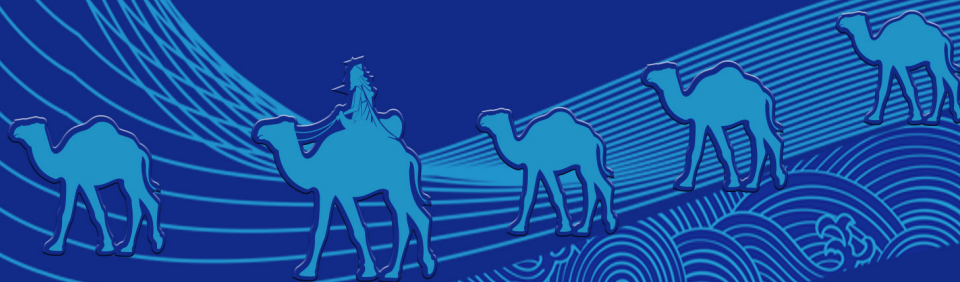


International Conference on Science and Cultures Along the Silk Roads
Texts, Images, and Objects

文本·图像·文物

丝绸之路科技与文化国际学术研讨会

Program Book
会议手册



23-29 June, 2024

合肥, 西安

Hefei, Xi'an

Hosts:

- University of Science and Technology of China (USTC)
- Shaanxi Normal University (SNNU)
- China Society for Maritime History Studies (CSMHS)
- Association for Trans-Eurasia Exchange and Silk Road Civilization Development (ATES)

Organizers:

- Institute for Advanced Studies in Science and Humanities, USTC
- School of History and Civilization, Shaanxi Normal University
- Quanzhou Maritime Museum Fujian

Co-organizers:

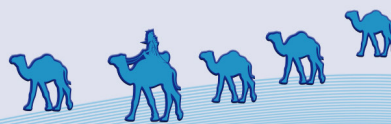
- Research Center for Transcultural Transmission of Science and Technology and Silk Road Civilization, USTC
- Shaanxi History Museum
- Needham Research Institute



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About the Conference

The Silk Roads served not only as trade routes for goods but also as a channel for the emergence of new ideas, culture, and knowledge. The production and dissemination of texts, images, and objects along the Silk Roads left a significant mark on the evolution of art, science, religion, and culture in both East and West. It stands as proof of how interconnected human civilizations were and highlights the lasting impact of cultural interchange. This exchange fostered a global conversation that surpassed geographical and political barriers, enriching diverse civilizations and contributing to the creation of a common human legacy.

The International Conference on Science and Cultures along the Silk Roads — Texts, Images, and Objects (SCSR) will take place in Hefei and Xi'an, China, 23–29 June, 2024. The conference was originally conceived to cover the two starting points of the maritime and overland Silk Roads, Quanzhou and Xi'an, together with the University of Science and Technology in Hefei, a major centre for research in the history of science in Asia. It brings together an interdisciplinary group of researchers, both international and Chinese, around fifty in total, to present and discuss their latest research relevant to premodern science and cultures along the Silk Roads, with focus on source materials for historical studies.

The conference aims to provide a platform for communication and ongoing academic co-operation among scholars specializing in texts, images, and objects, with an interest to develop a multifaceted understanding of the process and dynamics of trans-Eurasian connectivity.



Co-chairs



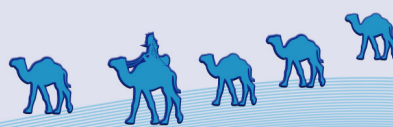
SHI Yunli is Chair Professor at the Department of the History of Science and Scientific Archaeology, University of Science and Technology of China (USTC), and Co-Editor of the *Journal of Astronomical History and Heritage*. His major research interests include the transmission and reception of Islamic and European astronomy in China and East Asia, the astronomical instrumentation and observation in pre-modern China, as well as the interaction between astronomy and Confucianism in the Song to Qing dynasties.

SHA Wutian, distinguished Professor of the Changjiang Scholars of the Ministry of Education, young and middle-aged experts with outstanding contributions to the National Ten Million Talents Project, experts with special grants of The State Council, Professor of History and Culture College of Shaanxi Normal University, curator of library, mainly engaged in Dunhuang Grottoes archaeology and art, Silk Road cultural exchange image research.



Bill M. Mak graduated with a B.A.(Hons.) in linguistics at McGill University, majoring in Sanskrit and Asian languages. He received his Master's Degree in Buddhist Studies from the University of Hong Kong and Ph.D. from the School of Foreign Languages, Peking University. He was Associate Professor at the

Hakubi Center for Advanced Research and Institute for Research in Humanities, Kyoto University and has served as research fellow and visiting scholar at various institutions in China, Japan, Germany, U.K., U.S., and Thailand. Mak is currently



Fellow of the Jao Tsung-I Petite Ecole, University of Hong Kong, and Research Associate at the Needham Research Institute, Cambridge, U.K. His research interests are primarily Sanskrit literature and history of science in premodern Asia.

LIN Han is the Deputy Director of Quanzhou Maritime Museum, Deputy Editor-in-Chief of Sea Traffic History Research, Secretary General of the China Society for Maritime History Studies. He is deeply involved in the World Heritage nomination work in Quanzhou, and has participated in the completion of the outline of the General Exhibition Hall of Quanzhou World Heritage, the World Exhibition Hall of Chinese Boats, the Exhibition Centre of Quanzhou Qingjing Temple, and the Exhibition Hall of Quanzhou Nanwai Zongzhengsi Ruins.



Members of Science Committee

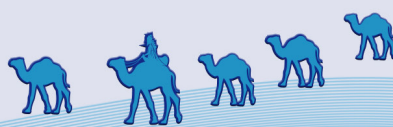


CHEN Fahu is Professor of Physical Geography at the Institute of Tibetan Plateau Research, Chinese Academy of Sciences (ITPCAS). He is a CAS Academician and fellow of the World Academy of Sciences (TWAS). He is the Chair of ATES and the president of The Geographical Society of China. His scientific work focuses on Quaternary environmental changes (especially during Holocene), environmental archaeology, loess records, desert evolution and paleolimnology. He has published more than 710 papers in peer-reviewed journals of both English and Chinese language with more than 440 papers published in SCI journals.

GE Chengyong is Professor at China Academy of Cultural Heritage. He is mainly engaged in the research on the Chinese history, religious artifacts along the Silk Road, art-archaeology and art history in Asia, ancient architecture, etc.



C.F. Lee is Director of HKU School of Professional and Continuing Education (SPACE) and Chair Professor of Geotechnical Engineering, HKU. He has published over 270 journal papers and 16 books, and has served as technical advisor to the World Bank, the United Nations Development Plan, the Asian Development Bank, the International Atomic Energy Agency and the Canadian International Development Agency over the years.

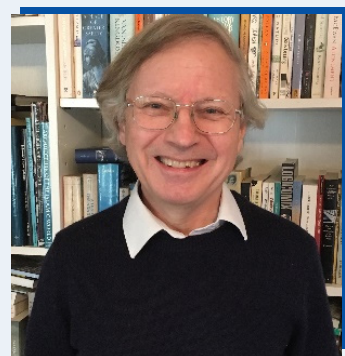


MEI Jianjun is an archaeo-metallurgist, specializing in the origins and role of metallurgy in Early China, and cultural interactions between China and the West. His current research focuses on non-ferrous metallurgy in ancient China as well as the history of technological exchange and interactions between the East and the West. He is also interested in the study of Dr. Joseph Needham's intellectual heritage based on archival materials in the collections of the Needham Research Institute.



RONG Xinjiang is a Professor and the Chairperson of Academic Committee of Department of History, and Chairperson of Center for Research on Ancient Chinese History, Peking University. His research mainly focuses on history of Sino-Western cultural exchanges, history of central Asia, history of the Sui and Tang Dynasties, and studies of Dunhuang and Turpan documents. He now serves as Cheung Kong Scholars Distinguished Professor of the Ministry of Education, Vice Chairperson of the Tang Dynasty Institute of China, and the Dunhuang and Turpan Institute of China.

Nicholas Sims-Williams specializes in the Eastern Middle Iranian languages, taking an equal interest in the languages themselves and in their Central Asian setting with its stimulating mixture of languages and cultures. He has been at SOAS University of London since 1976, becoming Research Professor in 2004 and Emeritus in 2015.



Invited Speakers



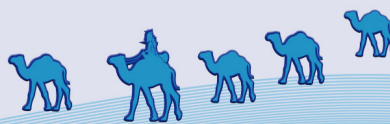
Andrea Acri is Associate Professor (Maître de conférences HDR) in Tantric Studies at the École Pratique des Hautes Études (EPHE, PSL University), and adjunct researcher at the École française d'Extrême-Orient in Paris in the framework of the ERC Synergy project DHARMA. He is the scientific coordinator of the project MANTRA funded by the ANR.

Fabrizia Baldissera, retired Associate Professor of Sanskrit Language and Literature, Florence University. From 1976 to 1981, she was a CNR researcher in Sanskrit, Milan University. From 1981 until 2020, she taught at Milan, Venice, Naples, and Florence Universities. In 2023, she was a recipient of the Bhandarkar-Infosys fellowship, Pune. In April, 2024, she was invited as visiting Professor at IAS, Shimla, India.



Francesco Bianchini completed postgraduate studies in Vienna and doctoral studies at Oxford (2020), specialising in Sanskrit sources and the history of South Asian religions. He then joined the "Silk Roads Programme" in Cambridge, investigating the formation of ideas and practices about communal well-being and human-nature interactions in pre-modern Asia.





Matteo Compareti graduated in Oriental Languages and Literature from the University of Venice “Ca’ Foscari” (1999) and defended his PhD in Iranian Studies at the University of Naples “L’Orientale” (2005). His main field of investigation is the study of the iconography of the Zoroastrian deities of Persia and Central Asia in the pre-Islamic era. He is at present affiliated to the University of Venice “Ca’ Foscari” and Capital Normal University, Beijing.



Christopher Cullen is Emeritus Director of the Needham Research Institute (Cambridge, UK). He has published work on the history of astronomy and mathematics in China, and is currently working on controversies on astronomy in Beijing in the middle to late 17th century, jointly with Professor Catherine Jami.

Christian Daniels is currently Distinguished Professor at Dali University. Before that he was Full Professor at HKUST. He authored Science and Civilisation in China, Volume 6, Part III Agro-Industries: Sugarcane Technology. He currently researches the early history of Yunnan and its interactions with northern mainland southeast Asia.





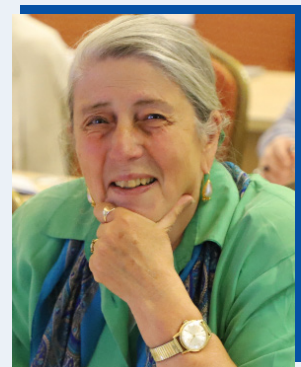
Flavia Xi Fang teaches Chinese history and culture at the University of Cambridge, where she completed her PhD in 2023. Her research focuses on the social and cultural history of and the Silk Roads, with particular interest in the senses, and the intersection between history, religions, and medicine.

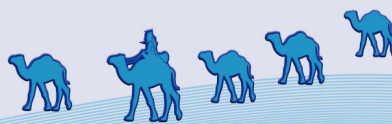
Imre Galambos is a specialist of Chinese manuscripts, focusing Dunhuang and Khara-khoto. Upon obtaining his PhD from Berkeley, he worked for ten years at the British Library, after which he took up an academic post at the University of Cambridge. Since 2023, he has been teaching at Zhejiang University.



Ryuji Hiraoka is Associate Professor at Institute for Research in Humanities (Zinbunken), Kyoto University, Japan. He has published on history of astronomy and cosmology in East Asia and Euro-Asian cultural exchange during the early modern period, including “Jesuits and Western Clock in Japan’s ‘Christian Century’” (2020).

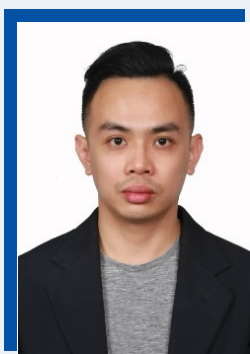
Erica Hunter is Affiliated Researcher at the Faculty of Asian and Middle Eastern Studies (FAMES), University of Cambridge. Until her retirement in 2020, she was Senior Lecturer in Eastern Christianity, Dept. of History, Religions and Philosophies, SOAS. Her research interests principally focus on the Syriac material from Turfan.





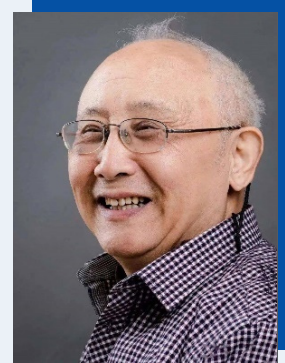
Catherine Jami is CNRS Senior Researcher, based at CCJ. She works on the circulation of knowledge, especially of mathematics, between Europe and China in the 17th and 18th centuries. Together with Christopher Cullen, she is preparing a book on astronomy in Beijing in the early Qing period.

JIANG Yinghe, Professor of History Department of Sun Yat-sen University, Director of the Guangzhou Port History Research Center of Sun Yat-sen University, and Fulbright Scholar (2013-2014) in Department of American Studies of Brown University. He has long been engaged in research on the history of Canton in the Ming and Qing Dynasties, history of Sino-Western economic and cultural relations in the Ming and Qing Dynasties, and Cantonese Export Art. He has published several books, such as *Guangzhou Port and South China Maritime Route*(2002), *Western Painting and Canton Port during the Qing Period*(2007), edited collection of essays *Guangzhou and Marine Civilization*(II) (2018),(III)(2022).



Nasha Rodziadi Khaw is Senior Lecturer from the Centre for Global Archaeological Research, Universiti Sains Malaysia. He received his B.Sc. (Hons) and M.A from Universiti Sains Malaysia and PhD from the University of Peshawar, Pakistan. His research interest includes epigraphy-palaeography, historical archaeology, and archaeology of the Bujang Valley.

LIU Yingsheng, Chair Professor of Nanjing University and Distinguished Professor of Zhejiang University, is one of the leading scholars in the fields like Central Asian studies, historical communication and cultural links between China and the rest of the world, Islam in China, the history of the Mongolian World Empire as well as Asian maritime history.



Mariya Marinova is Assistant Professor in Chinese Studies at Sofia University, Bulgaria. Her primary research areas encompass Chinese linguistics, prehistory and ancient history of China, as well as Silk Road archaeology. She is a Board Member of the Bulgarian Association of Sinologists and a member of the European Association for Chinese Studies and the European Association for Asian Art and Archaeology.

NIU Weixing, currently is a Professor and Executive Director in the Department of the History of Science and Scientific Archaeology of University of Science and Technology of China. He is mainly engaged in research on the history of astronomy, especially on the exchange and comparison of Chinese and Western astronomy. He is the Chief Expert of the Major Projects of the National Social Science Foundation titled ‘On the Diffusion of Astronomy along the Silk Road during the Han and Tang Dynasties’. He is also the author of *Gazing toward the Indian Heavens: On the Origin and Diffusion of Astronomy in the Chinese Translated Sutras* (《西望梵天——漢譯佛經中的天文學源流》), *Extraterritorial Astronomy of the Tang Dynasty* (《唐代域外天文學》),





and *Compilation and Research on Astronomical and Calendrical Materials in the Buddhist Sutras and Taoist Scriptures* (《佛道二藏天文曆法資料整理與研究》), etc.



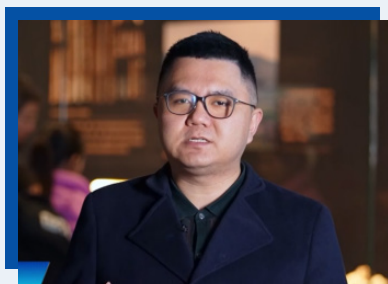
Antonio Panaino, born in Italy in 1961, is full Professor of Iranian Studies at the University of Bologna. He is a specialist of Iranian philology and of the religions of Pre-Islamic Iran with deep interests in the history of sciences in antiquity and intercultural phenomena.

TANG John (PhD. Peking University, 2008) is Professor in multi-ethnolinguistic studies along the Lapis Lazuli & Silk Roads at the Institute for Global History of Civilizations (IGHC), Shanghai International Studies University (SHISU), and adjunct researcher at the Center for Researches and Applications of Chinese Characters (CRACC), East China Normal University (ECNU).



WANG Le (PhD, Donghua University, 2009) is Professor at the College of Fashion and Design, Donghua University. Her research focuses on history of textiles and costume, and is currently working on the topic “The Design and Cultural Exchanges Reflected by the Silks along the Silk Road from the 2nd Century BCE to 10th Century CE”.

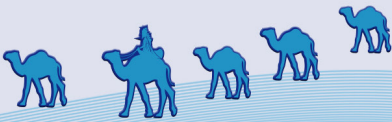
WEN Xin is a historian of medieval China and Central Asia. He received his BA from USTC, MA from Peking University, and PhD from Harvard. Currently he is Assistant Professor of Chinese history at Princeton. His recent publications include *The King's Road: Diplomacy and the Remaking of the Silk Road* (Princeton University, 2023).



YUAN Wei is the Deputy Director of the Research Department of Guizhou Provincial Museum, Associate Research Fellow of Museum Science, and Deputy Secretary General of Guizhou Numismatic Society.

Note: The biographies of all the speakers can be found on the conference website:
<https://conferences.koushare.com/SCSR>



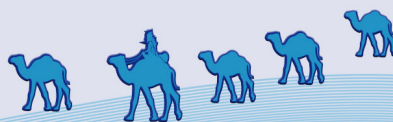


Program at a Glance
Hefei-Xi'an

Date	Time	Activities	Locations
June 23 rd	9:00-21:00	Arrival at Hefei Registration in Hefei Session	Yueya Jiangnan Spring Hotel 悦雅江南春酒店（中科大店）
June 24 th	8:30-9:00	Opening Ceremony	Auditorium of the Faculty Center (Fifth Floor) 东区活动中心 学术报告厅
	9:00-9:30	Keynote Talk	
	9:30-10:00	Group Photo & Coffee Break	
	10:00-11:45	Panel 1	
	11:45-14:00	Lunch	Faculty Cafeteria (Third Floor) 东区活动中心教工餐厅
	14:00-15:45	Panel 2	Auditorium of the Faculty Center (Fifth Floor) 东区活动中心 学术报告厅
	15:45-16:15	Coffee Break	
	16:15-17:30	Panel 3	
	17:30-20:00	Dinner	Faculty Cafeteria (Third Floor) 东区活动中心教工餐厅
June 25 th	8:30-10:15	Panel 4	Auditorium of the Faculty Center (Fifth Floor) 东区活动中心 学术报告厅
	10:15-10:45	Coffee Break	
	10:45-12:30	Panel 5	
	12:30-14:30	Lunch	Faculty Cafeteria (Third Floor) 东区活动中心教工餐厅
	14:30-16:45	Panel 6	Auditorium of the Faculty Center (Fifth Floor) 东区活动中心 学术报告厅
	16:45-17:30	Open Discussion Closing Remarks	
	17:30-20:00	Dinner	Faculty Cafeteria (Third Floor) 东区活动中心教工餐厅
June 26 th	Transfer from Hefei to Xi'an		Atour Light Hotel Xi'an University City 西安大学城亚朵轻居酒店
	9:00-21:00	Registration in Xi'an Session	

June 27 th	8:30-9:00	Opening Ceremony	Room 111 in Part A of Wen Hui Building 文汇楼 A 段 111 室
	9:00-9:30	Keynote Talk	
	9:30-10:00	Group Photo & Coffee Break	
	10:00-11:50	Panel 1	
	11:50-13:30	Lunch	Zi Ge Restaurant (Second Floor of Yi Xiang Lou Restaurant) 紫阁餐厅 (溢香楼二楼)
	13:30-15:45	Panel 2	Room 111 in Part A of Wen Hui Building 文汇楼 A 段 111 室
	15:45-16:00	Coffee Break	
	16:00-18:00	Panel 3	
	18:00-20:00	Dinner	Zi Ge Restaurant (Second Floor of Yi Xiang Lou Restaurant) 紫阁餐厅 (溢香楼二楼)
June 28 th	8:30-10:00	Panel 4	Room 111 in Part A of Wen Hui Building 文汇楼 A 段 111 室
	10:00-10:20	Coffee Break	
	10:20-11:30	Panel 5	
	11:30-12:00	Keynote Talk	
	12:00-12:30	Closing Remarks	
	12:30-14:00	Lunch	Zi Ge Restaurant (Second Floor of Yi Xiang Lou Restaurant) 紫阁餐厅 (溢香楼二楼)
	14:00-18:00	Visiting Shaanxi History Museum	
	18:00-20:00	Dinner	Zi Ge Restaurant (Second Floor of Yi Xiang Lou Restaurant) 紫阁餐厅 (溢香楼二楼)
June 29 th	Departure from Xi'an		





Map of the Meeting Venue, Canteen and Hotel (Hefei Session)



Eastern Campus of USTC

中国科学技术大学东校区（合肥市包河区金寨路 96 号）

1. Auditorium of the Faculty Center (Fifth Floor) 东区活动中心学术报告厅
2. Faculty Cafeteria (Third Floor) 东区活动中心教工餐厅
3. Yueya Jiangnan Spring Hotel 悦雅江南春酒店（中科大店）

Address: 64 Jinzhai Road, Baohe District, Hefei, Anhui, 230001, China.

地址：安徽省合肥包河区金寨路 64 号，230001

Tel: +86-551-62186800

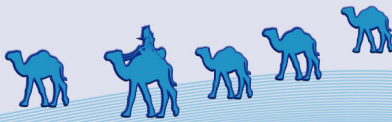
Agenda for the Hefei Session

Date: 24-25 June, 2024

Venue: Auditorium of the Faculty Center, Eastern Campus of USTC

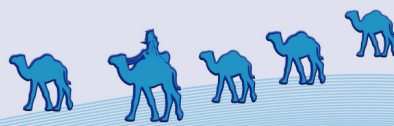
东区活动中心学术报告厅

24 June 2024 (Monday)		
Time	Activities	
8:30-9:00	Opening Ceremony (Chair: SHI Yunli) Speech by ZHU Canping (Special Assitant to the President of USTC) Speech by LI Qingxin (President of CSMHS) Certificate Awarding Ceremony of Director and Advisers of Research Center for Trans-cultural Transmission of Science and Technology and Silk Road Civilization, USTC	
9: 00-9:30	Keynote Talk CHEN Fahu (Institute of Tibetan Plateau Research/CAS, ATES Chair) Title: Silk Road Civilization and Environmental Changes	
9:30-10:00	Group Photo and Coffee Break	
10:00-11:45 Panel 1: Islamic and European Astronomy in China 伊斯兰与欧洲天文学在中国 Chair: NIU Weixing		
Time	Speaker	Title
10:00-10:30	SHI Yunli USTC	Scientific Understanding Versus Cultural Fantasy: The Chinese Response to Islamic Astronomy in the Fourteenth to Sixteenth Centuries
10:30-11:00	Christopher Cullen Needham Research Institute	Was it ‘Western’, or just ‘New’? Controversies about Naming European Astronomy in Early Qing China
11:00-11:30	Catherine Jami French National Center for Scientific Research	The Story of Jesuit Astronomy at the Early Qing Court Re-counted to the French: Adrien Greslon’s <i>Histoire de la Chine sous la domination des Tartares</i> (1671) and its <i>Suite</i> (1672)
11:30-11:45	Discussion	
11:45-14:00	Lunch	
14:00-15:45 Panel 2: Material Culture on the Silk Roads 丝路物质文明 Chair: Christian Daniels		
Time	Speaker	Title



14:00-14:30	Nicholas Sims-Williams SOAS / University of London	A Manichaean List of Ingredients for Making Inks and Colours
14:30-15:00	Erica Hunter University of Cambridge	Paper and Manuscript Production at Turfan
15:00-15:30	JIANG Yinghe Sun Yat-sen University	Research on Ceramic Dog in 17th and 18th Centuries
15:30-15:45	Discussion	
15:45-16:15	Coffee Break	
16:15-17:30 Panel 3: History of Science in the Near East and Central Asia 近东与中亚科技史 Chair: Bill M. Mak		
16:15-16:45	Matteo Compareti Capital Normal University, Beijing	Sino-Iranian Interactions in Figurative Arts Along the “Silk Roads”: The Case of The Long / “Dragon”
16:45-17:15	Antonio Panaino University of Bologna	Between Prestige and Competition: the Role of Sciences in Sasanian Iran and the Irradiation of Astral Knowledge [ONLINE]
17:15-17:30	Discussion	
17:30-20:00	Dinner	
25 June 2024 (Tuesday)		
Time	Activities	
8:30-10:15 Panel 4: Sino-Indian History of Science 中印科技史 Chair: Ryuji Hiraoka		
Time	Speaker	Title
8:30-9:00	Fabrizia Baldissera University of Florence	Note on Two Subjects of Ancient Convergence and Exchange between China and India: Warfare and Alchemy
9:00-9:30	NIU Weixing USTC	On the Contemporary Epochs in Chinese Calendrical Systems and its Possible Foreign Origin

9:30-10:00	Bill M. Mak University of Hong Kong / Needham Research Institute	A Chronology of Early Indian Astral Science — Non-Indian Sources from Other Parts of Asia
10:00-10:15	Discussion	
10:15-10:45	Coffee Break	
10:45-12:30 Panel 5: History of Science on the Maritime Silk Roads 海路科技史 Chair: SHI Yunli		
10:45-11:15	Ryuji Hiraoka Kyoto University	Exploring Cosmology with a Clockwork-driven Astronomical Model in 18th Century Japan
11:15-11:45	REN Jie China Jiliang University	Did Zheng He's Fleet Visit Mecca? - An Analysis Based on Spatial Metrological Navigation Technology
11:45-12:15	LI Zheng USTC	The Starry Sky of 1182A.D. - A New Exploration of the Diary of Japanese Astronomer: ‘Youwaninenki’（養和二年記）
12:15-12:30	Discussion	
12:30-14:30	Lunch	
14:30-16:45 Panel 6: Historical Study of Silk Roads 丝路历史研究 Chair: Francesco Bianchini		
14:30-15:00	Christian Daniels Dali University	Foreign Trade at Xitang County 嵯唐縣 on the Overland Southern “Silk Road”, 1st - 4th Centuries
15:00-15:30	WEN Xin Princeton University	Is the 'Silk Road' a Useful Concept for Historical Analysis?
15:30-16:00	HAN Xiang Shaanxi Normal University	The Rhinoceros and Elephant Dance: The Beast Dance of the Tang Dynasty and the Silk Road
16:00-16:30	CHEN Wei Institute for the History of Natural Sciences, Chinese Academy of Sciences	The Two Tea Roads as Skilled Practice: A Comparative Study
16:30-16:45	Discussion	
16:45-17:30	Open Discussion Closing Remarks (SHI Yunli & Bill M. Mak & Ailikun)	
17:30-20:00	Dinner	
26 June 2024 (Wednesday)		
Transfer from Hefei to Xi'an		



Abstracts of the Hefei Session

Scientific Understanding Versus Cultural Fantasy: The Chinese Response to Islamic

Astronomy in the Fourteenth to Sixteenth Centuries

SHI Yunli, University of Science and Technology of China

Abstract: In the early years of the Ming dynasty (1368-1644), the Chinese-Islamic system of calendrical astronomy was adopted as a reference system to the orthodox Chinese system, the *Datong li* 大统历 (the Grand Union System of Calendrical Astronomy). A calendrical book was translated into Chinese and titled the *Huihuilifa* 回回历法 (Chinese-Islamic System of Calendrical Astronomy). The book contains pre-calculated tables and algorithms for the calculation of celestial motions, but it does not include any knowledge about the underlying theory essential to Islamic astronomy or the history and cultural background of this astronomy. When a group of Chinese astronomers with a Confucian background attempted to study the "calendrical principles" of the translation, the lack of theoretical knowledge led to a series of misunderstandings and misconceptions. Meanwhile, the absence of historical and cultural context gave rise to a cultural fantasy about the "Chinese origin of the calendar in the Western areas." Later, with the systematic introduction of European astronomical knowledge into China by Jesuit astronomers, Chinese astronomers such as Mei Wending eventually attained a correct understanding of the scientific principles of the *Huihuilifa*. Under specific cultural and socio-political conditions, this cultural fantasy continued to ferment and eventually expanded into a comprehensive doctrine of the "Chinese origin of Western learning," which prevailed for a long period during the Qing dynasty (1644-1912).

Was it 'Western', or just 'New'? Controversies about Naming European Astronomy in Early Qing China

Christopher Cullen, Needham Research Institute

Abstract: When the Jesuit missionary Matteo Ricci established himself in Beijing in 1601, he found that the astronomy and mathematics he had studied in Rome under Christopher Clavius were of considerable interest to a number of Chinese scholars. In 1644, after the Qing dynasty took power in Beijing, the Jesuit astronomer Johann Adam Schall von Bell 湯

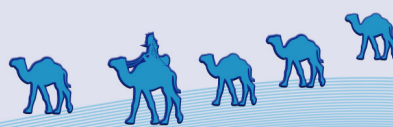
若 望 was given charge of the imperial Astronomical Bureau, and the astronomy of 17th century Europe was made the basis of the calculations underlying the imperial calendar, whose accuracy was an important element in the emperor's prestige. Jesuits referred to the astronomy they introduced as the 'new western methods' *Xi yang xin fa* 西洋新法. When in 1664-5 the Confucian literatus Yang Guangxian 楊光先 launched an attack that led to the condemnation of Schall and his associates, one of Yang's charges was that the use of this term in connection with the imperial calendar damaged the dignity of the Qing empire. In this paper, I examine the basis of Yang's attack, and of the Jesuit arguments in reply, using sources originating from the various groups concerned, including documentary evidence from state archives of the period.

The Story of Jesuit Astronomy at the Early Qing Court Recounted to the French: Adrien Greslon's *Histoire de la Chine sous la domination des Tartares* (1671) and its *Suite* (1672)

Catherine Jami, French National Center for Scientific Research

Abstract: Astronomy, which played a major role in the Jesuit evangelization enterprise in China, was also central to Jesuit narratives of China for European audiences in the seventeenth century. Thus, Adrien Greslon's *Histoire de la Chine sous la domination des Tartares* (1671) and its *Suite* (1672), together for what is essentially a contextualised chronicle of imperial astronomy under Jesuit supervision from 1644 until 1670. As the books' titles suggest, however, Greslon claims that he is simply taking up the history of China under the Manchus where Martini's *De Bello Tartarico* (Amsterdam, 1654) had left it. Unlike Martini's work, however, Greslon's writings were aimed specifically at a French readership. These writings predate the publication of Ferdinand Verbiest's (1623-1688) well-known *Astronomia Europæa* (1687) by more than ten years. It is in fact the earliest account published in Europe of the events that surrounded Johann Adam Schall von Bell's (1592-1666) activity at the head of the Astronomical Bureau (*Qintianjian* 欽天監) from the advent of the Qing until his impeachment in 1664, and the rehabilitation of European astronomy in 1669, when Ferdinand Verbiest (1623-1688) was put in charge of the Qing calendar.

This paper will discuss Greslon's sources, the process of publication of his books, and their contribution to the construction of the European narrative of Chinese astronomy in the early Qing, together with role of that narrative in shaping European historiography on the same



subject, and more generally of European representations of China and its sciences in Europe over the past four centuries.

A Manichaean List of Ingredients for Making Inks and Colours

Nicholas Sims-Williams, SOAS / University of London

Abstract: The Sogdian fragment SI 6630, published by Olga Chunakova in 2020, belongs to a well-known class of Manichaean Sogdian manuscripts: a list of semantically related nouns written in cursive Sogdian script on the back of a discarded sheet from a Chinese scroll. As usual in such manuscripts, which were presumably used in the training of scribes, the text is laid out in columns divided by roughly drawn lines. As Chunakova noted, the text lists some of the ingredients used for making ink, for which it uses the word *mk'*, a loanword from Chinese *mo* 墨 (Early Middle Chinese *mək*). Certain words, in particular *r'z-θwrt* 'lapis lazuli', show that the list is concerned with the coloured inks or dyes as well as ordinary black ink. Further study of the fragment makes it possible to identify some words which were not recognized by Chunakova and thus to obtain additional data on the ingredients used by the Central Asian Manichaeans for making the inks and clours used in their beautifully illuminated manuscripts. It also leads to a better understanding of a passage in the famous Manichaean 'Prayer and confession book' ('BBB') which refers to sins of which a scribe may be guilty as a result of the careless use of the valuable materials used for creating such manuscripts. Some scientific analysis of the colours used in the Manichaean manuscripts in Berlin has already been carried out by the BAM (Bundesanstalt für Materialforschung und -prüfung). It would be valuable to take this work further, in particular to compare the linguistic data provided by the fragment SI 6630 with the physical evidence of the manuscripts.

Paper and Manuscript Production at Turfan

Erica Hunter, University of Cambridge

Abstract: The discovery by the German Turfan Expedition in the opening decades of the twentieth century of Syriac, Sogdian and Uighur manuscripts at the monastery of Bulayïq (Xipang) opened new horizons in our knowledge of the outreach activities of the Church of

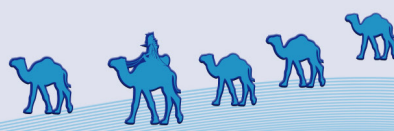
the East. Many of the Syriac manuscripts are liturgical and directly reproduce the repertoire of the 'mother-church', but their local production utilised one of the greatest technical discoveries made by the Chinese: paper-making. Analysis of MIK III 45, consisting of 61 folios and with a C14 dating (771-884), revealed that its paper was made from flora indigenous to Central Asia. Uncertainty surrounds the actual place of MIK III 45's writing (possibly Marv, Samarkand or Turfan), but paper analysis of other liturgical fragments makes it clear that this new technology had already been embraced by the mid-eighth century. The paper reviews the synthesis of 'East and West' via the importation of the Hudra, the major liturgical book of the Church of the East from Mesopotamia, along the Silk Road(s) and its production at the monastery at Turfan.

Research on Ceramic Dog in 17th and 18th Centuries

JIANG Yinghe, Sun Yat-sen University

Abstract: China has a very long history of making ceramic dogs, there were tomb dogs with green glazed pottery as early as the Han Dynasty. Overseas trade flourished during the Song Dynasty, and ceramic dogs were made for export in the Xicun Kiln near Canton. With the developing of global trade in 17th and 18th centuries, Chinese porcelain became popular in Europe, because of its delicate and elegant, it has become the oriental artwork that can best reflect the European Rococo art in 18th century. While European countries flocked to Chinese porcelain, they tirelessly searched for the secret of porcelain manufacturing, and finally succeeded, which in turn influenced Chinese export porcelain. In the era of globalization of porcelain manufacturing, porcelain dogs with different shapes and vibrant colors have appeared in both China and the West countries. Whether it is a work of art or daily necessities, the increasingly porcelain dogs not only reflects the changes in the Sino-Western porcelain trade, but also reflects the feelings and love of a certain group of people, showing a variety of possibilities for cross-cultural communication and interaction between China and the West. When we gaze at Chinese and Western porcelain dogs, we can not only feel the cuteness, but also realize the porcelain dogs can reflect different economy, politics and cultures in China and in the West.

The purpose of this study is to explore the ways in which handicrafts intervene in society by combing various types of Chinese and Western porcelain dogs that appeared in 17th and



18th centuries in Dehua, Meissen and Jingdezhen in China and Germany, and to examine the cultural exchanges and social changes involved in the emergence of porcelain dogs, which is an excellent proof of the complexity of cultural exchanges between China and western countries and the co-development of human civilization in mutual learning. For porcelain dogs made in different places, it involves the invention, dissemination and renewal of technology. Furthermore, we also need to turn our attention to the human activities associated with these porcelain dogs, in order to better grasping the social and cultural content of these different porcelains. The makers of these porcelain dogs are a group of creators in the era of global production who are open to social changes, broad-minded, and responsive to market needs.

Sino-Iranian Interactions in Figurative Arts Along The “Silk Roads”: The Case of The Long / “Dragon”

Matteo Compareti, Capital Normal University, Beijing

Abstract: A non-extensive corpus of clues individuated by scholars in Persian and Central Asian figurative arts (especially Sogdian mural paintings) suggested that some iconographic formulae particularly popular in the pre-Islamic Iranian world re-appeared in book illustrations after the coming of the Mongol Ilkhanids (1256-1353) in this region. Along with decorative elements rooted in local traditions, Iranian artists began to adopt typical Chinese motifs that became popular within the borders of the Mongol Empire and even beyond. Among the exotic elements that reached distant parts of the Mongol Empire as far as Persia, the Chinese long always stood apart. Although this fantastic ophidian creature had positive characteristics in Chinese culture, it started to appear in Iranian arts possibly replacing local “Western” dragons always considered monstrous and negative. At least in one case, Sogdian artists even represented a long according to its positive connotation in the Chinese scene at Afrasyab/Samarkand in the pre-Islamic mural paintings of the so-called “Ambassadors Wall”. The situation seemed to have changed during the Mongol period. Not only Iranian artists adapted that Chinese fantastic creature to their production but also they substituted animals that literary texts clearly described such as snakes and even worms with the long. This paper discusses some enigmatic aspects of the adopting process and adaptation of external elements in Iranian arts between the eighth-fourteenth centuries with special attention to unexpected but eloquent images of dragons and the

problematic terminology accompanying them.

**Between Prestige and Competition: the Role of Sciences in Sasanian Iran and the
Irradiation of Astral Knowledge [ONLINE]**

Antonio Panaino, University of Bologna

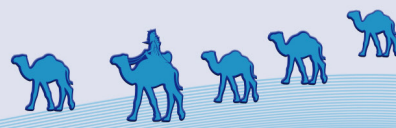
Abstract: The Iranian world played an enormous role as a cultural and a linguistic hinge between Europe and the Near East on the Western side and Central Asia and China on the Eastern side. This paramount function became even more significant in late antiquity along the Silk Road, mostly during the Sasanian period. The Sasanian Empire had intellectual elites interested in western and eastern sciences, so that in the Pahlavi and Sogdian texts we find medical, astronomical and astrological doctrines of Greek and Indian origin as well. This mixture of different traditions included some aspects of the heritage of the Babylonian and Egyptian cultures, which underpinned the evolution of various Greek and Indian doctrines, but this did not erase an earlier cultural tradition based on the ancestral traditions of the Iranian peoples. The present paper tries to present some aspects of the intellectual Persian world as a cultural network, in which many centers produced and/or transferred philosophical and scientific elaborations in a continuous process of multi-cultural irradiation in and out the Sasanian space and along the Silk Road.

**Note on Two Subjects of Ancient Convergence and Exchange between China and India:
Warfare and Alchemy**

Fabrizia Baldissera, University of Florence

Abstract: The Silk Roads Programme at King's College Cambridge, directed by Prof Peter Frankopan, has a strong research focus on the climates and natural environments of Eurasia. In particular, we focus on the links between nature and human interactions across the premodern era.

In this paper, I build on the work of my colleagues as well as that of archaeologists like Julia Shaw, presenting a case study on the Buddhist caves near Nagpur, in central India. These caves offer valuable clues for untangling the relations between humans and forest, monsoon rains, and trade networks. The entanglement between the "wild" and the "urban space" appears to



be much stronger than commonly perceived. In addition, I present strategies for building a digital database of the caves and associated lithic inscriptions.

On the Contemporary Epochs in Chinese Calendrical Systems and its Possible Foreign Origin

NIU Weixing, University of Science and Technology of China

Abstract: The epochs in the ancient Chinese calendrical systems received a great deal of attention because of some political and philosophical reasons. Astronomers tried to find the epoch time when the revolutions of the Sun, the Moon, the five planets, the lunar perigee (or apogee), the lunar ascending node, and the stem cycle, etc., all started at the same one point. As a result, the number of years between the epoch and the year when a calendar was created was often huge, reaching tens of thousands or even tens of millions. In this presentation, I will point out that in some Chinese calendrical systems, however, a small number, tens or hundreds, of years from the epoch was adopted. And further evidences will be given to argue that the adoption of contemporary epoch in Chinese calendrical systems was a result of foreign influence, which probably originated from Indian astronomy.

A Chronology of Early Indian Astral Science — Non-Indian Sources from Other Parts of Asia

Bill M. Mak, University of Hong Kong / Needham Research Institute

Abstract: This working paper supplements a paper entitled “Early Indian Pre-Siddhāntic Astronomical Treatises — A Chronology”, which I presented at the NYU ISAW Conference in May 2024, entitled “Favorable Constellations of the Stars.” It examines the chronology of early Indian astral science through the content of four early Indian astral texts: Vedāṅgajyotiṣa, Gārgīyajyotiṣa, Paitāmahasiddhānta, and Yavanajātaka. By comparing the extant Indic sources and parallel materials from outside India, most notably, China, Japan, and Southeast Asia, one gains a much more nuanced understanding of the evolution of Indian astral science and its interaction with other astral systems from the neighboring regions.



Exploring Cosmology with a Clockwork-driven Astronomical Model in 18th Century Japan

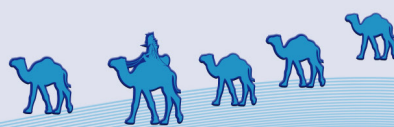
Ryuji Hiraoka, Kyoto University

Abstract: This paper investigates a public cosmology lecture in 18th-century Japan that employed a clock-driven astronomical model. Even after the Jesuits were expelled from Japan in the early 17th century, their cosmological knowledge and clockmaking technology survived, creating an interesting cultural product that hybridized with traditional East Asian scholarship: an astronomical model that rotated automatically with clockwork mechanism to follow the apparent motion of the heavens. One of the creators of such a model was the Kyoto Shintoist, Minamoto Keian (1648-1729). In his book published in 1720, Keian introduced a model called Sangengi (Three Luminaries Instrument), claiming it accurately simulated the motions of the sun, moon and stars. After his death, the instrument found a home at a Buddhist temple in the city, where it was displayed every winter solstice, while lectures were given to explain it to the general public. By analysing the related materials, this paper attempts to reconstruct the content of the lectures and audience queries, and to explore its significance for East Asian science.

Did Zheng He's Fleet Visit Mecca? - An Analysis Based on Spatial Metrological Navigation

REN Jie, China Jiliang University

Abstract: Most of the previous writings believe that Zheng He (郑和)'s flotilla reached Mecca, but after researching, we found that this point is quite doubtful. Zheng He had an Islamic complex, Zheng He's fleet was engaged in Islamic activities during their voyages, and there are clear records that Zheng He had a plan to go to Mecca before the fourth voyage. However, these can only indicate that Zheng He had the intention to perform Hajj, but not that Zheng He reached Mecca. The item of "Tianfang" (天方) in *The Overall Survey of the Ocean's Shores* (《瀛涯胜览》) records in particular that Hongbao (洪保) and six other people traveled to Mecca on an Indian ship, presumably because Zheng He's fleet failed to reach Mecca. Correspondingly, the information contained in the book about the bearing of the needle on the route to "Tianfang" is obviously wrong. The "Dragon River Outflow Chart" (《龙江出水图》) does not depict "Tianfang", and its East African route can be echoed with the error in *The Overall Survey of the Ocean's Shores*. The material from foreign languages is



questionable, but strictly speaking, there is no record of Zheng He's flotilla arriving at the coast near Mecca and performing the Hajj simultaneously. The reason why Zheng He's fleet failed to discover the route to Mecca, apart from the foreign powers' secrecy of geographic information and the fact that Chinese civilization did not know concrete information about the sea route to Mecca since ancient times, lies in the fact that Zheng He's fleet mastered the navigational technology which was mainly pointing to the known places, but did not have the capability of predicting the position of unknown places, and was not able to support the all-round exploration and discovery activities.

Keywords: Zheng He; Mecca; Hajj; navigation; spatial metrology

The Starry Sky of 1182A.D. - A New Exploration of the Diary of Japanese Astronomer: '*Youwaninenki*' (養和二年記)

LI Zheng, University of Science and Technology of China

Abstract: The *Youwaninenki* (『養和二年記』) is a nobleman's diary written in 1182A.D. at the end of the Heian period in Japan. The surviving texts cover across a time period of 55 days, each entry written between the months of January and March the same year. The diary's author is presumed to be the ancient Japanese astronomer Abeno Yasutada (1157-1230), who was twenty-six years old in that year. Through the surviving entries we are able to ascertain three aspects: first, how Japanese ancient astronomers performed their roles; second, whether the results of ancient astronomical divinations would have been valued by Japanese emperors or other nobles; and third, from a comparative perspective, whether the methods and standards of observing the heavens differed in Japan from those of China at the same time period. By examining the *Youwaninenki*, this paper finds that the standard of "Fan (犯)" in this diary to be different from that of China during the same time period. This paper then examines the possibility of whether standards of "Fan (犯)" during this period in China and Japan have undergone any changes, and if so, the changes that could have occurred.



Foreign Trade at Xitang County 舊唐縣 on the Overland Southern “Silk Road”, 1st - 4th Centuries

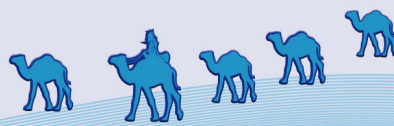
Christian Daniels, Dali University

Abstract: The earliest mention of the overland route from Chengdu to India 蜀身毒道 dates to 122 BCE when Zhang Qian 張騫 observed Sichuanese cloth 蜀布 and bamboo walking sticks 邛竹杖 sold at markets in Da Xia 大夏 (today's Afghanistan). After the submission of the Ailao kingdom 哀牢國 to the Han dynasty in 69 CE, Xitang county 舊唐縣 which had jurisdiction over Ailao territory became an important point on the overland route. This article examines the economic role of Xitang and places south of the Lancang river in foreign trade from the first to fourth centuries CE. I conclude that because Southeast Asian and Indian merchants could purchase locally manufactured products such silk fabrics, and cotton and kapok cloth, minerals, and precious stones they did not need to travel further inland from Xitang to Sichuan unless they desired to purchase commodities made in China proper. Since former Ailao territory functioned as a production centre for Chinese style silk goods at the furthest margins of the Han dynasty, the quantity of China proper manufactured silk exported along the southern “silk road” was probably not large.

Is the 'Silk Road' a Useful Concept for Historical Analysis?

WEN Xin, Princeton University

Abstract: The concept of the Silk Road (*Seidenstrasse/Seidenstrassen*) was first coined by the German geologist Ferdinand von Richthofen (1833–1905) in 1877 to describe the route through which luxury goods like silk might have traveled from workshops in China to the markets of the Roman Empire. Since then, it has acquired a much broader semantic width, and is used for historical phenomenon ranging from prehistorical material exchanges to modern geopolitics. In this paper, I examine the three ways the concept of the Silk Road is used in scholarly and popular literature, namely the originalist, the extended, and the metaphoric, and evaluates existing academic criticism of the overly broad use of the “Silk Road.” Then, on the basis of materials from medieval Dunhuang and Turfan, and drawing from my recent book, *The King's Road: Diplomacy and the Remaking of the Silk Road* (Princeton University Press, 2023), I argue that, when properly defined, the “Silk Road” can be an



acceptable, indeed useful, concept for historians of pre-modern Eurasia.

The Rhinoceros and Elephant Dance: The Beast Dance of the Tang Dynasty and the Silk Road

HAN Xiang, Shaanxi Normal University

Abstract: Beast Dance is the activity of taming beasts and the accompanying music and dance, which mainly refers to lion-taming, rhinoceros-taming, elephant-taming, monkey-taming, tiger-taming and horse-dancing in ancient China, and also includes some masked beast dances, etc. Whether it is lion-taming or lion-dancing, these activities were greatly promoted and developed in Tang Dynasty. Whether it is lion taming or lion dance, taming rhinoceros, elephant or rhinoceros and elephant dance, these animal dance activities in Tang Dynasty have been greatly promoted and development, which is obviously related to the developed land and sea transportation and the smooth flow of communication between China and the West in Tang Dynasty. Not only the lion, rhinoceros, elephants, horses, etc. used in the animal dance from the Western Regions, the South China Sea and other places, the animal trainer also comes from these areas. The popularity of these animal dances reflects the prosperous situation of foreign exchanges in Tang Dynasty, and also reflects the acceptance and tolerance of the Tang people to these foreign civilizations, which reflects the internationalization characteristics of the Tang Dynasty from one side.

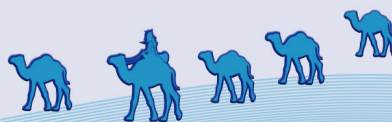
The Two Tea Roads as Skilled Practice: A Comparative Study

CHEN Wei, Institute for the History of Natural Sciences, Chinese Academy of Sciences

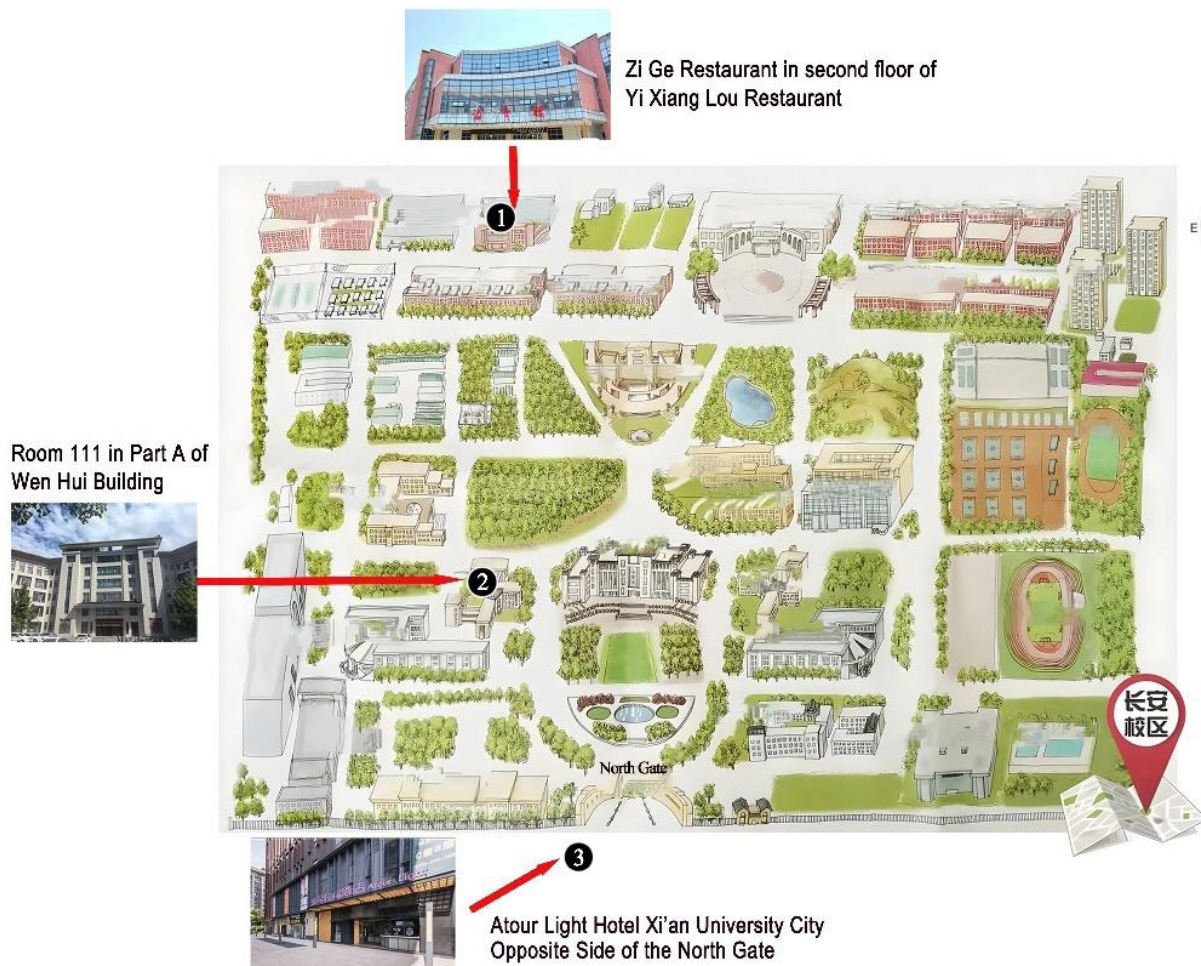
Abstract: The Silk Road, an ancient network of trade and cultural exchange, has been a subject of significant scholarly interest. This paper delves into the skilled practice that underpinned the operation of two major tea roads, as a presentation of the Silk Road, emphasizing the continuity of the Silk Road's legacy. It raises a new approach to the study of cross-cultural exchanges by examining the knowledge systems that supported the movement, adaptation, and exchange of goods and ideas across the Eurasian continent. The author introduces two conceptual tools: "Silk Roadness" to describe the aspects of knowledge reflected in the Silk Road's operation, and "Silk Road+" to denote the

transformation that the Silk Road brought to knowledge systems. The paper posits that the Silk Road facilitated the formation, selection, and evolution of knowledge, endowing it with specific functions and creating specialized spaces for its practice. The study focuses on the Eurasian Tea Road ("万里茶道") and the Tea-Horse Road ("茶马古道"), examining the commercial cities, transportation methods, and the specialized skills that evolved along these routes. Through conducting field research in key locations such as Zhangjiakou and Qixian in the Eurasian Tea Road, and in Pu'er and Ya'an along the Tea-Horse Road, the author gathers information on historical sites, documents, artifacts, and traditional crafts. Several key areas of skilled practice along the Silk Road are identified, including commercial practical skills, transportation methods, trade infrastructure, communication and interaction skills, and product packaging and sales strategies. These skills were essential for the successful operation of the trade routes and for adapting to the diverse environments and cultural contexts encountered along the way. The paper concludes by emphasizing the importance of understanding the intricate relationship between the Silk Road and traditional knowledge systems. It calls for continued interdisciplinary research that incorporates the concepts of "Silk Roadness" and "Silk Road+" to build a more comprehensive framework for understanding the Silk Road as a vibrant network of knowledge evolution.





Map of the Meeting Venue, Canteen and Hotel (Xi'an Session)



Changan Campus of SNNU

陕西师范大学长安校区
(陕西省西安市长安区郭杜街道西长安街 620 号)

1. Zi Ge Restaurant in second floor of Yi Xiang Lou Restaurant 紫阁餐厅 (溢香楼二楼)
2. Room 111 in Part A of Wen Hui Building 文汇楼 A 段 111 室
3. Atour Light Hotel Xi'an University City 西安大学城亚朵轻居酒店

Address: 7F, Block C, Vanke Li Life Square, North Side of Xichang'an Street, Changan District, Xi'an, 710003, China.

地址：西长安街万科里生活广场 C 座 7 楼，710003

Tel: +86-29-89056888

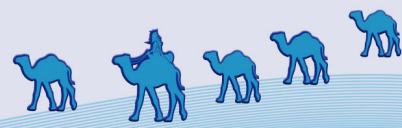
Agenda for the Xi'an Session

Date: 27-28 June, 2024

Venue: Room 111 in Part A of Wen Hui Building

文汇楼 A 段 111 室

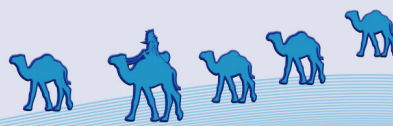
27 June 2024 (Thursday)		
Time	Activities	
08:30-09:00	Opening Ceremony (Chair: SHA Wutian) Speech by Vice President of SNNU Speech by Dean of the School of History and Civilization, SNNU	
9:00-9:30	Keynote Talk GE Chengyong (China Academy of Cultural Heritage) Title: A Study on the Exotic People Riding White Elephant Candlestick Art in Tang Dynasty from the Perspective of Asian Buddhism	
9:30-10:00	Group Photo and Coffee Break	
10:00-11:50 Panel 1 Chair: Bill M. Mak		
Time	Speaker	Title
10:00-10:25	LIU Yingsheng Nanjing University	Searching Marco Polo’s Name in the Chinese Accounts and on His Friend Mar Särgis
10:25-10:50	Imre Galambos Zhejiang University	The Introduction of the Codex to Central China
10:50-11:15	Erica Hunter University of Cambridge	The <i>Jingjiao</i> Stele at Xi’an: Connecting Central Asia and Mesopotamia with China
11:15-11:40	YANG Xiaojun Shaanxi History Museum	The Art of Huayan Sect of the Wuzhou Era in the View of the Interaction of Asian Civilization
11:40-11:50	Discussion	
11:50-13:30	Lunch	
13:30-15:45 Panel 2 Chair: SUN Wujun		
Time	Speaker	Title
13:30-13:55	SHA Wutian Shaanxi Normal University	Alternative Burials: Cultural Attributes of the Silk Road in the Battlement-Shaped Top Graves of Dunhuang Mural “Old Man Entering the Grave”
13:55-14:20	Mariya Marinova Sofia University	Perceptions and Accounts of China in Historical Works of Classical Antiquity



14:20-14:45	Andrea Acri EPHE / PSL University	The Circulation of Northeastern Indian Scripts across Medieval Maritime Asia: Between Royal Power, Diplomacy, and Esoteric Buddhism
14:45-15:10	FAN Jingjing Peking University	A Forgotten Bowl of the Buddha in the Shadow of Hinduism: A Case Study of the Reliefs on the Base of the Eastern Pagoda of Zayton
15:10-15:35	Flavia Xi Fang University of Cambridge	Around the Globe: The Transmission of Art and Technology Along the Silk Road Seen through the Incense Spheres
15:35-15:45	Discussion	
15:45-16:00	Coffee Break	
16:00-18:00 Panel 3 Chair: SHI Yunli		
16:00-16:25	Francesco Bianchini University of Cambridge	Buddhism and Early Human Impact on the Environment: The Bhiwkund Caves - A Prototypical Example for Silk Road Studies?
16:25-16:50	Nasha Rodziadi Khaw University Sains Malaysia	Ancient Kedah in Trans-Asiatic Cultural Exchange: Preliminary Findings in the Bukit Choras Archaeological Site
16:50-17:10	Liu Fiona Northwestern Polytechnical University	Styles, Techniques and Meanings: Early Chinese Gold Ornaments with Waterdrop Designs
17:10-17:30	TAN Panpan Northwest A&F University	Technological Characterization of Gold Jewellery from the Sogdian Tomb of Shi Jun (d. 579 CE) in Xi'an, Shaanxi Province
17:30-17:50	CHAI Bolong Dunhuang Academy	Virtual Reconstruction of the Painting Process and Original Colors of a Color-changed Northern Wei Dynasty Mural in Cave 254 of the Mogao Grottoes
17:50-18:00	Discussion	
18:00-20:00	Dinner	
28 June 2024 (Friday)		
8:30-10:00 Panel 4 Chair: Ailikun		
Time	Speaker	Title
08:30-08:50	MI Xiaoqiang Dunhuang Academy	The Spread of the Greek Twin Gods Along the Silk Road
08:50-09:10	SUN Wujun Xi'an University of Architecture and Technology	The Southern and Northern Origins of Images of Mazdaism Deities in Central Asia
09:10-09:30	YUAN Wei Guizhou Provincial Museum	The Study on the Relationship of Yuezhi (Kushan) and Kangju

09:30-09:50	WANG Le Donghua University	Silk Motifs Depicted by the Wall Paintings of the Ambassador's Hall in Samarkand
9:50-10:00	Discussion	
10:00-10:20	Coffee Break	
10:20-11:30 Panel 5 Chair: WANG Le		
10:20-10:40	XIONG Wen Xi'an Jiaotong University	The Silk Road and the Spread of "Gold and Silver Coffins" in the Wu Zetian Period
10:40-11:00	TANG John Shanghai International Studies University	The Phonological Coincidences of Asafoetida Spread Along the Silk Road and the Related Mutual Learnings between Civilizations
11:00-11:20	CHEN Yushu East China Normal University	From "Mantrim" to" 满大人 " - The Evolution of "Mandarin"'s Notion from the 16th Century Onwards
11:20-11:30	Discussion	
11:30-12:00	Keynote Talk RONG Xinjiang (Peking University) Title: Struggle for Calendar among Persian, Chinese, and Sogdian Astrologers in the Middle and Late Tang Dynasty	
12:00-12:30	Closing Remarks (Chair: XIONG Wen) SHA Wutian (Shaanxi Normal University) SHI Yunli (University of Science and Technology of China) Bill M. Mak (University of Hong Kong / Needham Research Institute) Ailikun (Secretary General)	
12:30-14:00	Lunch	
14:00-18:00	Visiting Shaanxi History Museum	
18:00-20:00	Dinner	
29 June 2024 (Saturday)		
Departure from Xi'an		





Abstracts of the Xi'an Session

A Study on the Exotic People Riding White Elephant Candlestick Art in Tang Dynasty from the Perspective of Asian Buddhism

GE Chengyong, China Academy of Cultural Heritage

Abstract: The mould-making of the “Kunlun people riding white elephant” and “Hu people riding white elephant” candlestick of Tang Dynasty have ingenious conception and fancy imagination, which is very rare, integrating the profane candlestick with the white elephant imagine, deeply influenced by South Asian Buddhism. Through the magical power of cultural relics unearthed in recent years, this paper explains and cracks these highly imaginative artworks from a new perspective, witnesses macro history through micro cultural relics, and notices the religious implication of the white elephant under the influence of Buddhist art, especially pays attention to the exotic people who sit on the elephant, so as to make the culture spread of Buddhist art into China more tangible.

Searching Marco Polo's Name in the Chinese Accounts and on His Friend Mar Särgis

LIU Yingsheng, Nanjing University

Abstract: Over the years, many Chinese and foreign scholars have made efforts to find traces of Marco Polo's sojourn in China, hoping to find records of Marco Polo in Chinese historical materials, one of the ways is to try to find Marco Polo's name in Chinese classical literature.

Before the 30s of the 20th century, some scholars based on the fact that the Marco Polo's sir name Polo, and because Marco Polo claimed to have served as a high-ranking official in the Yuan government, they tried to find bureaucrats with similar pronunciations in the Chinese historical materials of the Yuan period. Some scholars have focused their search on a prime minister “Boluo” 博罗 or 亨罗 who came to the Ilkhanate court in Persia from Yuan China recorded in Chinese sources. Later, according to Persian sources, Paul Pelliot confirmed that the name of this “Boluo” 博罗 or 亨罗 was a transliteration of the Turkic

word “pulad” for “steel”, and had nothing to do with Polo. The discussion gradually fell silent.

Recently, someone found a General Manager Official 总管 named Huozhe 火者 in the Gazette of Yangzhou of the Qing Dynasty, and identified him with Marco Polo. The word Huozhe 火者 was introduced to Chinese from Persia in the Jin and Yuan periods, and its original Persian word هجواخ (khwāja) has two basic meanings, one is a title for high-ranking official, the other is a for eunuch, and the context of which is Islamic culture, so it can not be used on Marco Polo, who has a background in Christian religion. This exploration is incorrect from my point of view.

So, when Marco Polo was in Yuan China, how should he be called by the people around him or his friend? In other words, if the Chinese historical sources do mention Marco Polo, then what should it be? In my opinion, since it may not be correct to try to find names such as “Boluo” 博罗 or 孛罗, and terms with Islamic cultural background such as Huozhe 火者 (هجواخ khwāja) cannot be used as a clue to the search. So are there any other ideas?

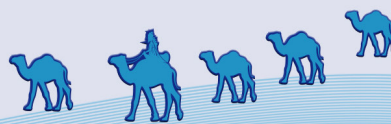
This question can actually be translated into the question of the names of Christians in the Liao, Jin, and Yuan times, and even those who also practiced monotheism like Muslims, in Chinese historical sources.

When Marco Polo was in Yangzhou, he met a friend who was an official in Zhenjiang on the other side of the Yangtse River - Mar Särgis 马薛里吉思. An important ground of their acquaintance and fellowship was Christianity. Marco Polo was an Italian and Mar Särgis was a native of Sämizkent (the Turkish name for Samarqand), and the language in which they should communicate with each other is the second focus of this article.

The Introduction of the Codex to Central China

Imre Galambos, Zhejiang University

Abstract: Book forms (i.e. the physical shape and structure of books) are an integral part of the technology of reading and writing, closely connected to the spread of knowledge not only within a culture but also across different cultures. As one of the most important book forms, the codex had an enormous impact on book cultures throughout Eurasia. The particulars of its spread to China are only beginning to be explored, primarily on the



basis of medieval manuscripts from Dunhuang, Turfan and Khara-khoto. The earliest physical examples of Chinese codices come from tenth-century Dunhuang, when the region operated as a largely independent state. There is evidence, however, that the codex had already been introduced to central China at least a century earlier, by which time Dunhuang was no longer part of the Tang empire. Although no physical examples of these early codices survive, there is circumstantial evidence to their existence in a variety of textual sources. This paper gathers available references to this form in an attempt to document how the codex was first introduced to central China and then separately to Dunhuang a century later. Although independent, these two waves of introduction seems to have had a common source.

The *Jingjiao* Stele at Xi'an: Connecting Central Asia and Mesopotamia with China

Erica Hunter, University of Cambridge

Abstract: The magnificent stele which was accidentally discovered in 1625 at Xi'an is undoubtedly the most powerful testimony about *Jingjiao* during the Tang dynasty, giving an account of its propagation following the arrival of the monk A-lo-pen at the capital in 635 CE. The central face, written in Chinese characters and discussing the tenets of *Jingjiao*, is surmounted by a tablet framed by mythical creatures holding a flaming pearl. A cross engraved at the very apex of the tablet, proclaims through its iconography, the inextricable association of Xi'an Fu stele with the Church of the East. Whilst the Chinese text on the front face of the stele, which was written in 781/2 CE was primarily directed towards the imperial court, the listings of names in Syriac and the donor statement, positioned at the foot of the front face and also written in Syriac, attest connections with Central Asia and Mesopotamia. The paper will explore these connections but will also highlight the influence of Chinese epigraphic traditions in the donor statement.



The Art of Huayan Sect of the Wuzhou Era in the View of the Interaction of Asian Civilization

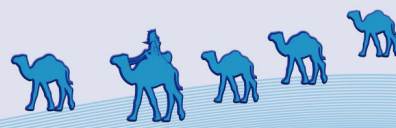
YANG Xiaojun, Shaanxi History Museum

Abstract: The patronage from the Empress Wu Zetian and the translation of 80 volumes of the Huayan Sutra led to an unprecedented development of the Huayan Sect during the Wuzhou Era(681—712). The Huayan Sutra was formed and compiled in Khotan where various civilizations interacted. As a result, the Huayan Sutra integrated various ideas such as Mahayana Prajnaparamita and Tathagata Tripitaka. This paper argues that the Huayan Sect's cosmology provided an ideal world vision for the Wu Zhou regime and the art of Huayan Sect had significant political and religious meaning. The Huayan Sect developed in the Wu Zhou Era was introduced to Japan and was worshipped in the reign of Emperor Shōmu of Japan (724-749) because the Buddhism played an important role in establishing centralization and enhancing civilization. The Tōdai-ji Temple in Nara became the center of the Japanese Huayan sect. The Vairochana Buddha in the Tōdai-ji Temple was made based on the Vairochana Buddha of the Fengxian Temple in the Longmen Grottoes offered by the Empress Wu Zetian, symbolizing the center of the universe.

Alternative Burials: Cultural Attributes of the Silk Road in the Battlement-Shaped Top Graves of Dunhuang Mural “Old Man Entering the Grave”

SHA Wutian, Shaanxi Normal University

Abstract: The scene of an old man going into the grave by himself, one kind of image in the Maitreya Sutra Change during the period of the Guiyi Circuit governed by the Cao's Family in the Mogao Caves at Dunhuang shows battlements on the tomb form, along with a pedestal, which is distinctly different from the Arch-shaped tombs that have been popular for long, and the image of Cave 55 has more obvious attributes of a stupa. The image "Old Man Entering the Grave" is intended to represent the Buddhist scripture which states "knowing that death is approaching, people naturally travel to the grave to die," and the traditional images from the previous caves are perfectly suited for the portrayal of it. The change in the style of the image “the Old Man's Entrance to the Grave” in the reign of the Cao's Guiyi



Army, especially the appearance of battlements, is in fact the influence of the battlements as a type of "sacred" architecture on the Silk Road that had a far-reaching influence, and is also related to the symbolic significance of the battlements as a type of heavenly palace, emphasising the final ascension of the old man's soul to the heavenly kingdom of the Buddha. When researching the change in the image "Old Man Entering the Grave" during the period of Guiyi Circuit governed by the Caos, we should also take into account the influence of the cultural and funerary traditions of his Sultanate descendants.

Perceptions and Accounts of China in Historical Works of Classical Antiquity

Mariya Marinova, Sofia University

Abstract: Many Greek and Roman historians of the Classical period (8th century BC - 5th century AD) mention Serica in their writings. Serica was known as one of the easternmost countries of Asia and it is generally taken as referring to North China during the Zhou, Qin, and Han dynasties, as it was reached via the overland Silk Road. The earliest surviving European accounts of Serica, found in Ctesias's 5th-century BC "Indica", portray its inhabitants as possessing remarkable stature and longevity. While Greek historians such as Virgil, Horace, and Strabo offer only vague descriptions of Serica and the silk-producing Seres, later works by Pomponius Mela, Ammianus Marcellinus and Ptolemy provide more detailed insights into the country's geography, resources and trade routes. By synthesizing the information contained in the historical records of Classical antiquity, this article explores the perceptions of China in the ancient western world and its significance in the cultural and economic exchanges along the Silk Road.

The Circulation of Northeastern Indian Scripts across Medieval Maritime Asia: Between Royal Power, Diplomacy, and Esoteric Buddhism

Andrea Acri, EPHE / PSL University

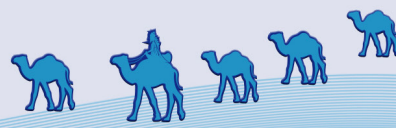
Abstract: My paper explores artifacts like stele, metal or stone statues, metal foils, and coins, bearing inscriptions in Sanskrit language and Siddhamāṭṛkā (or "Siddham"),

Nāgarī, and Proto-Bengali/Gauḍī scripts recovered from a vast swathe of coastal, insular, and inland territory that can be defined as a whole as “Maritime Asia” in the medieval period (ca. 8th–13th century CE). It contextualizes these findings against the background of the pan-Asian networks of Tantric/Mahāyāna Buddhism, and especially its circulation along the maritime “Silk Routes”. Discussing the interrelationship between languages, scripts, religions, and politics in Java and relevant regions of the wider Buddhist world, it tries to answer to questions concerning foreign or local agency and audience, as well as transregional connectivity. In particular, it argues that the use of varieties of northeastern Indian scripts in regions where local, Southern Brāhmī-derived scripts were already in use suggests that foreign agents, and specifically Buddhist masters, may have been their prime vectors. These examples will then be contrasted to instances where northeastern Indian scripts seem to have been used primarily for political and diplomatic purposes.

A Forgotten Bowl of the Buddha in the Shadow of Hinduism: A Case Study of the Reliefs on the Base of the Eastern Pagoda of Zayton

FAN Jingjing, Peking University

Abstract: The cult of the Buddha’s bowl is centered on the one that Śākyamuni merged into one from the four bowls presented by the guardians of the four directions. According to the textual tradition, this bowl was left in Vaiśālī after Śākyamuni’s nirvāṇa. It then embarked on a lengthy journey through North-western India, Central Asia, and China. Its significance lies in its role as a symbol of the transmission of Buddhism. Gradually, this bowl eclipsed the other one, by which the cowherd-girl offered milky rice to Śākyamuni before he went to the Bodhi tree to meditate. Different scriptures have provided diverse narratives regarding its whereabouts. In some sutras, the bowl was left in the underworld, which is the alleged dwelling place of the dragons. In others, it had been taken from the dragons by Indra in the form of Garuḍa, and from that point onward, it was worshiped in Trayastriṃśa. It is noteworthy that the episode about the second bowl was carved on the base of the eastern pagoda at the Kaiyuan temple in Zayton. This may be attributed to the prevalence of Hinduism in this area. The narrative of the conflict between the dragon and Garuḍa over the bowl is a clear illustration of the influence of the episode concerning the amṛta on Hinduism.



Around the Globe: The Transmission of Art and Technology Along the Silk Road Seen through the Incense Spheres

Flavia Xi Fang, University of Cambridge

Abstract: This talk explores the transmission of art and technology along the Silk Roads through examining a specific type of incense burner with a gimbal device, now known in Chinese as xiangnang 香囊. Similar artefacts have been found in Tang China (618-907 CE), Seljuk (1037-1194 CE) and Mamluk (1250-1517 CE) Asia, and Renaissance Europe, while textual references complicate the historical narrative. Additionally, the structural resemblance of the object to an armillary sphere and its inner gimbal device add scientific significance. This talk illuminates the multicultural elements of Tang dynasty incense spheres and examines incense spheres found from different cultures in connection with each other. It then demonstrates how these objects reflect the vibrant cultural, technological, and artistic exchanges across Eurasia in the medieval and early modern world.

Buddhism and Early Human Impact on the Environment: The Bhiwkund Caves - A Prototypical Example for Silk Road Studies?

Francesco Bianchini, University of Cambridge

Abstract: The Silk Roads Programme at King's College Cambridge, directed by Prof Peter Frankopan, has a strong research focus on the climates and natural environments of Eurasia. In particular, we focus on the links between nature and human interactions across the premodern era.

In this paper, I build on the work of my colleagues as well as that of archaeologists like Julia Shaw, presenting a case study on the Buddhist caves near Nagpur, in central India. These caves offer valuable clues for untangling the relations between humans and forest, monsoon rains, and trade networks. The entanglement between the "wild" and the "urban space" appears to be much stronger than commonly perceived. In addition, I present strategies for building a digital database of the caves and associated lithic inscriptions.

Ancient Kedah in Trans-Asiatic Cultural Exchange: Preliminary Findings in the Bukit Choras Archaeological Site

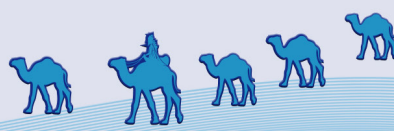
Nasha Rodziadi Khaw, University Sains Malaysia

Abstract: Ancient Kedah was a confederation of coastal and riverine settlements located at the north-west coast of the Thai-Malay Peninsula between the 2nd-14th Century C.E. These settlements functioned as the exchange and distribution centres for local and foreign goods, positioning Ancient Kedah as part of the long distance trade network, connecting different trade and cultural hubs of South Asia, Southeast Asia and East Asia. The economic and population centre for Ancient Kedah was located in the Bujang Valley, where most of the archaeological remains were concentrated. Bukit Choras is one of the Buddhist site located in the Bujang Valley. Recent excavation at the site had unveiled well preserved structural remains of a Buddhist stupa. The excavation so far had exposed the western portion of a squarish plinth, adorned with projecting four cardinal niche, containing stucco figures representing Dhyāni Buddha. Other cultural remains associated with the stupa include inscription, pottery shards, votive tablet and an iron object. Preliminary observation on these architectural features show some similarity with the Buddhist sites in Udayagiri, Ratnagiri and Lalitagiri, India, suggesting Ancient Kedah as an active recipient of ideas on sacro-religious art in the Trans-Asiatic cultural exchange in the integrated maritime world.

Styles, Techniques and Meanings: Early Chinese Gold Ornaments with Waterdrop Designs

LIU Fiona, Northwestern Polytechnical University

Abstract: The current study investigates the aesthetic taste, manufacturing techniques and meanings of early China, focusing on an interdisciplinary study of gold ornaments with waterdrop designs discovered at the Ta'erpo cemetery in Xianyang and other elite burials dating from the 4th century to the 2nd century BCE. Employing multi-spectral analytical methods, such as 3D Digital Microscopy (OM) and Scanning Electron Microscopy with an Energy Dispersive X-ray Spectroscopy (SEM-EDS), we conducted non-invasive



analyses and technological study of these gold artefacts. Our results reveal the mastery of sophisticated techniques, including mould-pressing, granulations and filigrees. Such a genre of delicate decorative techniques originated from ancient Mesopotamia during the 3rd Millenium BCE and reached their zenith from the 7th c. BCE onward, but they were rarely seen in central China before the 4th c. BCE. The scientific results showed that these gold ornaments were crafted from very pure gold, and made with mould-pressing, granulation and filigree techniques. Examining early Chinese goldwork from an interdisciplinary perspective reveals that these innovative artistic styles and decorative techniques were originally intertwined with wider influences from the Hellenistic world and the central Asian steppes. This research enriches our understanding of ancient civilizations' interconnectedness and the dynamics of prehistoric silk roads/steppe road.

Technological Characterization of Gold Jewellery from the Sogdian Tomb of Shi Jun (d. 579 CE) in Xi'an, Shaanxi Province

TAN Panpan, Northwest A&F University

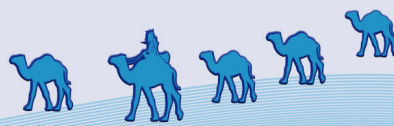
Abstract: Shi Jun (d. 579), an elite Sogdian born in the ancient Shi State, was appointed Sabao (萨保) of Liangzhou, and finally settled in the Chang'an with his family. The joint tomb of Shi Jun and his wife was located in the Weiyang District of northern Xi'an and was excavated in 2003. Regrettably, the tomb was robbed in early times with only five artefacts being survived. Among them, a gold finger ring and earring represent a fusion of multiple cultural influences such as Byzantium and Sasanian. This present study applied multiple non-destructive analyses to investigate the decorative techniques and materials of the two objects. The results showed that both ornaments were made of refined gold. Autogenous welding and brazing were employed for joining the granules of the earring, indicating different technical choices. More interestingly, niello made of silver sulfide was identified as an innovative technology to decorate the finger ring, presenting the earliest evidence of niello inlay in ancient China. It is noteworthy that powders of silver and sulfur were applied separately, deferring from the traditional method of silver sulfide being synthesised prior to being used. These findings help us gain insights into understanding the technical features of early Medieval gold jewellery, as well as the goldsmith's methods and intensions.

Virtual Reconstruction of the Painting Process and Original Colors of a Color-changed Northern Wei Dynasty Mural in Cave 254 of the Mogao Grottoes

CHAI Bolong, Dunhuang Academy

Abstract: The Northern Wei Dynasty (386–534 CE) murals of Cave 254 in the Mogao Grottoes, China, have been extensively affected by pigment color changes and fading. These issues severely hinder efforts to correctly understand the value and painting process of murals from this historic period. The virtual reconstruction of the faded murals reflects the analysis results of the pigments applied during the painting process and provides a new direction for conservation and art research. However, simple virtual reconstructions may not be accurate owing to deficiencies in our understanding of the color-changed pigments and fading of image lines. In this study, multi-band imaging (MSI) was performed to obtain infrared-reflected false color, ultraviolet-reflected false color, and ultraviolet luminescence images of the mural. A portable X-ray fluorescence spectrometer, portable digital microscope, scanning electron microscope, energy dispersive X-ray spectrometer, liquid chromatography–mass spectrometer, and confocal Raman microscope were used. Non-invasive and minimally invasive analyses of local portions of different color areas were performed to identify their pigments and map the strata, and a hue–saturation–brightness palette was constructed for these pigments. Finally, the pigment analysis results were combined with the multi-band image features to determine the pigment distribution of the mural, which was then used to virtually reconstruct the original color and appearance of the faded mural under ideal conditions. This study is the first to use a virtual reconstruction based on objective analyses to simulate the original color, painting processes, and pigment stratigraphy of a mural from the Northern Wei Dynasty. A preliminary discussion of the relationship between the painting processes of the mural and color changes in its pigments was also performed. The findings of this study will provide new perspectives on the study of Northern Wei Dynasty murals.





The Spread of the Greek Twin Gods Along the Silk Road

MI Xiaoqiang, Dunhuang Academy

Abstract: Castor and Pollux are twin half-brothers in Greek mythology, known together as the Dioscuri. Castor was killed in a battle, Pollux asked Zeus to let him share his own immortality with his twin to keep them together, and they were transformed into the constellation Gemini. The cult of Dioscuri was very popular in ancient Greek. Alexander's Eastern Expedition in 334 BC started the process of Hellenization in Persia, Central Asia and other places, and the worship of Dioscuri also spread eastward. After the 1st century AD, Hellenism gradually weakened, but the worship of Dioscuri did not disappear. It was still very popular during the Great Yuezhi, Kushan period and appeared in their coins, sculptures. After the opening of the Silk Road in the Han Dynasty, as the exchanges between Han Dynasty and Central Asia became increasingly frequent, the image of Dioscuri also spread to China, becoming one of the examples of the survival of Hellenistic culture in China.

The Southern and Northern Origins of Images of Mazdaism Deities in Central Asia

SUN Wujun, Xi'an University of Architecture and Technology

Abstract: Mazdaism of Central Asia originated in the northern region of Bactria in the second half of the 2nd millennium BC, and it belongs to the East Iranian culture that assimilated the local indigenous culture. The southern source of Mazda deity iconography in Central Asia is the Bactrian agricultural culture, represented by the Bactria-Margiana Archaeological Complex (BMAC, also be called Oxus civilization). The northern source is the Andronovo culture of the northern steppe zone, that is, the pastoral tribe-agricultural culture of northern Central Asia. The southern source of the image of the Mazda deity in Central Asia is the goddess of the earth, the goddess on the back of the lion, also known as the “animal mother goddess” or the mother goddess of abundance. The goddess images mostly come from the seals. The northern source is the god of the sun, and its specific image is mainly the sun-headed human body, but also includes symbolic forms such as bulls, horses, and samurai driving combat chariots. The deity images mainly come from the petroglyphs. The main god of the north inspired the water deity Anahita (Nana)

in Mazdaism, while the south inspired the sun deity Ahura Mazda or Mithra.

The Study on the Relationship of Yuezhi (Kushan) and Kangju

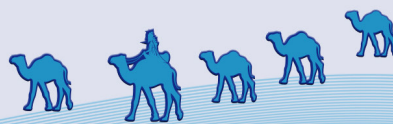
YUAN Wei, Guizhou Provincial Museum

Abstract: This paper studies the Relationship of Yuezhi (Kushan) and Kangju by documents and archaeological finds. Draw the following conclusion, in the period of the Western Han Dynasty, Yuezhi (Kushan) and Kangju had similar customs and were both nomadic tribes ruling agricultural areas, with close political relationships. In the period from the Eastern Han Dynasty to Western Jin Dynasty, politically, Kushan inherited the political connection between the Yuezhi and Kangju, economically, formed a group of commercial immigrants with the surname Kang and the surname Zhi, culturally, the group of commercial immigrants with the surname Kang and the surname Zhi facilitated the spread of Buddhism in China. With the nomadic regimes such as Xiongnu invaded the Central Plains and Hephthalite invaded the region of Tochari, the connection between Kushan and Kangju came to an end. The Western Regions of Suishu said that, “The State of Kang is Kangju’s descendant ... Kang King originally surnamed Wen and came from Yuezhi.” It was historical memory of the relationship of Yuezhi (Kushan) and Kangju in the Middle Ancient times.

Silk Motifs Depicted by the Wall Paintings of the Ambassador's Hall in Samarkand

WANG Le, Donghua University

Abstract: There are wall paintings on all four walls of the Embassy Hall of Afrasiab in Samarkand; the south wall shows a procession of King Varkhuman during the Persia New Year, the west wall depicts a long procession of Turks and banquet of envoys from various countries, the east wall shows fragmentary figures in Indian attire, the north wall shows the Empress Wu Zetian travelled by the dragon boat and the Emperor Gaozong’s hunting party. These paintings are dated to the mid to late 7th century CE. The costumes of Sogdian figures and saddles in the south wall and the costumes of the Central Asian



envoys in the west wall bear exquisite patterns, most of which have animals as the motifs, including winged lion, Pegasus, elephant, ram, peacock, bird, boar head and Senmurv etc. These animals are placed either in pearl roundels or repeated in aligned lines. By comparing the clothing pattern with the patterns of the silks of the same period which the paintings belong, we can infer that the animal motifs mentioned above are common in the Sogdian samite, even though the lines of the paintings are smoother and the postures of the animals are more lively. The clothing patterns in the wall paintings are based on the real silks and largely reflect the Sogdian samite patterns.

The Silk Road and the Spread of "Gold and Silver Coffins" in the Wu Zetian Period

XIONG Wen, Xi'an Jiaotong University

Abstract: As a relics container, the "gold and silver coffins " changed the way of relocating relics in India and Central Asia, and was a major change in the relics burial system in the Tang Dynasty. According to the literature, the production of gold and silver coffins began when Empress Wu Zetian made gold coffin for the Buddha finger relics of Famen Temple. This paper systematically studies and compares the shapes and decorative images of the gold and silver coffins (including the gold and silver coffins of Jingchuan Dayun Temple, Lintong Qingshan Temple and Taiyuan Longquan Temple) in the Wu Zetian period, and examines the changes and sinicization of relics beliefs and containers during the spread of the Silk Road.

The Phonological Coincidences of Asafoetida Spread Along the Silk Road and the Related Mutual Learnings between Civilizations

TANG John, Shanghai International Studies University

Abstract: The records and etymological speculation of asafoetida in Sinosphere have been pursued abundantly. There are some trivial phonological coincidences to be sought and supplemented. Such are etymological changes which actually reflect a series of renewed conclusions on asafoetida's eastward odyssey, as well as the multiple ethnocultural

communicative characteristics in the Sinicized procession of asafoetida from abroad, and the inherent self-identity of mutual learnings between civilizations along the Silk Road.

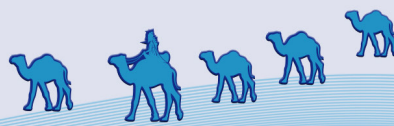
From “Mantrim” to “满大人”

- The Evolution of “Mandarin”'s Notion from the 16th Century Onwards

CHEN Yushu, East China Normal University

Abstract: “满大人” is translated from the English term “mandarin”. The word originated in the historical setting of the Westerners arrival to the East, and any slight alteration in its meaning or form represents the interaction between the East and the West. The word “mandarin” has been passed down and evolved throughout the history of Western colonisation in Asia and its associated Post-colonial era. After the 17th century, countless Western literatures and images associated “mandarin” with Manchu attire and pointed to the imagery of the Chinese. More importantly, as Western colonization advanced, Western discourses of power distorted the “mandarins” with Manchu costumes, projecting an vicious picture of the persona into popular culture. From the 16th to the 20th centuries, the predecessor of “mandarin” moved from Sanskrit into Malay, then into Portuguese and other European languages, finally into Chinese from English. Using a variety of textual and pictorial materials, this article investigates the link between China and the West as it has been viewed in various ages and tracks the evolution of the word “mandarin” and its changing meanings from the 16th century to the present.





Useful Information

01 About Hefei City

Hefei, Anhui Province's capital in eastern China, embodies a fusion of history, culture, and modernity. Its transformation from ancient origins to a bustling urban hub mirrors China's evolution through the ages. Positioned along the picturesque Huai River, Hefei's strategic location historically facilitated trade, echoing its role in ancient China's commerce and cultural exchange. The city's cultural tapestry is



woven with threads of antiquity, evident in landmarks like Xiaoyaojin Park, tracing back to the storied Three Kingdoms era, and Baohe Park's ancient temples nestled amidst lush greenery. These sites serve as tangible links to China's rich historical legacy, inviting visitors to explore the nation's ancient past within Hefei's modern landscape. Hefei's contemporary vibrancy stems from its status as an educational and technological nucleus, epitomized by institutions like the University of Science and Technology of China. This academic prowess echoes China's historical emphasis on scholarship and innovation, driving the city's emergence as a leader in the country's high-tech industry. Amidst Hefei's urban sprawl and modern infrastructure, echoes of ancient China resonate, preserving cultural heritage amidst progress. Swan Lake, a serene urban oasis, offers tranquil retreats reminiscent of traditional Chinese gardens, symbolizing harmony between nature and urban life.

Weather in Hefei in June

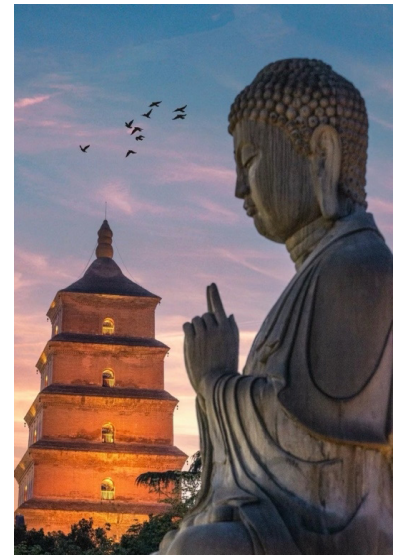
In June, the average daily temperature in Hefei is around 27°C, with a minimum of 23°C and a maximum of 38°C. Usually, it's the monsoon season at the end of June, which brings lots of rainfall in Hefei. It is recommended to wear lightweight and breathable clothing during the day, such as short-sleeved shirts and shorts. However, it's also es-

essential to carry an umbrella or raincoat for sudden downpours.

合肥六月天气昼夜温差大，平均气温 27° C，最低为 23° C，最高为 38° C。六月下旬一般为梅雨季节，降水天气多，建议白天穿着短袖衬衫和短裤。另防止突发暴雨应随身携带雨伞或雨衣。

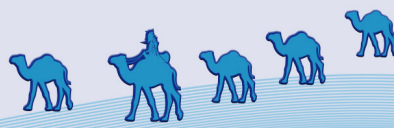
02 About Xi'an City

Xi'an, a city located in central China's Shaanxi Province, is a prime example of China's rich history and cultural heritage. With a history spanning over 3,000 years, Xi'an has played a crucial role in multiple dynasties, serving as their capital and cultural center. As the starting point of the Silk Road, Xi'an has been a hub for trade and cultural exchange, resulting in a diverse blend of cultures and traditions. Its strategic location has led to prosperity and the fusion of ideas and beliefs from both the East and West. The famous Terracotta Army, crafted over 2,000 years ago and discovered in 1974, stands as a testament to Xi'an's



historical significance. This archaeological wonder showcases China's ancient craftsmanship and provides a glimpse into its imperial past. The city's ancient walls, dating back to the Ming Dynasty, are a symbol of its enduring legacy.

These well-preserved fortifications surround the historic center, offering panoramic views and serving as a reminder of the city's former grandeur. Additionally, Xi'an is home to numerous cultural and religious landmarks. The Great Mosque, an architectural gem, and the Big Wild Goose Pagoda, a sacred Buddhist site, demonstrate Xi'an's religious tolerance and cultural diversity throughout history. Despite its rich past, Xi'an is not just a relic of ancient times. It is a thriving modern metropolis, pulsating with energy and innovation. Its bustling streets, vibrant markets, and contemporary culinary scene provide a glimpse into modern Chinese culture, set against its ancient backdrop. In essence, Xi'an encapsulates China's historical narrative, from ancient dynasties to



modernity. Its profound cultural heritage, evident in its landmarks and traditions, invites visitors to delve into China's past and witness the enduring legacy of one of the world's oldest civilizations.

Weather in Xi'an in June

In June, the average daily temperature in Xi'an is around 27°C, with a minimum of 22°C and a maximum of 38°C. It is recommended to protect yourself from the sun, wear light-weight and breathable clothing during the day, such as short-sleeved shirts and shorts. Additionally, it's advisable to carry an umbrella or raincoat as sudden downpours can occur during this time of year.

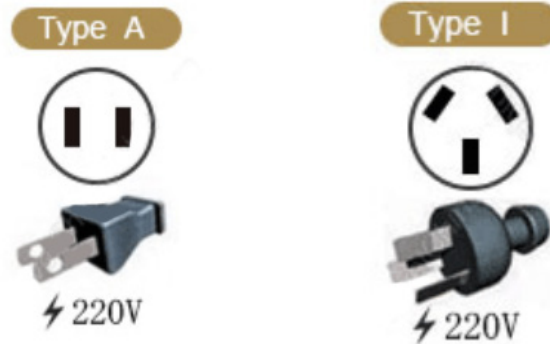
西安六月的日均气温约为 27° C，最低为 22° C，最高为 38° C。建议白天注意防晒，穿着轻便透气的衣物，如短袖衬衫和短裤。另外，建议随身携带雨伞或雨衣。

03 Payment in China

1. Renminbi or Chinese Yuan (CNY) is the only legal currency used in China. Foreign currency exchange with favorable exchange rate is provided in limited venues such as airports, certain hotels, specific bank branches and ATM. It is recommended that you exchange some amount of CNY (less than 100 USD) at the airport.
2. International credit cards such as Visa, MasterCard, American Express and JCB are accepted in some shops, hotels and restaurants.
3. Due to the widespread use of digital payments (and in some cases non-acceptance of cash) in all Chinese cities, you are encouraged to have your digital wallets in Alipay or WeChat Pay set up before you arrive in China. Visa, MasterCard, American Express and JCB cards are accepted by Alipay and WeChat Pay.
4. We recommend you install "Alipay International" for its convenience to foreigners. You can find the guidance for opening an Alipay account at https://www.youtube.com/watch?v=ov_GVmnwydE
5. To use Alipay or WeChat Pay in China, please ensure you have activated international roaming services of your mobile in advance, otherwise you need a WIFI connection to use the digital wallet in China.

04 **Plugs and Sockets in China**

Type A and type I are used in China. You may bring an adapter as you need.



05 **Secretariat of the Conference**

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