

45) och inte en avbildning av Buddhas moder som vissa andra ibland förespråkar. Utifrån detta kan man då naturligtvis ifrågasätta titeln på hennes bok. Laksmi, Indra, Kubera med flera tillhör alla en allindisk tradition och är inte specifika hinduiska gudaväsen. Borde då inte bokens titel istället vara *Den indiska gudavärlden i konst och litteratur*.

Vad man skulle önska mera av är också beskrivningar av den konstnärliga produktionen. Ett antal färgglada glasmålningar från 1800-talet som finns bevarade på Etnografiska museet i Stockholm illustreras i boken. Här får vi veta att det var på 1700- och 1800-talen som glasmåleriet blev populärt i Indien. Detta var under en tid av politiska oroligheter och utländska influenser var tydliga. Folkliga religiösa målningar på glas med ursprung i Europa importerades till Indien. De kom dock inte direkt från Europa utan omvägen genom Kina. Mera av sådana beskrivningar skulle ha gjort boken ytterligare värdefull.

Otaliga är bronsskulpturerna som avbildas i boken, men vi får knappt veta något alls om den ytterst komplicerade tekniska framställningen som ligger bakom dessa eleganta skulpturer. Den höga konstnärliga kvalitén på bronsskulpturerna från 900-talet och framåt är mångomvittnad. En beskrivning av den sk förklarade vax-tekniken (*cire perdue*) som användes för att framställa dessa skulpturer vore ett välkommet inslag i boken. Bronsgjutningen under Choldynastin i södra Indien hör till höjdpunkterna i den indiska konsthistorien. Nu får vi nöja oss med att beskåda flera fina bronsskulpturer av Vishnu, Shiva, Parvati, Krishna med flera. Två av de vackra bronsskulpturerna som avbildas i boken kan man också se på riktigt då de finns utställda på Östasiatiska museet i Stockholm. Det är den dansande Shiva och hans gemål Parvati som är utförd med en sådan elegans och

hantverksskicklighet att man unnar många att se dem i verklighet. Med en bok som denna i sin hand när man besöker Indien eller något av de stora museerna i Europa som har stora samlingar av indisk konst, så får man ut mycket mera av sitt besök än de korta beskrivningar som ofta finns tillhanda i museerna.

Noter

1. För en diskussion om förhållandet mellan bilder och text i den tidiga buddhismen se Klemens Karlsson »The Formation of Early Buddhist Visual Culture, Material Religion» *The Journal of Objects, Art and Religion*, Vol 2, No 1, 2006.

Klemens Karlsson, PhD
Stockholms universitet

Charlotte Bydler, *The Global Art World, Inc.: On the Globalization of Contemporary Art*, Acta Universitatis Upsaliensis, Figura Nova Series 32, Uppsala 2004, 346 s.
ISBN 91-554-5912-9.

DOI: 10.1383/000733600500025800

Under 1980- och 90-talen etablerades den ena stora internationella konstbiennalen efter den andra på olika platser runt om i världen. Verk av konstnärer från olika länder och världsdelar, både redan mer etablerade på den samtida konstarenan och nya, för en europeisk, västerländsk publik mer okända, visades tillsammans. Urval och övergripande tema arbetades fram av inbjudna curatorer, och för såväl konstnärer som curatorer kom biennalerna att fungera som inkörsporten till en global arbetsmarknad och en internationell etablering bland en konstens världselit. Publikt framgångsrika, och besökta inte bara av en lokal publik utan

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