

**A Survey of  
Institutes and Research Centres of Tibetology in  
The People's Republic of China**

Tibetology in the People's Republic of China is comparatively young when compared with its record in the West, where Tibetology now is well on in years. It is usually considered to be over 150 years old, being initiated, as it was, by Csoma de Koros of Hungary, aptly called the father of Tibetology. In the PRC this branch of scientific research is as young as other adjacent branches, such as Mongolian Studies, Turkish Studies, and Manchu Studies. The first faltering steps into this field were taken during the first part of this century by scholarly pioneers such as the linguist Luo Changpei and the historian Chen Yinke,<sup>1</sup> but the first true pioneering effort of Tibetology, however, must rightly be credited Yu Daoquan,<sup>2</sup> China's grand old man of Tibetology.

Since the establishment of the People's Republic of China in 1949 and following the brutal annexation of Tibet from 1950–1, the regime developed a keen interest in implementing and substantiating research in Tibetan matters, initially more out of political than purely academic motives. From the outset research was restricted to a few institutions located first and foremost in Beijing (i.e. The Central College of National Minorities) and later in Xianyang of Shaanxi Province (The College of the Tibetan National Minority), all Chinese-run departments and academies. Tibetological research really first witnessed an upsurge in the wake of "the open door" policy initiated

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<sup>1</sup> Cf. Wang Yao, *A Brief Introduction*, pp. 1–2.

<sup>2</sup> His work, *The Love Songs of the Sixth Dalai Lama Tshangs-dbyangs rgya-mtsho*, Academia Sinica, The National Research Institute of History and Philology Monography Series, No. 5, 1930, Peiping, is the first treatise of Tibetology in China. In the early thirties Tibetology had not yet been enrolled in the Universities as a distinct discipline. Later Yu Daoquan went to Paris, to study with Prof. J. Bacot for five years in order to improve his knowledge. During the same period other Chinese scholars such as Han Rulin, Wen You, Ren Naiqiang, Li Anzhai, Yu Shiyu, Wang Yinuan, Jin Peng, Wang Sen, Huang Mingxin, Wu Fengpei, Liu Liqian, Liu Shengqi and Zhuang Xueben carried out research in material on Tibet or related to Tibet. At the beginning of the fifties Yu returned to China to take up the post as Professor of Tibetan Language and Literature at the newly established Central College of National Minorities.

in 1978, which included a slackening in the previous harsh suppression of Tibet and of what was left of its unique national culture; an opening of the formerly secluded 'Roof of the World' to foreigners; and, at least outwardly, a less austere sinification of the region, leaving room for the Tibetan scholars themselves to carry out research in their own culture, literature, and history. The seventies and eighties have seen the establishment of numerous institutes of national minorities (*minzu*) carrying out large-scale research in Tibetan affairs in Lanzhou, Xining, Chengdu and Lhasa proper, along with the establishment of the Tibetan Academy of Social Sciences and the Tibet University in Lhasa.

The present situation for Tibetology on mainland China is richer than ever, a surprising fact after all, when we consider the impact of the academic vacuum and the overriding contempt which the regime displayed against its own academic society during the hysteria and devastation caused by the Cultural Revolution.

The present survey, based partly upon material and data collected during visits to China in 1988 and 1990, and partly pieced together from numerous sources and lumps of information generously provided me by various colleagues,<sup>3</sup> is for obvious reasons beset with a number of serious restrictions. Our brief and incomplete *aperçu* is, first of all, limited to institutions and centres that deal with what may be called traditional Tibetology, i.e. in the main academic research into the culture, history (history of ideas, national history and other), literature (including linguistics, etc.), and religion (philosophic, sectarian, etc.) of the Tibetan speaking peoples in modern and classical times. Institutes and departments that deal more specifically with the social sciences and other traditional non-arts disciplines, for instance, have been excluded from the present paper.

Obviously, the picture drawn here still exhibits many *lacunæ* and gross omissions in terms of the names of institutions and the activities and the identity of quite a number of scholars. The list does not attempt to be complete and far from all places have been registered, yet another reason should not be overlooked: the slow working of *glasnost*, if not its deplorable absence, still widely encountered despite some good progress in the academic contacts and exchange between China (not to speak of Tibet proper) and the outside world in recent years. It is, or rather has always been, difficult to gain full access to reliable information about matters Tibetan via China, as the country, needless to say, is still a highly sensitive political topic to the cautious Chinese. Some of the piecemeal data provided in the sequel should consequently be taken *cum grano salis* or, at best, remain badly in need of supplementary data. Rather, one should consider the following list as a

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<sup>3</sup> I should like to express my gratitude to the following scholars: in China, Prof. Wang Yao, rDo-rje tshe-brtan, Chen Qingying, Dor-zhi, Zhang Yun and Du Yongbing; in Europe, Dr. Hu Haiyan and Prof. Per Kvarne.

preliminary sketch to be filled out and expanded progressively. In fact, a plethora of Chinese scholars—from the figures mentioned here—carry out research on Tibetan or Tibet-related material.

The following approach will be geographical. The various departments and institutes mentioned below may well cover different national minorities, but only the section(s) dealing with Tibet will be described. Finally, it should be noted that behind the names of some of the Chinese scholars a Tibetan national is not infrequently hidden.

Status as of mid-1990.

## BEIJING

- *The Central College of National Minorities* (Zhongyang Minzu Xueyuan, Krung-dbyang mi-rigs slob-grva chen-mo).

*Address:* 27, Baishiqiao Lu, Haidian Dist., Beijing. Tel. 8022288

China's foremost and oldest academy or college, dedicated to the study of and research in the national minorities. Established in June 1951 and sponsored by the State Commission for Minorities Affairs, it accommodates nine departments with both teaching departments and research sections.

- *The Research Institute of Tibetology* (Zangxue Yanjiusuo). Founded 1981, staff of 16 people.

*Director (suozhang):* Professor (*jiaoshou*) Li Bingquan

Political relations between and modern history of Tibet and China. Speaks Tibetan. *Tel.* 8022288 2412 (Office) or 2584 (Home).

*Professor Wang Yao*

Many aspects of the culture and linguistic history of Tibet. Published numerous books on Dunhuang material, ancient inscriptions, language and theatrical history, etc. Speaks Tibetan and travels widely in the West. *Tel* 8022288 2845.

*Other Staff*

Assoc. Prof. (*fu jiaoshou*) Chen Jianjian; Assoc. Prof. Chang Dongjie; Lecturer (*jiangshi*) Guo Qing; Lecturer Guo Weibing; Lecturer Zhou Runnian; Lecturer Wang Lu [?]; Assistant (*zhujiao*) bDe-skyid; Assistant sGrol-ma; Assistant (Reb-gong) rDo-rje-mkhar; Assistant Grags-pa; Secretary (*mishu*) Blo-bzang mkhas-grub.

- *The First Department of The Language and Literature of The National Minorities* (Minzu Yuwenyixi)

*Chairman (xizhuren):* Prof. (*Jiaoshou, dge rgan che mo*) Thub-bstan dbang-po. Tibetan Language (*yuyan*).

#### Other Staff

Prof. sKal-bzang 'gyur-med. Tibetan Grammar (*wenfa*).

*Tel.* 8022288 2769

Prof. Hu Tan. Tibetan Linguistics (*yuwenxue*). (Vice-President of the Central Academy of National Minorities). *Tel.* 890771.

Prof. Tong Jinhua. Tibetan Literature (*wenxue*).

Assoc. Prof. Zhou Xiuwen. Tibetan Language and Literature (*yuwen*);

Assoc. Prof. Geng Yufang; Assoc. Prof. Ju Zonglin; Lecturer Gangs-mtsho; Lecturer Tshe-ring lha-mo.

- *Department of Ethnology* (Minzu Xuexi)

Chairman and Director of the Institute of National Minorities: Professor Wang Furen. Tibetan History (*lishi*). *Tel.* 8022288 2214.

Assoc. Prof. Suo Wenqing, Curator (*guanhang*) of The Museum of Ethnic National Minorities (*Shaoshu minzu bowuguan*) of The Central Academy of National Minorities and Advisor (*guwen*) for the protection of cultural relics, Guizhou Province. *Tel.* 8022288 2390/2852

- *The Research Institute of National Minorities* (Minzu Yanjiusuo) affiliated to The Chinese Academy of Social Science (*Zhongguo Shehui Kexueyuan*). Though it is affiliated to The Academy of Social Science, this institute is for historical reasons located here in The Central College of National Minorities.

Prof. Yao Zhaolin. Tibetan Sociology (*shehuixue*).

Prof. Wang Sen. Tibetan History (*lishi*). Indo-Tibetan Epistemological tradition, China's leading expert on *pramāṇa*.

#### Other Staff

Ass. Research Fellow (*fu yanjiuyuan*) Huang Hao, *tel.* 890771 369.

Ass. Research Fellow Zhai Shengde, Secretary of Foreign Affairs, *tel.* 8022288 2336.

Ass. Research Fellow Zhu Qiyuan.

Ass. Research Fellow Zhe Shendei.

- *The China Tibetology Research Centre* (Zhongguo Zangxue Yanjiu Zhong-xin, Krung-go Bod kyi shes-rig zhib-'jug lte-gnas).

*Address:* Beichen Dongfu, Building No. 1, Zhuzong, Yayuncun District, Beijing 100101. *Tel* 4910088.

This research department (*las khungs*) was founded on 20th May 1986, sponsored directly by the State Commission of Treasury. Its formal objectives are accordingly: (1) to organize and to implement tibetological research nationwide; (2) to effectuate important research projects in the centre. (3) to educate specialists in Tibetology; (4) to collect and to compile all kinds of written material related to tibetological research; (5) to carry out extensive scientific exchange within Tibetology on a national and an international scale.

Current major scientific research projects: (1) publication and a critical collation of the Tibetan language bKa'-gyur and bsTan-'gyur; (2) investigation and compilation of Sanskrit manuscripts written on palm-leaves; (3) investigation of the relationship between the central government of China and the local government of Tibet since the Yuan Dyansty; (4) investigation into the social forms of manifestation of the Tibetan slave-system; (5) publication and composition of a historical encyclopedia of Tibet; (6) research on strategies of Tibetan economy.<sup>4</sup>

General Director (*zhong ganshi, las 'dzin spyi khyab*): rDo-rje tshe-brtan Research Fellow (*yanjiuyuan, zhib 'jug pa*); former chairman of the People's Government of TAR and high-ranking cadre. Educationalist. *Address*: Office as above. *Tel.* 8415588 20123.

Vice-Directors and Executive Board

Prof. Phun-tshogs bkra-shis; Prof. lHag-pa phun-tshogs; Prof. bKra-shis tshe-ring; Prof. rDo-rje rgyal-po; Prof. bSod-nams dpal-'byor; Prof. Hu Tan; Prof. Jiang Ping.

Advisory Board

Prof. Fei Xiaotong Prof. Ji Xianlin Prof. Ren Jiyu Prof. Li Tiezheng Prof. Wang Sen

Members of the Committee (elected by nation)

Prof. Thub-bstan nyi-ma; Prof. Li Bingquan; Assoc. Prof. Phun-tshogs tshe-ring; Assoc. Prof. Dor-zhi; Assoc. Prof. Luo Zhao; Assoc. Prof. Liu Shengqi; Research Fellow 'Brog-pa Byams-pa blo-gros; Research Fellow Chab-spel Tshe-brtan phun-tshogs; Research Fellow mKhan-po Tshe-rnam; Research Fellow Byams-pa 'phrin-las; Research Fellow Hor-khang bSod-nams dpal-'bar; Research Fellow Mao Furen; Research Fellow Deng Ruiling; Research Fellow Li Youyi;

Research Fellows

Hu Tan; Deng Ruiling; Li Pengnian; Liao Zhugui.

Associate and Postgraduate Research Fellows

Dr. dGe-legs; Zla-ba tshe-ring; sKal-bzang sgröl-dkar; 'Jigs-med bsam-

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<sup>4</sup> Cf. rDo-ije tshe-brtan, 1988 (1), *op. cit.*, p. 19: "krung go'i bod kyi shes rig zhib 'jug lte gnas kyi las 'gan ni rgyal yongs kyi bod kyi shes rig zhib 'jug bya gzhag mthun sbyor sgrig 'dzugs bya rgyu dang gcig rang 'khri'i gtso gnad zhib 'jug gi las don bsgrub rgyu dang gnyis | bod kyi shes rig zhib 'jug byed mi gso skyong bya rgyu dang gsum | bod kyi shes rig skor gyi yig rigs yod do cog 'tshol sdud dang legs sgrig bya rgyu dang bzhi | bod kyi shes rig skor nang dang rgyal spyi'i thog rig gzhung spel res rgya khyab tu bya rgyu dang lnga bcas yin | da lta byed bzhin pa'i tshan rig zhib 'jug rnam grangs gtso bo ni bod yig gi bka' bstan 'gyur zhu bsdur par skrun bya dang gcig ta la'i lo ma'i thog bris pa'i legs sbyar gyi dpe cha rnam legs sgrig zhib 'jug bya rgyu dang gnyis | yon rgyal rabs tshun bod sa gnas srid gzhung dang krung dbyang srid gzhung bar gyi 'brel bar zhib 'jug bya rgyu dang gsum | bod kyi zhing bran lam lugs kyi spyi tshogs chags tshul la zhib 'jug bya rgyu dang bzhi | bod yig gi lo rgyus tshig mdzod chen mo rtsom sgrig par skrun bya rgyu dang lnga | bod ljongs kyi dpal 'byor 'thab 'jus skor gyi zhib 'jug bya rgyu dang drug ..." (cf. also Chinese ed., *ibid.*, p. 8).

grub; Tshe-ring-thar; 'Brug-pa; Ngag-dpal; Cheng Jinzhong; Zhang Suohua; Gao Suofeng; Liu Hongji; Sun Wenjing;

Manager: Yang Jianzan Research Sections and Agencies

- A. Research Department for History and Religion (*lishi zongjiao yanjiusuo*).
  - B. Research Department for Society and Culture (*shehui wenhua yanjiusuo*).
  - C. Research Department for Documentation and Information (*wenxian qingbao yanjiusuo*).
  - D. China Tibetology Publishing House (*Zangxue Chubanshe*), which issues the quarterly bilingual (Tibetan/Chinese) journal *China Tibetology*. Editor, Du Yongbin.
  - E. Agency for the Proofreading of the Tibetan Tripiṭaka.
- *The Chinese Academy of Social Sciences* (Zhongguo Shehui Kexueyuan). Address: 5, Jianguomennei Dajie, Chaoyang District, Beijing.  
The research institute that deals with Tibetan studies is the Institute of National Minorities (Minzu Yanjiusuo). It is located in The Central College of National Minorities, see above. Apart from this, a few scholars belonging to other research institutes in the Chinese Academy of Social Sciences carry out research on Tibetan or material relating to Tibet. The following institution is an example.
  - *The Research Institute for The Literature of The National Minorities* (Minzu Wenxue Yanjiusuo).  
Under this instituted auspices, section for folk literature (*minjian wen-xue*), a number of Committees for The Collection and Arrangement of Gesar Epic Material (*Gesaer zhengji zhengli weiyuanhui*) has been set up nationwide, Shaanxi, Gansu, Qinghai, Chengdu, Yunnan, Nei Mongol, Tibet, etc. Ass. Research Fellow: 'Jam-dpal rgya-mtsho.
  - *The Institute of The World Religions* (Shejiezongjiao Yanjiusuo).  
Assoc. Prof. Luo Zhao. Buddhism, Sanskrit manuscripts.
  - *The Research Institute of South and South-East Asia* (Nanya Dongnanya Yanjiusuo).  
Research Fellow Huang Xinchuan; Ass. Research Fellow Jiang Zhongxin. Indian Religions, Sanskrit manuscripts.
  - *Beijing University* (*Beijing Daxue*).  
Address: Haidian Lu, Haidian District, Beijing.  
Beijing University was founded in 1898. It is regarded as China's most prestigious. It has twenty-five departments in addition to a number of research institutes. There is no institute or department that carries out research in Tibetan material, as it is considered to pertain to the field of national minorities.

- *The Centre of Research in The History and Geography of The Frontier Regions of China* (Zhongguo Bianjiang Lishi Dili Yanjiu Zhongxin).

#### LIBRARIES AND ARCHIVES IN BEIJING

Beijing houses different libraries with major holdings of Tibetan books and manuscripts: The National Library of China or Beijing Library (Beijing Tushuguan, Pe-cing dpe-mdzod-khang) is the largest library in China; The Library of The National Minorities of China (Zhongguo Minzu Tushuguan), also called The Library of the Cultural Palace of the National Minorities (Minzu Wenhua Gong Tushuguan, Mi-rigs rig-gnas pho-brang gi dpe-mdzod-khang); and The Library of the Central College of National Minorities.

### SHAANXI PROVINCE

#### XIAN CITY

- *The North-West University* (Xibei Daxue).
- *The North-West Research Department for the History* (Xibei Lishi Yan-jiushi).  
Director: Prof. Zhou Weizhou Field of Interest: History of Chinese nationalities and history and geography of the North-West Area. Authored seven books focussing in particular on the relationship between Tibet and Russia resp. England.  
Postgraduate in Tibetan studies: Yang Min Zhang Yun

#### XIANYANG CITY

- *The College of The Tibetan National Minority* (Xizang Minzu Xueyuan, Bod-ljongs mi-rigs slob-grva chen-mo).  
Founded in 1957, this major college, along with the Central College in Beijing, functioned as the key institute for the education and academic training of Tibetan nationals outside Tibet proper. For political reasons, it was placed outside Tibetan territory and for geographical reasons Xianyang was chosen, as it has convenient rail-links with Beijing and Xining (Qinghai). Since 1965 it has been under the jurisdiction of the TAR local government of Lhasa.
- *The Research Institute of Tibetan Nationalities* (Xizang Minzu Yanjiusuo).  
Director: Assoc. Prof. Peng Yingquan  
Theory of the national minorities and their religion.  
Vice-director: Assoc. Prof. Zhang Tiansuo  
Theory and practice of translation (Chinese to Tibetan and *vice versa*). Tibetan Buddhism.

## Other Staff

Assoc. Prof. Shen Xintai, history and culture of Tibet; Assoc. Prof. Wen Guogen, Tibetan language and literature; Assoc. Prof. Zhang Jiaxiu, Tibetan folk literature; Assoc. Prof. Yu Naichang, Tibetan literature.

The College issues a quarterly journal (*xuebao, rig-gzhung dus deb*) with the title, *Xizang Minzu Xueyuan Xuebao*.

## GANSU PROVINCE

### LANZHOU CITY

- *The North-West College of The National Minorities* (Xibei Minzu Xueyuan, Nub-byang mi-rigs slob-grva chen-mo).
- The Department of the Language of National Minorities (*Shaoyuxi*).  
Staff of eleven academics. A special branch of study (*zhuanye*) is dedicated to the Tibetan language. Principal members of staff are: Prof. Wang Yinuan, Assoc. Prof. dPa'-ris Sangs-rgyas (alias Ma Jinwu), Assoc. Prof. A-khu bSam-'grub rgya-mtsho (Tibetan astronomy and herbal medicine), Ass. Research Fellow Dor-zhi gDong-drug snyems-blo.  
More than ten books on the Gesar Epic have been published. A biannual magazine is published, titled *Journal of the College of National Minorities of the North-West* (*Xibeiminzuxueyuan xuebao, Nub-byang mi-rigs slob-grva chen-mo'i rig-gzhung dus-deb*).
- *The Research Institute of The National Minorities* (Minzu yanjiusuo).
- *The Department of Tibetology* (Zangxue yanjiuxi).  
A magazine is published, with the title, *Studies of the National Minorities of the North-West* (*Xibei minzu yanjiu*).

### bLA BRANG dGON-PA MONASTERY

- *The Research Institute of Tibetan Books* (Zangshu Yanjiusuo), now renamed *The Research Institute of Tibetology* (Zangxue yanjiusuo).  
Director: 'Brug-thar (alias Wang Zhouta). A magazine is planned.

### GANNAN MONASTERY

- *The Research Association of Tibetology in Gansu Province* (Gansusheng Zangxue Yanjiuxuehui).  
Chairman: bSe-tshang Blo-bzang dpal-ldan.

## QINGHAI PROVINCE

### XINING CITY

- *The Academy of Social Science of Qinghai Province* (Qinghaisheng shehui kexueyuan).
- *The Research Institute of Tibetology* (Zangxue yanjiusuo).  
Staff of ten people. Head of Institute: Prof. Chen Qingying. Field of interest: the historical relationship between China and Tibet. Books: *The History of The Red School of Tibetan Buddhism*.
- *The Qinghai College of the National Minorities* (Qinghai minzu xueyuan).  
Director: Prof. Xie You.  
Vice-director: Prof. Pu Wencheng.  
Other Staff  
Prof. Wang Qingshan; Li Yankai (editor); Shar-gdong, Ass. Research Fellow; rDo-rgyal sku-lo, Ass. Research Fellow.

A quarterly journal is published, *The Journal of the College of National Minorities of Qinghai* (Qinghai minzu xueyuan xuebao, *mTbho-sngon mi-rigs slob-grva chen-mo'i rig-gzhung dus-deb*).

## SICHUAN PROVINCE

### CHENGDU CITY

- *The Academy of Social Sciences of Sichuan Province* (Sichuansheng shehui kexueyuan).  
Prof. Zhang Yi.
- *Department of Tibetology*.
- *The Research Institute of National Minorities of Sichuan Province* (Sichuansheng minzu yanjiusuo).  
Address: 18, Wen Shu Yuan Lu, Chengdu, tel. 63385.  
Director: Zhou Xiyin; Vice Director: Li Shaoming.
- *Department of Tibetan Language*.  
Research Fellow Thub-bstan nyi-ma. Tibetan Literature; collation of the Tibetan Buddhist Canon.
- *The Research Institute of National Minorities of South-West* (Xinan Minzu Yanjiusuo).  
Prof. Chen Zhongxiang; Prof. bTsan-lha ngag-dbang; Prof. dMu-dge bsam-gtan
- *Sichuan Univerity* (Sichuan Daxue).

## CHONGQING CITY

- *The Foreign Language College of Sichuan Province* (Sichuansheng Waiyu Xueyuan).
- *The Research Institute of Foreign-Language Tibetology* (Waiyu Zangxue Yanjiusuo).  
Wei Gang.

## KANGDING COUNTY

- *Vocational School* (Kangding Zhuanye Xuexiao).

## YUNNAN PROVINCE

### KUNMING CITY

- *The Academy of Social Science of Yunnan Province* (Yunnansheng Shehui Kexueyuan).
- *The Research Department of Tibetology* (Zangxue Yanjiuxi).

## DIQING TIBETAN AUTONOMOUS PREFECTURE (Zangzu Zizhizhou)

- *The Research Association of Bon Religion* (Dongbajiao yanjiuhui).

## TIBET AUTONOMOUS REGION

### LHASA CITY

- *The Academy of Social Science of Tibet* (Xizang Shehui Kexuejioian, Bod-ljongs spjd-tshogs tshan-rig-khang).

Established 1980 and inaugurated 5th August 1985. The academy comprises a number of institutes and research departments on the history, language, literature, and culture of the Tibetan speaking peoples. Honorary President: Prof. Dun-dkar Blo-bzang 'phrin-las Tibetan history and literature. One of Tibet's finest scholars.

#### Other Staff

Prof. Chab-spel Tshe-brtan phun-tshogs; Tibetan language and literature. Also one of Tibet's finest scholars.

Prof. 'Phrin-las stobs-rgyal.

Hor-khang bSod-nams dpal-'bar and Huang Wenhuan, Research Fellows.

Since 1982 the academy has issued the bilingual journal, *Tibetan Studies* (*Xizang yanjiu*, *Bod-ljongs zhib-'jug*).

- *Tibet University* (*Xizang Daxue*, *Bod-ljongs slob-grva chen-mo*).

Established 1985. It consists of numerous departments and institutes. Staff includes Prof. Dung-dkar Blo-bzang 'phrin-las (Tibetan history and literature; one of Tibet's finest scholars); Prof. Blo-bzang chos-'phel; Prof. bSod-nams sgrol-dkar; Prof. dBang-'dul.

- *The Tibetan College of Medicine* (*sMan-rtsis-khang*).

Staff includes Prof. Byams-pa 'phrin-las (Tibetan medicine, astrology and divination; Tibet's leading expert in this field); Prof. mKhan-po Tshe-rnam.

- *The Administrative Commission for the Cultural Relics of Tibet* (*Xizang Wenwu Guanliweiyuanhui*).

- *The Office for The Collection of Cultural and Historical Data* (*Wenshi ziliao zhengjishi*).

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(PKS)

**Report from the  
Central Asian Silk Road Expedition (Northern Route)  
as part of UNESCO's  
“Integral Study of the Silk Roads” Project  
16 July–22 August 1990**

## Introduction

“The Integral Study of the Silk Roads of Dialogue lies at the heart of UNESCO's mandate, which is the promotion of peace through intellectual collaboration between the [*sic*] nations and peoples” (from the speech given at the official opening of the Xian-Kashgar-Urumqi Desert Route Expedition by C. L. Sharma, Deputy Director-General of UNESCO, Xian, 20 July 1990).

In 1988 Mr. Frederico Mayor, the Director General of UNESCO, launched the *Integral Study of the Silk Roads: Roads of Dialogue* as a major project of the World Decade for Cultural Development, and the General Conference of UNESCO has since then extended its duration to 1997 to coincide with the close of the Decade. As part of this major project three main expeditions were scheduled to take place between 1990 to 1991. The first overland expedition, a motor caravan carrying an international team of specialists and media, in which I participated as Denmark's co-ordinator in the project, started in Xian on the 20th July 1990 and travelled along the Desert Route (a route that passes through the provinces of Xian, Gansu, and Xinjiang and follows the northern edge of the Taklamakan Desert to Kasgar as its westernmost point). The co-ordinator and main organizer of the expedition was Mr. D. Diene of UNESCO's, and the scientific leader was Prof. A. M. Dani from Pakistan.

The team of international scholars consisted of about thirty members, including a group of Chinese scholars, the combination of which depended on the provinces through which the expedition passed. The international team was made up of scholars from countries such as India, Pakistan, U.S.A., Mexico, Japan, France, Iraq, Republic of Korea, Thailand, Turkey, U.S.S.R., Mongolia, Germany, England, Holland, and Denmark.

## **The Shaanxi Part**

The first few days of the arrangement were spent in Xian, the capital of Shaanxi province, where the members of the expedition were taken out to see a number of tourist attractions, including a few places of real scholarly interest. Curiously only a few of the locations visited, such as the Dayan Pagoda, the Provincial Museum, and the Qingzhen Mosque had any immediate relevance to the Silk Road. For some odd reason we were not taken to Xuanzang's temple, the Xingjiao Si, nor to the Da Xingshan Temple or to the Qinglong and Caotang temples, all historically important places directly associated with the Silk Road.

Leaving Xian on the morning of the 22nd the expedition set out on the "Silk Road" towards the town of Baoji. On the way we stopped at the Famen Temple, and saw the newly built museum there as well as the "Buddha's Fingerbone", supposedly a true relic. The museum was very well accomplished and the exhibit of a high quality. On display were the relics and treasures which had originally been placed under the great pagoda of the Famen Temple by Empress Wu (684–704), as well as some later scriptures and bronze statues. Having left Famen Temple the expedition made a brief stop at the Zhouyuan Museum, in which were kept a number of very fine Zhou bronzes, without, however, relevance to the Silk Road as such.

## **The Gansu Part**

Having left Shaanxi province the next stop on the way was the Buddhist caves and sculptures in Mt. Maiji near the town of Tianshui. The caves and their contents were generally well preserved, but the number of security guards at the site combined with the "over-protection" of the sculptures, which had been covered with finely meshed metal netting, did not make for a very pleasant experience. As usual the expedition had too little time to get a good impression of the material here. The whole visit lasted only two hours, part of which was spent at an absolutely useless reception.

The next major stop was the city of Lanzhou, the capital of Gansu province. The only place visited here was the provincial museum, which had good exhibits. However, as we were not allowed to take any photographs the net result of the visit was indeed meagre. Of the greatest relevance to the Silk Road was the material related to Buddhism in Northern Liang (397–439), something which was later testified to in the Dunhuang County Museum.

The highly important Buddhist cave complex, the Bingling Temple situated outside of Lanzhou, as well as a number of other locations of relevance to the Silk Road between Tianshui and Lanzhou, were passed by despite protests from members of the expedition.

After Lanzhou the expedition stopped in the towns of Wuwei and Zhang-ye before reaching Jiuquan. Neither of these small towns had anything

of importance to offer except for the Memorial Stūpa of Kumārajīva (344–413), which the majority of the participants did not see. Three of us went there despite the wish of the organizers, and saw a fine yellow brick pagoda, probably dating from the late Tang.

The Jiaoyu Pass with its fortress outside Jiuquan was interesting, although the majority of it was a reconstruction from the 1960s. Leaving Jiuquan the expedition headed for Dunhuang via Anxi, again by-passing a Buddhist cave complex of the first order, the Yulin Caves.

The expedition spent two days only in Dunhuang, which was a ridiculously short time to see the caves, with their impressive and well-preserved frescoes. The first day was spent at the caves, and a few of us chose to stay at the caves for the whole day instead of going back to the hotel for lunch. This stay proved of great value, since it allowed us to get a good idea of the extent of the caves and their geography. In addition we saw several *stūpas* and other remains related to the history of Buddhism here. The visit to the caves was absolutely one of the highlights of the whole tour, and we saw around forty caves, including Nos. 16, 17, 45, 61, 96, 98, 285, 320, 323–5, 328–9, etc. Repairs were being done with great care and sensitivity, quite in contrast to what was seen in most other places. Apparently the money from the Getty Foundation is being put to good use.

The following day was spent in a seminar at the Dunhuang Research Institute (Dunhuang Yanjiu Yuan). Here five papers were presented, two by local scholars and three by members of the expedition. There were several issues of content among the Chinese and the international side over topics such as Daoism in Dunhuang and the origin and nature of Tantric Buddhism, as well as the history of Buddhism in Dunhuang. The local scholars still had no definite ideas about the locations of the seventeen major temples in Dunhuang, or where the Daoist temples were situated.

### **The Xinjiang Part**

Among the highlights of the stay in the Turfan region were the visits to the ancient cities of Gaochang (Chotscho) including the graves at Astana, and Jiaohe (Yarkhoto). The Astana graves as we saw them were little more than holes in the sand, long since robbed of anything of interest. However, the two ruined cities were of major interest. Both were highly remarkable in their layout and architecture, and their states of preservation still quite good. Members of the expedition interested in the local Muslim sanctuaries were uniformly prevented from seeing any of these; however, individuals managed to slip out and visit a number of the most important locations such as “The Seven Sleepers”, etc.

The caves and outbuildings of the monastery at Bāzaklik were worth the visit mainly for the layout and architecture of the place. The once magnificent wall paintings, most of which date from the period of Uighur control

during the 7th–9th centuries, were torn off by Von le Coq and his team during the first decade of this century and very little is left today. Some reconstruction of the outbuildings gives some idea of what the place must have looked like a thousand years ago.

The county museums in Xinjiang were usually dreadful collections of dusty, fake artifacts and dried out bodies in glass coffins. The museums here only differed from their counterparts in Gansu by being poorer and less well kept.

On the 8th of August the expedition left Turfan for Korla and Kucha, at which point I choose to leave the expedition for Urumqi. The Xinjiang Provincial Museum in Urumqi was interesting and the displays for once instructive and impressive. Among the items on display were the majority of the finds, including textiles and personal utensils from the graveyard in Astana near Gaochang.

### **Concluding Remarks**

It goes without saying that a project as ambitious as the one briefly described above cannot be expected to take place without problems of one or the other kind. However, when taking into due account the tremendous amount of working hours and organization on the part of the UNESCO staffs in Paris and Beijing, including the co-ordinating meetings in various parts of the world, it is surprising that so many things went wrong. In fact it became apparent at the very outset of the expedition that the local Chinese authorities did not treat the members of the invited scholarly team as professional researchers, but as first class tourists. This impression on the part of the Chinese did not change very much during the course of the expedition; in fact, the scholarly team was mainly treated as actors in an ornate and elaborate, but obviously politically tinted play. Nearly all major stops consisted in prolonged receptions and political speeches of the worst category, which were both tiresome and a profound waste of the otherwise precious time. Originally the team had been promised that it could suggest special places of interest to visit on the way; however, the Chinese hosts did everything in their power to prevent any such thing. In several of the places visited by the expedition including Maiji Shan, Lanzhou, Wuwei, Dunhuang, Turfan, etc., the members of the scientific team were treated with the outmost mistrust by the local guards and on several accounts subjected to being video filmed by the police. Incidents of this kind were numerous and happened almost daily. Certainly, one did not feel welcome. As time wore on several members of the scientific team began to wonder exactly what the scientific purpose of the expedition was supposed to be.

In order to compensate for the lack of scientific scope in the arrangements provided by the Chinese, the scientific leader of the expedition, Prof. Dani, arranged occasional meetings, sometimes with fixed topics and at other times without. In so far as they served a purpose these meetings were useful;

however, their irregularity combined with the lack of general direction and arbitrary treatment of some of the speakers, did not succeed in recreating a general scholarly atmosphere.

There are several factors responsible for the way the Silk Road Expedition turned out. Firstly, the organizers in Paris did not include any experts (read Sinologists with Buddhism as their special field) in the planning, but left the route and the places to be visited to the Chinese. This mistake resulted in the expedition's visiting places of minor or no interest such as Wuwei, Zhangye and Hami, the last place a virtual dump where we stayed for two days doing nothing but eating melons, while several places of major importance such as Laoshan Temple and Shuilao Cave in Wushan, the Great Buddha in Ganggu, Bingling Temple, Wenshu Temple, the Yulin Caves, and a number of locations around Turfan were passed by with the most lame excuses. One could also not help wondering at the composition of the participating scholars. Although the major cultural and religious influence on the Silk Road was that of Buddhism, the participating scholars representing this field were quite few. I for one missed the participation of experts such as Roderick Whitfield, R. Jera-Bezard and M. Maillard, Jean-Pierre Drège, Michel Soyumié, and Hans-Joachim Klimkeit.

The excessive number of police and security personnel which crowded the team was a downright nuisance and gave many of the participants a claustrophobic feeling. Supposedly the tight security was for the benefit of the members of the expedition, but it was utterly unnecessary, and one could not help feeling that it was there to protect our surroundings rather than us.

The most aggravating thing about the expedition was the Chinese authorities' consistent policy of preventing any one of us from taking photos of things of scholarly interest. This meant that none of the team members was allowed to take photographs while visiting sites (including the museums) that contained cultural relics. In some places, such as the caves of Dunhuang, where the use of flashlights could cause damage to the wall paintings, one can readily understand a prohibition against photographing; however, in most other places there were no good reasons except ill will.

Even the three TV crews, all of which worked under the auspices of UNESCO (and had paid a lot of money to film), were not allowed to shoot while in the places of interest (meaning that their participation was worthless). This problem was continuous throughout the journey and was a direct source of dissatisfaction and resentment among the participants, since most members of the scientific team had been given the impression that they were allowed to do actual work while on the expedition. After all what other purpose could there rightly have been? Had UNESCO beforehand informed potential team members that there was to be no photographing or serious scientific work, and that the general mode was to be one of tourism and endless receptions with local strongmen, then it would have been in order. However,

as such information was never given, but only became apparent after the expedition had started, I for one felt rather cheated and exploited. All in all UNESCO ought to have waited with this part of the Silk Road Project until the Chinese side was prepared to host a team of international scholars in the true spirit of science and not one garbed in touristic deceit. Clearly many of these importune aspects of the expedition could have been avoided by careful planning and realistic negotiations with the Chinese hosts.

(HHS)

### **Report on Further Field-work on Buddhist and Daoist Sculptures in Sichuan<sup>5</sup>**

During the late Summer of 1990 I returned to Sichuan to resume field-work previously conducted in the counties of Dazu and Anyue. This time I endeavoured to visit locations which I had not seen before and to round up my investigation of the sculptures of Dafo Wan on Mt. Baoding, which is one of my current main projects.

In Dazu I worked in Shucheng Jia in Zhongao, a location with purely Daoist sculptures; Mt. Shimen, which contains both Buddhist and Daoist carvings; Chen Jia Yan, a cave with Buddhist carvings and reliefs situated among the fields and hills below Shimen; and the well-known Bei Shan in addition to Mt. Baoding. In Mt. Baoding I spent a number of days surveying the locations around Dafo Wan, including the Shafo Wan, the Song stone pagoda, the *stūpa* area opposite Shengshou Temple, Guangda Fo, and Guangda Temple. Due to unforeseen lucky circumstances I had free access to the sculptures of Mt. Shimen and Chen Jia Yan, which meant that I could work undisturbed there for hours. Despite difficulties I also succeeded in gaining access to Shafo Wan in Baoding, which contains a Qing reconstruction of the original votive hall made by the monk Zhao Zhifeng (1159–c. 1225), the founder and master-mind behind the Dafo Wan project, as well as his memorial *stūpa*. Likewise I found sculptures of a *bodhisattva* and five protectors in a man-made niche under the upper-most hall of the Shengshou Temple. Judging from their style and iconography they had most probably been removed from the Shafo Wan.

In Anyue I concentrated my efforts on the Yuanjue Cave; Qianfo Yan; Xuanmiao Temple (a very interesting Daoist site with carvings dating back to

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<sup>5</sup> Last year I wrote a report on field work carried out in the same area, cf. “On Recent Publications and Field-work Related to Religious Sculptures in the Province of Sichuan”, *SCEAR* 2 (1989), pp. 176–8. See also my *A Survey of the Religious Sculptures of Anyue*, East Asian Institute Occasional Papers 3, Copenhagen: East Asian Institute, 1989.

the first half of the 8th century); the Wofo Temple in Bamiao with the large statue of Śākyamuni entering Nirvāṇa and the series of caves containing absolutely pristine 8th century carvings in *kaishu* of several Buddhist scriptures; the Pilu Cave; the Huayan Cave; and the Laojun Yan, an old Daoist sanctuary in the mountains outside the town of Ruijnn, which was badly hit by vandals during the Cultural Revolution. During this stay in Anyue county I learned that the total number of sites containing religious sculptures and carvings is eighty-nine. Of these sites ten contain carvings in various combinations from the Sui, Tang, Five Dynasties and Song; thirty-two have carvings from the Tang; three from the Five Dynasties Period; twenty-one pure Song; ten from the Ming; eleven from the Qing; and two from the Republican Period.<sup>6</sup> Many of these locations are very difficult to reach, often requiring hours of hiking in the mountains on narrow foot paths. Only a few places can be reached more or less directly by car, and even reaching several of the more well known sites such as Wofo Temple and the Huayan Cave involves considerable efforts. It goes without saying that the number of sculptures and their quality vary considerably, from the insignificant to the highly important. In most of the Anyue places I was able to obtain good photographic records of the carvings and their sites, although the physical conditions sometimes required more artificial light than I had facilities to produce.

My last visit to Anyue and Dazu took place two years previously at a time when the stream of foreign tourists in China was steady and a general mood of optimism prevailed among the Chinese. This time, however, I was virtually alone most of the time and the feeling among the population was one of suppression and resentment against the regime. Strangely enough this did not effect my work in any negative way, quite the contrary. The local authorities did their very best to help me, and even provided me with assistance that I did not ask for. Especially the people in Anyue were very kind and efficient, something I have never met on any of my previous stays in the PRC.

(HHS)

### **The Recovery of the Chuanzhen Master Kang Taizhen's Stele in Liaoning Province<sup>7</sup>**

Kang Taizhen (c. 1165–1256) was a prominent disciple of Changch in (1148–1227), better known as Qiu Chuji, the celebrated Fifth Patriarch patriarch of

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<sup>6</sup> Cf. Zhu Yi, *Zhongguo fojiao yu Anyue shike yizhu*, Beijing: Zhongguo luxing chupan she, 1989, pp. 14–18.

<sup>7</sup> For the full report, see Li Yufeng, “Liaoning Lezuo Yuandai daoshi Kang Tazhen mubei diaocha ji”, *Beifang Wenwu* 2 (1990), pp. 45–8.

the Chuanzhen School of Daoism, which flourished during the late Jin and early Yuan Dynasty. Kang, about whom nothing is recorded elsewhere, lived at a time when the Chuanzhen School had reached its apex, especially after Changchun's historic meeting with the Genghis Khan in the latter's camp in Central Asia. Subsequently it was to exert an enormous influence on the religious life in North China.

The text of the stele recording Kang's life and achievements, the *Wenyun feng zhenren Kang gong muming* [The Inscription of the True Person, the Ven. Kang from the Wenyun Peak], has been preserved in the two literary collections *Tazi gouji lue*<sup>8</sup> and the *Manzhou jinshi zhi waibian*.<sup>9</sup> From the inscription we learn that Kang Taizhen began his study of Daoism at the age of twenty six in AD 1190. In addition to Changchun he also studied under other Daoist masters. In his later years he settled on Mt. Changshou, where he taught his followers until his death in AD 1256.

Until recently the monument itself was thought to have been lost. However, in the summer of 1988 a team of archeologists from the Luozuo County Museum in Liaoning succeeded in finding the stele in a man-made cave in a cliff near Mt. Changshou. According to the inscription on the monument, it was set up in the cave in AD 1256 shortly after the death of the master. The stele itself, which contains more than 5000 characters, is in a very fine state of preservation with only a few of the characters being unintelligible.<sup>10</sup>

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### **The Dunhuang Research Institute**

The Dunhuang Research Institute (DRI) is a special establishment for the study of Dunhuang, including the Dunhuang Grottoes and the ancient scriptures. In 1950 DRI was renamed the Dunhuang Relics Research Institute with its predecessor being the National Dunhuang Art Research Institute. The DRI adopted its present name in 1984.

DRI has academic research personnel of more than one hundred, who staff the following ten research sub-departments:

1. The Grottoes Preservation Research Department, in charge of reinforcement of the cliff and protection of the caves (including the Dunhuang Mogao Grottoes, the Western Thousand Buddha Caves and the Yulin Grottoes in Anxi County) as well as scientific preservation, research, and renovation of the mural paintings, painted sculptures, and other relics.

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<sup>8</sup> Ch. 11, p. 919

<sup>9</sup> Ch. 1, p. 45.

<sup>10</sup> The entire text of the stele has been reproduced in Li's report, pp. 47–8.

2. Fine Arts Research Department, in charge of coping the Dunhuang mural paintings and painted sculptures; creation of new mural paintings; and research on aesthetics, and the theory and history of the fine arts.
3. Historical and Archeological Department, in charge of determination of dynastic dates and classification of the Dunhuang Grottoes; textual criticism and research on the historical background of the mural paintings and the painted sculptures.
4. Dunhuang Scriptures Research Department, in charge of synthesis, classification, and research on the scriptures found in the “scripture storage cave” (i.e. Cave No. 17).
5. The Research Unit on Music and Dance, in charge of classification of and research on dance and music as evidenced in the Wall paintings of Dunhuang, including the study of the ancient music scores and dance guides contained among the Dunhuang manuscripts.
6. The Data Centre, in charge of the classification and study of relevant data, including books, magazines and articles, providing the research personnel of DRI with classified, comprehensive, and systematic material.
7. Department of Reception, in charge of guided and professional tours.
8. Editorial Department, in charge of editing, compiling and publishing *Dunhuang yanjiu*, DRI's quarterly magazine, as well as other publications by DRI's staff.
9. Department of Photography and Video Recording, in charge of shooting pictures and making video records of the Dunhuang Grottoes, as well as supplying researchers with pictures and materials related to this.
10. Seminar Council, in charge of overall administration of professional work and research, as well as academic exchange with outside bodies.

Four large-scale constructions of cliff reinforcements have been made since DRI's establishment, costing nearly ten million RMB, consisting in removing the danger of falling stones from the cliffs and collapse of the cliffs. Based on investigations and scientific research, the various kinds of damage being done to the mural paintings and sculptures are being prevented. However, damage has increased, due to the growing development of tourism. At present DRI is working hard at researching methods for better preservation and renovation.

Main publications by DRI include the quarterly journal *Dunhuang yanjiu* (already with twenty-five issues featuring more than 300 articles since its first publication in 1981); *Dunhuang Mural Paintings*) various large volumes on the painted sculptures in Dunhuang, all with accompanying articles; four compilations of scholarly articles in eight volumes; general catalogues; introductory books for general consumption, including more than twenty books on the mural paintings.

In the past ten years the institute has set up contacts with concerned universities and research institutions at home and abroad, and carried out academic exchanges and personnel training. Since 1983 more than ten experts and scholars of the DRI have been invited by related research institutions in Japan, France, and Hong Kong to take part in academic symposia. Also hundreds of foreign experts as well as those from China have attended the national and international conferences on Dunhuang Research and the protection of the caves, which have been held in 1984, 1987, 1989, and 1990 respectively. These contributions provided valuable discussions on the protection of the caves and manifold perspectives on the general research on Dunhuang.

From now on, the DRI will strengthen further research and promote the Dunhuang Caves and their cultural relics. It is expected that this will provide further co-operation with various countries, ensuring the safety of the caves and their relics and promote the research on Dunhuang in order to serve the international community more effectively.

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(HHS)

### **Dunhuang Materials in British Collections**

One of the most exciting and useful publications in the field of Dunhuang studies is the appearance this year of *Dunhuang Manuscripts in British Collections (Non-Buddhist Texts)* (Sichuan People's Press 1990), a work of high technical quality which seeks both to safeguard the materials in British collections (the British Library, the India Office Library, and the British Museum) and make them available to the scholarly communities of the present and the future. Although the Dunhuang texts are available in the form of microfilms, the new work presents the materials in a manner which hardly compares with the older method. Whilst microfilming is adequate for many purposes, it does have its limitations: apart from merely physical ones of ease of handling there is the fact that many manuscripts do not reproduce satisfactorily in this form and are therefore practically illegible. Scholars who do not have the opportunity to consult the materials at The British Library's premises in London will with the aid of the new publication be able

to pursue their studies at home. Even those who live and work in or close to London have in the past been hampered by the fact that many of the most important and precious manuscripts have not been in a state that permits of exposure to daylight or even the most careful handling.

The present project included not only precision photographing of the materials but simultaneously also wide ranging restoration, including thorough cleaning and mounting in transparent melinex covers. On a short visit to the British Library in the spring of 1990, where I examined esoteric Buddhist materials in the Dunhuang collection there, I was permitted to view some of the first specimens of this work. The advantages are considerable: manuscripts which formerly required expert handling are now accessible to more normal consultation. The requisite care in their handling is evoked spontaneously in the realization that one has in one's hands items of unique cultural and historical value, and that approximately 4000 of these items have been untouched since 1909 precisely because of their fragility and value. The contents of these works have significance for diverse areas of scholarly investigation, ranging as they do from official documents to Buddhist and secular literature. They cast light on a plethora of subjects, among them history and the history of religion, the social functions of the monasteries, family structure, and local government.

The recently published photographic record has several important features: it is comprehensive, including as it does all the Chinese classics and official and private historical documents in the Dunhuang materials held by the British Library and the British Museum, as well as all works not included in the microfilms; the reproductions are of an exceptionally high quality, based as they are on photographs on 120mm film (there are 7000 plates and 400 additional colour plates); a team of experts has edited the work and provided full annotation for each document; the plates are all to scale, which gives the reader an accurate impression of the size of the original; acid-free, non-reflective, insect-proof paper of the highest quality has been used throughout; it is thoroughly bi-lingual, a reflection of the high degree of co-operation between Western (mainly British) and Chinese pro-fessionals throughout the project.

Further information may be obtained from The British Library, Oriental Collections, London WC1E 7DG, United Kingdom.

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### **SBS Activities in 1991**

This year we shall be holding but one gathering of any size, a symposium on Buddhist Studies in the Nordic Countries. This will be a three-day meeting of researchers from those countries with a view to presenting research findings

and present projects and interests. It is supported by one of the governing bodies for research and education in this area, Nordisk Ministerråd, with a view to promoting co-operation and general contacts between scholars from the relevant countries. As with our larger conference in 1989, the meeting will be held at Samsø College, Denmark, which we trust will once again provide a perfect backdrop. The dates are 19th–22nd June 1991. This time there will be ample opportunity for informal discussion and there will also be a concluding workshop to draw together the threads and point to possibilities for future co-operation.

As mentioned in Volume 2, Per K. Sørensen has been in China this last year. His report on Tibetology in the PRC is included above (pp. 113f); he will doubtless have more to say in Volume 4.

Nothing came of Henrik Sørensen's Dunhuang seminar last summer or of the conference on Traditional Religions in Korea scheduled for this spring. Several respected international figures in the various fields had their suitcases at the ready, but the UNESCO syndrome (p. 127) seems to be spreading.

Attention is drawn to the advertisement for Dr. Richard Payne's conference on Tantra Occluded. The poor fellow is apparently suffering from the usual consequences of getting things going and the conference has been put back to May of next year. Please contact Dr. Payne at the address given. There will hopefully be some SBS participation at that conference, as there will be at the IABS' tenth conference, to be held in Paris this year, 19th–21st July.

Finally, please note the diverse and splendid initiatives of Urs App of the International Research Institute for Zen Buddhism, Hanazono College, Kyoto (again, there is full information in the advertisement section). Dr. App not only has a fine newsletter but also a variety of electronic projects which would have saved Bodhidharma a lot of trouble. Dust off your modem and log in to BITNET D54682@JPNKUDCPC.

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