ambiguous or shoddy translation! Even so, we do not want blame the anonymous Sogdian translator; on the contrary, we are very grateful to him for leaving us such valuable materials to study Sogdian! The reading session is always full of joys and insights. Often if we are struck by a word of linguistic importance, the two professors would engage in a heated discussion. To put it in their



Buddha niche, Bamiyan, Afghanistan.
Photo: Jake Simkin

guidebooks; Bridget Allchin's 1951 photographs of the Kabul Museum's collections, documenting the prized antiquities before they were lost or damaged during the Mujahideen civil war (1992-96) and Taliban regime (1996-2001); notes and letters penned by notable Afghan scholars hidden away in book jackets, reflecting on Afghanistan's cultural and political transformation since the Soviet invasion in 1979. Not to mention the informative stories recounted by the Trust's staff and distinguished guests during daily tea breaks, such as Ralph Pinder-Wilson's imprisonment in Afghanistan, or my supervisor's student days at Cambridge.

Largely owing to the resources found at the Trust, part of the argument I formulated was that archaeology, and Bamiyan in particular, was a potent tool in early twentieth-century Afghan progressive, nationalist agendas, which strained relations with the conservative faction of Afghan society. The fundamentalist Taliban regime similarly employed archaeology to legitimate their political leadership, using the destruction of the Bamiyan Buddhas in 2001 to assert their agenda against the international community. Given this conclusion, as well as Afghanistan's on-going civil strife and the recent *Da'esh* attack in Kabul, it thus seems an unpropitious moment to resurrect the Bamiyan Buddhas. Now using my MA dissertation as a pilot study for my PhD in Archaeology

at Cambridge, I am again grateful to have AIIT's resources readily available as I continue to 'discover' new material in the idyllic setting of the Trust's library.

I continue to 'discover' new material in the idyllic setting of the Trust's library.

Eva Meharry

Eva Meharry is a doctoral researcher in Archaeology, University of Cambridge.

The Bamiyan Buddhas revisited, thanks to a Trust Bursary

by J Eva Meharry

Since the Taliban destroyed the Bamiyan Buddhas fifteen years ago - hitherto surviving the rise and fall of empires for fourteen centuries - the international community has continuously debated whether to rebuild the colossal statues. Yet the decision to reconstruct the Buddhas not only hinges on the willingness of the Afghan government, which has thus far categorically rejected the ambitious and expensive scheme, but also on our understanding of what led to the destruction of the Buddhas and the likelihood of its recurrence.

With this on-going question in mind, in 2015 I set out to examine how successive Afghan political administrations utilized archaeology in their nation-building agendas for my Durham MA dissertation, 'Nationalism, Politics and the Practice of Archaeology in Afghanistan: A Case Study of Bamiyan', under the supervision of UNESCO Professor Robin Coningham. Thanks to an AIIT bursary, I uncovered dozens of valuable resources within the Trust's holdings.

Amongst the overflowing shelves, I found early twentieth-century Afghan government brochures and



The author at the Ancient India & Iran Trust.

own words, it is like doing mental exercises. At that time I could not help thinking, if Prof. Harold Bailey were still alive, he would have been eager to join us!

I have never met Prof. Bailey in person, but every time I read his annotations in his books or look at his photos or portrait on the walls, I feel as though his soul is still here. Every day when I sit in the India Room to do my work, every time when I easily find a book I want to check from the library of the Trust, I feel so grateful to him and other founding Trustees who have left such a wonderful legacy to the scholars including me, as well as to those who are currently Trustees and the donors who have kept it running. I also would like to take this opportunity to express my great thanks to the staff at the Trust: Brendan, James, Jo, Jose and Margaret. It is really a pleasure to be with them!

I wish time flew more slowly, but sadly, the time to say goodbye is coming. At this moment I can think, only of Xu Zhimo's poem, written on his departure from Cambridge, which floats on my lips:

*Quietly I take my leave
Just as quietly as I came;
Gently waving my sleeves,
Not even a single cloud will I
bring away.*

I shall take my leave, with nothing but my books, since everything in such a quintessential place has been deeply inscribed in my mind: excellent library, nice people, morning coffee at 11 o'clock, beautiful garden, naughty squirrels and jolly birds on the trees, as well as three timid deer and a small fox occasionally seen from the window in front of my table in the India Room.

Dr Bi Bo

School of Chinese Classics
Renmin University of China, Beijing

Westcott House at the Trust

by Br Chris Martin SSF

Every four years one is given an extra day that should be spent wisely and in the company of good friends, and so on the 29th February a group of eleven ordinands and one tag-along friar made their way across town to visit the AIIT from Westcott House, one of Cambridge's theological colleges for the Church of England. We had a marvellous afternoon, beginning with a tour of the house that included the chance to see some beautifully illuminated books and a dried leaf from the Buddha's Bodhi tree.

Professor Almut Hintze gave a fascinating talk about Zoroastrianism explaining the basic precepts of the religion and how it has related through the centuries to Judaism and Christianity; we all sat in silent awe as Professor Hintze recited to us several beautiful prayers in the Avestan language. We also learnt a little about Sogdian and its relation to Christianity from Professor Nicholas Sims-Williams, and for several weeks Westcott's Community noticeboard included messages about changing the 'Greek for fun' club to a 'Sogdian for fun' club. Possibly the best memory for a plump



Westcott group with Trustees at the Trust

friar was the scrummy cake with tea, but ultimately it was a very successful leap-day of making a few more good friends!

Chris Martin studied at Westcott House, Cambridge

The Two Rains Project *Learning from responses to climate change*

by Cameron Petrie

Two Rains is the abbreviated title for the project *Winter Rain, Summer Rain: Adaptation, Climate Change, Resilience and the Indus Civilisation*. This project builds on the work carried out for the *Land, Water and Settlement* project, about which I spoke at the Ancient India & Iran Trust in November 2015.

Climate change is one of the most pressing global concerns, particularly as it is likely to have a direct impact on food security. We know that rainfall systems are complex and inherently variable, and human populations have been able to adapt their behaviour to a wide range of climatic and environmental conditions. There is a lot to learn from the past about the degree to which human choices were resilient and sustainable in the face of variable weather conditions and when confronted with abrupt events of climate change.

The *Two Rains* project is investigating the resilience and sustainability of South Asia's first complex society,

the Indus Civilisation (c.2500-1900 BCE), which developed in a specific region where westerly winter rainfall overlapped with the summer rainfall of the Indian Summer Monsoon (ISM). In addition to living in a diverse and variable environment, we also know that Indus populations were beset by an abrupt weakening of the ISM around 2100 BCE, and this appears to have coincided with the start of the decline of Indus cities. The degree to which there is a connection between the two is, however, unclear.

Archaeologists are in a unique position to understand the ways in which societies respond to climate change as they can investigate the 'before', 'during' and 'after' of past instances of success or failure. We feel that the Indus Civilisation provides an ideal laboratory for exploring how societies can respond to variable and changing rain systems, for the *Two Rains* project will be combining cutting edge approaches from

Archaeology, Earth Sciences and Geography to reconstruct climate, model rain patterns, and explore societal adaptations and responses to change. We plan to do this by combining data on settlement distribution, food production and consumption, and water stress. The data will then be integrated and assessed using agent-based modelling, where we will be able to use the data that we collect to run simulations to explore how particular decisions are likely to have panned out. By using such an integrated interdisciplinary approach, we plan to ask directly 'Does climate change really cause collapse?', explain how particular communities perceived weather and landscape changes, hypothesise why they made the decisions they did, and explore the consequences of those decisions.

Dr Cameron Petrie is Reader in South Asian and Iranian Archaeology at the University of Cambridge and a Trustee of the Ancient India & Iran Trust

Bimaran Workshop at the Ancient India & Iran Trust *By Wannaporn Rienjang*

Work in progress
Two reports, one on a workshop held at the Trust, and the other on workshops in Australia involving Trustees of the AIIT.

This two-day workshop, which took place on the 11 and 12 September 2015, was sponsored by the British Institute of Persian Studies, the Iranian Heritage Foundation, the Neil Kreitman Foundation, the Neil Kreitman Central Asian Numismatic Endowment Fund, and Clare Hall Cambridge. The workshop aimed at presenting new findings on the material cultures of early historic Afghanistan that relate to Buddhist relic worship, and developing ideas for future research on Buddhism in Afghanistan. The focus of the workshop was a deposit inside a Buddhist ritual mound west of Jalalabad called Bimaran stupa no. 2, particularly on the well-known and unique 'Bimaran gold casket'. The workshop gathered specialists from diverse fields including numismatics, art history, epigraphy and archaeology.

Fifteen discussants and three observers participated, including Joe Cribb, former Keeper of Coins and Medals, the British Museum, Prof. Nasim Khan, emeritus professor, Institute of Archaeology and Anthropology, University of Peshawar, and Dr Kurt Behrendt, curator of Asian Art, the Metropolitan Museum of Art, New York.

Four papers were presented in the morning of 11 September followed

by a discussion. The first two presentations covered two specific objects in the relic assemblage of Bimaran stupa no. 2: the coins and the inscribed stone container, their dates and significance in establishing the chronology of relic assemblage and the practice of relic worship. Joe Cribb's presentation showed that the four coins in the name of Azes found in the Bimaran deposit can now be attributed to the Indo-Scythian satrap Mijatrias who ruled in Jalalabad area in the late first to early second century AD. Wannaporn Kay Rienjang, a PhD candidate in the Division of Archaeology, University of Cambridge, illustrated the rectangular recess on the underside of some Gandharan stone containers. This feature suggests the date first to second century AD and eastern Afghanistan or Bajaur as the time and place for the production of the Bimaran inscribed stone container.

The next two presentations touched on a broader context, the practice of openly displaying relics and the development of the Buddha image. Drawing on art historical and archaeological evidence gathered from Pakistan and India, Kurt Behrendt drew attention to the impact of the visual representation of the Bimaran gold casket. Robert Bracey, curator of South and Central Asian coins, Department of Coins and Medals, the British Museum,



The Bimaran Casket, image ©Trustees of the British Museum

raised awareness of how to critically employ stylistic analysis in the dating of Buddha images. The Friday session was wrapped up by Dr Cameron Petrie, senior lecturer in South Asian and Iranian Archaeology, University of Cambridge, who summarized the state of play and elements necessary for re-interpreting the relic assemblages of Bimaran stupa no. 2.

The second day of the workshop was devoted to discussions under three themes: chronology, relic practices, and the development of Buddhist imagery. Fourteen discussants and two observers participated, including Sir Nicholas Barrington, and Mr Wahid Parvanta, honorary Cultural attaché from the Embassy of Afghanistan in London.

The workshop has stimulated thinking on how to employ multidisciplinary approaches to help establish the dates for the Bimaran deposit. Although the question of the date of the famous Bimaran gold casket remains, for the time being, unanswered, new insights on objects associated with it were achieved. This advance will certainly encourage future collaboration between scholars of various fields whose interest lies in the history and archaeology of ancient Afghanistan.

Wannaporn Rienjang is Project Assistant of the Gandhara Connections Project, University of Oxford



Prof. Nasim Khan of the Peshawar University, chairing a discussion session on stupa decoration

AIIT Downunder

by Samuel Lieu

The successful outcome of a large grant application to the Australian Research Council on behalf of the Series Sinica of the Corpus Fontium Manichaeorum by Dr Gunner Mikkelsen and Prof. Samuel N.C. Lieu enabled the Australian team to invite the Chair of the Trustees, Prof. Nicholas Sims-Williams, to take part in a series of research 'workshops' related to the project at Macquarie University (Sydney) in late November and early December 2015. A generous grant from the Ancient Cultures Research Centre, Macquarie University, also enabled Dr Enrico Morano, a long-time associate of the AIIT through the Dictionary of Manichaean Texts project, to be a major participant through a Visiting Fellowship.

The purpose of the research 'workshops' is to produce a new edition with translation of all the known fragments in Parthian and Sogdian which parallel the famous Chinese Manichaean *Traité* found at Dunhuang and first published

in 1911 by the two distinguished French sinologues, Edouard Chavannes and Paul Pelliot.

Together with Mrs Ursula Sims-Williams (Hon. Librarian of AIIT), the two AIIT scholars also gave keynote addresses at Professor Sam Lieu's retirement conference: EURASIA – SILK ROAD – BYZANTIUM held at the Ancient History Documentary Research Centre of Macquarie University (26–27 November 2015). In his lecture, Prof. Sims-Williams made clear that Macquarie's loss will be the AIIT's gain as Prof. Sam Lieu, a current Trustee, will be able to spend even more time at the Trust in his retirement! Another participant, Adjunct Professor Ross Burns FAHA, a former visitor to the Trust and Australia's former Ambassador to Syria, gave a moving and tragically relevant lecture on the destruction of ancient monuments in Syria. Nicholas and Ursula were guests of Sam Lieu at the Annual Fellows' Dinner of the Australian Academy of the

Humanities held at the University of Sydney (27 November).

A separate evening was devoted to research on Manichaeism. Both Prof. Sims-Williams and Dr Morano gave talks on their own cutting-edge research in this low key Mani-Fest (1 December 2015), followed by dinner hosted by Mr Christopher Flynn (a long-term supporter of the Corpus Inscriptionum Iranicarum project) at a Chinese restaurant in Sydney.

On a sad note, the team greatly missed Dr John Sheldon, a frequent visitor to the Trust and a former student of Prof. Sir Harold Bailey; John was recovering from a serious accident in Italy. He would have co-hosted the festivities and made a major contribution to the research 'workshops' had he been in Sydney during this 'festive' period.

Titles of lectures delivered by Trustees and friends of AIIT:

EURASIA – SILK ROAD – BYZANTIUM (26–27 November 2015).

Prof. Nicholas Sims-Williams (SOAS, London) *The Bactrian archives: reconstructing the lost history of Ancient Afghanistan*; **Dr Enrico Morano** (Turin & Berlin; ACRC Visiting Research Fellow); *Some remarks on the corpus of the Berlin Manichaean Sogdian texts in Manichaean script*; **Ursula Sims-Williams** (British Library) *Manuscripts from the Southern Silk Road*; **Prof. Ross Burns** (Macquarie University) *The Lost Monuments of Syria—the path of destruction at Palmyra and Aleppo*

MANIFEST – LECTURES ON MANICHAISM (1 December 2015)
Prof. Nicholas Sims-Williams (SOAS, London) *Manichaeism in Bactria*; **Dr Enrico Morano** *Religion in hymns: a Parthian bifolio in Manichaean script from Turfan with hymns to the Father of Greatness*.

Professor Samuel Lieu is Inaugural Distinguished Professor (Emeritus), Macquarie University, Sydney.



Corpus Fontium Manichaeorum at work: Samuel Lieu (left), Enrico Morano and Nicholas Sims-Williams.

AIIT people and the Friends' Group

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 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.

The joint Chairs of the Friends are Bill Martin and Sandra Mason. They write:

'Friends' events in the past year have included a talk by Conor Jameson and Stephanie Morren of RSPB about the vital project 'Saving Asia's Vultures', and an illustrated presentation on Reverend George Lewis and his collection of Persian manuscripts and other curiosities by Catherine Anson of the Cambridge University Library. AIIT Trustee Professor Julius Lipner gave a talk in our Meet the Trustees series, under the title 'Work in progress: from Bengal to Cambridge and back again – many times'. There was also a special guided tour of the exhibition *Another India* at the Cambridge Museum of Archaeology and Anthropology. Among the events planned are a talk on 9 March on past and present experiences of serving in Afghanistan and Pakistan by James

Crowden, drawing on the experiences of his great uncle Professor K de B Codrington in the early- and mid-twentieth century. We hope that you will consider becoming a Friend and that you will join us at our events.'

Joining the Friends costs £30 for annual membership, or £400 for a life membership.

For details: info@indiran.org

'We also highly value help from our Friends in providing ideas, contacts and advice, as well as financial support.'

Honorary Fellows

The Ancient India & Iran Trust appoints distinguished scholars who operate in the fields that the Trust covers, and who have built up a close connection with the Trust.

The following scholars are currently connected to the Trust as its Honorary Fellows:

Professor Gerard Fussman (Professor of Indian History, Collège de France, Paris)

Professor Anna Dallapiccola (Honorary Professor, Edinburgh)

Professor Emeritus Prods Oktor Skjærvo (Aga Khan Professor of Iranian, Harvard)

Professor Maria Macuch (Professor Emerita of Iranian Studies, Freie Universität, Berlin)

Professor Robert Hillenbrand (Honorary Professorial Fellow, Edinburgh)

Professor Minoru Hara (Emeritus Professor of the International College of the Advanced Buddhist Studies, Tokyo)

The late Professor Werner Sundermann, Professor Gherardo Gnoli, Professor Mary Boyce and Ralph Pinder-Wilson were also Honorary Fellows of the Trust.

Trustees of the Ancient India & Iran Trust

Sir Nicholas Barrington, MA, KCMG, CVO

Former British High Commissioner to Pakistan, Honorary Fellow of Clare College, Cambridge

Richard Blurton, MPhil

Head, South and Southeast Asia Section, British Museum

Joe Cribb, BA

Former Keeper of Coins and Medals, British Museum and Research Associate, Heberden Coin Room, Ashmolean Museum

Almut Hintze, PhD, Dr Habil, FBA (Honorary Treasurer)

Zartoshty Brothers Professor of Zoroastrianism, SOAS, University of London

Samuel Lieu, DPhil, FRHistS, FSA, FAHA, FRSN, Inaugural Distinguished Professor (Emeritus), Macquarie University, Sydney and President of the International Union of Academies (Union Académique Internationale) 2017-2021

Julius Lipner, PhD, FBA

Professor Emeritus of Hinduism and the Comparative Study of Religion, University of Cambridge

Cameron Petrie, PhD (Honorary Secretary) Reader in South Asian and Iranian Archaeology, Department of Archaeology, University of Cambridge

Nicholas Sims-Williams, PhD, FBA (Chair)

Emeritus Professor of Iranian and Central Asian Studies, SOAS, University of London

Ursula Sims-Williams, MA (Honorary Librarian)

Lead Curator of Iranian Collections, British Library

Christine Van Ruymbeke, PhD

Ali Reza and Mohamed Soudavar Senior Lecturer in Persian Studies, Faculty of Asian and Middle Eastern Studies, University of Cambridge

Three-and-a-half Daniells

By James Cormick

The advantage of having a cis-octogenarian as the custodian of the Trust's house in Brooklands Avenue is that he has been around long enough to tell you the provenance of almost everything in it. On this basis, I would like to give you a brief anecdotal history of our acquisition of the Daniells aquatints hanging on the walls of 23 Brooklands Avenue (Daniells in the plural, because there were two of them, Thomas (1749-1840) and William (1769-1837), uncle and nephew).

The first of these belonged to the Van Louhuizens, two of the founding trustees of the Ancient India & Iran Trust. They were great collectors of Indian and Indo-Chinese artefacts, including a number of pictures, mostly of Indian origin, mostly unframed and now in storage in our strongroom. One of the pictures which was framed, however, and which hangs in my sitting-room upstairs, is of the Mausoleum of Nawaub Assoph Khan, Rajemahel. It was drawn and engraved by Thos. & Wm. Daniell, and given the number No. XXIV. Unfortunately, the framing, which is relatively modern (1980s), has hidden the second line of print under the title. So we cannot read who the publisher was and the exact date of publication. But clearly the number identifies it as one of the 144 plates in the famous 'Oriental Scenery' series created by the Daniells and published in six parts (1795-1808).

The second Daniell hangs in the India Room over the mantelpiece. It was drawn and engraved by Thomas Daniell alone and is of the Gate of the Loll-Baug at Yabba (1801), published in 1801, and No. III in the 'Oriental Scenery' series. This was 'Presented to Professor Sir Harold Bailey by members of the Faculty of Oriental Studies, University of Cambridge, May 1967', according to the plate on the bottom of the frame. In fact, Raymond

Allchin told me that he was deputed by the Faculty to find a retirement present for Sir Harold, but realised at the presentation ceremony that he had made a mistake. Sir Harold showed no particular interest in it and had to be reminded to take it home with him after the ceremony was over. I, too, verified this lack of interest 24 years later when I found it hidden behind a pile of books and gathering dust on the floor of Sir Harold's study in 23 Brooklands Avenue. I cleaned it up and hung it over the mantelpiece in the India Room, where it can be seen and admired by visitors to the house. (I think it is true to say that Sir Harold had no interest in the visual arts. Even the books and manuscripts that he bought voraciously throughout his adult life were bought for their linguistic content, not for their beauty or value as books, their bibliophilic value.)

The third Daniell actually hangs in my study. It was given to me by James and Helen Kinnier Wilson, on the understanding that if I tired of it, I could pass it on to the Trust (which I will do, one day, I suppose). It is of the 'Remains of an ancient building near Firoz Shah's Cotilla, Delhi'. It was drawn and engraved by Thomas Daniell alone, again, and published in 1795, as No. VII in the 'Oriental Scenery' series. James retired as Lecturer in Assyriology at the University of Cambridge in 1989. He was the colleague of both Harold Bailey and Raymond Allchin, and a friend and constant visitor to Sir Harold in his retirement. But it was a much earlier friend who gave him the Daniell picture. James Byam Shaw (1903-1992) was a distinguished art historian and a director of Colnaghi's, and it was he who chose this picture as a wedding present for James and Helen



Mausoleum of Nawaub Assoph Khan, Rajemahel, 1803.

in the 1950s. It is still in the same Hogarth frame and still has the original label on the back: "P. & D. Colnaghi & Co. Ltd. 14 Old Bond Street, W1". Byam Shaw, not surprisingly, bought it from his own shop.

The last Daniell aquatint hangs in the hall of the house, on the staircase panelling. It is by the nephew only, William Daniell, or rather engraved by him and drawn by S. Davis Esq., hence my claim in the title of this essay that we have a 'half' Daniell. It is from the 'Views in Bootan' series (1813) and is a View on the river Teenchoo. It was presented to the Trust in 1982, just after it moved into 23 Brooklands Avenue, by Professor Andrew Goudie, the distinguished Oxford geographer, who was also a friend and colleague of the Allchins. In fact, Goudie collaborated with Bridget Allchin on a book published by Academic Press in 1978: *The Prehistory and Palaeogeography of the Great Indian Desert*, by Bridget Allchin, Andrew S. Goudie, and Karunarkara Hegde.

As you will have noticed, I have said nothing about the artistic value of these aquatints. That has already been done copiously elsewhere and by scholars much better qualified than myself to do so. The Daniells became famous in their time and 200 years later their prints are still highly prized and widely collected. My purpose here was merely to indicate the interesting provenances of our very small collection of them.

James Cormick is the Custodian of the Ancient India & Iran Trust.