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Khotanese Felt and Sogdian Silver: Foreign Gifts to Buddhist Monasteries in Ninth- and Tenth-Century Dunhuang

INTRODUCTION

Medieval China's Buddhist monasteries, regardless of size, were frequently the cultural centers of a given region. Large monasteries in the Tang capital of Chang'an, such as Hongfu Monastery 弘福寺 during the reign of Taizong, Cien Monastery 慈恩寺 during the reign of Gaozong, Taiyuan Monastery 太原寺 during the reign of empress Wu, and Da Xingshan Monastery 大興善寺 during the reign of Xuanzong were all cultural centers in the capital. The same holds true in the Dunhuang region, where Longxing Monastery 龍興寺 was a cultural center within the city of Shazhou 沙州, and Sanjie Monastery 三界寺 in front of the Mogao Caves 莫高窟 was a cultural center for the area outside of the city. Monasteries such as these housed visiting literati and erudite monks versed in Buddhist doctrine; they also kept Buddhist, Confucian, and Daoist scriptures as well as literary writings. Since the official government schools remained weak in scope and influence, Buddhist monasteries shouldered the burden of providing basic Confucian instruction.¹ They also, to varying degrees, preserved material wealth in the form of gold and silver utensils, silk banners, paintings, murals, images, textiles, and dyes. In short, in medieval times the Buddhist monastery was both a nursery for spiritual cultivation and a repository of material culture.

AN EARLIER version of this article appeared in Chinese as "Yutian huazhan yu Sute yin pan, jiu shi shiji Dunhuang siyuan de wailai gongyang" 于闐花氈與粟特銀盤九十世紀敦煌寺院的外來供養, in Hu Suxin 胡素馨 (Sarah E. Fraser), ed., *Siyuan caifu yu shisu gongyang* 寺院財富與世俗供養 (Shanghai: Shanghai shuhua chubanshe, 2003), pp. 246-60.

¹ On this point, see Yan Gengwang 嚴耕望, "Tangren xiye shanlin zhi fengshang" 唐人習業山林寺院之風尚, in *Yan Gengwang shixue lunwen xuanji* 嚴耕望史學論文選集 (Taipei: Lianjing chuban shiye, 1991), pp. 271-316; and Eric Zürcher, "Buddhism and Education in T'ang Times," in Wm. Theodore de Bary and John W. Chaffee, eds., *Neo-Confucian Education: The Formative Stage* (Berkeley: U. California P., 1980), pp. 19-56.

The wealth preserved in medieval Buddhist monasteries is an important source for understanding the material culture of the period. Because of the protection offered by Buddhist law and the devotion of Buddhist adherents, the store of objects preserved by Buddhist monasteries from the period far surpasses that kept in other types of buildings or institutions, such as palaces and houses of the nobility. In addition, because Buddhist monks considered artifacts such as scriptures and icons devotional objects, they did not discard them lightly, and applied special techniques to the burial and preservation of such objects when damaged. Further, influenced by the notion of the “decline of the dharma,” some monasteries intentionally buried undamaged scriptures and images. After a century of archeological excavations, we now have a sizeable collection of artifacts unearthed from medieval monasteries. The most spectacular of these is the find at the base of the stupa at Famen si 法門寺, outside of the Tang capital. Not only do they include treasures manufactured by the imperial family; there is also an “inventory list,” which allows us greater precision in identifying other material finds.²

The hundreds of caves created in medieval times and preserved at Dunhuang contain large numbers of images and murals. Even more fortunate was the discovery in 1900 of the monastic library attached to Cave Number 16, containing tens of thousands of Buddhist manuscripts and other documents, as well as close to a thousand paintings on paper and silk, banners, manuscript wrappers, and other art objects. Taken together, materials at Dunhuang provide a rare combination of artifacts and texts relevant for the study of the material culture of medieval monasteries and, by extension, of Chinese material culture in the medieval period more generally.

Below, based on documents from Dunhuang during the period of Tibetan rule (786–848) and during the “Returning Allegiance Commandery” (*guiyijun* 歸義軍) period (848–1036), I discuss paintings on silk and images in murals as well as gifts made to Buddhist monasteries of Dunhuang in medieval times, with a focus on objects that came from abroad. Attention to these gifts sheds light on Khotanese, Sogdian, and Uighur influence on Buddhist culture in Dunhuang, and illustrates in greater detail the rich cultural diversity of Dunhuang, the

² See Shaanxisheng Famen si kaogudui 陝西省法門寺考古隊, “Fufeng Famen si Tang dai digong fajue jianbao” 扶風法門寺唐代地宮發掘簡報, *WW* (1988.10), pp. 1–26; and Yasunori Kegasawa 氣賀澤保規, “Hōmonji shutsudo no Tōdai bunka to sono haikai” 法門寺出土の唐代文物とその背景, in Mamoru Tonami 砥波护, ed., *Chūgoku chūsei no bunka* 中国中世の文物 (Kyoto: Kyotodaigaku jimbun kagaku kenkyūso 1993), pp. 594–615.

treasure-house of the Silk Road. At the same time, through records of these imports collected at medieval monasteries, I examine attitudes of monks and devotees towards these often rare and exotic donations in an attempt to explore their value and meaning for those who exchanged and employed them.

RECORDS OF DONATIONS OF FOREIGN OBJECTS AT DUNHUANG

Buddhism flourished at Dunhuang already in the seventh and eighth centuries, the period of Chinese rule spanning the first centuries of the Tang dynasty. During the subsequent period of Tibetan rule (786–848), the rulers of Dunhuang gave even greater support to Buddhism, expanding the size and number of Buddhist monasteries as the size of the Buddhist clergy there rapidly grew as well. In the Returning Allegiance period, the new government continued the religious policies of the previous Tibetan administration, giving great support to Buddhist practices and institutions. At its peak, there were seventeen Buddhist monasteries in the region, along with three Buddhist cave sites.³ The size of these monasteries and cave complexes varied, but all contained at least some donative objects.

Two types of document provide evidence for gifts kept at Dunhuang monasteries: “donation inventories” (*shirushu* 施入疏) and “asset records” (*shiwuli* 什物歷). Most such documents come from the Returning Allegiance period. These documents fill in gaps in the archeological record, demonstrating the large quantities of gifts kept at monasteries and providing as well a rare window on the material culture of everyday life not found in either secular sources or in documents in the Buddhist canon. These “inventories” and “records” have attracted considerable scholarly attention. They have been mined for information on the local economy, the production of handicrafts, the exchange market, exports, the foreign goods market, and the activities of Sogdians.⁴ They

³ On the development of Buddhism from the Tibetan reign to the Guiyijun period, see Rong Xinjiang 榮新江, *Guiyijunshi yanjiu, Tang Song shidai Dunhuang lishi kaosuo* 歸義軍史研究唐宋時代敦煌歷史考索 (Shanghai: Shanghai guji chubanshe, 1996), pp. 266–79.

⁴ See Éric Trombert, *Le crédit à Dunhuang: Vie matérielle et société en Chine médiévale* (Paris: Collège de France, Institut des Hautes Études Chinoises, 1995); and Zheng Binglin 鄭炳林: “Tang Wudai Dunhuang shougongye yanjiu” 唐五代敦煌手工業研究; “Wan Tang Wudai Dunhuang maoyi shichang de wujia” 晚唐五代敦煌貿易市場的物價; *Tufan tongzhi xia de Dunhuang Suterén* 吐蕃統治下的敦煌粟特人; “Tang Wudai Dunhuang de Suterén yu Guiyijun zhengquan” 唐五代敦煌的粟特人與歸義軍政權; and “Tang Wudai Dunhuang de Suterén yu Fojiao” 唐五代敦煌的粟特人與佛教; all in Zheng Binglin, ed., *Dunhuang Guiyijun shi zhuan yanjiu* 敦煌歸義軍史專題研究 (Lanzhou: Lanzhou daxue chubanshe, 1997), pp. 239–307, 374–90, 400–65; Qi Chenjun 齊陳駿 and Feng Peihong 馮培紅, “Wan Tang Wudai Songchu Guiyijun dui wai

have been used to discuss the relationship between individual monks and joint monastic property as well as the problem of the “religious income” of monks and nuns at Dunhuang.⁵

Up until now, research has not, however, focused on the foreign gifts listed in the documents. Attention to the foreign origins or style of many of the gifts held by Buddhist monasteries is particularly interesting, not only concerning cross-cultural commerce and material exchange, but also for what it tells us about more general attitudes towards the foreign as exotic, a topic explored more generally for the Tang in the pioneering work of Edward Schafer, but not specifically for Buddhism, itself viewed in China as a foreign import.⁶

For all of their variety, the documents discovered at Dunhuang do not refer specifically to foreign donations; it is necessary instead to find records of foreign gifts in different types of document. Since there is no clear genre devoted to documenting such objects, it is necessary to establish some principles for determining what types of references qualify for discussion under the heading “foreign donations.”

When devotees at Dunhuang made donations to a monastery, their contributions were usually recorded. Such inventories (mentioned above) not only list the name and number of objects donated; they also contain the names of the donors. Some of the donors are the descendants of foreign settlers at Dunhuang. To a certain extent, then, their donations can be termed “foreign donations,” in the sense that they are donations by foreigners. But the objects they donated contained both imported goods, objects manufactured in Dunhuang, and personal belongings. Since my focus here is on foreign gifts, I do not consider the

shangye maoyi” 晚唐五代宋初歸義軍對外商業貿易, in Zheng, *Dunhuang Guiyijun shi*, pp. 333–58; Zheng Binglin, “‘Kang Xiuhua xiejing shiru shu’ yu ‘Xuan Heshang huo mai hufen li’ yanjiu” 康秀華寫經施入疏與炫和尚貨賣胡粉歷研究, *Dunhuang Tulufan yanjiu* 敦煌吐魯番研究 3 (1998), pp. 191–208; Feng Peihong, “Kesi yu Guiyijun de wajiao huodong” 客司與歸義軍的外交活動, *Dunhuangxue jikan* 敦煌學輯刊 1 (1999), pp. 72–84; Zheng Binglin, “Wan Tang Wudai Dunhuang Maoyi shichang de wailai shangpin jikao,” 晚唐五代敦煌貿易市場的外來商品輯考, *Zhonghua wenshi luncong* 中華文史論叢 63 (2000), pp. 55–91.

⁵ Hao Chunwen 郝春文, *Tang houqi Wudai Songchu Dunhuang sengni de shehui shenghuo* 唐後期五代宋初敦煌僧尼的社會生活 (Beijing: Zhongguo shehui kexue chubanshe, 1998), pp. 123–65, 240–69. In addition, Tang Geng’ou 唐耕耦 and Lu Hongji 陸宏基 have edited and published these documents; *Dunhuang shehui jingji wenxian zhenji shilu* 敦煌社會經濟文獻真迹釋錄 (Beijing: Beijing quanguo tushuguan wenxian suowei fuzhi zhongxin, 1990) 3, pp. 1–109. Individual documents have been studied in detail by Hou Ching-lang, “Trésors du monastère Long-hing à Touen-houang,” in Michel Soymié, ed., *Nouvelles contributions aux études de Touen-houang* (Geneva: Droz, 1981), pp. 149–68; and by Jiang Boqin 姜伯勤, *Dunhuang Tulufan wenshu yu sichou zhi lu* 敦煌吐魯番文書與絲綢之路 (Beijing: Wenwu chubanshe, 1994).

⁶ Edward Schafer, *The Golden Peaches of Samarkand: A Study of Tang Exotics* (Berkeley: U. California P. 1963).

donations of these descendants of foreign settlers when the gifts themselves are not distinctively foreign. Second of all, since asset records recorded the property of each monastery, they included foreign goods, as well as local goods and goods from central China. Although we cannot determine from the records who made the donations, as long as they are imported goods and we can trace their place of origin, we can, for the purpose of this article, classify them as foreign gifts as well. By the same token, I exclude from my discussion objects from Dunhuang itself, from central China, and even objects from Koguryō, since my focus is on relations between Dunhuang and areas farther west.

The Dunhuang documents also contain large numbers of records of income and expenditure 入破歷, which state the names of donors and the objects they donated. When these records contain information on foreign donations, I include them in my discussion, regardless of who the donor was. In addition, letters and official documents at times also provide important clues on foreign goods in Dunhuang monasteries.

In addition to items that are obviously imported from abroad, there are large numbers of textiles, metal ware, and drugs for which we cannot determine the place of origin. I have not included these objects in my discussion.

Altogether, in twenty-two Dunhuang manuscripts, I have found documentation for seventy-eight foreign goods (see the appended table). They can be roughly categorized as textiles, including felt, silk, and brocade; utensils, including various sorts of cups and vases made of precious metals like silver, copper, and brass; precious stones, including amber, jade, and pearls; and incense and medicine. In most cases we can determine the name of the Dunhuang monastery that originally kept the article listed, and in a few cases we can determine the name of the donor. This bare inventory is a simple list of goods, intended to give a general impression of the type and number of foreign goods kept in Dunhuang monasteries. Despite the fact that the scope of my survey and the documentation itself is not complete, we can quickly gain a general sense of the impressive array of foreign goods kept in Dunhuang monasteries. Below I draw on this body of material to shed light on various aspects of the objects kept in Dunhuang monasteries in medieval times.

THE ORIGINS OF FOREIGN
DONATIONS IN DUNHUANG MONASTERIES

The appended table gives a general idea of the places of manufacture of the goods, but the place of origin is not necessarily the direct source of the gifts made to Dunhuang monasteries. In the following sections, I discuss the routes by which some of these objects came to Dunhuang on the basis of various types of Dunhuang documentation.

Tibet

From the mid-ninth to the mid-tenth century, while the Tang, weakened by the An Lushan Rebellion, was unable to maintain control over its western borders, the Tibetan empire assumed control of a large section of what had been Tang territory, including the Longyou 隴右 and Hexi 河西 areas, as well as the oasis kingdoms along the southern edge of the Tarim Basin. Its power at that time extended into areas west of the Pamirs and rivaled that of the Arabs.⁷

The period during which the Tibetans controlled Dunhuang (786–848) was also the most important period in the expansion of the Tibetan empire. Dunhuang was supported by the Tibetans both as a sacred Buddhist center and as a crucial point linking the various parts of the Tibetan empire in all directions.⁸ For this reason, many foreign goods were donated to Dunhuang monasteries by soldiers who had captured them in military campaigns. For example, a document composed by Dou Ji 竇驥 and which describes a particular donation also gives information about the donor in question. He

... led six armies in a long campaign, opening up ten circuits 道. To the north he reached to the comets, sweeping away the troops of Langshan 狼山; in the west he soared above Venus, breaking the barbarian armies of the nine surnames. Among the Xianyun 獫狁 (namely, Xiongnu) banners, he drove the Xianwang 賢王 (namely, the Xiongnu prince) to flight; near the *shanyu* 單于 tent, he captured or shot the most valued among his opponents.

Even allowing for hyperbole, the claim that he led an attack to the west against the Sogdians (the “barbarians of nine surnames,”) and attacked the Uighurs to the north (the “Xianyun”) conforms to the for-

⁷ Wang Xiaofu 王小甫, *Tang Tufan Dashi zhengzhi guanxishi* 唐吐蕃大食政治關係史 (Beijing: Beijing daxue chubanshe, 1992).

⁸ See Zhang Guangda 張廣達, “Tufan feiniaoshi yu Tufan yichuan zhidu” 吐蕃飛鳥使與吐蕃驛傳制度, *Dunhuang Tufan wenxian yanjiu lunji* 敦煌吐蕃文獻研究論集 (Beijing: Zhonghua, 1982), pp. 167–78.

eign military policy of the Tibetans at that time. For the merit derived in these campaigns, the document explains, he “received tribute from the four directions, as treasures poured in from the five regions.” He then “covered the ground with gold, seeking out craftsmen with disks of white jade.” “Subsequently he chose to live in the city of the ancient commandery of Dunhuang where he built the Shengguang Monastery 聖光寺.”⁹ The piece expresses in literary language how Zhang Khri sum rje 尙起律心兒 established Shengguang Monastery by winning military merit abroad and then employing the subsequent foreign tribute to construct and ornament a monastery. This is a classic example of a Tibetan military official of the highest rank donating goods brought in from abroad to a monastery at Dunhuang.

A similar “record of merit” from Dunhuang relates how a high official, *blon* Dongbozang 論董勃藏,¹⁰ dispatched to Dunhuang by the Tibetan court, repaired a dilapidated monastery in Shazhou. It describes Buddha images “... shown with the finest gold, irradiating lapis lazuli... delicate and refined.”¹¹ Although the document is not complete and does not directly refer to foreign donations, judging by its descriptions of the Buddha images, *blon* Dongbozang also devoted considerable wealth to Buddhist projects.

The record of a donation dated to January 27, 828, lists the articles given by *rtse-rje blon* Mangre 節兒論莽熱,¹² along with the motivation for donating them: “one ... , two *zhang* and nine *chi* tall, one *dou* of grapes, five *liang* of antidote for poison. These items were given to the clergy for the ‘turning of the scriptures.’ The five *liang* of antidote are to be used in the ceremony of the lighting of the lamps on the first day of the first month presided over by Reverend Instructor Song.”¹³ The *rtse-rje* was the highest military official in the Tibetan administration at Dunhuang, and his donations to the monastery included foreign foods and medicines.

⁹ P. 2765 = P. tib. 1070 (for standard ms. abbreviations, see the article by Eric Trombert in this issue of *Asia Major*). See Chen Zuolong 陳祚龍, *Dunhuang wenwu suibi* 敦煌文物隨筆 (Taipei: Shangwu yinshuguan, 1979), pp. 267–67. I have made some adaptations according to the original documents.

¹⁰ I am unable to reconstruct the Tibetan for this name.

¹¹ For the quotation, see Li Zhengyu 李正宇, “Tufan Lun Dongbozang xiu qielan gongde ji liang canjuan de faxian, zhuihe ji kaozheng” 吐蕃論董勃藏修伽藍功德記兩殘卷的發現綴合及考證, *Dunhuang Tulufan yanjiu* 2 (1997), pp. 250–52. Dx.1462+P.3829, “Da Fan gu Shazhou xingren buluo jian fangyu bingmashi ji xingying liuhou jianjun shi Lundongbozang chongxiu qielan gongde ji” 大蕃古沙州行人部落兼防御兵馬使及行營留後監軍使論董勃藏重修伽藍功德記.

¹² Again, I am unable to reconstruct the Tibetan.

¹³ P. 2583 “Tufan shennian biqiuni xiude deng shishe shu 吐蕃申年 (828)比丘尼修德等施舍疏, *Dunhuang shehui jingji* 3, p. 66.

Judging by the foreign objects donated to Dunhuang monasteries during the period of Tibetan rule as detailed in the table, some “foreign brocade” (*fanjin* 番錦) may have come from Tibet, but of course it may also have been brought via Tibetans from Persia or Sogdiana. Recently, textiles excavated in Dulan 都蘭, in Qinghai province,¹⁴ include many Persian and Sogdian imports. These goods may have passed through Dunhuang on their way to Qinghai. Hence, the “foreign” and “Iranian” brocade (*hujin* 胡錦) in Dunhuang monasteries may be similar to the textiles found in Qinghai. Further, there are also textiles manufactured in Merv 末祿 in eastern Dashi (Arabia), silver cups with gold inlaid flowers in a Byzantine style, gold and silver utensils from Sogdiana or Persia, embroidered felt from Khotan, as well as precious stones, incense and medicine from the West.

Khotan

Embroidered felt appears in Dunhuang monastic inventories during the period of Tibetan rule, and continued to be received at monasteries during the rule of the Returning Allegiance Commandery. From the beginning of the tenth century, Khotan maintained steady relations with Dunhuang. The Khotanese royal family intermarried over several generations with the Cao family, who were local commissioners of the Returning Allegiance Commandery. Khotanese kings, princes, princesses, emissaries, and monks all came to Dunhuang, either staying there or passing through. As many of the people of both regions were Buddhist devotees, the donations Khotanese made to Dunhuang Buddhist monasteries were not limited to felts.

Among the Khotanese documents from Dunhuang originally in the collection of Baron von Staël-Holstein is a record of 925 that recounts the arrival at Shazhou of a group of high-level Khotanese officials, who paid reverence to the monasteries there and had stupas constructed and oil donated for the monastery lamps.¹⁵

Another example is a recently published document in the Russian collection of Dunhuang manuscripts;¹⁶ it describes how a young Kho-

¹⁴ Xu Xinguo 許新國 and Zhao Feng 趙豐, “Dulan chutu sizhipin chutan” 都蘭出土絲織品初探, *Zhongguo lishi bowuguan guankan* 中國歷史博物館館刊 15-16 (1991), pp. 63-81; Xu Xinguo, “Dulan Tufan mu chutu han shouniao zhijin yanjiu” 都蘭吐蕃墓出土含綬鳥織錦研究, *Zhongguo zangxue* 中國藏學 (1996.1), pp. 3-26; Xu Xinguo, “Qinghai Dulan Tufan mu chutu taiyangshen tu’an zhijin kao” 青海都蘭吐蕃墓出土太陽神圖案織錦考, *Zhongguo zangxue* (1997.3), pp. 67-82.

¹⁵ H. W. Bailey, “The Staël-Holstein Miscellany,” *AMNS* 2.1 (1951), pp. 44-45. The year is identified according to E. G. Pulleyblank, “The Date of the Staël-Holstein Roll,” *AMNS* 4.1 (1954), pp. 90-97.

¹⁶ Dx. 2148(2)+Dx. 6060(1). For the whole text, see Zhang Guangda and Rong Xinjiang,

tanese woman in Dunhuang, Youding 祐定, attempted to construct a cave temple at the Mogao Caves, but, running short of funds, composed a letter to a Khotanese princess asking for “a skirt of Iranian brocade.” She further asked a grand minister and a princess to send “five to ten bolts of silk” as well as “yarn and pigments to make embroidered images for the Sanjie Monastery.” In addition, she also asked for “thirty to fifty bolts of thin Kancheng 坎城 silk sent to the east for use around the caves. Also, send twenty to thirty cattie of red copper.”¹⁷ Examples such as these reflect the enthusiasm of Khotanese donors for the Buddhist Mogao Caves, the route taken by some of the objects brought to Dunhuang from abroad, and the wealth and variety of these gifts.

The Mogao Caves also preserve a six-sided wooden stupa donated by a Khotanese king, including a now-lost small silver stupa inside.¹⁸ The wooden stupa is preserved in the Gansu Provincial Museum, where I saw it in August of 2000. Khotan made many contributions to the Buddhist monasteries of Dunhuang, particularly in the construction of cave temples at the Mogao Caves, a subject I discuss at greater length elsewhere.¹⁹

Sogdiana

Sogdians originally lived in the city-state located in Central Asia between the two rivers Amu-Daria and the Syr-Daria. But because of their emphasis on merchant activity, Sogdians began to enter China during the Wei-Jin period and continued to do so through the Sui and Tang periods. Dunhuang, located at a key point along the Silk Route, was a necessary stopping point for Sogdians traveling farther east. For this reason, Dunhuang supported a Sogdian community from early on.²⁰ When Dunhuang came under Tibetan rule, the Sogdian community dispersed. As their homeland had long since been occupied by Arab forces, many Sogdians, with nowhere else to go, continued to live in Dunhuang

“Shi shiji Yutianguo de Tianshou nianhao ji qi xiangguan wenti” 十世紀于闐國的天壽年號及其相關問題, in Yu Taishan 余太山, ed., *Ou Ya xuekan* 歐亞學刊 1 (1999), pp. 183-84.

¹⁷ Dx. 2148(2)+Dx. 6069(1).

¹⁸ See Zhang Guangda and Rong Xinjiang, *Yutianshi congkao* 于闐史叢考 (Shanghai: Shanghai shudian, 1993), pp. 63, 69 (n. 9). For the wooden stupa, see Li Jian, ed., *The Glory of the Silk Road: Art from Ancient China* (Dayton, Ohio: The Dayton Art Institute, 2003), p. 132, no. 58.

¹⁹ Rong Xinjiang, “Lue tan Yutian dui Dunhuang shiku de gongxian” 略談于闐對敦煌石窟的貢獻, *Dunhuang yanjiu yuan*, ed., 2000 *nian Dunhuang xue guoji yantao hui wenji* 2000年敦煌學國際研討會文集 (Lanzhou: Gansu minzu chubanshe, 2003), pp. 67-82.

²⁰ Ikeda On 池田温, “Hachi seiki chūyō ni okeru Tonkō no Sogudojin shuraku” 8世紀中葉における敦煌のソグド人聚落, *Yūrashia bunka kenkyū* ユーラシア文化研究 1 (1965), pp. 49-92.

and to engage in commercial activities, many of them in positions of great wealth.²¹ Sogdians originally practiced Zoroastrianism, erecting Zoroastrian temples in their communities, but under the strong Buddhist influence of Dunhuang, Sogdian immigrants began to convert to Buddhism in great numbers during the period of Tibetan rule, quickly becoming powerful patrons of Buddhism in the region.²²

For example, a document recording the donation of a copy of a scripture from one Kang Xiuhua 康秀華 notes:²³

One written copy of the *Great Prajñāpāramitā sūtra*, donated together with three swirled silver plates, weighing thirty-five *liang*, one hundred *shuo* of grain, fifty *shuo* of millet and four *jin* of powder. As for the previously mentioned donations given with the scripture, Reverend Xuan 炫和上 was respectfully requested to oversee their resale for the purpose of supporting the copying of scriptures. He is to supply paper, ink, and brush himself. Respectfully submitted by disciple Kang Xiuhua on the eighth day of the fourth month.²⁴

Kang Xiuhua must have been a descendant of a Sogdian merchant. The three “silver platters” he donated to the monastery may well have been Sogdian silver of the sort that has been found in large quantities within China.²⁵ The reference here to “powder” refers to “Iranian powder” (*hufen* 胡粉), a type of cosmetic imported from the West that was also used as pigment for murals and was for this reason sought after by both monks and laypeople at Dunhuang. At the end of the document, it records income received when Reverend Xuan resold four *jin* of powder. The forty-nine *liang* of powder were exchanged for 206 *shi* 5 *dou* of grain, used by the monastery to support the copying of scriptures and other activities.²⁶

During the Returning Allegiance period, Sogdians in Dunhuang continued to exert considerable power. An Jingmin 安景旻, who fought

²¹ Zheng Binglin 鄭炳林 and Wang Shangda 王尙達, “Tufan tongzhi xia de Dunhuang Suteran” 吐蕃統治下的敦煌粟特人, *Zhongguo zangxue* (1996.4), pp. 43–53.

²² Ikeda, “Hachi seiki”; Zheng, “Tang Wudai Dunhuang de Suteran yu Fojiao,” *Dunhuang yanjiu* (1997.2), pp. 151–68.

²³ P. 2912, “Monian siyue bari Kang Xiuhua xiejing shiru shu” 某年四月八日康秀華寫經施入疏.

²⁴ Tang and Lu, *Dunhuang shehui jingji wenxian zhenji shilu* 3, p. 58.

²⁵ Qi Dongfang 齊東方, *Tangdai jinyinqi yanjiu* 唐代金銀器研究 (Zhongguo shehui kexue chubanshe, 1999).

²⁶ Silver and Iranian powder are discussed in Eric Trombert’s article, in this issue of *Asia Major*. Also, see Jiang, *Dunhuang Tulufan wenshu*, p. 196; Zheng, “Kang Xiuhua xiejing shirushu,” pp. 192–99.

along with Zhang Yichao 張議潮 to overthrow the Tibetan government, seems to have been a Sogdian representative. The Cao family, which governed from the early years of the tenth century during the Returning Allegiance period, may well have been descendants of Sogdians.²⁷ Consequently, donations to Buddhist monasteries at Dunhuang by Sogdians at that time did not stop. And some of the donations of Sogdian or Western goods I list in the table may have been donated by descendants of Sogdians who still retained a taste for Sogdian goods.

In addition, during the Returning Allegiance years, Dunhuang retained close relations with both of the Uighur royal families in the East and the West.²⁸ And Buddhist travel between India and China continued to pass along the Hexi Corridor.²⁹ Both of these factors brought a wealth of foreign goods to Dunhuang monasteries.

THE VALUE AND SIGNIFICANCE OF FOREIGN GIFTS KEPT AT DUNHUANG MONASTERIES

For the people of Dunhuang, the foreign objects kept in Buddhist monasteries were rare, valuable artifacts. The imports mentioned in Dunhuang documents are for the most part typical of objects imported to China from the West. For this reason, we can place such objects in the context of foreign goods brought to China in the medieval period more generally, as studied by Berthold Laufer in his *Sino-Iranica*, Edward H. Schafer's *The Golden Peaches of Samarkand*, and Jiang Boqin's *Dunhuang Tulufan wenshu yu sichou zhi lu* 敦煌吐魯番文書與絲綢之路.³⁰ Here I focus in particular on the function of some of these goods as Buddhist donations, touching only briefly on their meaning in other contexts.

I first take up embroidered Khotanese felt. It was an essential textile for nomads and the people of Iran, used for hats, tents, seats, saddles, and boots.³¹ The Khotanese, themselves descendants of the

²⁷ Rong Xinjiang, "Dunhuang Guiyijun Caoshi tongzhizhe wei Sute houyi shuo" 敦煌歸義軍曹氏統治者爲粟特後裔說, *Lishi yanjiu* (2001.1), pp. 65-72.

²⁸ Rong Xinjiang, "The Relationship of Dunhuang with the Uighur Kingdom in Turfan in the Tenth Century," in Louis Bazin and Peter Zieme, eds., *De Dunhuang à Istanbul: Hommage à James Russel Hamilton (Silk Road Studies V)* (Brepols: 2001), pp. 275-98; "Ganzhou Huihu yu Caoshi Guiyijun" 甘州回鶻與曹氏歸義軍, *Xibei minzu yanjiu* 西北民族研究 (1993.2), pp. 60-72.

²⁹ Rong Xinjiang, "Dunhuang wenxian suojian wan Tang Wudaichu ZhongYin wenhua jiaowang" 敦煌文獻所見晚唐五代宋初中印文化交往, in *Ji Xianlin jiaoshou bashi huadan jinian lunwenji* 季羨林教授八十華誕紀念論文集 (Jiangxi renmin chubanshe, 1991), pp. 955-68.

³⁰ Laufer, *Sino-Iranica: Chinese Contributions to the History of Civilization in Ancient Iran* (Chicago: Field Museum of Natural History, 1919). (I cite Schafer's and Jiang's works elsewhere in the notes.)

³¹ Schafer, *Golden Peaches*, p. 200.

Iranian-speaking Sakas, were skilled in felt production, as evidenced by the felt hats, clothing ornaments, socks, and other garments found in 1983–1984 and 1992–1993, when Xinjiang archeologists excavated tombs at Sampula. Although the tomb has been dated as ranging from the first century BC to the fourth century AD, the workmanship of the goods, even at this early date, was extraordinary.³² For the Sui, Tang, and Five Dynasties periods, Khotanese felt must have been even more exquisite. In addition, this type of felt, which protects against the cold and wind, was extremely useful for the monks and laypeople of Dunhuang.

There is also the example of the Ānanda skirt with a foreign brocade hem. Jiang Boqin has pointed out that “foreign brocade 番錦” was especially rare. Reference is made to the double-lion motif in pearl roundel-patterned brocade unearthed in Turfan. And a double-bird motif in pearl roundel-patterned Iranian-style brocade is worn by mGar sToṅg-tsan Yul-bzung (Lu Dongzan), as depicted in the composition “Man-Drawn Carriage 步輦圖.” The “Ānanda skirt” was probably of foreign silk in a Sasanian style.³³ At the same time, Jiang argues that the “fur brocade” referred to in inventories for the Longxing Monastery was a type of Sogdian silk.³⁴ This theory has been challenged.³⁵ Nonetheless, textiles termed “foreign brocade” or “Iranian brocade” (*hujin*), regardless of whether they were made by Sogdian craftsmen from Persian silk or Sogdian silk, or whether they were imitations made by Chinese craftsmen or made for export, were viewed nonetheless as exotic goods. Although we have no examples of what is clearly an “Ānanda skirt with foreign brocade hem,” we do have a sutra wrapper, found in the sutra cave at Dunhuang, that has a beaded hem embroidered with animal designs.³⁶ This gorgeous piece offers us a clue as to what other types of ornamented foreign silken goods must have looked like.

Here I must mention the the 10-*liang* silver vase with gold inlay, silver plates with gold inlay, silver plates, an 8-*liang* half-white silver

³² Xinjiang weiwuer zizhiqu Bowuguan 新疆維吾爾自治區博物館 and Xinjiang wenwu kaogu yanjiusuo 新疆文物考古研究所, *Zhongguo Xinjiang Shanpula, gudai Yutian wenming de jieshi yu yanjiu* 中國新疆山普拉古代于闐文明的揭示與研究 (Xinjiang: Xinjiang renmin chubanshe, 2001), p. 40, figs. 440–43.

³³ Jiang, *Dunhuang Tulufan wenshu*, pp. 206–9.

³⁴ *Ibid.*, pp. 209–10.

³⁵ Wu Min 武敏, “Tulufan gumu chutu de sizhipin xintan” 吐魯番古墓出土的絲織品新探, *Dunhuang Tulufan yanjiu* 4 (1999), pp. 299–322; Angela Sheng, “Innovations in Textile Techniques on China’s Northwest Frontier, 500–700 AD,” *AM* 3d ser. 11.2 (1998), pp. 117–60.

³⁶ Aurel Stein, *Serindia* (Oxford: Clarendon Press, 1921), pp. 1049–50, pls. 106, 111, 116; Roderick Whitfield, *The Art of Central Asia* (Tokyo: Kodansha, 1985) 3, pl. 6, figs. 6–7; Roderick Whitfield and Anne Farrer, *Caves of the Thousand Buddhas: Chinese Art from the Silk Route* (London: G. Braziller, 1990), p. 18, no. 91, Ch.xlviii.001.

dish, a silver censer with silver lions, a silver *vajra-vara*, a 6-*liang* cup with gold inlay, a silver cup in Byzantine style, and a 7-*liang* Byzantine-style silver cup with base. During Tang, gold and silver vessels were for the most part derived from Persia and Sogdiana, or were in some cases Chinese attempts at reproduction. And so, such goods can be viewed generally as “Persian” and “Sogdian.” Many gold and silver objects were unearthed from the base of the stupa at Famen Monastery.³⁷ As in the case at the Famen Monastery, Buddhist monasteries at Dunhuang contained both daily objects and ritual implements made of gold and silver, though the objects found at Dunhuang cannot compare in quality with those found at Famen Monastery, and are primarily made of silver. Of particular note is Jiang Boqin’s assertion that two of these artifacts at Dunhuang, said to be in Fulin 拂臨 style, are silver cups from Byzantium (Fulin is generally taken as an ancient Chinese name for Byzantium).³⁸

Quite a bit of brass has come to light, for example, a vase with a newly-made lotus base; a newly-made brass censer with gold inlay and lion base (both complete); brass fragrant beads; and a brass cup. Brass 鑰石 was produced in Persia and India, in value ranked just behind gold and silver. It was used to manufacture Buddha images and daily articles, both of which are seen in the Buddhist monasteries at Dunhuang.³⁹ The phrase “newly-made” may indicate that these goods were made by local craftsmen at Dunhuang.

Other objects from the West included glass vases probably from Persia and Rome; jade knife handles, probably from Khotan; *sese* 瑟瑟 (or, lapis lazuli) also from Khotan, in the southwest part of today’s Xinjiang province; agate beads that came from Tuhuoluo 吐火羅 (present-day Afghanistan) and Samarkand; amber produced in Byzantium, and brought to China from Persia during Tang; and coral that came for the most part from Persia and Ceylon.⁴⁰

Rare, expensive goods seen in records from Buddhist monasteries at Dunhuang, including textiles, gold and silver objects, precious stones, incense, and medicine carried both practical and symbolic value. Gold

³⁷ Famensi Bowuguan 法門寺博物館, ed., *Famen si* 法門寺 (Xian: Shaanxi Lüyou chubanshe, 1994).

³⁸ Jiang, *Dunhuang Tulufan wenshu*, p. 16.

³⁹ Ibid., pp. 67–68; Lin Meicun 林梅村, “Toushi ru Hua kao” 鑰石入華考, in his *Gudao xifeng, kaogu xin faxian suojian zhongxi wenhua jiaoliu* 古道西風考古新發現所見中西文化交流 (Beijing: Sanlian shuju, 2000), pp. 210–30. Zhou Weirong 周衛榮, “Toushi kaoshu,” *Wenshi* 53 (2000), pp. 79–89.

⁴⁰ Laufer, *Sino-Iranica*; Schafer, *Golden Peaches*.

and silver objects along with precious stones were usually used as ritual implements for the worship of Buddhist images. Silk and other types of textiles were used as garments for metal or clay Buddhist sculpture, or were used as the base for paintings. Incense and other types of dye materials, such as “Iranian powder,” were also necessary for murals or for ornamenting Buddhist buildings, while medicines were necessary for monks who frequently practiced medicine.

For the people of Dunhuang, objects imported from abroad in the construction of Buddhist images were more attractive and appealing than ordinary copper or clay images. Such images were frequently credited with supernatural powers. Because of the rarity of the material from which they were made, Dunhuang inhabitants granted them a special function and significance. For this reason, Buddhist monasteries in the Western Regions and in the interior of China went to great lengths to obtain such objects, in part in order to attract devotees to their monasteries.

The *Biography of Faxian* notes that in Khotan, “seven or eight *li* from the capital city there is a monastery called the Wangxin Monastery 王新寺, built some eighty years ago. Completed by three kings, it is twenty-five *zhang* in height, with building ornamented with carvings, gold and silver inlay, and completed with precious gems. The various kings of the six kingdoms east of the Pamirs have made donations of goods of the highest value, though people make little use of them.”⁴¹ When Song Yun 宋雲 went to the Western Regions during the Northern Wei, he stopped at a monastery in the eastern part of Khotan where he saw “tens of thousands” of colorful banners hanging from a stupa. “More than half of them were from the Northern Wei, and were marked with characters reading ‘nineteenth year of the Taihe reign (495),’ ‘second year of the Jingming reign (501),’ and ‘second year of the Yanchang reign (513).’ On only one banner could I read a date from the Yaoqin period (384–417).”⁴² In the Western Regions, these banners sent from the Chinese interior carried important symbolic meaning.

Just as in western China, Buddhist monasteries in central China also collected foreign goods in part to attract adherents. The greatest concentration of relevant materials comes from the area in and around the capital at Chang’an during the Sui and Tang dynasties. For instance, at the Da Xingshan Monastery 大興善寺 in Jingshan ward 靖

⁴¹ Zhuan Xun 章巽, *Faxian zhuan jiaozhu* 法顯傳校注 (Shanghai: Shanghai guji chubanshe, 1985), p. 14.

⁴² Fan Xiangyong 范祥雍, *Luoyang qielan ji jiaozhu* 洛陽伽藍記校注 (Shanghai: Shanghai guji chubanshe, 1978), pp. 265–66.

善坊 “the workmanship of the Mañjuśrī Hall was exquisite, their walls pasted with gold-leaf squares brought from the Western Regions as gifts by Amoghavajra.” There were also “jade statues from Khotan, one *chi* and seven *cun* tall, more than a *cun* in thickness, including one Buddha, four Bodhisattvas and a flying sylph.”⁴³ In the Shenghua Hall 聖畫堂 of Yunhua Monastery 雲華寺 in Datong ward 大同坊, there was a “standing brass statue from Khotan of great antiquity.” Such foreign Buddha images were an important constituent part of the medieval monastery, serving as objects of worship and points of attraction for pilgrims from abroad.

The previously-mentioned wooden and silver stupas as well as the Staël-Holstein scroll reveal that at that time the worship of foreign-made Buddha images and stupas at Dunhuang was common. In the murals at the Mogao Caves we can still see “auspicious images of carved sandalwood from the city of Phema in Khotan,” the “auspicious white Buddha image of Maitreya from Southern India,” and an “auspicious image of Śākyamuni with Sumeru pedestal and silver Bodhisattvas from Maghada.”⁴⁴ We can also see traces of foreign donations in the silk paintings and textiles found in the sutra cave at Dunhuang.

Buddhist monks and nuns depended in large measure on the support of other segments of society for their survival. The most fundamental donations to the Buddhist clergy were clothing, food, sleeping articles, and medicines, termed in Buddhist texts the “four donations” 四事供養. But from early on, the range of commonly donated objects came to include much more. The *Lotus Sutra*, for instance, lists ten types of donation, encouraging devotees to give “offerings of flowers, incense, necklaces, powdered incense, paste incense, incense for burning, silken canopies, streamers and banners, clothing and music.”⁴⁵ Other scriptures provide other lists of potential donations, including large projects such as the construction of houses and courtyards, the opening up of caves, and the construction of stupas, but extending as well to donations literally as small as a single thread. Any object given to Buddha, dharma, or sangha was rewarded with merit and blessings.

⁴³ Duan Chengshi 段成式, *Si ta ji* 寺塔記 A; *Youyang zazu* 西陽雜俎 (Beijing: Zhonghua shuju, 1981), pp. 245–46.

⁴⁴ See Alexander Coburn Soper, “Representations of Famous Images at Tunhuang,” *Artibus Asiae*, 27, 1965, pp. 349–64; Zhang Guangda and Rong Xinjiang, “Dunhuang ruixiangji ruixiangtu ji qi fanying de Yutian” 敦煌瑞像記瑞像圖及其反映的于阗, *Yutian shi congkao* 于闐史叢考, pp. 212–79.

⁴⁵ *The Lotus Sutra*, trans. Burton Watson (New York: Columbia U.P., 1993), p. 161.

For this reason, all social classes from emperors to commoners made donations to Buddhist monasteries. Of course, the material value of donations from the upper reaches of society were more substantial. In particular, on the death of such powerful figures as the emperor, or local rulers like the military commissioner or high officials in the Returning Allegiance government, when no other use was found for their possessions, including clothing and even former residences, they were turned over to Buddhist monasteries. In this way, medieval monasteries gradually became centers for the collection and storage of valuable articles, including foreign goods.

From the perspective of the sangha, the storage space within the monastery was limited; they could not accept all donations indiscriminately without a system for processing and recording objects received. At the same time, they could not refuse donations. For this reason, monasteries established a system of auction in which certain monastic possessions were sold off in order to acquire things necessary for the monastery, as illustrated by the example above of the record of Reverend Xuan reselling Iranian powder.

During the periods of Tibetan rule and of the Returning Allegiance government, Buddhism reached the peak of its influence at Dunhuang, radiating from seventeen monasteries and three cave-temple complexes. Because of the steady stream of incoming officials, merchants, and monks, as well as the support for Buddhism by the Tibetan and Returning Allegiance Commandery government, not only was there a wealth of gifts kept in Buddhist monasteries at Dunhuang, but many of these objects came from abroad. These objects are a reflection of the material culture of Buddhism at Dunhuang and on the Silk Road. More specifically, the large body of extant foreign devotional objects demonstrates the care and attention given these rare and precious objects by the monastic community. Exotic foreign ornaments, images, utensils, and paintings held a greater fascination than ordinary local Buddhist statues and paintings. The worship of such objects furthered the reputation and image of Dunhuang Buddhism both within the region and beyond it.

FOREIGN GIFTS TO BUDDHIST MONASTERIES

Table: References in Dunhuang Documents to Four Types of Foreign Objects Donated to Local Monasteries

I. *Textiles*

OBJECT	MONASTERY	DATE	PROVENANCE	DONOR	SOURCE
Embroidered Khotanese felt	Unnamed	828	Khotan	Bhiksuni Xiude 修德	P.2583
Khotanese felt cushion	Baoen 報恩寺	940-	Khotan		P.4908
Embroidered Khotanese felt	Baoen	940-	Khotan	Niangzi 娘子	P.4908
Embroidered Khotanese felt	Baoen	940-	Khotan	Niangzi 娘子	S.4215
Khotanese padded strips	Baoen	967	Khotan		P.3598
Xizhou cloth	Unnamed	Tibetan period ?	Turfan		P.2706
Ānanda skirt with foreign-brocade hem 阿難裙番錦緣	Longxing 龍興寺	Tibetan period ?	Persia/ Sogdiana		P.3432
Chinese wax-dyed foreign tongue-shaped brocade sash	Longxing	873	Persia/ Sogdiana		P.2613
Large red parasol of foreign brocade	Longxing	873	Persia/ Sogdiana		P.2613
Four-edged red parasol of foreign brocade	Longxing	873	Persia/ Sogdiana		P.2613
Foreign cushion	Dasheng 大乘寺	958	Tibet ?		S.1776
Small cushion of Iranian brocade for [statue of] a holy monk	Baoen	940-	Sogdiana ?	Li Dutou 李都頭	P.4908
Cushion of Iranian brocade	Baoen	940-	Sogdiana ?		S.4215
Silk painting of Guanshiyin on Merv silk	Longxing	Tibetan period	Merv 末祿		P.3432
Embroidered parasol of Merv silk	Longxing	Tibetan period	Merv 末祿		P.3432
Large red silk parasol with foreign brocade edge and green skirt	Unnamed	?	Persia/ Sogdiana		S. 6276

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2. *Utensils Made of Precious Metals*

OBJECT	MONASTERY	DATE	PROVE- NANCE	DONOR	SOURCE
Gold: 8 <i>bo</i> 薄	Liantai 連 台寺	793	Western Regions		P.2567
Gold cash: 1	Liantai	793	Western Regions		P.2567
Silver rings: 4	Liantai	793	Persia/ Sogdiana		P.2567
Silver: 1 <i>liang</i> , 3 cash	Liantai	793	Persia/ Sogdiana		P.2567
10 <i>liang</i> of silver vases with gold ornament	Liantai	793	Persia/ Sogdiana		P.2567
8 <i>liang</i> of silver <i>hulu</i> sash	Liantai	793	Persia/ Sogdiana		P.2567
One silver fire iron	Liantai	793	Persia/ Sogdiana		P.2567
Silver: One and a half cash	Liantai	793	Persia/ Sogdiana		P.2567
Silver boot strap: 1 <i>liang</i>	Liantai	793	Persia/ Sogdiana		P.2567
Three silver plates	?	Tibetan period	Persia/ Sogdiana	Kang Xiuhua 康秀華	P.2912
Silver vase: 10 <i>liang</i>	Unnamed	828	Persia/ Sogdiana		P.2583
Silver plate with gold ornament	Unnamed	828	Persia/ Sogdiana		P.2583
Silver plate: 10 <i>liang</i>	Unnamed	828	Persia/ Sogdiana		P.2583
Silver vase: 7 <i>liang</i>	Unnamed	828	Persia/ Sogdiana		P.2583
White silver bowl: 8 and a half <i>liang</i>	Baoen	940-	Persia/ Sogdiana		P.4908
White silver bowl: 8 and a half <i>liang</i>	Baoen	940-	Persia/ Sogdiana		S.4215
Silver cups with gold ornament in Byzan- tine style: 6 <i>liang</i>	Longxing	Tibetan period	Persia/ Sogdiana/ Fulin		P.3432
Silver censer with sil- ver lions	Longxing	873	Persia/ Sogdiana		P.2613
Byzantine silver cup with base: 7 <i>liang</i>	Longxing	873	Persia/ Sogdiana/ Fulin		P.2613
Silver cup: 3 <i>liang</i> , 4 cash	Longxing	873	Persia/ Sogdiana		P.2613
Silver cup: 4 <i>liang</i> and 5	Longxing	873	Persia/ Sogdiana		P.2613
Silver cup: 4 <i>liang</i>	Longxing	873	Persia/ Sogdiana		P.2613
Pillow with silver in- lay	Dasheng	958	Persia/ Sogdiana		S.1776

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Silver vajra-vara	Unnamed	Guiyijun period	Western Regions		S.6050
Brass vase	Liantai	793	Western Regions		P.2567
64 brass hairpins	Liantai	793	Western Regions		P.2567
Brass sash	Liantai	793	Western Regions		P.2567
Newly-made brass lotus base	Baoen	940-	Western Regions		P.4004
Newly-made brass, gilded censer with lion base: complete	Baoen	940-	Western Regions		P.4004
Brass beads	Longxing	873	Western Regions		P.2613
Brass cup	Longxing	873	Western Regions		P.2613
Raw copper Kuchean jar	Longxing	873	Kucha		P.2613
Iranian-style lock	Unnamed	Tibetan period	Sogdiana		P.2706
Iranian-style pick	Longxing	873	Sogdiana		P.2613
Iranian-style lock and key	Longxing	873	Sogdiana		P.2613
Iranian-style lock and key	Yong'an 永安寺	Guiyijun period	Sogdiana		P.3161
Iranian-style lock core	Longxing	873	Sogdiana		P.2613

3. *Precious Stones*

OBJECT	MONASTERY	DATE	PROVE-NANCE	DONOR	SOURCE
Glazed vase	Liantai	793	Western Regions		P.2567
Glazed vase	Longxing	873	Western Regions		P.2613
Glazed vase	Unnamed	906?	Western Regions		S.5899
Glazed vase	Jingtu 净土寺	911	Western Regions		P.3638
Jade knife handle	Longxing	873	Khotan		P.2613
Lapis lazuli	Unnamed	Tibetan period	Khotan ?		P.2706
5 pieces of Lapis lazuli	Liantai	793	Khotan ?		P.2567
Lapis lazuli	Longxing	873	Khotan ?		P.2613
Lapis lazuli flower	Unnamed	Tibetan period	Khotan ?	Aguo 阿郭	P.3047

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84 agate beads	Liantai	793	Western Regions	P.2567
2 white agate beads	Longxing	873	Western Regions	P.2613
Two pieces of amber	Liantai	793	Western Regions	P.2567
9 pieces of amber	Unnamed	Guiyijun period	Western Regions	S.6050
2 stems of coral	Unnamed	Tibetan period	Western Regions?	P.2706
21 strings of pearls	Liantai	793	Western Regions	P.2567

4. *Incense and Medicine*

OBJECT	MONASTERY	DATE	PROVE- NANCE	DONOR	SOURCE
Iranian Powder	Unnamed	Tibetan period	Western Regions		P.2912
Half <i>liang</i> of Iranian powder	Sanctum 道場	Tibetan period	Western Regions	Shier niang 十二娘	P.2837
3 <i>liang</i> of Iranian powder	Sanctum	Tibetan period	Western Regions	Tibetan disciple Yaozhong 吐蕃弟子堯鐘	北大162
24 <i>ke</i> of Iranian powder	Sanctum	Tibetan period	Western Regions	Female disciple	北大162
1 <i>liang</i> Iranian powder	Sanctum	Tibetan period		Female disciple	北大162
5 and a half <i>liang</i> Iranian powder	Unnamed	Tibetan period	Western Regions		P.2706
One portion Iranian powder	Unnamed	9-10th cc.	Western Regions		S.5897
One myrobalan	Sanctum	Tibetan period	Western Regions	Female disciple	北大162
One myrobalan	Sanctum	Tibetan/ Guiyijun period	Western Regions	Li Jizi 李吉子	P.2863
One myrobalan	Sanctum	Tibetan/ Guiyijun period	Western Regions	Xishi 希諡	P.3353