

The Silk Road Project
Reuniting Turfan's Scattered Treasures

a proposal for

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submitted by

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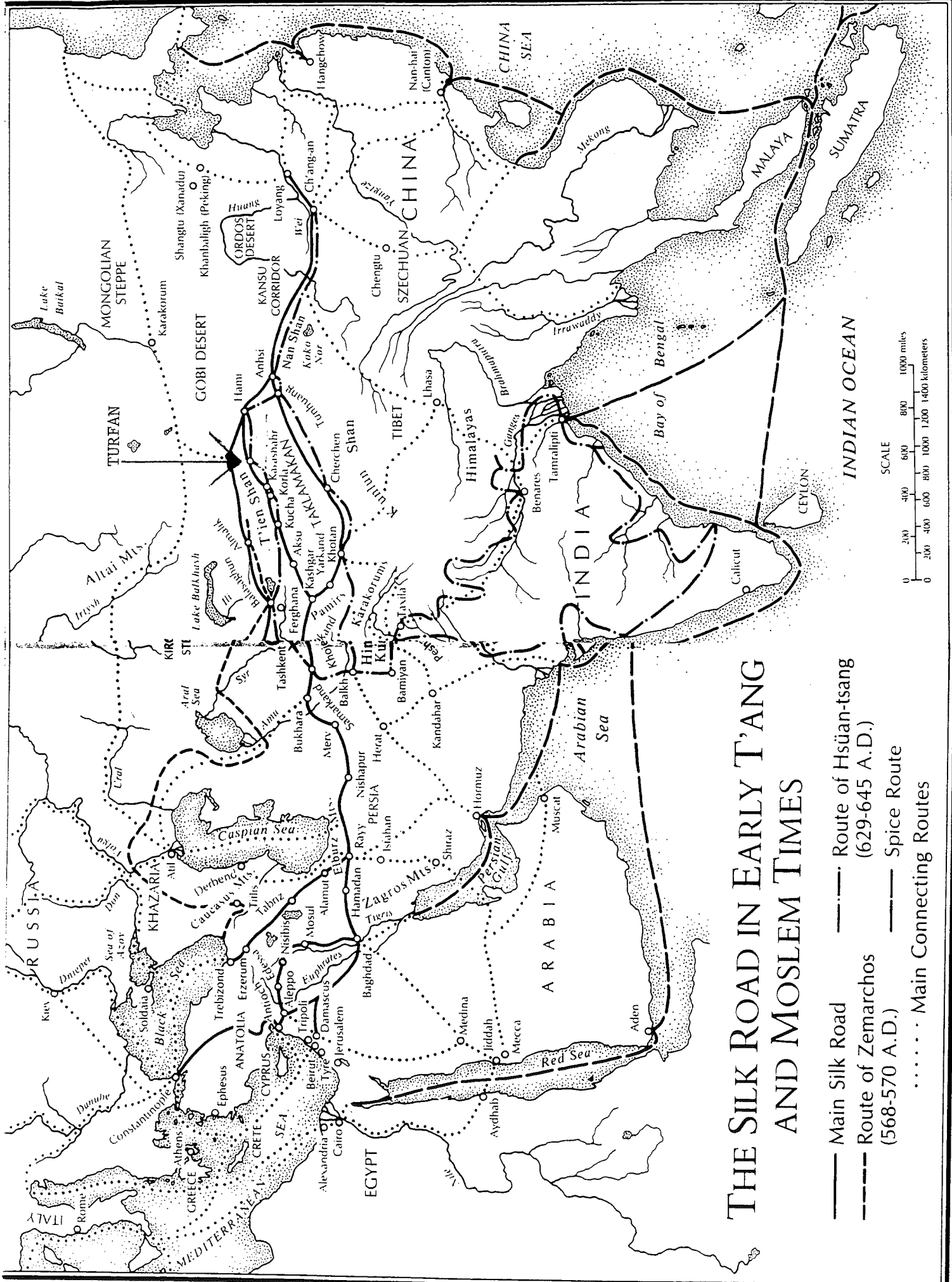
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Executive Summary

Plundered and then scattered across Europe and Asia in the years before World War I, many of the treasures of the Silk Road lie in archives or warehouses largely uncatalogued and effectively lost to Chinese and Western scholarship. With the assistance of the Luce Foundation, this three-year project will conduct interdisciplinary study of the documents and art objects found between 1899 and the present in Turfan, an oasis near the city of Urumqi in China's Xinjiang province (see map). Because Turfan's artifacts and records are so dispersed, a systematic effort is required to retrieve them. The project will produce a finding guide, in both English and Chinese, for the use --now and in the future -- of scholars of history, art history, and religion. The guide will enable scholars to overcome the difficulties of using materials scattered all over the globe and published in an overwhelming array of different languages.

The project will bring together Chinese and American scholars to consider the use of new approaches. One team of scholars will draw on the methods of religious studies, art history, and history to analyze the Buddhist and Manichean monastic complex at Turfan in order to capture the variety of religious experience there. The other team will use historical and art historical techniques to analyze the documents and artifacts excavated from the two graveyards at Turfan with the goal of understanding the material and social life of the Silk Road. The interdisciplinary techniques the project will develop to analyze the Turfan materials can, in the future, be applied to other Silk Road sites, and to all sites containing both documentary and artifactual remains.

At the conclusion of the project, the participants will write short, illustrated pieces for a volume -- to be published in both Chinese and English -- that will interest a larger audience in the multi-cultural life on the Silk Road while also enticing more scholars to study Turfan.



THE SILK ROAD IN EARLY T'ANG AND MOSLEM TIMES

- Main Silk Road
- - - Route of Hsüan-tsang (629-645 A.D.)
- Route of Zemarcho (568-570 A.D.)
- - - - - Spice Route
- · - · - Main Connecting Routes

The Silk Road Project: Interdisciplinary Research on Turfan's Scattered Treasures

The communities along the Silk Road witnessed one of the most exciting cultural exchanges in world history: that between India and China in the years leading up to and during the Tang dynasty (A.D. 618-910). During those years, China flourished because it was more open to and more enthusiastic about foreign influence than it would ever be again. Everything Indian or central Asian was all the rage. Learned monks traveled through Central Asia to obtain Indian texts, and merchants accompanying them brought back exotic trade goods, while the Chinese who stayed home wore Indian fashions as they composed poems set to the latest foreign tunes. Even the dead were affected, as the Indian god Yama came to preside over the Chinese netherworld.

While official and Buddhist sources give some inkling of China's openness among the educated classes in the capital, excavations along the ancient Silk Road have unearthed documents and artifacts that show just how far-reaching was this cultural exchange among Indians, Chinese, and Central Asians of all social levels. Because the sources from the Silk Road are scattered literally all over the globe, the project will focus on one site, Turfan, with its welter of visual and material evidence. This project will bring together a team of Chinese and American scholars who will draw on the disciplines of history, art history, and religious studies to introduce the materials from the Silk Road to a larger reading audience. At the end of the project, these scholars will produce a book, in both a Chinese and an English version, about Turfan.

Turfan was a major stopping place for both merchants and pilgrims on the route that went north of the Taklamahan desert. In 630, the most celebrated Chinese pilgrim of all, the great monk Xuanzang, staged a hunger strike there before the king would allow him to continue his trip to India. Travellers mixed with the local residents to create a society composed of Chinese, Indian, and Central Asian peoples who served as translators and language tutors to visitors. At the time of Xuanzang's visit, Turfan was an independent

kingdom under the rule of the Qu family, who sought to keep their city within the Chinese cultural sphere. They built their capital following Chinese principles of design, naming each gate in the traditional Chinese manner, and they encouraged the study of Chinese classics, copies of which have been found in Turfan tombs.

In 660 the Tang conquered Turfan and ruled it for one century, making this oasis the farthest outpost of the Tang empire. Like all other prefectures, it was subject to all the Tang legislation. For example, *The Tang Code* spelled out the provisions of the equal-field law calling for both the periodic redistribution of land and the regular compilation of household registers. But scholars have long wondered whether the Tang policies were actually enforced, and surviving primary materials from Turfan allow the only glimpse of how these policies were actually carried out in the provinces.

Rare documents and artifacts from the Tang survive because Turfan is blessed with a dry desert climate that preserves paper, cloth, food, and even corpses intact. The local residents made shoes for the dead, arms for figurines, even a paper maché coffin, out of the wastepaper circulating in their seventh-century community. Because they have been randomly preserved, the documents from the Turfan tombs provide an unequalled cross section of the documents in use at the time. Some funerary inscriptions were buried whole, as were texts from a host of different religious traditions including Buddhism, Confucianism, Daoism, and Manicheism. Documents were written in Chinese, Khotanese, Tokharian, Sanskrit, and Uighur. The vast array of artifacts from Turfan are just as informative as the documents. Petrified Chinese dumplings surviving along with Middle Eastern pricked flat bread testify to the culturally mixed diet of Turfan's residents, and perfectly preserved figurines, textiles, coins, and artworks make it possible to reconstruct the material culture of this Tang settlement.

The riches of the Dunhuang caves are much better known in the West than those of Turfan, yet they differ in significant ways. The documents found at Dunhuang all came from one cave, where the documents were intentionally placed. In contrast, the materials from

Turfan, although much fewer in number, present a genuine sample and so reveal even more about life in Tang China. And they date to the period before the 755 An Lushan rebellion, when central government power was at its peak, while the Dunhuang documents largely date to the ninth and tenth centuries. All of the scholars associated with the project have considerable experience with the Dunhuang materials, which provide an important comparison with those from Turfan.

At the end of the nineteenth century the ruins of Turfan lay undiscovered, their graveyards untouched. The cities of Gaochang and Jiaohe contained buildings and temples from the ninth and tenth centuries, laid out on a grid that was even older, and the graveyards at Astana and Karakhoja held enormous quantities of artifacts and documents predating 769. If Turfan had remained undisturbed, it would have been relatively straightforward to excavate its cities and to reconstruct life in an earlier age. Indeed, one could find out to what extent, if at all, the policies of the equal-field system were implemented in this far outpost of the Tang empire.

But the Turfan materials were not left in the ground, and they are no longer in one place. They need to be excavated once again, not from the ground, but from the myriad libraries and museums in which they languish. Removed at the beginning of the century by non-Chinese explorers, many Turfan materials are outside of China in Stockholm, Helsinki, St. Petersburg, Paris, London, Delhi, Seoul, Istanbul, and Tokyo. Those that remain in China are in Turfan, Urumqi, Beijing, and the Manchurian city of Lüshun, to list the major locations. This three-year project will produce a finding guide to the many published materials from and about Turfan to be distributed to project members and other interested scholars. Because two members of the project, Professors Chen Guocan and Rong Xinjiang are now compiling a world-wide inventory of Turfan documents, project members will have access to new documents as they are uncovered.

Excavating Turfan

How were these materials removed from Turfan? The first European to arrive in Turfan was the German-Russian botanist Albert Regel, who mistook Turfan for a Roman site in 1878. His immediate successors, Dieter Klements from St. Petersburg,¹ and the Germans Albert Grünwedel and George Huth, realized his error and proceeded to excavate Turfan systematically.² Four expeditions to the region shipped some thirty-five tons of materials, including documents, artifacts, and sawed-off wall paintings, to Berlin, where some of this material was thoroughly photographed and catalogued before being bombed and destroyed in World War II.³ In 1903, after meeting up with the German expedition, Count Ōtani Kōzui of Japan proceeded to lead three of his own expeditions. When a corruption scandal forced Ōtani to step down from his position as the twenty-second Abbot of the Pure Land Nishi-Honganji monastery, he divided his collection into thirds: one went to a museum in Lüshun, Manchuria, one to Seoul, and one to the Kyoto Museum.⁴ The remainder was sold to the public. Materials from Turfan were also removed by the Russian S.F. Oldenburg,⁵ the Englishman Aurel Stein, the Frenchman Paul Pelliot, the Finn C.G.E. Mannerheim,⁶ and the Swede Sven

¹ D. Klemenz. *Nachrichten über die von der Kaiserlichen Akademie der Wissenschaften zu St. Petersburg im Jahre 1898 ausgerüstete Expedition nach Turfan* (Saint Petersburg: Akademi_i_a Nauk SSSR, 1899).

² A. Grünwedel. *Bericht über archäologische Arbeiten in Idikutschari und Umgebung im winter 1902-03* (München, 1905). Grünwedel, Albert (1856-1935). *Altbuddhistische Kultstätten in Chinesisch-Turkistan* (Berlin: G. Reimer, 1912). Hsia-hou, Tsan. *Eine Chinesische Tempelinschrift aus Idikutschari bei Turfan (Turkistan)* (Berlin: Verlag der Konig, Akademie der Wissenschaften, 1907).

³ Albert von le Coq, *Buried Treasures of Turkestan* (New York: Oxford University Press, 1928, 1985) p 25; Albert von Le Coq, *Chotscho* (Berlin: D. Reimer, 1913). Albert von Le Coq. *Exploration archæologique à Tourfan* (Paris: E. Leroux, 1910). The history of these expeditions is clearly explained in Mary Boyce's introduction to her *A Catalogue of the Iranian Manuscripts in Manichean Script in the German Turfan Collection* (Berlin: Akademie Verlag, 1960).

⁴ Ikeda On "Aperçu général des manuscrits Chinois de la collection Ōtani." In *Documents et archives provenant de l'Asie centrale* (ed.) Haneda Akira (Kyoto: Association Franco-Japonaise des Etudes Orientales, 1990) pp. 239-249.

⁵ The Shanghai Classics Publishing Company is now publishing the Dunhuang documents held in Saint Petersburg and plans to publish their Turfan holdings in the future.

⁶ H. Halén, *Handbook of Oriental Collections in Finland* (London and Malmö, 1977).

Hedin in the years before, during, and after World War I. Some materials are also in Istanbul.⁷

Remarkably, the riches at the site of Turfan were not yet exhausted. The Chinese conducted their own preliminary excavations from 1928 to 1930, under the auspices of Xibei (Northwest) University,⁸ and much more thorough ones from 1959 to 1973, when the work-team of the Xinjiang Museum organized the systematic re-excavation of the two graveyards at Astana and Karakhoja. By then almost all of the tombs had been disturbed, by either the foreign marauders at the beginning of the century or by local grave-robbers. Only one tomb, number 305, had not been previously excavated. The Xinjiang Museum assigned numbers to 509 graves, linking specific documents and artifacts to individual tombs for the first time. 456 tombs were excavated, and 203 contained documents, which were reconstructed as the 1813 documents. These documents have been published in a ten-volume set, under the able editorship of two of our collaborators, Professors Zhu Lei and Chen Guocan of Wuhan University.⁹

Restoring the Original Context of the Turfan Documents

Much more sophisticated analysis of the material was possible as a result. Some of the most exciting, and painstaking, work being done by Chinese scholars now is identifying the tombs from which documents and artifacts were taken decades ago. Chen Guocan has concluded that most of the Ōtani documents, now housed in Ryūkoku University, were

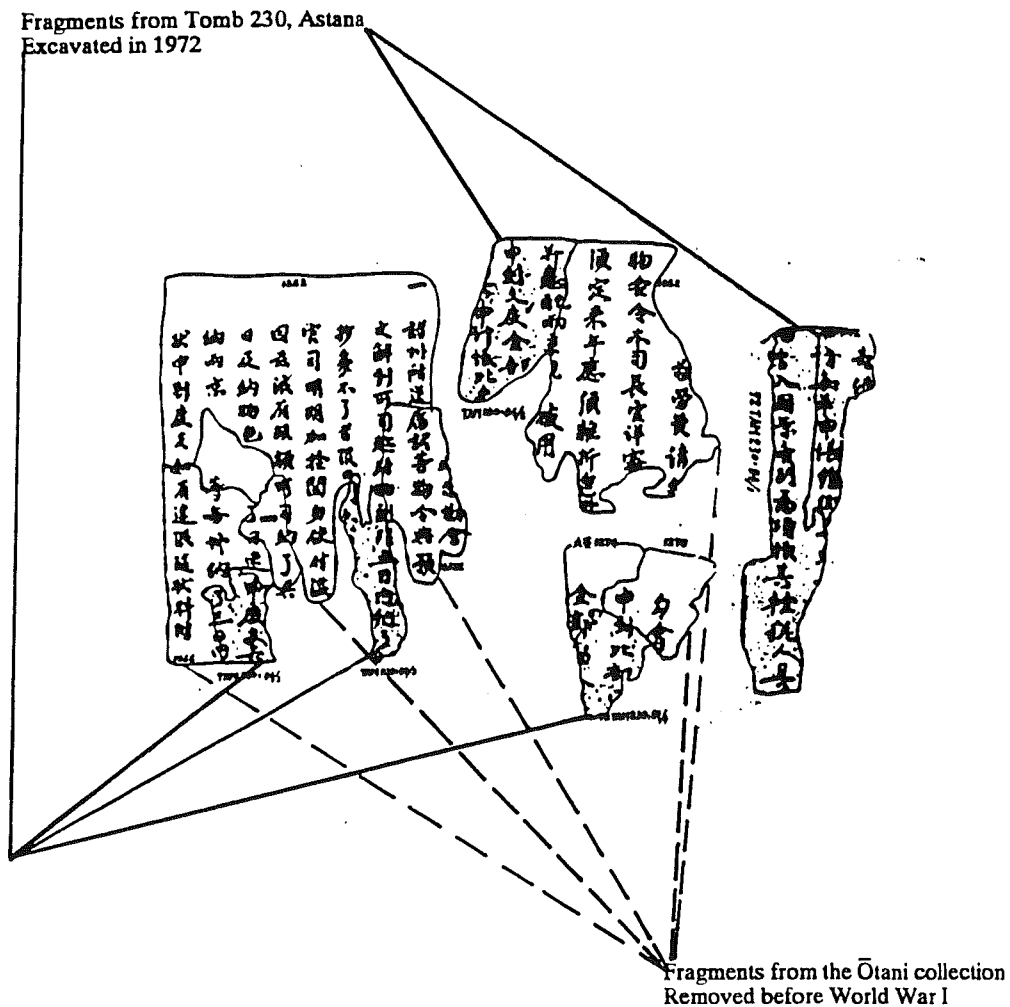
⁷ Osman Sertkaya and Kogi Kudara, "A Provisional Catalogue of Central Asia Fragments preserved at the Library of Istanbul University" (unpublished).

⁸ Huang Wenbi 黃文弼。 *Tulufan kaoguji* 吐魯番考古記 (A record of Turfan's archeology) (Chinese Academy of Sciences, 1954).

⁹ Guojia wenwuju gu wenxian yanjiushi 国家文物局古文献研究室 et al. (The office for the study of ancient documents in the national Culture Bureau). *Tulufan chutu wenshu* 吐魯番出土文书 (Excavated documents from Turfan), volumes 1-10 (Beijing: Wenwu chubanshe, 1981-1991).

removed from tombs 225 and 230.¹⁰ Chen has also deduced that some of the documents in 225 were removed and then inadvertently put back into 230—a common event in the too-rapid excavations of the Astana graveyard. Tombs 225 and 230 were tombs of the Zhang family, a prominent local clan who supplied the reigning Qu kings with wives.

Findings like these make it possible to restore the all-important original context to documents removed from Turfan earlier in the century. The attached illustration from Chen's article shows how the Ōtani documents (numbered 1262, 1274, and 1276) fit together with the documents excavated by the Chinese after 1949 (numbered TAM 230: 84/1,2,3, and 5). All these fragments were originally in tomb 225. Because the documents concern a survey of land ownership done under army auspices, they shed light on the vexed issue of land tenure.



¹⁰ Chen Guocan 陈国灿. 1991 "Lüelun Riben Dagu wenshu yu Tulufan chutu muzang wenshu zhi guanlian" 略论日本大谷文书与吐鲁番出土墓葬文书之关联 (A brief discussion of the relationship between the documents in the Japanese Ōtani collection and those excavated from those at Turfan). In Zhongguo Dunhuang Tulufan xuehui 中国敦煌吐鲁番学会 (ed.) *Dunhuang Tulufan xue yanjiu lunwen ji* 敦煌吐鲁番学研究论文集 (Shanghai: Hanyu da cidian chubanshe, 1991) pp. 268-87.

This kind of work is painfully slow, but it is the only way to rediscover what life in Turfan was like at the time of the Silk Road. One goal of the Turfan project is to facilitate this type of research by indexing the Turfan materials now scattered around the world so that scholars can identify the tombs from which they originally came.

The Research Teams

The challenges of doing research on Turfan are so formidable that only a team of scholars can overcome them. Only a team can read the classical languages used by the residents of Turfan during the Tang dynasty — Chinese, Sogdian, Khotanese, Sanskrit, and Tokharian. Only a team can be well-versed in just as many modern languages to cope with the catalogues in German, Russian, Japanese, Korean, Chinese, and English. Finally, only a team can bring the insights of different disciplines to this project.

The Silk Road Project will unite American and Chinese scholars in order to take advantage of their respective strengths and to make it possible for them to advise each other on research strategies. Hansen, the principal investigator on the American side, first worked with Zhang Guangda, the principal investigator on the Chinese side, during the tumultuous spring of 1989. As Hansen and Zhang corresponded about the potential of the Turfan materials, and the daunting amount of legwork required to use them, they decided to put together an international team to make it easier to work these materials.

The Chinese members of the team bring unparalleled knowledge of the sources, both excavated and textual. The principle investigator on the Chinese side, Zhang Guangda, is the leading Chinese expert in the history of the Western regions. He and his student Rong Xinjiang, also a collaborator, have recently been working on Khotanese-language documents to explore non-Chinese sources for the study of the Silk Road. Bo Xiaoying brings extensive experience with Dunhuang documents and visual materials to the project. Hansen first met Chen Guocan and Zhu Lei in the summer of 1991 in Hong Kong at the meeting of the

International Association of Historians of Asia. This meeting made Hansen realize how much potential the Turfan documents had, especially when studied in conjunction with the artifacts with which they were originally found. Many of the Americans in the project are specialists in visual materials, with which the Chinese are less familiar, and they are using all types of evidence — written and artistic — to develop new interdisciplinary approaches. It is the hope of the Silk Road Project that this concerted group effort will help to jumpstart Turfan studies in the United States.

Seven project members (Baker, Chen, Dien, Fraser, Hansen, Rong, and Zhu) met in the summer of 1994 at a conference at Dunhuang and discussed their own research and the goals of the project. They decided the project members should divide into two groups: those focusing on the tombs at Astana and Karakhoja, and those looking at the monastic complex at Gaochang. The members of the teams and their research topics are as follows:

The Monastery Complex Team

Bo Xiaoying (Associate Professor, Beijing University): the paintings in the monastery.
 Diane Haring (doctoral candidate, History Department, Yale):Manichean death rituals.
 Denise Leidy (Curator, Asia Society Galleries): Buddhist art at Turfan.
 Rong Xinjiang (Professor, History, Beijing University) :Buddhist texts at Gaochang.
 Oktor Skjaervo (Professor, Near Eastern Languages, Harvard): non-Chinese materials.
 Nancy Steinhardt (Professor, Asian and Middle Eastern Studies, U.Penn.): architecture.
 Wang Xiaofu (Associate Professor, Beijing University):Tibetan influence on Turfan religion.
 Yamabe Nobuyoshi (doctoral candidate, Religious Studies, Yale): the links between Chinese and Sanskrit Buddhist texts in the multilingual setting of Central Asia.

The Tomb Team

Janet Baker (Chief of Education, Bowers Museum, Santa Ana): funerary figurines.
 Chen Guocan (Professor, History Department, Wuhan University):grave inventories.
 Deng Xiaonan (Associate Professor, History, Beijing University) : lower-strata women.

Al Dien (Professor Emeritus, Asian Languages, Stanford University): grave inventories and the influence of non-Chinese minorities.

Sarah Fraser (Doctoral Candidate, Art History, U.C. Berkeley): artists' practice.

Valerie Hansen (Associate Professor, History, Yale University): Silk Road logistics.

Judy Chungwa Ho (Associate Professor, Art History, U.C. Irvine): depictions of women.

Robert Hymes (Professor, Columbia University): social history of local elites.

Angela Sheng (independent scholar, Tokyo): textiles.

Victor Xiong (Assistant Professor, History, Western Michigan State): equal-field system.

Zhang Guangda (Visiting Professor, Collège de France, Paris): state-administered trade between Turfan and Central Asian kingdoms.

Zhu Lei (Professor, History Department, Wuhan University): Tang taxation policies.

Silk Road Centers in Beijing and New Haven

This Silk Road Project seeks to increase communication among scholars by sponsoring three meetings and by establishing two centers for Silk Road research at the sponsoring universities of Yale and Beijing University. The Yale center will be located in the American Oriental Society, whose office is in Sterling Library. This is an excellent location for the project because the Curator of the East Asia Collection, Kaneko Hideo, and the Associate Curator, Kung Wen-Kai, have a long tradition of supporting faculty research, and they have amassed an excellent collection. Many of the publications the Silk Road Project will need are already at Sterling. The Beijing center will be located at the Center for Middle-Period History (Zhonggushi zhongxin) on the campus of Beijing University. These two centers will be open to all visiting scholars and will serve as clearinghouses for all research guides put out by the project.

The Schedule for the Next Three Years

Year 1 (July 1, 1995-June 30, 1996)

Because Hansen will spend this year of the project in Beijing, she will be able to consult regularly with Professors Deng and Rong (who will serve as the project directors in

Beijing). In Beijing, Hansen will be working full-time on a book manuscript about the workings of the Silk Road, one chapter of which will focus on Turfan. She, along with Deng and Rong, will organize the first meeting of all the project members, which will take place for one week in Turfan and Urumqi in May, 1996. On the basis of published photographs of artifacts and documents,¹¹ they will compile a list of the twenty most promising tombs from Astana and Karakhoja. These top twenty tombs will include those from the pre-Tang period and those from the Tang, those of members of lower social strata, those of the aristocratic Zhang family, and those containing significant documentary holdings (like tomb 506 with its six-foot-long paper maché coffin consisting entirely of documents about state-run stables) and significant material holdings (like tomb 336 with its own theatrical troupe of over fifty figurines). These tombs will be the focus of the first meeting in Urumqi. All members of the project from the United States will meet in Beijing and proceed from there, with scholars from Beijing, to Urumqi; members of the project from Wuhan will travel on their own to Urumqi.

While in Urumqi, the members of the project will visit the Xinjiang Provincial Museum, which holds many of the most striking artifacts from Turfan, and the Xinjiang Archeological Institute, which holds the remaining artifacts excavated before 1976. Members of the Archeological Institute are now preparing to write up the site report of the excavations spanning 1959-75, and they have assigned topics to different scholars. Members of the project will view the contents -- both material and documentary -- of the top twenty tombs, and they will consult with members of these two institutions about their significance. The members of the project will examine the files of these top twenty tombs, which were compiled at the time of excavation. The files show the original placement of the artifacts in the tombs and the configuration of each tomb. Members of the project will need to see all the listed artifacts in the files, and the Director of the Archeological Institute, Wang Binghua, explained

¹¹ Xinjiang Museum. Xinjiang zizhiqu bowuguan 新疆自治区博物馆

Xinjiang chutu wenwu 新疆出土文物 (Excavated artifacts from Xinjiang). (Shanghai: Wenwu chubanshe, 1975). *Wenwu* 1960.6; 1972.1; 1972.2; 1973.10; 1975.7; 1978.6.

to Hansen in August, 1994, that considerable work will be necessary in order to prepare the excavated artifacts for viewing.

Before the meeting, members of the project will each submit an abstract of their paper topics, and, at Urumqi, they will give brief presentations. Because Turfan is a three-hour drive from Urumqi, members of the project will also be able to visit the ruins of the monastic complex at Gaochang as well as of the rest of the city and the ruins of another Silk Road settlement, Jiaohe. They will also visit the two graveyards. The Director of the Turfan Museum, Liu Hongliang, whom Hansen also met in August 1994, has offered to host the members of the project. Since 1976, the Turfan Museum has excavated a further eleven tombs at Astana,¹² and members of the project will be able to view the artifacts and documents from those tombs. Hansen saw some of these artifacts on her August 1994 visit. Liu Hongliang also assured Hansen that the members of the project will also be able to visit some other sites under the jurisdiction of the Museum including the Tuyugou caves nearby, which have some Buddhist wall paintings that provide a nice contrast with those from the monastic complex at Gaochang.

The success of the project hinges on this first meeting, which takes much of the first year's budget. Regretfully, the project cannot pay for European and Japanese experts on Turfan to attend this meeting, but they will be invited to come at their own expense. Most of the project's American members have never seen the oasis city of Gaochang, with its unique geography. Crucial to those interested in tomb culture, many of the Astana artifacts can be viewed only in the storeroom of the Xinjiang Archeological Institute, while the members of the monastery group need to walk around the dirt ruins with the original German maps in hand in order to reconstruct the location of the different paintings published in the folio album of *Chotscho*.

Year 2 (July 1, 1996-June 30, 1997)

¹² *Wenwu* 1983.1; *Xinjiang shehuikexue* 1985.4; *Kaogu* 1991.1; 1992.1.

One goal of the project's second year is to compile a bilingual (English-Chinese) finding guide to the published Turfan materials in and outside of China to be distributed to project members as they work on their initial drafts. Money has been allotted so that Zhang Guangda, Rong Xinjiang, and Deng Xiaonan can come to New Haven for one semester each. Hansen will be teaching at Yale for the entire year and will allot 20% of her time to the project. At the beginning of this year, the members of the team who are in New Haven will meet with a professional cataloguer, who will advise the project about designing machine-readable format for such a research tool. Diane Perushek, Collections Director of the library of the University of Tennessee, has agreed to come to New Haven to design a template for the project. Documents will be done on MARC format suitable for inputting into RLIN, but the artifacts ("realia") will require a different strategy, to be worked out by Perushek in consultation with team. While Hansen and the visiting Chinese scholars will continue to work on their own topics, they will also supervise the American and Chinese research assistants who will compile the finding guide.

This guide will be done using widely available software (Windows, Access, and Twin Bridges) so that it can be issued periodically in disk form to interested scholars. Because, during the life of the project, data entry will take place at Yale, at Beijing University, and on the road, the project will lease one computer for use at Yale, one for use at Beijing University, and one laptop for use by those on the road. Data entry will begin in New Haven, and when the visiting scholars return to Beijing, they will take a laptop computer loaded with the necessary software with them. Data entry will then occur in both Beijing and New Haven.

The first task will be to compile a subject index to previously published materials, including the ten-volume Chinese set of documents from Turfan and the two-volume Japanese set (a third volume is forthcoming).¹³ After consulting with project members, Rong

¹³ *Tulufan chutu wenshu* 吐鲁番出土文书 (Excavated documents from Turfan), volumes 1-10.

Oda Yoshihisa 小田義久 (ed.) *Ōtani monjo shūsei* 大谷文書集成 (The complete Ōtani documents, volumes I and II). (Kyoto: Ryūkyoku daigaku, 1984, 1990).

Xinjiang, the member of the project most familiar with the Turfan materials held in Berlin, will decide which materials there are of the greatest use.¹⁴ The finding guide will cover the other published catalogues of Turfan artifacts, including the large collection in New Delhi,¹⁵ and the smaller collection in Seoul, and other exhibition catalogues.¹⁶

The Chinese-language cataloguing will be done in Beijing, while most of the materials in other languages (English, German, and Japanese) will be catalogued at Yale, taking advantage of the enormous pool of multilingual graduate students in New Haven. Those doing this work will be paid the appropriate wages for this type of free-lance labor. During the second year, the budget assumes a total of four person-months of data entry, 1.5 in New Haven and 2.5 in Beijing. This finding list should make it possible for project members to locate materials relevant to their projects. A set of the most important sources will be copied (bought if the copying budget allows) and placed in the Beijing center.

At the end of the second year, in May, 1997, a weekend workshop devoted to the use of interdisciplinary methods will take place at Yale. The members of the project will present rough drafts of their papers, prepared with the help of the finding list, to other members of the project and to a group of scholars who work outside China (who will receive honoraria). The goal of this workshop is to alert project members to new methods they can use to analyze the tombs and monastic complex of Turfan. Historians and Religious Studies scholars will discuss the difficulties and potential of visual evidence, while art historians will suggest how they can best use written documents. During the second year, Hansen will make the necessary arrangements, but potential speakers based at Yale include Linda Colley (whose study of eighteenth-century England, *Britons*, includes much visual evidence), Richard Davis (who is

¹⁴ These have been published in the on-going series entitled *Berliner Turfantexte* (Berlin: Akademie Verlag, 1971-). The Chinese texts are partially listed in *Katalog chinesischer buddhistischer Textfragmente* (ed. Gerhard Schmitt and Thomas Thilo (Berlin: Akademie Verlag, 1975, 1985).

¹⁵ F.H. Andrews, *Catalogue of Wall-paintings from Ancient Shrines of Central Asia and Sistan recovered by Sir Aurel Stein* (New Delhi: Manager of Publications, 1933); F.H. Andrews, *Descriptive Catalogue of Antiquities recovered by Sir Aurel Stein during his Explorations in Central Asia, Kansu, and Eastern Iran* (Delhi: Manager of Publications, 1935).

¹⁶ such as H. Hartel (ed.) *Along the Ancient Silk Road*. New York: Metropolitan Museum of Art, 1982.

examining the history of and wars over images in India), Jules Prown (an art historian especially interested in material culture). The materials from Turfan are so varied that they demand interdisciplinary analysis, and members of the project can benefit enormously from the experiences of those in other fields. While in New Haven, the three Chinese scholars, who are all fluent in English, will have a chance to audit classes in disciplines still new to China: women's history (Deng Xiaonan), social history (Zhang Guangda), and art history (Rong Xinjiang).

Year 3 (July 1, 1997-June 30, 1998)

The finding guide will be completed during this year. The budget assumes five-person months for data entry in New Haven and Beijing, with five days of assistance from a professional cataloger as the guides assume their final form. This phase of the project will close with a conference at Yale for all the Chinese and American participants who have completed final versions of their papers. The papers will be collected and published, in both English and Chinese. The editor of the Shanghai Classical Publishing Company, Li Weiguo, spoke with Hansen in August, 1994, and expressed great interest in publishing a volume devoted to Turfan; a copy of his letter is in the Appendix. Hansen has agreed to edit the English volume, while Zhang will serve as the editor of the Chinese volume. Many of the participants are able to write in both English and Chinese, and all will be urged to submit English- and Chinese-language versions of their papers to facilitate publication. Because of the growing reluctance of U.S. publishers to produce conference volumes, participants will be urged to submit short, illustrated pieces that will interest a larger audience in the multi-cultural life on the Silk Road while enticing more scholars to study Turfan.

Because the Silk Road Project includes scholars at all levels of their careers, it provides an excellent basis for long-term institutional ties between American and Chinese universities. The established senior scholars (Zhang at Beijing University, Chen and Zhu at Wuhan University, Dien at Stanford, Hymes at Columbia, Skjaervo at Harvard) will be able to include their graduate students in the project, while the junior scholars will benefit from the

expertise of those more experienced than they. The American side includes some mid-level academics (Ho, Hansen) and some graduate students in the midst of writing their dissertations (Fraser, Haring, Yamabe). Ultimately, of course, they will train their own students. Although the project is initially a three-year effort, the exchange among scholars should provide the basis for lifelong relationships and pave the way for other institutional exchanges in the future.

Yale is already involved in several projects related to the Silk Road Project. Because Sterling Library and the Chinese University of Hong Kong are putting their catalogues on line, the Silk Road Project will be able to consult the CUHK library holdings, and researchers in Hong Kong will be able to use the Silk Road finding guide. Similarly, the Yale Art Gallery and the CUHK Museum are also planning a series of exchanges that will include artifacts of interest to the Silk Road Project members, and the forthcoming multi-volume set of Chinese art from Yale University Press should include some Turfan materials. The interdisciplinary study of merchants by the South China Project, directed by Helen Siu, should suggest new avenues of research about the Silk Road merchants who traveled through Turfan.

Where we hope to be three years from now, July 1, 1998

This three-year project will analyze the documents and art objects found in Turfan between 1899 and the present in light of what they reveal about life on the Silk Road. It will produce a finding guide, in both English and Chinese, for the use — now and in the future — of Chinese and American scholars of history, art history, and religion. It will allow Chinese and American scholars to meet with each other and to consider the use of new disciplines. In short, this project will focus the attention of the scholarly community on the documents and artifacts of the Silk Road by enabling scholars to overcome the difficulties of using materials scattered all over the globe and published in an overwhelming array of different languages. Those scholars, in turn, will introduce a wider audience to the excitement of the cultural exchange among India, China, and Central Asia in the first millennium.