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The Eastern Silk Roads Story

2015 Conference Proceedings



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Preface

Between 1 and 3 December 2015, experts from East Asia and beyond convened in Gyeongju, the Republic of Korea, for the ‘Conference of the Eastern Silk Roads Story 2015’. The beautiful city of Gyeongju was an appropriate setting, being the capital of the ancient kingdom of Silla, a key nodal point on the Silk Roads.

Silk Roads Studies is a long-standing and robust field of scholarship. UNESCO’s involvement with, and support of, this field began as early as 1957, with the launch of the Orient-Occident initiative. In spite of many years of study, however, many stories remain untold; among them, the stories of the eastern-most extent of the Silk Roads, not only its full geographical extent but also the interactions of those areas with other hubs, ports and routes, over land and sea.

The first objective of the conference was thus to advance scholarship and enhance global awareness of the history and culture of the Silk Roads along their eastern-most routes. The gathering provided the first opportunity to come together for academics, researchers, curators, and cultural practitioners specializing in various aspects of the eastern Silk Roads, allowing them to exchange research findings and ideas, and to establish networks for future collaboration. Providing an opportunity for interactions and the sharing of experience, including regarding successful efforts in the serial UNESCO nomination of Silk Roads heritage, the conference also aimed to promote exchange and collaboration in safeguarding sites and all aspects of heritage along the Silk Roads going forward.

The presentations at the conference affirmed the substantial breadth and depth of expertise available within the region and beyond, not to mention the fascinating and diverse topics and objects of study: from small settlements along the Silk Roads ‘corridors’ to travelogues from the ninth century, and from Indo-Pacific glass beads to archeological remains from the Altai, silk textiles and weaving techniques, among others.

Major cultural institutions and initiatives took part in the conference, including the International Dunhuang Project based at the British Library, the Tang West Market Museum, the Virtual Collection of Asian Masterpieces, the National Museum of Korea, as well as UNESCO’s Silk Road Online Platform.

I thank again all the experts and institutions for their lively participation and for their time. I’d also like to thank the host city, Gyeongju, and the municipal governments of Gyeongju and Gyeongsangbuk-do for making this conference possible. Last but not least, thanks to all conference staff for their hard work.

The conference marked an important milestone, providing a building block for future Silk Roads projects by UNESCO, including in the Asia-Pacific region. I believe everyone came away from the conference with further awareness and appreciation of Eastern Silk Roads research, as well as excitement about new, promising areas of scholarship and potential regional and global collaborations. The papers have been compiled in this publication as a means of sharing this research widely and encouraging further collaboration. I hope this publication will inspire us to look back and reflect on the dialogue initiated at the conference, and to prepare for further dialogue to come.



Gwang-Jo Kim
Director
UNESCO Bangkok



Introduction

The Conference of the Eastern Silk Roads Story 2015 was held between 1 and 3 December 2015 in Gyeongju, the Republic of Korea. It was organised by UNESCO Bangkok and the Gyeongju World Culture Expo, with the support of the municipal governments of Gyeongju and of Gyeongsangbuk-do Province.

Background

The Silk Roads were an interconnected web of routes that linked the ancient societies of East, South, Central and Western Asia, the Mediterranean, and beyond. The combination of routes represents one of the world's preeminent long-distance communication networks. They enabled the transregional exchange of technologies and ideas, thereby contributing to the development of many of the world's great civilizations.

Recognizing the importance and value of these ancient routes, in 1988 UNESCO launched the 'Silk Roads' project. Under this project, in close cooperation with international partners, UNESCO organised a wide range of activities designed to increase knowledge and understanding of the routes, including field studies, expeditions, symposia and publications. More recently, in 2005, the UNESCO World Heritage Centre launched a project for the Serial and Transnational World Heritage Nomination of the Silk Roads in Central Asia.

As a consequence of this project, in 2014, after many years of preparation, a 5,000 kilometre stretch of the Silk Roads, reaching from Central China to present-day Kazakhstan and Kyrgyzstan, was inscribed on the World Heritage List. This transnational nomination, the Chang'an-Tianshan Corridor, stretches from Chang'an/Luoyang, the central capital of China in the Han and Tang dynasties, to the Zhetysay region in Central Asia.

Aims of the conference

The ICOMOS Thematic Study on the Silk Roads, published in 2014, recommended that further research should be undertaken, specifically on the eastern and western extremities of the routes, in order to expand understanding of the geographic extent of the Silk Roads. With this in mind, in 2015 UNESCO convened an international conference focusing on the eastern extremity of the Silk Roads. Appropriately, it was held in Gyeongju, the seat of the ancient Silla Dynasty and a key node along the historic route.

The conference had the following aims:

- To advance scholarship and enhance global awareness of the history and culture of the Silk Roads along its eastern-most routes.
- To promote exchange and collaboration in safeguarding sites and other heritage associated with the Silk Roads along its eastern-most routes.

At the conference, 21 speakers from the region and beyond, representing key research centres, institutions and cultural organizations, shared their latest research. The conference garnered much interest from researchers, students and the media, and provided a starting point for this promising area of scholarship. Furthermore, the participants took the opportunity provided by the conference to form networks for future exchange and collaborations, including in scholarship and in curatorial and online knowledge dissemination.

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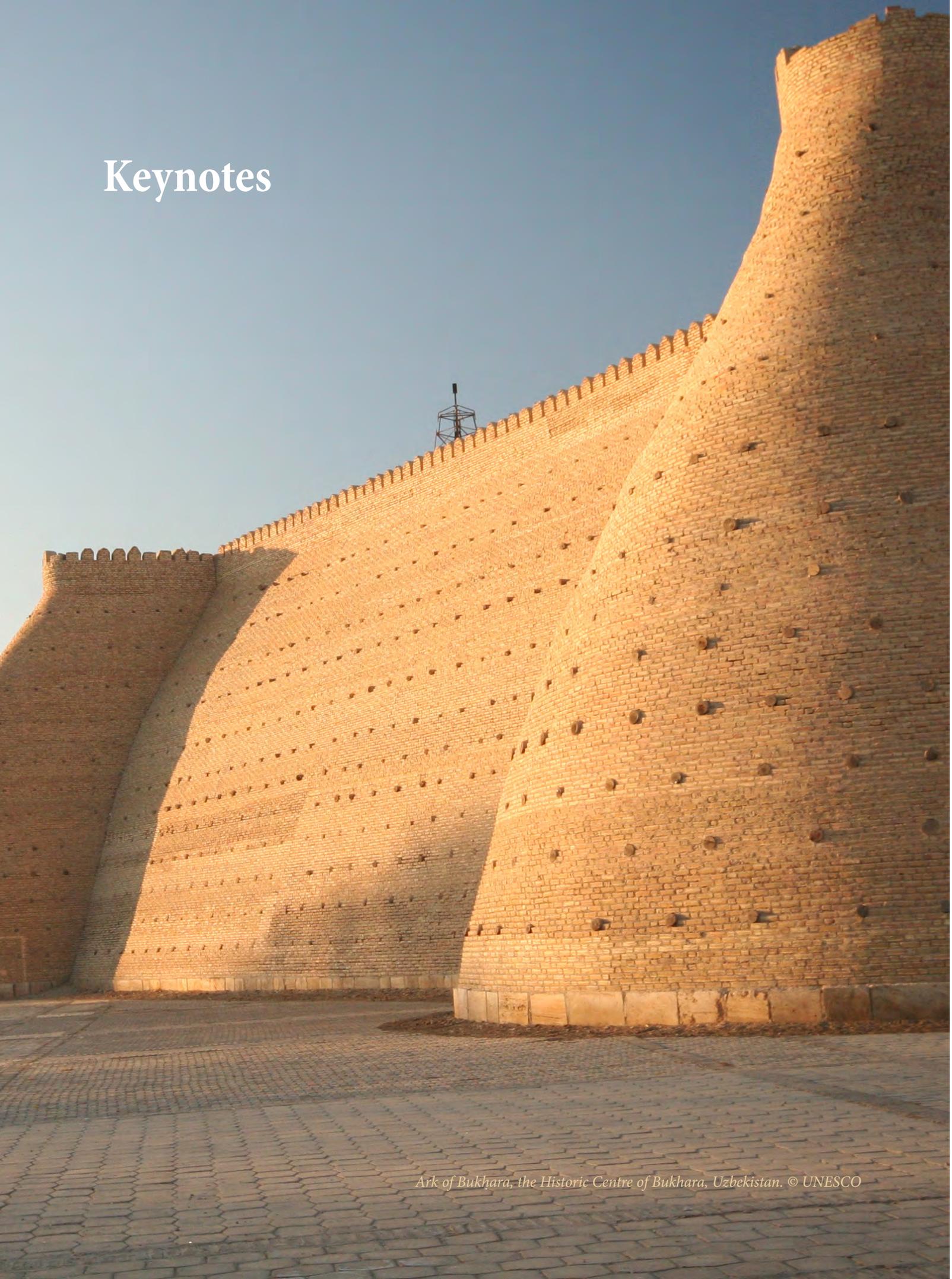
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Dangsung Fortress: A Gateway to Gyeongju in Ancient Shilla

Kidong Bae

Introduction

While there have been several discussions regarding the Silk Road to Gyeongju over the past few decades, few have focused on the major gateway of the Korean peninsula for cultural exchange during the ancient Shilla Dynasty. A maritime Silk Route has been identified along the southern coast of the East Asian part of the Eurasian continent, but it remains a prime mission to find cities along the western coast connecting China and Korea, considering the location of Shilla on the south-eastern section of the Korean peninsula.

Numerous cultural elements commonly appeared in both western Asia and the ancient Shilla region in the Korean peninsula, including glassware, sculptures, vessels and symbolic expressions. Objects from the other side of the Eurasian continent may not have been distributed directly, but rather through China, with exchange between the Tang dynasty and the ancient Shilla. Historical documents and artefacts attest to cultural exchange between ancient Shilla and Tang, as we can see in the famous mural on an ancient tomb of a Tang prince that depicts a delegate from Shilla. Numerous monks and scholars studied in Tang, even princes of the Shilla dynasty, such as Kim Inmun.

1. Danghangsung and the Silk Road to Gyeongju in the Korean peninsula

The most famous story attesting to the movement of people and culture between China and Korea is that about the Shilla monk, Eusang. He studied Buddhism at Jisangsa, Xian. He and Wonhyo left Gyeongju for Danghangsung with the aim of travelling to China. But Wonhyo found enlightenment after drinking water from a human skull in a tomb on a dark night and returned to Gyeongju. Eusang therefore travelled alone to China from Danghangsung. This story indicates that Danghangsung was the main gateway to China at the time.

The route Eusang took to Xian, China, and then back to Gyeongju was as follows: In 661, he travelled from Gyeongju to Dangju (Danghangsung) and then to Bongnae, Shantung. From there he went to Yangju, then in 662 to the Jisangsa temple in Jangan, then back to Shilla in 671. Other Shilla monks besides Eusang visited Jisangsa (). These include Wongong, Woncheuk and Jajang.

We understand there was a great deal of traffic on the Yellow Sea in ancient Shilla. But why was such traffic important for the Shilla Dynasty? It is likely that to survive the conflicts with Paekje and Goguryeo, the Shilla Dynasty needed a strong partnership with the Tang Dynasty. To achieve solid and frequent contact with the Tang, King Jinheung invaded and occupied the Han River basin in 550 AD. From that first occupation, the Shilla did not lose control of the Han River basin until the time of

the unification of the three kingdoms. It is evident that the Danghangsung Fortress was the strategic centre for retaining the occupied region of the central western coast, which is part of the Han River basin and which was considered a stronghold for protecting the trade route with the Tang. In this sense, Danghangsung was a gateway of the Silk Road for ancient Korea, particularly for the route connecting to Gyoungju.

2. Where is Danghangsung?

While opinions differ on the subject, it is highly likely that Dangsung is the ‘Danghangsung’ that appears in historical documents. This conclusion is drawn on the basis of archaeological evidence and its strategic location on the western coast. Archaeological evidence indicates that the fortress was a regional centre for administration and international trade, where quite a number of people performed diverse activities. Above all, Dangsung was the largest fortress on the central western coast and faced the Yellow Sea. The name Dang is often considered to mean ‘Tang, ancient China’ according to a legend of the Hong family from China.

Table 1. Size of the fortresses of ancient Shilla along the Han River basin

Fortress Name	Perimeter (metres)
Dangsung	1,450
Hoam	1,400
Dok Mountain	1,400
Gyeyang	1,180
Morak	878
Jami	582
Suan	578
Sungtae	372

The coastal landscape of the Dangsung area has changed dramatically over the years because of an artificial reservoir, Shihwa Lake. The names of the ancient ports along the ancient coastline still remain, however, as do many archaeological sites, including fortresses, temple sites and ancient tombs, which mostly belong to the Three Kingdoms period and to the Shilla Dynasty.

Researchers have undertaken archaeological excavations at Dangsung Fortress since 1998. The first excavation began in 1998, the second in 2000 and the third in 2015. Valuable evidence for understanding the function and structure of the fortress was compiled from these archaeological studies.

The Dangsung Fortress surrounds several peaks and a valley. The main wall of the fortress was constructed by piling rectangular stones and layers of earth up to several metres high. A second wall was constructed in connection with the first wall in the south. A pavilion, named Manghaeru (meaning sea observatory), stands on the highest peak of the fortress. The pavilion was built at the early stage of the construction of the second wall, and was very likely used to observe all movement along the coast. It provided a strategic advantage in battle because of the clear view in every direction, especially views of all the ports in front of the fortress.

A specialized pattern of construction was used by the Shilla. This elaborate plan of construction on the mountain side was designed to take advantage of geomorphologic features to defend against enemy attacks. The north-facing gate, for example, was built on an extremely steep hillside and would have been difficult to access.

Manghaeru Pavilion at the peak of the fortress was thought, on the basis of a historical document, to have been constructed during the Goryeo Dynasty, in medieval times, but other evidence suggests that the foundation was originally constructed in the ancient Shilla period. This evidence came from research into the measuring scale for construction used for the building, and into the roof tiles, which were found to be types made in ancient Shilla. The scale applied in the construction of Manghaeru Pavillion is known as the Goguryeo scale, which is often observed in Shilla architecture, including for fortresses and other buildings.

Another important building representing the Shilla tradition is an octagonal structure found near the Manghaeru site. The unusual structure of the building indicates that it was probably used for ceremonial purposes. A similar building for ceremonial purposes was found at the Isung mountain fortress, which scholars also believe was built in the Shilla period. These buildings are believed to have been used as shrines for ancestor worship.

These unusually-shaped buildings indicate that Isung Fortress was quite likely the regional centre of Hamsanju Province of ancient Shilla, while Dangsung Fortress is likely to have been a regional centre for the western coast of the Han River basin. Similar structures were found in an ancient fortress in Kyushu, Japan, and reconstructed to reveal a three-storey building

Pieces of terracotta horse figurines collected at the Manghaeru site may represent a kind of ceremony to pray for a safe sea journey, as seen at the Jukmag ancient ceremonial site further south on the western coast. On the eastern side of Manghaeru, researchers have found the foundations of many residential buildings, which indicate that a large number of people were stationed in the fortress.

A water reservoir excavated within the fortress was found to have a great quantity of iron ore and smelting waste (slag) nearby, along with the remains of furnaces and atelier-like structures. It is therefore presumed that iron tools were made in the fortress. This indicates that the function of the fortress was probably much more than simply a defence against enemy attacks.

3. Dangsung, the busiest gateway to Gyeongju, ancient Shilla on the Eastern Silk Road

Archaeological evidence and the geographical location of the site indicate that Dangsung was the most frequently-used gateway on the Silk Road to and from Gyeongju, ancient Shilla, at the time of the unification of the Three Kingdoms in the Korean peninsula and Manchuria. Further archaeological evidence is likely to be found, possibly including wrecked Silk Route ships, in the mud beaches of the ancient ports near Dangsung Fortress. Such ships carried exotic goods from western Asia and China. The routes between Dangsung and Gyeongju are parts of the Eastern Silk Route that extended from Xian in China to Gyeongju in Korea, the final destination on the Eurasian continent.

It is notable that attempts were made by the people of Shilla to open and maintain a new Silk Road in that era; a route that brought them prosperity and success in unification. This gives us insight into why we need to collect, preserve and study all kinds of human stories along the Silk Road, as they are extremely valuable intangible heritage and this knowledge could contribute to ensuring the sustainability of modern global society: through improved communication and the exchange of culture between different societies and countries.



International Cooperation on the Serial Transnational World Heritage Nomination of the Silk Roads

Feng Jing

For this conference we are gathered today in the historical city of Gyeongju, which has remarkable World Heritage properties, such as Seokguram Grotto, Bulguksa Temple and the Gyeongju Historic Areas. I am very pleased and honoured to speak at this conference on behalf of the UNESCO World Heritage Centre. On behalf of Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre, and in my function as Chief of Asia-Pacific Region, I would like to express our sincere appreciation to the Government of the Republic of Korea, in particular, the governor of Gyeongsangbuk-do and the mayor of Gyeongju, and also to the director of UNESCO Bangkok, for generously organizing this meeting as a platform to exchange views and ideas around the Eastern Silk Roads Story.

The Silk Roads form a network that extends from Eastern China, Korea and Japan, to the Indian subcontinent to the south, and through Afghanistan and Iran to the Mediterranean. Along the Silk Roads are excellent examples of some of the world's most under-represented and hidden cultural treasures. As you know, the Silk Roads are routes of integration, exchange, and dialogue between the East and West. They have contributed greatly to the common prosperity of human civilization for more than two millennia. The transcontinental cultural exchange of the Silk Roads demonstrates that the world has been linked through economic and ideological forces long before the modern era.

The 1972 World Heritage Convention presents a unique framework for international cooperation to protect and manage the heritage of humankind. The aim of the convention is to safeguard cultural and natural heritage of outstanding universal value for future generations. In doing so, the people of each nation, the decision makers at the regional, national, and local levels, and, more particularly, the local communities, have become aware of the tremendous wealth and diversity of their World Heritage. The World Heritage List was created to identify the best of the best, to demonstrate the links between cultural and natural heritage, and to represent collective human genius and support inter-cultural dialogue.

The Silk Roads Serial Transnational World Heritage Nomination Project has focused new light on the people that connect the East and West and how imperative their joint common heritage is to all humanity, as well as how relevant the ancient cultural links are to our time. The moment has come to acknowledge what we have borrowed from each other, and to recognize and embrace the fact that humanity embodies a mosaic of ethical, cultural and spiritual values. To this end, we must take heart from the fact that civilizations have thrived on peaceful, intercultural exchange, and on mutual enrichment through dialogue since ancient times. This essential quality must become an instrument of transformation, a forward-looking approach required for tolerance, compassion and peace to thrive, a vehicle for diversity and pluralism, consequently a means for furthering the fundamental common good of humanity.

The countries associated with Silk Roads today have the opportunity to participate in this open and fascinating initiative, the Silk Roads World Heritage nomination project. This is a contemporary intercultural dialogue project, in which all the participating countries and communities along the Silk Roads can engage in intercultural dialogue to promote sustainable development.

On 22 June 2014, at the thirty-eighth session of the World Heritage Committee, which was held in Doha, Qatar, the Silk Roads routes network of Chang'an-Tianshan Corridor, submitted by Kyrgyzstan, China, and Kazakhstan was inscribed on UNESCO's World Heritage List. Thus, it became a new member of the World Heritage family. This achievement was the first fruit of a decade of hard work engaging in the Silk Roads World Heritage nomination process. The successful inscription of the Silk Road Chang'an-Tianshan corridor is evidence of the tremendous progress made for the protection of large-scale and complex cultural heritage sites. As we celebrate this success, we can see that cultural heritage protection has crossed boundaries and nationalities, and the Silk Roads have been recognized as the shared heritage of humanity.

I will describe here the process of international cooperation for the Serial Transnational World Heritage Nomination, giving an overview of the process, the participation of States Parties and their consultations since 2005, as well as the major achievements in the past decade and ongoing activities and future orientations (see also Tim Williams's paper in this volume).

We are, of course, working in the framework of the World Heritage Convention, which was adopted by the UNESCO General Conference on 16 November 1972. Currently, the convention has been ratified by 191 States Parties, and it has become the most popular international legal instrument in the field of heritage protection. We currently have 1,031 cultural and natural heritage sites inscribed on the World Heritage List. There are 31 serial-transnational sites inscribed, with ongoing serial transnational nomination initiatives, for instance, from Central Asia. We also have the Western Tien-Shan potential nomination, to be submitted.

The efforts towards the Serial and Transnational Nomination process began when the World Heritage Committee adopted a global strategy in 1994, and the aim was and remains to ensure that large-scale complex cultural and natural heritage sites are protected for humanity. In this context, thematic programmes such as the Silk Roads for Asia and the Qhapaq Ñan for the Latin American and Caribbean region were launched.

Between 1988 and 1997, UNESCO initiated various activities within the framework of the World Decade for Cultural Development, including five Silk Road expeditions: the desert route, the maritime route, the steppe route, the nomad's route and the Buddhist route. The Silk Roads Serial Transnational World Heritage nomination stemmed from these expeditions and other activities relating to the Silk Roads. The nomination focuses on the land routes of the Silk Roads, starting from Chang'an (or Luoyang) in Central China up to Central Asia and west to the Mediterranean. It emphasizes the significance of the Silk Roads in terms of the role of these roads in integration and dialogue and in the trade of goods such as silk and other precious commodities, as well as in technological exchange and the spread of ideas, values and religions.

The objectives of the project are to address the under-represented categories on the World Heritage List, to encourage States Parties-driven cooperation in the framework of the World Heritage Convention, to offer opportunities that further international and regional cooperation for countries along the Silk Roads, to recognize and respect cultural diversity, and to demonstrate mutual exchange of goods, ideas, knowledge, and values between people and communities. This will contribute towards intercultural dialogue and the building of mutual understanding among the different cultures along the Silk Roads, and thus contribute to sustainable social and economic development of these communities and countries.

As noted earlier, the nomination process started, in a sense, with the UNESCO Silk Road expeditions that took place at the end of the 1980s and early 1990s. China first put the Chinese section of the Silk Roads on its tentative list for World Heritage listing in 1994. I myself participated in the UNESCO desert route expedition between Xi'an and Kashgar, which was completed in 42 days in the summer of 1990. And, with the Chinese section included on the tentative list, in 1997 when I joined the UNESCO

World Heritage Centre in Paris we launched the process of conducting studies to identify whether we could inscribe the Chinese section on the World Heritage list.

The aim of the transnational project was also to identify the potential cultural heritage sites along the roads for a serial nomination. With that in mind, China and the countries in Central Asia began a consultation process, which was part of a periodical reporting exercise/follow-up in the region and, during the workshop in Almaty in November 2005, the five Central Asian republics agreed to join the exercise. In August 2006, China offered to organise a regional consultation workshop in Turpan in Xinjiang to discuss a potential work plan and the way forward. The States Parties then agreed that ICOMOS would join the process to guide the scientific and objective analyses and studies, starting with a concept paper. This concept paper was developed with the participation of a group of international experts from various countries, including China, France, Germany, Japan and the United Kingdom. The draft version of the concept paper was presented at the regional meeting in Dushanbe, Tajikistan, in April 2007. The countries at this meeting agreed with this concept paper, which defined the scope of the history and the geography of the great Silk Roads, which were agreed as follows: starting from the second century BCE and ending at the end of the fifteenth century, and, in terms of the geography, from East Asia to the Mediterranean.

At the initial stage, it was agreed that the first phase of the serial and transnational nomination process would start with China and five Central Asian countries: Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan. From there, various regional and sub-regional consultation meetings took place, including workshops to define the standards of documentation, to develop the Statement of Outstanding Universal Value (which justifies the inscription on the World Heritage List) and, most importantly, to agree on the inter-governmental cooperation mechanism to oversee the nomination process. This mechanism is the Inter-governmental Coordinating Committee (ICC), with 12 member countries, including the Republic of Korea.

This committee was established in May 2009. Since then the process has been guided by this committee. At its first meeting in Xi'an in November 2009, the committee defined the terms of reference and decided to establish an expert working group to specifically manage the process. At this meeting the committee elected co-chairs from China and Uzbekistan, along with the secretariat (the ICOMOS International Conservation Centre based in Xi'an), and it was decided that the work would be supported by expert working groups in several countries. The committee also agreed that there should be a thematic study to guide the process, with an objective approach for carrying out the comparative analysis, which was important for the nomination process. The States Parties further agreed that they would each submit a tentative list of sites, with supporting bibliographies and other documents, to support the ICOMOS thematic study. The study was carried out starting from 2011 and was published in 2014.

Originally the idea was to nominate the whole Silk Road as a single World Heritage property, but following discussions at the various workshops and expert group meetings it was decided that this idea was too ambitious and not workable in terms of protection and management in the framework of the World Heritage Convention. Not one country has an overview of all the data. A satisfactory comparative analysis would be difficult. Furthermore, a single site of such a complex nature would be unmanageable. The World Heritage Committee, after reviewing the case of the Silk Roads, organised an expert meeting in Ittingen in Switzerland in February 2010. This meeting resulted in a new idea: a collection of serial properties linked together by the overarching concept of the Silk Roads cultural route.

We then began to define possible smaller sections of the Silk Road, together with the ongoing thematic study. The Silk Road Thematic Study, led by Tim Williams of University College London, provided various options and opportunities for potential nominations of cultural heritage sites along the Silk Roads. Basically, the study provided guidance on the serial transnational nominations of distinctive sections, and also identified some potential 54 heritage corridors for future nominations.

Following the completion of the thematic study, the second meeting of the coordinating committee agreed, with the Ashkhabad Agreement, that there would be two potential nomination dossiers: one from China, Kazakhstan and Kyrgyzstan for the Chang-an-Tianshan Corridor, and one from Turkestan and Uzbekistan to Turkmenistan for the pending Penjikent-Samarkand-Poykent Heritage Corridor. At the third coordinating committee meeting the committee reviewed the draft nominations and decided upon the timeline for the final submission, with the active participation of the countries. In the preparation of the two initial-phase nominations, an agreement was signed by the participating countries to guide not only the nomination process but also to oversee the protection and management of the inscribed site. With this innovative process and objective approach, through scientific research and studies, the World Heritage Centre, together with ICOMOS, guided the States Parties in this serial transnational nomination process.

What are the major achievements of this project? In the framework of the World Heritage Convention, the nomination process improved the existing operational guidelines, which serve as a kind of ‘bible’ for the implementation of the convention. At the same time, in the framework of the convention, this exercise was ‘best practice’ in terms of complex World Heritage nominations.

The concept paper that was developed through the process was another achievement, and it benefited from the upstream guidance of the World Heritage Centre and ICOMOS. This complex heritage route nomination was the first experimental exercise of this nature in the whole World Heritage system. Likewise, the ICOMOS thematic study was another key achievement.

The corridor contains 33 World Heritage components in total, including 22 from China, 8 from Kazakhstan, and 3 from Kyrgyzstan. Another nomination from Tajikistan and Uzbekistan was reviewed by the World Heritage Committee, but it was decided that it was necessary to obtain additional information for the submission, so currently that nomination is being developed further by the national authorities of those countries.

As Nelson Mandela once said, ‘it always seems impossible until it’s done’. The nomination process was complex but after the extensive efforts by the participating countries, particularly the countries of Central Asia and China, over ten years, it was achieved. It was a happy moment on 22 June 2014 in Doha when the World Heritage Committee decided to inscribe the Chang-an-Tianshan Corridor on the World Heritage List.

What is next? In November 2015, we organised the fourth Silk Road Coordinating Committee meeting, held in Almaty, Kazakhstan. The number of countries participating in the committee has grown to 15, including not only the original 12 countries, but also Bhutan, Pakistan and Turkey. The participating countries celebrated the achievements made in the past decade through the upstream process, welcomed new members, and reviewed ongoing activities, including the UNESCO-Japan Funds-in-Trust project to support documentation and site conservation in Central Asia, and the UNESCO-Republic of Korea Funds-in-Trust project to support the South Asian Silk Road Heritage Corridor project between Bhutan, India, China and Nepal. The participants also discussed the development of the ICOMOS thematic study to, for instance, focus on Eastern Asia, Western Asia, and also possibly other parts in South Asia. And, of course, the work on the nomination by Tajikistan and Uzbekistan was discussed along with the preparation of other potential nominations, and initiatives from Afghanistan, Iran, Pakistan, Turkey and Turkmenistan — all with contributions from donors and partner countries.

It’s a complex process but I think it works well. It’s a way of promoting intercultural dialogue between the participating countries and also the communities. This reflects the essence of UNESCO, as expressed in its constitution: building peace in the minds of men and women. That’s exactly the essence of this project.

1. The ICOMOS Thematic Study

Scope and extent

The ICOMOS Thematic Study of the Silk Roads set out to develop a strategy for the serial and transnational World Heritage nomination of the Silk Roads. It was always intended to be a broad-brush study, and initially focused on the original partners in the UNESCO Silk Roads transnational project: China, the five Central Asian republics and Afghanistan. In practice, because interest in the Silk Roads nomination project developed rapidly, the thematic study considered the area from the eastern Mediterranean shoreline, through Western and Central Asia as far as Chang'an (Xi'an) and Luoyang in west central China (Figure 1). Along with the traditional exploration of East-West connections, the study also recognised the importance of north-south routes, encompassing routes such as those north of the Caspian Sea, and southwards across the Himalayas into Pakistan, Nepal and India.

The thematic study was necessarily a broad sweep across a massive area. It mapped some 60,000 kilometres (km) of routes, over an area of 18,000,000 km². Thousands of sites – including way stations, forts, watchtowers, bridges, small market towns, large cities and religious complexes – were plotted to obtain a basic comparative overview of the nature of the archaeological resources associated with the Silk Roads over this vast area.

The process of compiling a truly comprehensive inventory of Silk Roads sites lay well beyond the scope of such a rapid exercise, largely undertaken in 2012. Many more sites could be added to this inventory, and there are massive complexities with the naming, chronology and even basic geographic positioning of many sites (Williams, 2014, pp. 19-21). Nevertheless, the thematic study succeeded in providing a basis for informed collaboration between the States Parties and researchers along the Silk Roads, and formed the basis for comparative study, enabling researchers who are experts within specific fields or geographic regions to develop, refine and expand the information platform.

The data

To achieve the initial overview, the thematic study used, wherever possible, existing material that was already in a digital format, drawing data from maps, books, journals and a wide range of internet-based resources (Williams, 2014, pp. 22-27). The study also drew on individual country's monument inventories, where these were available, and World Heritage tentative lists (many of the latter had been compiled during the early stages of the UNESCO Silk Roads project and reflected individual countries' initial assessments of their own important sites).

Many maps of the Silk Roads have been published, but most of these necessarily attempt to cover large areas of the Silk Roads on a single page and thus at a very large-scale. Accordingly, in most books the maps are seldom as detailed as 1:10,000,000, and are often much larger. Even specialist maps, such as the Odyssey Ancient Silk Roads map (Odyssey, 2011), only examine parts of the Silk Roads, at a scale of 1:3,000,000 at best. Obviously, at such scales routes tend to lack detail and the locations of sites are not very specific.

More detailed maps of specific regions do exist, however, such as the excellent Historical Atlas of Central Asia (Bregel, 2003), and regional studies such as Siroux's (1949) amazing survey of caravanserai in Iran. Some countries are fortunate to have detailed gazetteers, for example the extensive work of Warwick Ball in Afghanistan (Ball, 1982), and some important digital synthetic works exist, such as Matthew Ciolek's brilliant Old World Trade Routes (OWTRAD).²

All of the data was compiled in a Geographic Information System (GIS), using ESRI ArcGIS. The data enabled the examination of a variety of routes, at varying scales of resolution and complexity. The

aim was to better understand the complex topographic, environmental and cultural landscapes that provide an essential context for understanding the changing nature of the Silk Roads over time and space. Environmental and hydrographical exploitation clearly had a major impact on the development of routes and the settlements along them, and the empire systems and societies that waxed and waned along its diverse landscapes (Williams, 2014, pp. 15-18). It was clearly vital to try to capture this complexity in any nomination strategy.

Nodes, routes and corridors

The approach adopted in the thematic study (Williams, 2014, pp. 27-30; Williams, 2015) to map this complexity was to:

- Identify major nodes (primarily ‘important’ towns).
- Identify segments of routes between these nodes.
- Broaden out these routes to reflect ‘corridors of movement and impact’ (not just simple lines on a map).

The identification of nodes was not an exact science: it primarily relied on the size of the urban area, but recognized that size does not always reflect the scale of importance of a town; so factors such as function (administrative, military, political), agricultural capacity of its hinterland (the ability to sustain an urban population), scale of production (including access to raw materials), strategic position (for example, control of specific routes) and ideological significance (religious connections, relationships to ruling elites, patronage, etc.) played a part in selecting the nodes.

The plotting of routes between the nodes was also complex. This revolved around the extent of knowledge of specific landscapes and sites. Obviously, better studied areas, with more known sites – way-stations, forts, minor settlements, etc. – provided more information about principal routes, connections and impacts. In many parts of the vast area covered in the study, information was relatively lacking for smaller sites.

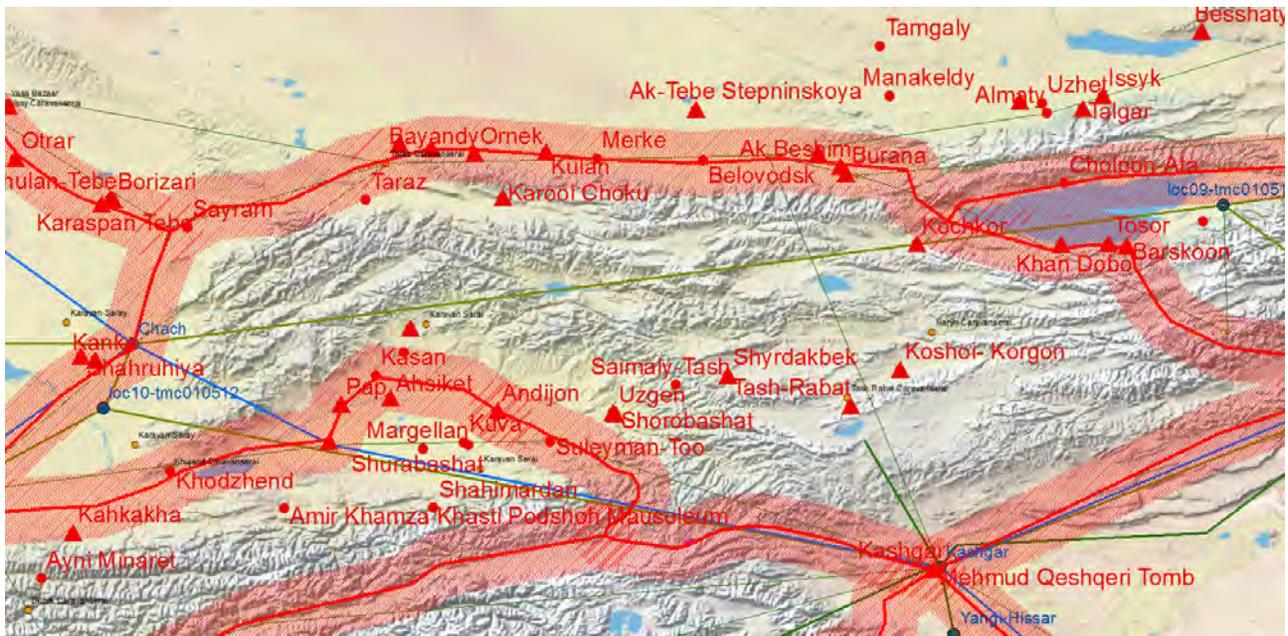


Figure 2. An early draft of nodes, routes and corridors in Central Asia. Here the simple joint-the-dots approach between major nodes (the green and blue lines) vastly over-simplifies the complexity of the routes and the scale of impact. The red lines are the digitised routes of the thematic study, using topography and smaller site locations to produce a somewhat more complex route. These are then ‘buffered’ (red hatching) 30 km either side to reflect the impact of the corridor of movement. Most of the significant sites in the database are captured within these, but the corridors in some areas, such as the Fergana Valley, clearly need to be broadened out. Other routes, such as a mountain route through Tash Rabat, were missed in the first phase of digitisation, but were clearly recognisable and added later.

Topography was clearly important and the availability of satellite imagery (especially the material freely available through Google Earth®), enabled an overview of river systems, mountain passes, valleys, etc. However, many landscapes have been continuously occupied, and modern agriculture and urban expansion often make it difficult to ‘read’ the ancient landscape. Modern roads and bridges tended to draw attention to modern routes through these antique lands.

Given that the study ended up ‘mapping’ 60,000 km of routes (and later covered close to 100,000 km), the time to identify routes was limited. In most cases, the process started by joining-the-dots – major node to major node – then returning later to try to use sites and modern imagery to deepen the complexity of the route between the nodes (Figure 2). The plotting of the routes remains relatively crude in many places. This raises issues regarding the reuse and refinement of the data (see below).

Given this complexity in plotting routes, it was important to remain focused on what the thematic was trying to achieve: it was not purely an academic exercise in studying routes, but a platform to make decisions about the Silk Roads World Heritage nomination and the protection of internationally-significant archaeology. What was crucial was that the ‘mapping’ enabled discussion of the significance of different areas along the Silk Roads. This was achieved by identifying segments between the nodes as ‘corridors’, an approach which allowed a shift away from being concerned with the specifics of where the routes fell precisely. Instead, the aim was to understand a broad axis of movement and, most importantly, the consequences that this had for the development of the societies along those routes, both on the construction of buildings – such as forts, watchtowers and caravansaries – relating to the infrastructure of the Silk Roads and, more generally, the scale and nature of settlements, religious beliefs, architectural styles, etc.

To achieve this, we used the GIS system to ‘buffer’ the routes, creating a wider corridor on either side of a plotted line.³ We experimented with various widths and found that extending 30 km either side of the mapped route would create a ‘corridor’ 60 km wide that, in most cases, captured the complexity of the impacts within the landscape. Obviously, in places this would need to be adapted to reflect local environmental and topographic considerations, such as narrow mountain passes or wide grass steppe lands. The aim was not to create a rigid or prescriptive system, but rather to create an adaptable system that could reflect the complexities of movement and impact.

The nomination strategy

The thematic study illustrated the well-known complexity of the Silk Roads, and the variety of adaptations, outcomes and civilizations along its many routes. This led to the development of a nomination strategy that proposed dividing the Silk Roads into a number of separate, more manageable, transnational World Heritage properties, based on the identified corridors, but linked by an overall concept that recognizes that to capture the outstanding universal value of the Silk Roads it is essential to encompass its diversity.

In addition, the strategy was designed to allow for a more realistic nomination process: instead of upwards of 26 countries needing to combine for a single massive nomination, partnerships between two or more neighbouring States Parties would be able to take forward a specific corridor or group of corridors. This would enable these to progress at differing paces, depending upon local capacities, and still within the ethos of transnational cooperation that lay at the core of this endeavour. This approach has been productive, with China, Kazakhstan and Kyrgyzstan successfully nominating the ‘Silk Roads: the Routes Network of Chang’an-Tianshan Corridor’ in 2014,⁴ and others also advancing well.

2. Data sharing and development

Since publishing the thematic study in 2014, work has continued on plotting routes, refining those already identified and adding more information to the supporting database of sites. In practice, this work should never end: new research, and more regional and local studies, will add complexity to our understanding. But it is vital that information be disseminated and updated, to enable collaboration and input.

Attempts to provide internet-based access to Silk Roads data include:

*The online platform developed by the ICOMOS International Conservation Centre in Xi'an (IICC-X)*⁵

The site holds important information, especially regarding the nomination work in China, and China's work with the Central Asian partners. Some of the material is in Chinese and the data can be accessed by arranging a password account.

The University of Leuven GIS-enabled database

The database was developed by the university with the support of the Belgium Federal Science Policy Office (BELSPO)⁶ and the UNESCO World Heritage Centre, and aimed to provide an information system for the States Parties working on UNESCO Silk Roads nominations. The resultant Silk Roads Cultural Heritage Resource Information System (CHRIS) contains data from the thematic study, but in the main it provides a system to support the State Parties in developing nomination dossiers, particularly in regard to the complexities of sharing data on transnational nomination projects, and with the monitoring and management of nominated properties (Vileikis et al., 2013). The system was used by a number of the Central Asian partners and is now maintained by Kazakhstan, although the site is unfortunately often offline.⁷ Again, full access is password-controlled, to enable transnational partners to work with confidence, but some of the data is freely accessible.

*UNESCO's Silk Road Online Platform*⁸

The platform aims to provide greater public access to information and research about the Silk Roads. It attempts to provide direct access to information, although it also has the potential to act as a portal, to draw attention to data existing elsewhere on the internet. At present, the site lacks depth, but it is a fairly recent initiative and may develop more content with time.

What all these sites lack is a clear strategy for disseminating 'reusable' data on the Silk Roads and, through this, enabling the interaction of researchers and the improvement of the research platform. 'Reusable' data is data which is not simply shared, but includes the mechanisms to enable users to explore its potential (McManamon, 2014). This requires an understanding of the relationship between data creator and data curator and necessitates that data be independently understandable. Coarse digitisation is useful, but the researcher needs to understand the choices and the limitations in the creation of the data. It is difficult to make use of data if the user does not understand how the data were created.⁹ With the thematic study, for example, the scale and quality of digitisation of the routes (see above) makes a considerable difference as to their use in subsequent research. For instance, a detailed route showing on which side of a river valley a route is conjectured to run, or the same route drawn by simply joining two nodes with a straight line, with no attempt to digitise the route along the river valley. Both are actually valid approaches, and at the coarse resolution at which the Silk Roads are often viewed, will be virtually indistinguishable: both convey the concept of a corridor of movement between two nodes, but if a researcher is interested in exploring the complexity of a route travelled, such as the inclines encountered and the actual travelled distance, then understanding the methods used in digitising the route will be very important.

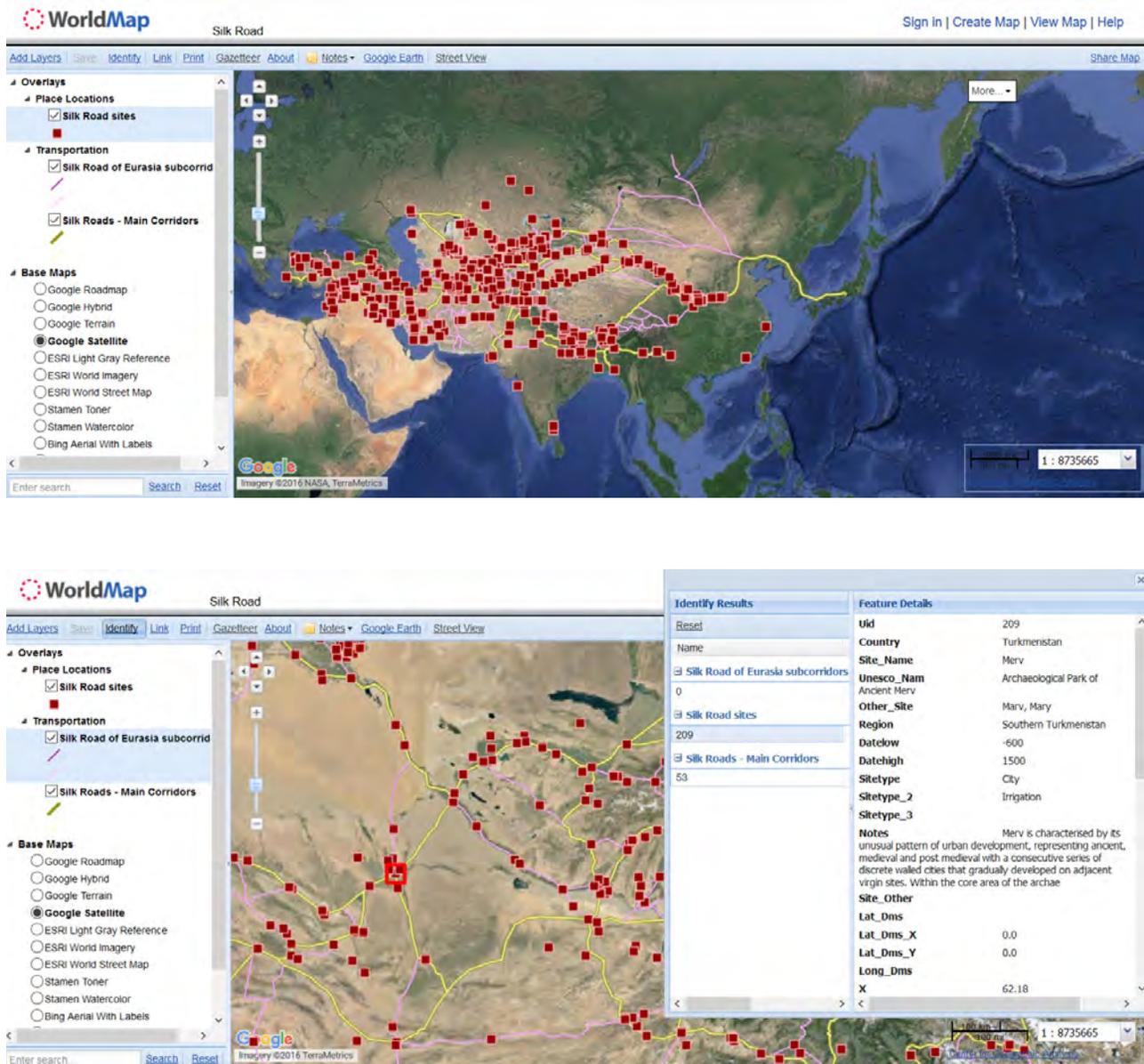


Figure 3. Data from the thematic study presented online in the Harvard WorldMap. It includes the site locations and routes from the study. Above, the whole study area. Below, a portion of Central Asia, with some of the data for the highlighted site (Merv) displayed to the right; the metadata on the fields is not easily accessible, but the data can be downloaded, in a variety of formats, for reuse.

Some of thematic study data has been integrated into the very useful online Harvard WorldMap Project (Figure 3).¹⁰ A more detailed Gazetteer of Silk Roads Corridors is being compiled (Williams, forthcoming) to explain the scales of knowledge, but this does not resolve the issue of access to reusable data, or address the need to create a platform that enables collaboration and inputs by other researchers. It would be useful to disseminate the thematic study data in a GIS-enabled form, with the facility for others to add additional information, improve locations, add new references, etc. At present, many of the exciting research efforts on the Silk Roads are dissipated by a lack of circulation of reusable data.

Two excellent long-term initiatives that perhaps show the way forward are the Digital Silk Road project¹¹ at the National Institute of Informatics, Tokyo (See also Ono, 2002), and the International Dunhuang Project¹² at the British Library. These are extremely important projects for anyone studying the Silk Roads and provide high quality information, making available huge quantities of data,

including maps, rare books, early explorers' accounts, historic documents and excavation archives, supported with good metadata. What makes these projects particularly effective is that they function within institutional organizations, have dedicated staff, are responsive to change and update their technological platforms. They largely generate their own data, but have an institutional attitude to the relationships between data creators and themselves as providers.

Distributed and shared data, supported by metadata, ontologies and GIS platforms, to make full use of the power of the semantic web (for example, CIDOC CRM¹³), is surely what we need to push forward Silk Roads scholarship and, with it, protection, management and dissemination strategies. If any topic requires us to think outside of modern-day national borders to the wider significance of the archaeological resource, then it is surely the Silk Roads.

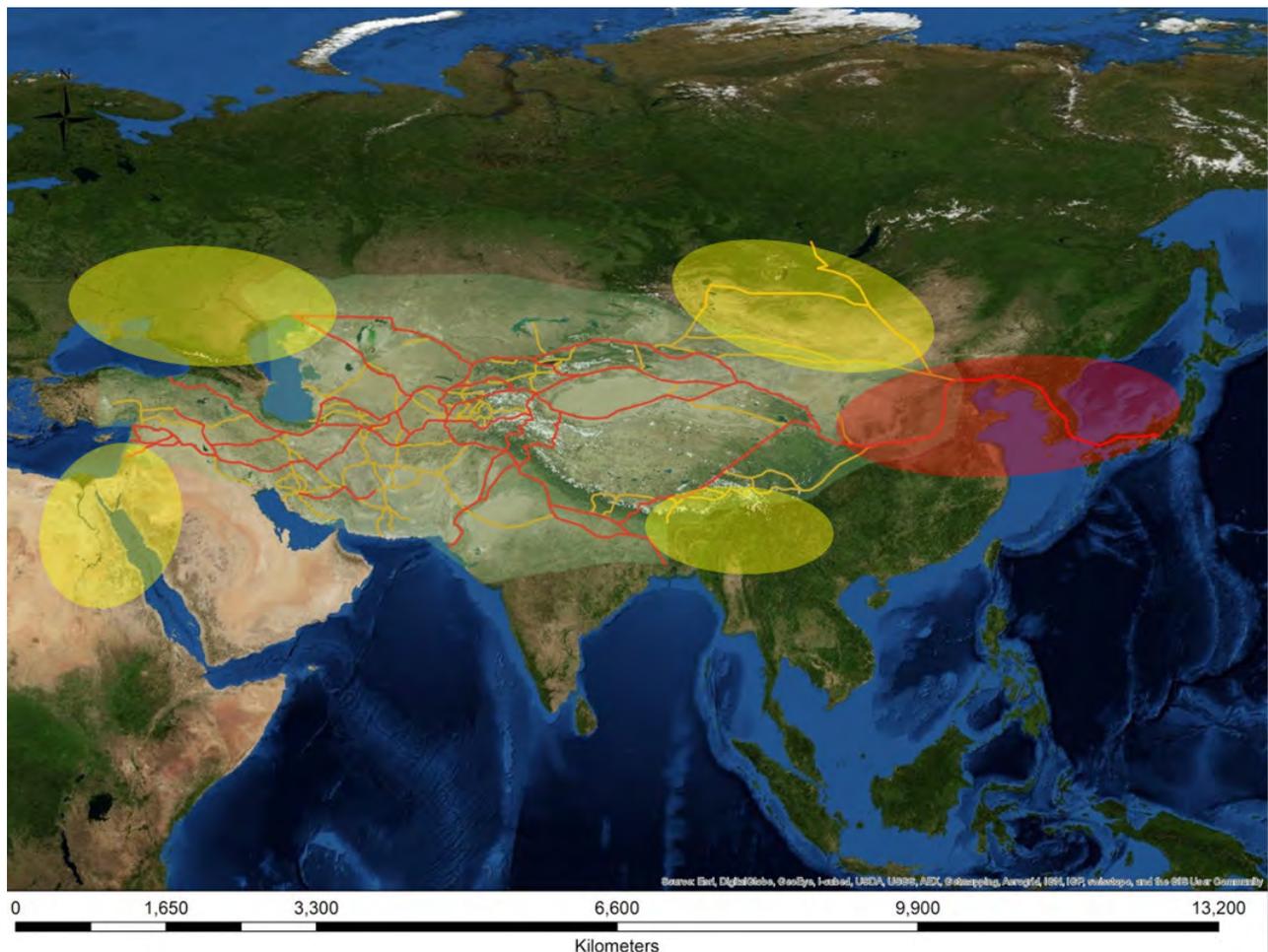


Figure 4. The original scope of the ICOMOS thematic study (light green), highlighting areas that need to be expanded (yellow), including the Eastern Asia region (red). Note the very simplified route in the original study: through eastern and northern China, the Korean peninsula, to Nara in Japan.

3. The Eastern Silk Routes

Limitations in the existing thematic study

The ICOMOS Thematic Study recognized that it by no means encompassed the full geographic complexity or multiplicity of routes for the land-based Silk Roads. In particular, it identified (Figure 4): the routes connecting modern-day Mongolia and the steppe; those extending through the Caucasus and Black Sea areas; the complexity of routes through Turkey to the Aegean; the routes from the eastern Mediterranean down to modern-day Egypt and North Africa; the complexities of the so-called Tea and Horse Routes (now often called the Southern Silk Roads) between Yunnan and Sichuan, Myanmar, Bhutan, India and Bangladesh; and, most relevant to this paper, the eastward routes from the Chang'an/Luoyang area through eastern and northern China and the Korean Peninsula to Japan. The latter was reflected in the thematic study as a simple route from Luoyang up to Beijing, through Liaoning Province to Pyongyang and Kaesong (Democratic People's Republic of Korea), and then through Seoul, Gyeongju and Busan (the Republic of Korea) and across the sea to Japan, ending at Nara, the oft-cited eastern termination of the later Silk Routes.

Even this highly-simplified route raises questions about the relationship of land-based and maritime routes. The thematic study specifically focused on the land-based Silk Roads and although it recognized river transportation and routes across larger bodies of water such as the Caspian Sea, it did not set out to encompass the 'Maritime Silk Routes'. Consideration of the Eastern Silk Routes brings this semantic separation into sharp focus, however. It is evident that any consideration of the nature and scale of interactions within East Asia – between China, the Korean peninsula and Japan – must encompass both land-based routes and the movement of shipping in the Asian seas.

The nature of interactions

As with other parts of the Silk Roads, the balance between trade and elite exchange, and the impacts of travel and contact will need to be explored within East Asia. These are often intermeshed. Aihwa Ong's work (1999) discussed how travellers can be crucial transnational actors in the making of new economies, and how individual agency is crucial in the large-scale flow of people, images and cultural forces across borders. Takeshi Hamashita likewise expressed the links, noting that between the fourteenth and seventeenth centuries tributary states would send regular tribute missions to the Chinese capital, under the tribute-envoy system, and new envoys were sent in return by the Chinese emperor each time the ruler of a tributary state changed. 'This tributary relationship was at the same time a political, economic, and trade relationship. ... This tribute trade was not limited to Chinese merchants from East and Southeast Asia; Indian, Muslim, and European merchants also participated, confirming the link among coastal ports' (Hamashita, 2011, p. 125). As Appadurai (1986) argued, the 'total trajectory' of commodities – from production, through exchange and distribution, to eventual consumption – involves various stages, and is enmeshed in complex intersections of economic, political and cultural factors.

Trade was also important. The expansion of markets from the seventh century CE in Korea testifies to the increased importance and volume of long-distance trade at the time. In Gyeongju, for instance, the newly-constructed West and South Markets complimented the existing East Market (Woo, 2010, pp. 207-8). While there is evidence of a wide range of materials and products being moved within East Asia, much more research is needed: an analysis of commodities requires much more archaeological work (excavations that retrieve well-dated sequences, and not just from elite production and consumption sites), and technological/materials-based research. The volume edited by Tagliacozzo and Chang (2011) is an example of a commodity-based approach, and although it focuses on the post-colonial era in South-East Asia, it could serve as an interesting model for a regional study of the earlier Silk Routes in East Asia. A work of such synthesis could be very rewarding.

An understanding of the movement of ideas and beliefs via the Silk Routes is vital to understanding the impact of these routes on the people of the regions. This is nowhere as obvious as in East Asia, where the introduction of Buddhism had a significant impact. In Korea, for example, Buddhism was ‘instrumental in both the consolidation of the royal authority and the centralization of government during the Three Kingdoms era’ (Woo, 2010, p. 164).

In this context, patronage was a significant factor. For example, at Gyeongju (Republic of Korea) evidence suggests the extent of patronage: the quality of the gilt-bronze triad of the first half of the Unified Silla (seventh to early tenth century CE), found in Anapji (Korean Cultural and Historical Survey Society, 2007, p. 205); the scale of the sixth century CE Buddhist temple complex at Hwangnyongsa, believed to be one of the largest in Asia (Korean Cultural and Historical Survey Society 2007, p. 208); or the extensive Buddhist monuments surrounding the town, including the incomparable Soekguram Grotto.¹⁴

The chronology of the spread of Buddhism into East Asia is still a matter of some debate. Many suggest that Buddhism was introduced into northern Korea from China in the second half of the fourth century CE (the Former Qin period) (Woo, 2010, p. 164). From the sixth century onwards Buddhism penetrated further into the Korean peninsula and many Korean monks travelled to China, Central Asia and India. For example, Uisang travelled to Tang China in 661 CE and returned in 670 CE, then founded a school of Buddhism (Woo, 2010, p. 210). Although there are records of Buddhist monks from China going to Japan in the period between the third and fifth centuries CE, the ‘official’ introduction of Mahayana Buddhism to Japan occurred in the sixth century (traditionally thought to be in either 538 or 552 CE, as part of a diplomatic mission that included gifts such as an image of Shakyamuni Buddha and several volumes of Buddhist text) (Bowring, 2005, pp. 16-17).

Ports, hinterlands and connectivity

The interconnected land and sea routes in coastal zones encompassed crucial articulations in systems of production, supply and redistribution. The initial thematic study raised questions regarding the interrelationship between land routes and port cities, already very evident on the Indian subcontinent. The relationship between hinterlands, long-distance land routes and ports (the port-catchment nexus) are a vital part of the complex narrative of the Silk Roads.

The historic city of Seoul is a good example of a city that was impacted by the links that existed between terrestrial routes and river-based transportation, with the latter linking the city with seaborne traffic. Similarly, Hepu, a coastal port in southern China, was connected to a network of rivers that enabled ships to penetrate, via the Ling canal, directly to the Yangtze River and thus the Central Plains (Zhaoming, 2014, pp. 1231-2). Maritime exchange between East Asia, China and South-East/South Asia was conducted through a very large number of regional and local ports. The complexity of these networks should not be underrated.

Routes in East Asia

The UNESCO Silk Road project set a chronological framework from: the third century BCE to the sixteenth century CE (Cleere, 2006). Initially, most of the interaction in East Asia – between mainland China, the Korean Peninsula and Japan – would have been as a result of overland routes. Before the development of ships capable of travelling on long-distance open-sea routes, shipping, and the associated inter-cultural interaction, is likely to have been confined to coastal routes. For example, early shipping routes between the southern Korean Peninsula and mainland China are likely to have hugged the coastline around the Yellow Sea. Similarly, ships bound for China from Japan crossed to Korea first rather than braving long-distance routes direct to southern China. Indirect routes were also taken to South-East Asia. However, as ship technology advanced (e.g. Quipeng, 2003, p. 497), new

routes opened up, taking advantage of (and adapting to) the winds, currents and monsoon weather of the region. By the Tang Dynasty, for example, there is evidence of sea routes between Yeongam (South Jeolla Province, Republic of Korea) and the Shanghai region (China), but also continued use of the land routes between Namyang (Gyeonggi Province, South Korea) and the Shandong Peninsula (China) (Woo, 2010, p. 208).

Much can be learned about the sea routes from the study of wrecks and shipbuilding. Since 2008, the Maritime Archaeology Program at Flinders University has been collecting data on ship remains in East Asia in support of the Shipwreck ASIA project (Kimura, 2010). Ship remains identified in Korea, China and the broader region, coupled with underwater archaeology conducted in Korea in the past two decades, has shed new light on the historical interaction of shipbuilding technology in the region.¹⁵ For later periods, historical records help to provide a more detailed picture of trading contacts (e.g. Hamashita, 2011), but much more work needs to be done to map the archaeological evidence for sea and overland routes, to understand their chronologies and scales.

Routes to South and South-East Asia

Any consideration of East Asia cannot exclude the multifaceted maritime and overland trade and exchange networks between East Asia and South-East/South Asia. The well-known overland routes between Yunnan and Myanmar (the ‘Tea and Horse’ or ‘Southern’ Silk Roads) provide evidence of complex exchanges. Evidence of sea routes exists from the Han Dynasty onwards: for example, materials found in the Hepu Tombs on the south coast of Guangxi Zhuang autonomous region, bordering the Gulf of Tonkin, China, demonstrate the range and geographic spread of material, including semi-precious beads from India and ceramics from the Parthian Empire (Zhaoming, 2014). Complex interactions across the region are well known in the later periods (for example, see Tagliacozzo and Chang, 2011; and Hamashita, 2011, for fourteenth to sixteenth century interactions), but further research is needed on the earlier development of these interactions.

4. Eastern Silk Routes nomination strategy

Approaches to nomination

The crucial issue in developing an effective strategy for research on the Eastern Silk Routes will be in developing an understanding of the range and variability of archaeological and historic sites in the region and their current condition. As with the rest of the Silk Roads, it is crucial not to just end up with the nomination of ‘star’ sites: those sites that could probably be nominated in their own right. It is essential to recognize the complexity and range of sites that enabled the Silk Roads to function. The value of the Silk Roads is not limited to their most impressive outcomes – great cities and splendid temples – but extends to the smaller settlements – market towns, river crossing points and way stations – and the administrative and military sites, such as forts. An example of the latter is the Dangsung Fortress (Republic of Korea), which had a crucial role in controlling access to the sea, as exemplified by its rebuilding and extensions.¹⁶

As with the rest of the Silk Roads, the identification of nodal points (major cities and ports) on the Eastern Silk Routes provides a useful starting point for understanding broader connections. Knowledge of these nodes can be used as a basis on which to build and critique a discussion of routes and chronologies, drawing in smaller sites to create an increasingly complex picture. Note, for example, that the sea routes in the region were clearly complex and probably partly seasonal.

An extension of the original thematic study of the region could be useful to pull this information together, but it would be best achieved by developing a collaborative project between appropriate agencies in China, the Democratic People's Republic of Korea, the Republic of Korea and Japan, which are best placed to understand the range of sites available, and certainly best placed to understand the chronological data, the quality of survival and the state of preservation.

The protection of historic harbour/port sites

Any approach to Silk Roads nomination in East Asia needs to address the interrelationship of the land and sea routes. Any maritime cultural landscape consists not simply of the remains of ships but also of land-based infrastructure. Primarily, this comprises harbours, ports and anchorages, with their component elements, such as shipyards, warehouses and forts. These are the core attributes that any World Heritage nomination strategy is likely to need to address.

Given that many of these harbours, ports and anchorages continue to function to this day, research into their surviving archaeological evidence is often complex and compromised, but it is urgently needed if such sites are to be protected as part of a Maritime Silk Routes project. Ongoing urbanization will increase pressure on governments, heritage agencies and users to formulate approaches to the management of the maritime cultural heritage of the region. Over a decade ago, Louis highlighted this issue, noting that 'it is essential that we define the settings of this cultural route; assess the threats and vulnerabilities from physical, historical and cultural settings of the heritage sites along the [maritime] Silk Route; and draw up an integral and long-term conservation policy while respecting the diverse cultural traditions and heritage conservation systems of the different regions through which the route meanders' (Louis, 2005, p. 1). Progress on this appears to have been limited, and it is vital that this challenge is addressed now.

The Eastern Silk Routes strategy will also need to address chronological issues. The States Parties involved in the land-based Silk Roads chose a cut-off point of the early sixteenth century CE, as at that point (the collapse of the Timurid Empire across large swathes of land) the routes, while still functioning as they do today, no longer exerted the scale of impact on the civilizations along their land-based course. The same is not true for the maritime routes, so this chronological cut-off is not appropriate.

Conclusion

The Eastern Silk Routes are a crucial element of the overall Silk Roads story. Active research is needed, along with the construction of collaborative networks, if any nomination project is to go forward. An extension to the thematic study would be useful, but it needs to be built on such collaboration. It also needs to address the challenge of integrating sea and land routes.

It is important to recognize that it was the oft-repeated journeys along the Silk Routes that etched out the historical landscape. The complexities of change and stasis in the Silk Roads' long history, the numerous interactions along the margins of empires, and the liminal space between ideologies, polities and people, make capturing this difficult in any nomination. But it is this complexity that heritage management, interpretation and cultural tourism need to grasp if we are to convey the relevance and importance of the Silk Roads to twenty-first century communities. And if we do not, we will end up just preserving a small and unrepresentative sample of elite monuments.

Endnotes

1. In this paper, the term 'Silk Roads' is used for the land-based routes, as it is the traditional term, but 'Silk Routes' is used for the Eastern Asian section, as this section encompasses both land and sea routes ('roads' seems inappropriate for the latter).
2. See <http://www.ciolek.com/owtrad.html> (Accessed January 2016.)
3. The term 'buffer' is a GIS term for creating buffers along either side of a line, not to be confused with World Heritage Site buffer zones.
4. See <http://whc.unesco.org/en/list/1442> (Accessed January 2016.)
5. See <http://www.iicc.org.cn> - an English version is available at <http://www.iicc.org.cn/Channel.aspx?ChId=2> (Accessed January 2016.)
6. See <https://www.belspo.be/> (Accessed January 2016.)
7. See <http://www.silkroad-infosystem.org/specto/bin/view/home> (Accessed June 2015.)
8. See <http://en.unesco.org/silkroad/unesco-silk-road-online-platform> (Accessed January 2016.)
9. For advice on good practice see the guides from the Archaeological Data Service accessible at <http://guides.archaeologydataservice.ac.uk/> (Accessed January 2016.)
10. At present, a subset is available through the Harvard WorldMap project (<http://worldmap.harvard.edu/maps/7547>) (Accessed January 2016), while a more detailed version of the data will be available via the *Journal of Open Archaeology Data* (Williams, forthcoming).
11. See <http://dsr.nii.ac.jp/> (Accessed January 2016.)
12. See <http://idp.bl.uk/> (Accessed January 2016.)
13. See <http://www.cidoc-crm.org/> (Accessed January 2016.)
14. See: <http://whc.unesco.org/en/list/736> (Accessed January 2016.)
15. This topic was well covered by conference papers by Byeong-Geun Kim, Jun Kimura, and Kyeong-Jung Roh.
16. See the paper by Kidong Bae in this volume.

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Influences and Icons of the Eastern Silk Roads



Persia silver coin. Courtesy Tang West Market Museum.

The Eastern Silk Roads: Travelogues of Iranian Maritime Merchants of the Ninth Century

Hassan Bastani Rad

Summary

The ninth and tenth centuries are regarded as one of the significant eras for travel by Iranian merchants on commercial ships through the Persian Gulf to Eastern Asia. Iranians had travelled via these maritime routes prior to this era, but it was only when these travels became commercial voyages that they were recorded in travelogues.

One of the paramount travelogues from the ninth century is the *Accounts of China and India*, a book drawn from the diaries of an Iranian merchant named Suleiman Sirāfi. The stories from Sirāfi's diary entries were collected and compiled in a book (in Arabic) by Abuzaid Hassan Sirāfi, a fellow Iranian, along with his own observations, in the tenth century.

According to the book, Sirāfi started his journey from Sirāf Port in southern Iran on the Persian Gulf and travelled first to the Gulf of Oman, and from there to the Arabian Sea, the Indian Ocean, the Bay of Bengal, the Andaman Sea, the Malacca Strait, the Gulf of Thailand and the China Sea.

At the time, Sirāf was considered to be the most important port of the region. Sirāf was also among the most important cities of the era, and became very wealthy in the ninth and tenth centuries due to trade with the East. The city was destroyed the following century, however, by two earthquakes, and lost its commercial role to Kish Island and Basra.

Sirāfi's travelogue provides valuable information about the seas, the maritime route, seafaring, sea storms, the dangers faced during voyages, the types of goods sold, governments and their systems, ethnicities, anthropology, religions, cities, significant ports, mines and lands. The book is considered as one of the most significant travelogues describing the maritime routes from the Persian Gulf to Eastern Asia.

1. Sirāf: Sirāfi's homeland

In the ninth and tenth centuries, Siraf was one of three paramount ports in the Persian Gulf. Sirāf was in the north of the Persian Gulf (in Iran), while the other two were Basra Port (in Iraq) and Muscat Port (in Oman) in the south. Siraf was a commercial rival of Basra (Le Strange, 1905).

At this time, Islamic culture and civilization were flourishing in Iran. This era has been described by researchers as the 'golden age' of Islam and Persia (Iran) and as the 'Iranian Renaissance' (Frye, 1988). During this era, the power of the Silla Empire in Korea was at its height and business flourished on the maritime routes.

Archaeological studies in Sirāf found over 70 coins that had been minted by the Tang and Song Dynasties in China, exactly the period in which Sirāfi lived and travelled. In addition, many coins have been found in Sirāf that originated in Spain, India and Tanzania (Zanzibar). The British Museum has published information about these coins in catalogues and its online site (British Museum website).

In the latter part of the tenth century, Sirāf became more important than other ports, but it was destroyed by two earthquakes (978 and 1008) (Ambraseys and Melville, 1982). Subsequently, Kish (silk) Island and other ports on the northern shores of the Persian Gulf gained importance. Harireh City and an underground city, which was discovered on Kish Island, were built some years after the Sirāf earthquakes.

2. The golden age of Iranian geographers

Between the ninth and eleventh centuries, many books were written by Iranians in Persian and Arabic about their voyages. Some were written in Arabic, because Arabic was the official language for government and religion at the time. These books have since been published in various other languages, including English, French and Turkish.

The books contained details about the situation of the routes, the cities, the villages, the distances between them and the time taken to travel, the buildings en route, the products of each city and village, the merchandise sold, the climate, the tribes and dwellers along the historical roads, customs, religious beliefs, languages, literature and peoples' lifestyles. Some of these books include maps that may be the oldest existing maps showing the land roads and maritime routes.

Hodud al-ālam, the oldest Persian geography book,¹ includes information about the roads and the cities along those old roads. Iranian geographers of the era included Ibn-Khordadbeh,² Estakhri,³ Jayhani,⁴ Abu-Zaid Balkhi,⁵ Ibn-al-Balkhi⁶ and Ibn- Faqih.⁷

3. The Sirāfi Travel Diaries

Suleiman Sirāfi (Sulaymān, al-tājir), an Iranian merchant and sailor, was born in Sirāf. He travelled from Sirāf to the China Sea along the maritime routes, via many seas, lands and nations as far as the easternmost point on the Silk Road. Many other Iranians and Muslims travelled that route at the time, but Sirāfi's journey was one of the few that were recorded.

Sirāfi's book has two parts. The first part was written by Suleiman Sirāfi in CE 851, while the second part was written by another Iranian, Abuzeyd Sirāfi, at the time of a great rebellion in China by Huang Chao (CE 875-884). Abuzeyd lived in Sirāf and in Basra and also travelled to the East. He rewrote Solomon Sirāfi's notes and also added observations about his own voyage. He named the book *Akhbar al-sin va al-hind* (*Accounts of China and India*).

The book was translated into English and published in London in 1733 by Eusebius Renaudot. He named the book *Ancient Accounts of India and China by Two Mohammedan Travellers, Who Went to Those Parts in the 9th Century*. Then it was published in Arabic in Paris by Gabriel Frain (in 1811). He named the book *Silsilat al-tawarikh*, which means *Period of History*, perhaps a mistranslation of the original title of the book, *Akhbar al-sin va al-hind*. Since 1733, Sirāfi's book has been published in many other languages including French and Turkish.

Solomon Sirāfi's segment of the book (the first part) is a particularly valuable source for researchers. It describes what a sailor merchant who was interested in culture and its varieties saw. He was not a historian nor a geographer, but a wealthy person who travelled the seas and narrated what he observed. Sirāfi described what he saw in India, China and the eastern parts of Asia, including ethnic groups, lands, languages, cultures, sailing methods, wooden and reed buildings, clothing, marriages, trade dealings, religions, customs, traditions, ancestors and families, food, science and technology, armies, political issues and commerce.

The second part of the book, written by Abuzejd Sirāfi, who was an author, is also interesting because it includes information about maritime trade. The second part was written after the great rebellion in China by Huang Chao, which could be deemed a critical event in Abuzejd Sirāfi's travels to the East. The rebellion led to the decline of the Tang Dynasty. As noted by Abuzejd Sirāfi, 'In the rebellion of CE 878, a large number (120,000) of Zoroastrians, Muslim, Jewish and Christians were killed in Guangzhou (Canton), which was called Xanfoa' (Sirafi, 1733). Guangzhou had been the most important centre for the settlement and accommodation of traders and sailors coming from cities along the Persian Gulf, including from Sirāf, but after the rebellion Iranian and Arab traders avoided travelling via the maritime route to China for a long time.

Sirāfi's book is considered similar to the very famous book, *One Thousand and One Nights*, as the latter contains Persian names such as Shahryar (King) and Shahrzad (Scheherazade), Sandbad / Sanbad (Sinbad the Sailor) and because the location of many of the stories was Iran during the Sasanid Kingdom period (third to seventh centuries). Some believe that the Sinbad story in *One Thousand and One Nights* was based on the story of Sirāfi's travels because of similarities in aspects such as the *aja'ib* (marvels), which were presented as legends in the Sinbad story.

4. Silla in Sirāfi's accounts

One of the most important discussions in Sirāfi's book relates to his descriptions of Silla. Iranian geographers described Silla as an important land in the eastern regions, and Silla (one of the Three Kingdoms of Korea, 57 BCE – CE 935) was known to Iranians for its precious gold.⁸ Sirāfi's book demonstrated that Iranian traders travelled to the Far East for business. This point is of paramount significance as some researchers are not aware of the bulk of historical and geographic information in Iranian sources written in Persian or Arabic. For instance, there is a misconception that Iranian and other Muslim historians in the past considered Silla wrongly as a part of China. However, in some maps, Iranian and Muslim geographers actually depicted the Korean peninsula accurately, indicating what might be understood as 'field research' by Iranians in East Asia. Sirāfi noted that Silla was separate from, and independent of, China, and he noted that some people travelled to Silla from China and stayed there.⁹ In particular, he wrote, 'Anyone who travelled to Silla, never went back to his ancestor homeland since Silla has healthy weather, shimmering fresh water and arable soil. There is peace between the people of Silla and China and the kings of two countries send gifts to each other' (Sirafi and Sirafi, 2002, p. 169). Sirāfi, like many Islamic historians, considered the Silla people to be from Noah's generation, based on religious teachings.

5. Seven Seas: from the Persian Gulf to China and Silla

Sirāfi listed the seven seas from the Persian Gulf to eastern China and the Korean peninsula, giving them name that perhaps came from the languages of the people living closest to them:

- The Persian Sea - the Persian Gulf and the Gulf of Oman.
- The Larvi Sea - the eastern part of the Gulf of Oman, and the northern Indian Ocean and today's Arabian Sea. He noted that in the Larvi Sea ambergris (amber) was traded by merchants and amber was brought from Zanzibar.
- The Herkande - the Indian Ocean. In the book, Sirāfi refers to 2,000 islands, meaning the set of Indian Ocean islands from Sri Lanka to the Maldives. These discoveries could be used in Iranian and Muslim geographical maps.
- The Kolah Bar (Kalabar) - probably the Bay of Bengal and Andaman Sea.
- The Kardanj - the Gulf of Thailand.
- The Senf sea - the seas around the islands of Malaysia, Singapore, Indonesia and the Philippines.
- The China Sea. He reported that this (seventh) sea was always windy and stormy and it was difficult to sail there. The sailors who travelled from the Persian Gulf were aware of the conditions of the China Sea. Immediately after describing this sea, Sirāfi described Silla, and indicated that they had to pass through land roads in China to get to the Korean Peninsula in order to reach Silla and probably Japan.

Given the route taken by Sirāfi, we can describe his maritime route in the ninth century as follows: the Persian Gulf, the Gulf of Oman, the Arabian Sea, the Red Sea, Gulf of Aden and the Zanzibar Coast. These two ways intersected in the Indian Ocean and the Malabar region, and then they continued as follows: Bay of Bengal, Andaman Sea, Malacca Strait, Gulf of Thailand and the China Sea, ending at Silla and Japan.

Conclusion

Research on the Eastern Silk Roads that does not consider evidence provided in Iranian historical and geographical books, which were written in Persian and Arabic between the ninth and eleventh centuries, as well as Iranian archaeological findings, will result in inaccurate outcomes. Sirāfi's book is among the works that should not be overlooked. The book provides useful information about China, similar to that found in Chinese, Indian and Korean documents, and contains some information about Korea that cannot be found elsewhere.

Considering that the book was written at the pinnacle of the economic, cultural and social flourishing of Sirāfi, it may be seen as having been intended to accurately inform Iranian and Arab traders who were planning to travel to India, China and Korea. The book should therefore be treated as a serious historical resource.

Endnotes

1. <http://www.iranicaonline.org/articles/hodud-al-alam>
2. *Kitab al-Masālik w'al- Mamālik (Book of Roads and Territories).* (In Arabic.) <http://www.iranicaonline.org/articles/ebn-kordadbeh>
3. Abu Ishaq Ibrahim ibn Muhammad al-Farsi al Estakhri (Istakhri) wrote the book: *Masālik and Mamālik (Rods and Cities: Traditions of Countries)*, in CE 951 in Arabic and it was translated into Persian in the eleventh century. It is significant for its maps of roads. The Persian version of this book is kept at Iran's National Library, while the Arabic version is housed at a library in Germany. Estakhri's book is registered in UNESCO's Memory of the World (2015). <http://www.iranicaonline.org/articles/estakri-abu-ehaq-ebrahim>; <http://www.brill.com/products/book/kitab-masalik-al-mamalik-abu-ishaq-al-istakhri>
4. Abu alghasem ibn-e-Ahmad Jayhani, *Ashkāl Alālam (Maps of World)*.
5. See <http://www.iranicaonline.org/articles/abu-zayd-balki>
6. See <http://www.iranicaonline.org/articles/ebn-al-balki>
7. See Ibn al-Faqīh al-Hamadhānī, Mukhta'ar Kitāb al-Buldān, <http://www.brill.com/products/book/mukhtasar-kitab-al-buldan-ibn-al-faqih-al-hamadhani>
8. For example, 'There is the most gold in Silla,' Bahar, 1939, p. 481. The book was written in Persian in CE 1126 but the author is unknown. 'There is a land on the other side of China which is Silla, there is much gold' in Ahmad, 1967, p. 78. The author was born in Isfahan, Iran, and the book was written in Arabic in CE 903.
9. 'This evinces that the Sea surrounds all the Country of China and of Cila (Silla).' Sirāfi, 1733, p. 60.

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An Old City Shaped by the Maritime Silk Routes: Quanzhou and its Monuments

Yang Zhang

Introduction

Quanzhou is an old city in southeast China, one that was shaped by the Maritime Silk Routes, which left numerous relics and monuments related to maritime activities.¹ The relics and monuments can be divided into three categories: those relating to maritime trade activities, those relating to culture and those relating to the urban development of Quanzhou. This paper discusses the heritage components of Quanzhou and the connecting networks related to the Maritime Silk Routes, with the aim of better understanding the history and importance of the Silk Roads for human civilizations.

1. Location and history of Quanzhou

Quanzhou (formerly known as Zayton) is located in Fujian Province, on the southeast coast of China. It is an important harbour city and was a launching point of the Maritime Silk Route from the Tang Dynasty (up to the seventh century CE) and reached its peak between the tenth and fourteenth centuries CE.

Quanzhou and its related settlements around in the harbour area thrived at an unparalleled level at that time as a result of the transportation of commodities and cross-cultural communication brought about by the development of the Maritime Silk Routes. These routes shaped not only the city, but also its manufacture and transportation system, its religions, its cultural vitality and its heritage. Studies of these features prove the significant value of the Maritime Silk Routes on human civilization and their global importance.

The Maritime Silk Routes left traces in Quanzhou in the form of numerous relics and monuments related to maritime activities. These relics and monuments in and around Quanzhou help us to understand the value of the Silk Roads.

2. Research on the Silk Roads including the Maritime Routes

Research on the Silk Roads has increased greatly in recent decades, with numerous initiatives being implemented, including the UNESCO Silk Roads Project and the UNESCO Silk Roads World Heritage Serial and Transnational Nominations in Central Asia initiative.

In 2014, an important milestone was reached with the inscription on the World Heritage List of the Routes Network of Chang'an-Tianshan Corridor. This achievement was a result of significant research

and the hard work by actors from the State Parties along the Silk Roads, especially those from China to Central Asia, who worked in cooperation to prepare the nomination. The nomination process involved a great deal of research to support the description of the heritage components and their values (Chen Tongbin, 2014), and to provide an insightful understanding of the Silk Roads, especially the land routes between Central Asia and China.

Another achievement in 2014 was the publication of an important study, *The Silk Roads: An ICOMOS Thematic Study* (Williams, 2014), which provides a detailed image of the Silk Roads, far beyond the first nomination, with systematic perspectives through geographical and chronological scopes. However, while this and other research has provided great insight into the land-based routes network of the Silk Roads, the maritime routes have hardly been examined thus far.

Tim Williams' study provides a definition of Silk Roads as being an interconnected web of routes linking the ancient societies of East, South, Central and Western Asia, and the Mediterranean (Williams, 2014). This good definition not only covers the land routes, including those from China to Central Asia, but also acknowledges the maritime routes as being part of the Silk Roads, since the maritime routes were also a key means of linking the West and East for materials exchange. The study noted the importance of the maritime routes and encouraged further research into the eastern part of the Silk Roads, beyond China to the Korean Peninsula and Japan, within which the maritime routes were very important.

Given the importance of Quanzhou as a nodal city on the maritime routes, the study of this city will advance understanding of the Maritime Silk Routes.

3. The Maritime Silk Roads and Quanzhou

It is believed that the Maritime Silk Routes began as early as the second century BCE (during the Han Dynasty), with navy relics from this period found in the southeast of China. China's national economy began to shift towards the southeast in the seventh century, when maritime trade thrived on the coast. The official establishment of the customs office by the Chinese government in 714 signalled the rise of the Maritime Silk Routes.

The land-based Silk Roads in China peaked during the Tang Dynasty before the ninth century CE, but with the shift of the economic centre to the south, a grand canal was built to help transport merchandise northwards and to lands beyond. The land and sea Silk Routes and the grand canal were all important transportation routes in eastern Asia. After the end of Tang Dynasty in the tenth century CE, the northern centre, including Chang'an and Luoyang, was destroyed by continuous wars, and the united empire collapsed into small, separate countries, so it became more and more difficult to travel via the land-based Silk Roads. Thus, harbours in the southeast of China began to play a greater role in overseas trade, and the Maritime Silk Routes began to thrive. In the latter half of the eighth century, the Maritime Silk Routes became as important as the land routes, being main channels between the East and West, resulting in prosperous maritime trade from the Indian Ocean to the West Pacific.

By the ninth century CE (Tang Dynasty - Ibn Khordadbeh) there were four main international ports on the coast in southeast China, including Quanzhou in Fujian Province, Guangzhou in Guangdong Province, Jiaozhou (now called Ningbo) in Zhejiang Province and Yangzhou in Jiangsu Province.

The Maritime Silk Roads peaked between the tenth and fourteenth centuries, particularly after the thirteenth century (Yuan Dynasty).

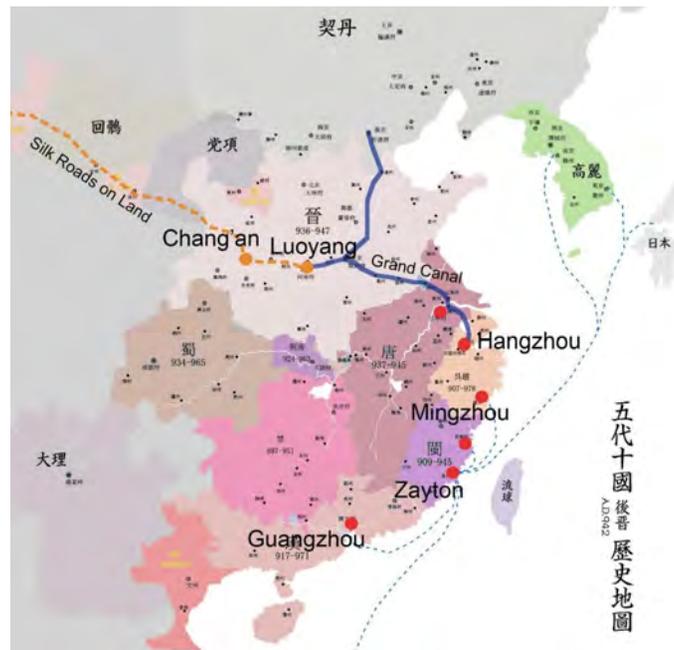


Figure 1. The Maritime Silk Routes with the terrestrial roads and Quanzhou (Zayton) in the late 900's.
Courtesy of RCHC/THUPDI.

Quanzhou's location on the southeast coast of China, situated on the Taiwan Strait, connecting the East Sea with the South Sea, meant that it played a key role in overseas trade between East Asia, South Asia and the Middle East, connecting short sea routes with the long-distance cross-continental trade routes.

Between the eleventh and twelfth centuries CE (during the Song Dynasty) Quanzhou rivalled Guangzhou and by the thirteenth century CE (Yuan Dynasty) the city was a prime port in the east (Marco Polo and Ibn Battuta). Quanzhou reached its peak in the thirteenth century, and was described as the largest harbour city in the world at that time by Marco Polo and Ibn Battuta, and was known by the name Zayton.

Quanzhou was established in CE 260 (the Han Dynasty). The first location of the city was about 20 kilometres northwest of the current location, and it was called Fengzhou. At that time the coastline was much further inland than today (Figures 4 and 5). In the seventh century CE (Sui and Tang Dynasties), the coastline moved to the west and many dock facilities were built along the coast, about 30 kilometres southeast of the original city's location. Because commodities trade became an important part of the city's economy, the city's location was moved to the current position on the coast in CE 700 to strengthen administration for the docks and trade, and Quanzhou entered into its golden days.



Figure 2 and Figure 3: Maps showing the locations of Quanzhou (left: CE 260, right: CE 700). Courtesy of RCHC/THUPDI

After it moved to the coast, the city grew both in size and population over the subsequent 500 years, accompanying the thriving sea trade. The city of Quanzhou (Zayton) spanned 6.41 square kilometres and had a population of around one million in the thirteenth century CE (Marco Polo and Ibn Battuta). Quanzhou thus became a big capital, a far cry from being the remote county town of central China it had been before. According to the accounts by Marco Polo and Ibn Battuta, Luoyang Harbour, north of Quanzhou, had over 100 giant ships and countless smaller ships. The number of ships and the quantity of merchandise traded were remarkable in that era.

The reasons Quanzhou thrived include its favourable government policy, including the official approval of maritime trade in the 1100's by the Yuan Dynasty; its economic pre-eminence as a maritime port for southeast China; peaceful regional reconciliation following the Mongol invasion of Fujian; and advanced shipbuilding techniques in Fujian Province, evidence of which can be found in shipwreck relics off the Fujian coastline.

4. Monuments in Quanzhou related to the Maritime Silk Routes

Quanzhou City was undoubtedly shaped by the Maritime Silk Routes in many ways, from its trade facilities and culture to its urban development, and the origins of many relics and monuments in and around Quanzhou can be traced to the Maritime Silk Routes and overseas trade. From these, we can understand the influence and importance of the Maritime Silk Routes for Quanzhou city and local people.

Quanzhou has around 80 monuments in and around the city and they date from the eighth to the early fifteenth century. These monuments give us a good overview of the heritage components forged by the Maritime Silk Routes. There are three main types of monuments: those relating to maritime trade; those relating to local cultures, especially to religion; and those relating to urban development.

4.1. Monuments relating to maritime trade

Monuments relating to maritime trades are very common in Quanzhou and include sites for performing rituals and worship, the remains of buildings that were used for the administration of overseas trade, dock relics in the harbour, navigation facilities for trading ships and sites relating to the production and transportation of trade goods (mainly porcelain).

(i) Worship sites: Jiuri Hill

The site at Jiuri Hill is about 20 kilometres northwest of Quanzhou. It was used as a worship site for an annual official ceremony called 'Qifeng' (Prayer for Favourable Winds) before the departure of the trading ships every year. After each ceremony, the officials hosting the rite would carve an inscription into a rock at the site to document the ceremony. The ceremony was held every year for about 200 years, during the twelfth and thirteenth centuries CE.

The rock is covered with inscriptions, clearly describing the worship ceremonies, including the titles of the officials present, the main activities and the times of the ceremonies. The ceremonies were very grand, indicating the strong faith the people of that era had in the sea gods and the high importance of the ceremonies for the sailors and other people associated with maritime activities in Quanzhou.

The inscriptions on the rock are evidence of a continuous cultural activity over hundreds of years. They are precious historical materials that provide us with valuable information about past trade activities in Quanzhou and are strong evidence of the importance of overseas trade to Quanzhou. The Jiuri Hill site is practically the only East Asia site at which official religious ceremonies were held in support of maritime trade, and is especially interesting as the site was also part of a strong cultural tradition in the local population of the time. In recognition of its importance, the site has been listed as a national monument.

(ii) Administrative sites: Shibosi

These sites are evidence of the official management of trade activities in Quanzhou and the importance of maritime trade for Quanzhou's economy at the time. One such site is the old custom office: the Shibosi building.

A specialized government branch, the Shibosi was established in each of the harbour cities, including in Quanzhou, to manage maritime trade. The Shibosi office (the customs office) in Quanzhou was established in CE 1087 south of the city centre. The original buildings no longer exist, but the location of the customs office was clearly recorded in many documents so the site has been found. The site has been listed as a provincial monument, as it is a heritage area attesting to the importance of the maritime trade in Quanzhou's development.

(iii) Navigation facilities

Docks and navigation facilities are direct and indispensable components of maritime trade, and the remnants of many such facilities remain on the coast of Quanzhou, including docks in Quanzhou Harbour and beacon pagodas (lighthouses) that guided the sailors and ships.

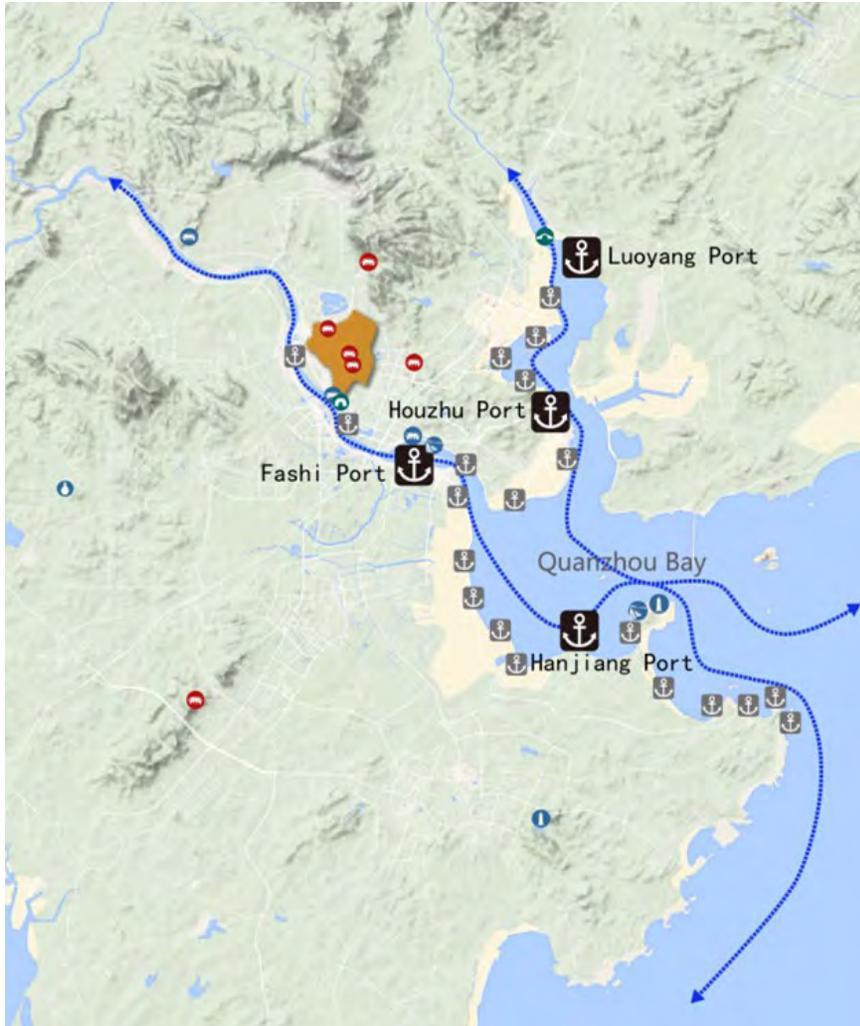


Figure 4. Docks and beacon towers in Quanzhou Bay. Courtesy of RCHC/THUPDI.

Docks: The docks, including Meishan, Wenxing and Shihu, on Quanzhou Bay were used for both domestic and international shipping, and remain as evidence of the bustling trade between China and over 100 other countries that took place via the Maritime Silk Routes. The remains of the stone paving and embankments built between the eleventh and thirteenth centuries can still be seen on those docks. Dozens of these docks on the coast are listed as national monuments and attest to the prosperous overseas trade of the time. These relics support Marco Polo's accounts of the city, in which he noted that Quanzhou was the largest harbour in the world at that time. Most of the docks are in Luoyang, Fashi, Houzhu and Hanjiang.

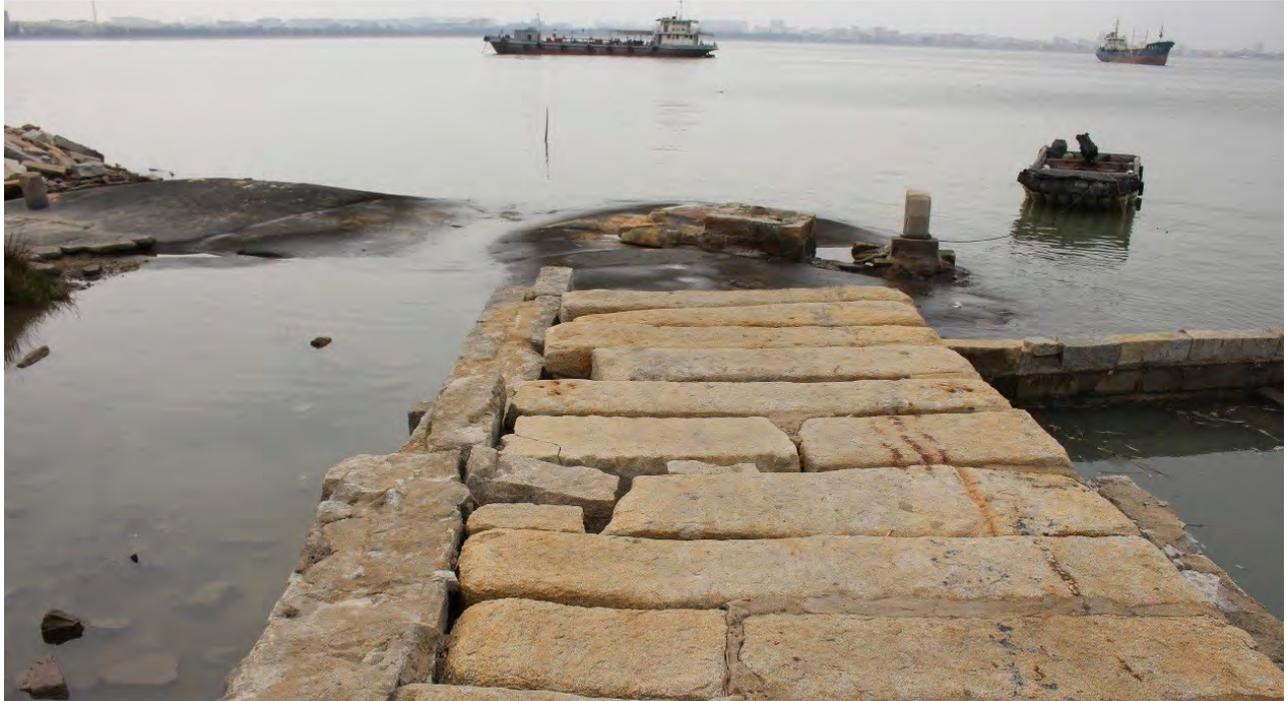


Figure 5. Old docks at Fashi in Quanzhou. Courtesy of RCHC/THUPDI.

Beacon pagodas: The beacons (lighthouses) were another necessary type of facility for navigation and maritime trade, and many beacons remain in Quanzhou City. These beacons include Wanshou and Liusheng Pagodas, which were built as early as the twelfth century CE. In dominating positions facing the bay, these pagodas were important symbols of the time.

The beacons were built in the common pagoda shape, but were not part of a temple complex or in the city; they were built in separate locations along the coast on top of small hills. Their prominent positions along the seashore indicate clearly that they were beacon towers rather than pagodas built for Buddhist religious purposes, which is an interesting case of the use of this traditional building Chinese type in a new function.

(iv) Porcelain manufacture and transportation facilities

Production sites: Chinese products were exported across the globe in the period between the eleventh and thirteenth centuries. While many of these were transported through Quanzhou, others were made in the Quanzhou area. Among those products, porcelain was a key commodity sold overseas. While not as famous as the porcelain from Jingdezhen, the porcelain made in Quanzhou and Fujian Province was nevertheless significant. A large quantity of porcelain was found in 1987 in the famous shipwreck, Nanhai 1#, which is believed to have sunk in the twelfth century (early Song Dynasty), and a large part of this porcelain was from Quanzhou and Fujian Province. Many porcelain kilns remain in the city – clear evidence of the manufacture of products relating to the maritime trade of Quanzhou. Among those kilns, Cizao Kiln is perhaps the most important and is today listed as a national monument.

Transportation facilities: Because a large quantity of products were transported from the inland regions to Quanzhou to be shipped overseas, many land-based transportation routes developed in the Quanzhou area and, as a consequence of the booming trade and the need for reliable roads and bridges, many stone bridges were built in Quanzhou. While it is somewhat difficult to find the exact locations of the transportation routes, the stone bridges that remain provide clear indications of where the routes may have been. Records indicate that there are as many as 106 large, stone bridges in Quanzhou; the most famous of which are Luoyang Bridge and Anping Bridge. These bridges are over 700 metres long and about 5 metres wide, and are believed to have been built in the eleventh century. These huge stone bridges attest to the outstanding engineering techniques of the era and to the prosperity of the transportation routes and the maritime trade of Quanzhou at the time.

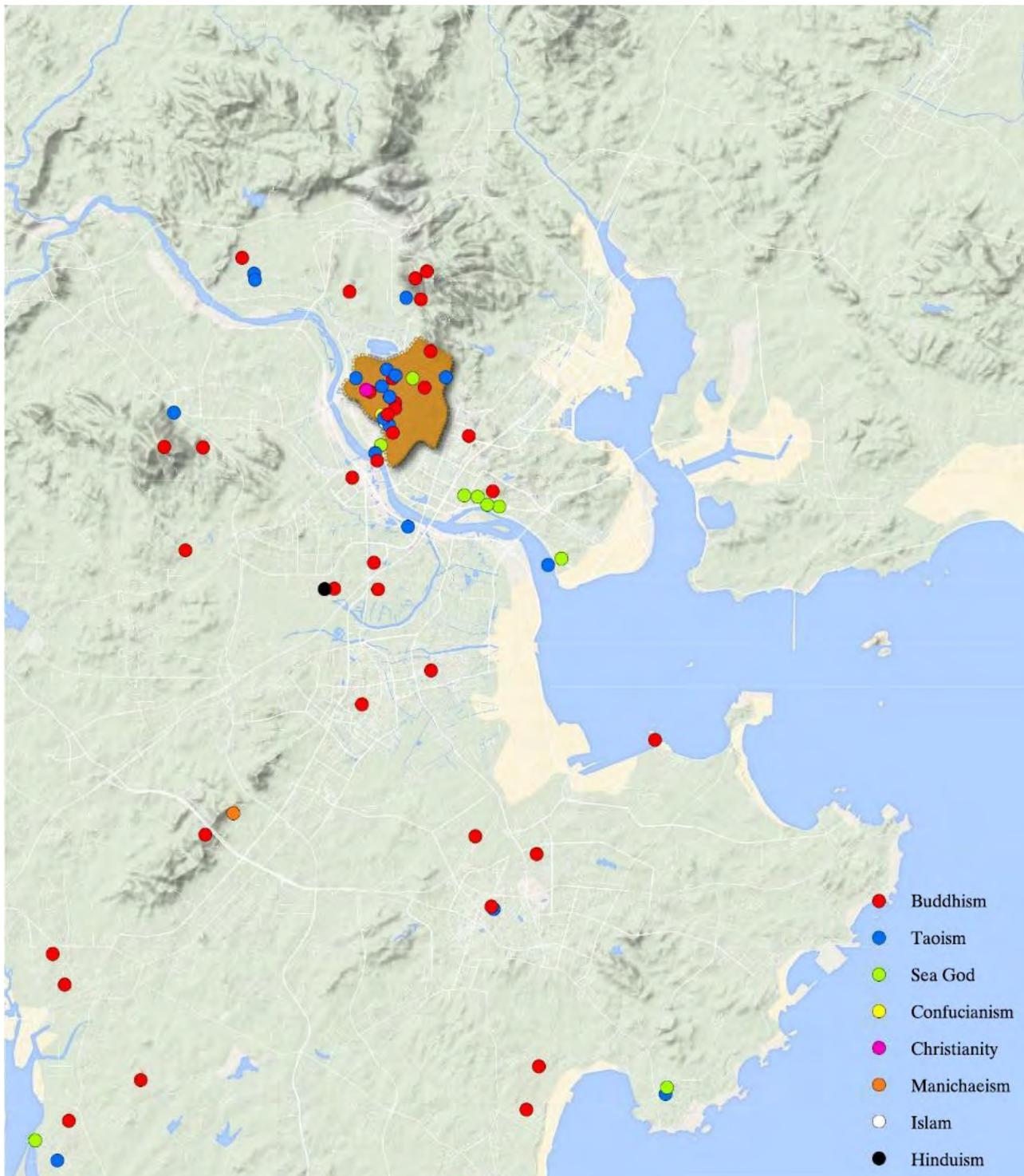


Figure 6. Religious monuments in Quanzhou. Courtesy of RCHC/THUPDI.

4.2. Monuments related to culture

The monuments related to culture in Quanzhou include temples and other religious buildings. As a key centre for overseas trade via the Maritime Silk Routes, Quanzhou was home to peoples from many cultural backgrounds who brought with them their various religions and associated temples or buildings of worship, making Quanzhou very diverse in terms of religion and culture. Many religions were represented, including Buddhism, Confucianism, Islam, Manichaeism, Taoism, Hinduism and Christianity. The integration of both Eastern and Western cultures in Quanzhou is further evidence of the population growth and prosperity of the city as a result of the booming maritime trade in the heyday of the Maritime Silk Routes.

Kaiyuan Temple

The Kaiyuan Buddhist temple is one of the oldest structures in Quanzhou. It was built in CE 686 and was the largest temple complex in the city, and one of the largest in southeast China. The temple complex features a pair of twin towers, which were built in the twelfth century CE and which became a symbol of Quanzhou.

Qingjing Mosque

Qingjing Mosque, one of China's earliest and most venerable mosques, was built in 1009 (North Song Dynasty) and renovated in 1310 (Yuan Dynasty) by Ahmad Bin Muhammad Quds, a famous pilgrim from Shiraz of Persia. The mosque features a huge arch gate tower, and walls and columns surrounding an inside altar; they remain almost intact today. The mosque is evidence of the introduction of Islam via the Maritime Silk Routes and attests to the prosperity of maritime trade and the harmonious coexistence of diverse cultures in Quanzhou between the eleventh and fourteenth centuries.



Figure 7. Qingjing Mosque. Courtesy of RCHC/THUPDI.

Statue of Mani in Cao'an Temple

The rare and precious Statue of Mani in the Cao'an Temple is the world's only remaining stone statue of Mani,² the founder of Manichaeism.³ The Cao'an Temple is situated at the foot of Huabiao Mountain in Luoshan town, Jinjiang, 23.7 kilometres south of Quanzhou and embodies the diverse cultural exchange promoted by Quanzhou's role in the Maritime Silk Routes. Built between 1131 and 1162 (the Shaoxing Period of the Southern Song Dynasty), the temple was named 'Thatched Hut' (Cao'an) because it was built with thatch. In 1339 (the fifth year of Zhiyuan under the reign of Emperor Shundi of the Yuan Dynasty), the temple was rebuilt with stones and renamed the 'Cao'an Temple' and it was during this period that the statue of Mani was carved on the precipice of the temple. The Cao'an Temple has retained its stone construction foundation and platform base of the Yuan Dynasty.

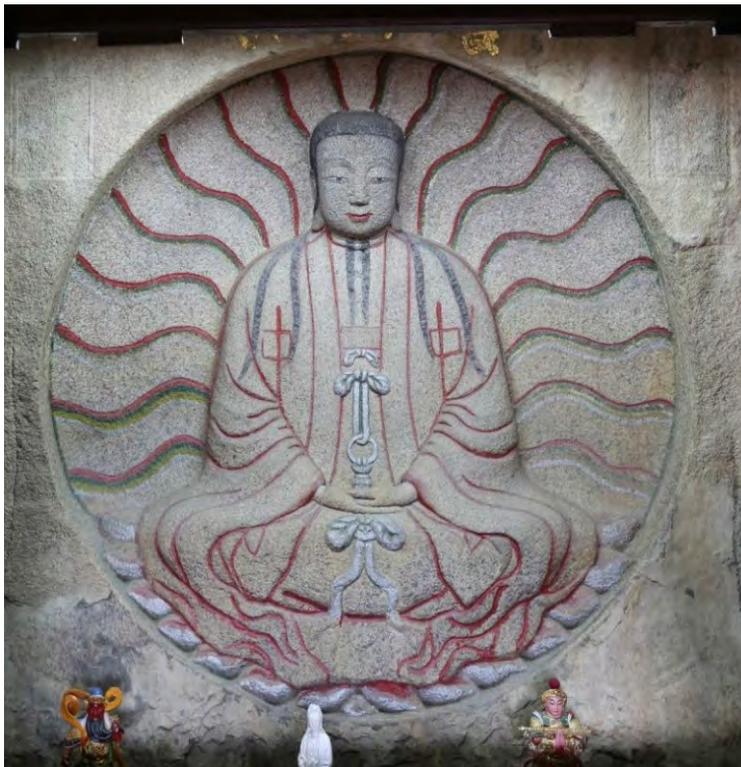


Figure 8. The Mani Statue in Cao'an Temple, Quanzhou. Courtesy of RCHC/THUPDI.

Other religious monuments in Quanzhou

Quanzhou has many religious buildings, statues and decorative features related to the various religions that were present during the heyday of the Maritime Silk Routes, including Confucianism, Mazuism, Taoism and Hinduism. The most important surviving monuments include:

- The Confucius Temple in Licheng, Quanzhou, which is the local Confucianism centre, and the largest existing Confucius temple complex in southeast China built in the architectural style of the Song Dynasty.
- The stone statue of Lao Tze in Fengze, Quanzhou, which is China's largest existing Taoist statue. It was constructed during the Song Dynasty and, impressively, was created out of an entire stone.
- The Tianhou Temple in Licheng, Quanzhou, which is the oldest and largest existing temple for worshipping the sea goddess, Tianhou (also called Mazu), and so was an important site for believers.



Figure 9. Statue of Lao Tze, Quanzhou. Courtesy of RCHC/THUPDI.

4.3. Monuments related to urban development

Trade and cultural exchange on the Maritime Silk Routes made Quanzhou prosperous and led to much urban development, the remains of which can still be seen today in monuments around the city. These monuments include the Old City Gate and old historic neighbourhoods.

The city walls and gates of Quanzhou

First built in CE 700, Quanzhou was a small town that covered around one square kilometre, as indicated in Figure 10. With the rise of overseas trade and the arrival of merchants, sailors and others, the city's population and size grew rapidly. In response to the expanding population and crowded conditions, the city walls were shifted outwards eight times: in CE 804, CE 829, CE 886, CE 904, CE 943, CE 963, CE 1230 and CE 1352. This is further evidence of the enormous impact that trade on the Maritime Silk Routes had on the urban development of Quanzhou at that time.

According to records, the population of Quanzhou reached its peak, of about 1.3 million, in about 1240 (Chunyou Period, South Song Dynasty). Thus, Quanzhou was an extremely large city at that time. Archaeological studies have found the remains of the various city walls and gates, including Deji Gate, which clearly shows the old traces of the old city. Deji Gate was the south gate of the city and perhaps the busiest one as it was used for maritime trade. Key public buildings were built at that time in the city, including the Kaiyuan Temple, Confucius Temple, Tianhou Temple and Qingjing Mosque mentioned above. They remain in good condition today and are great monuments, indicating that Quanzhou was an impressive and beautiful city.

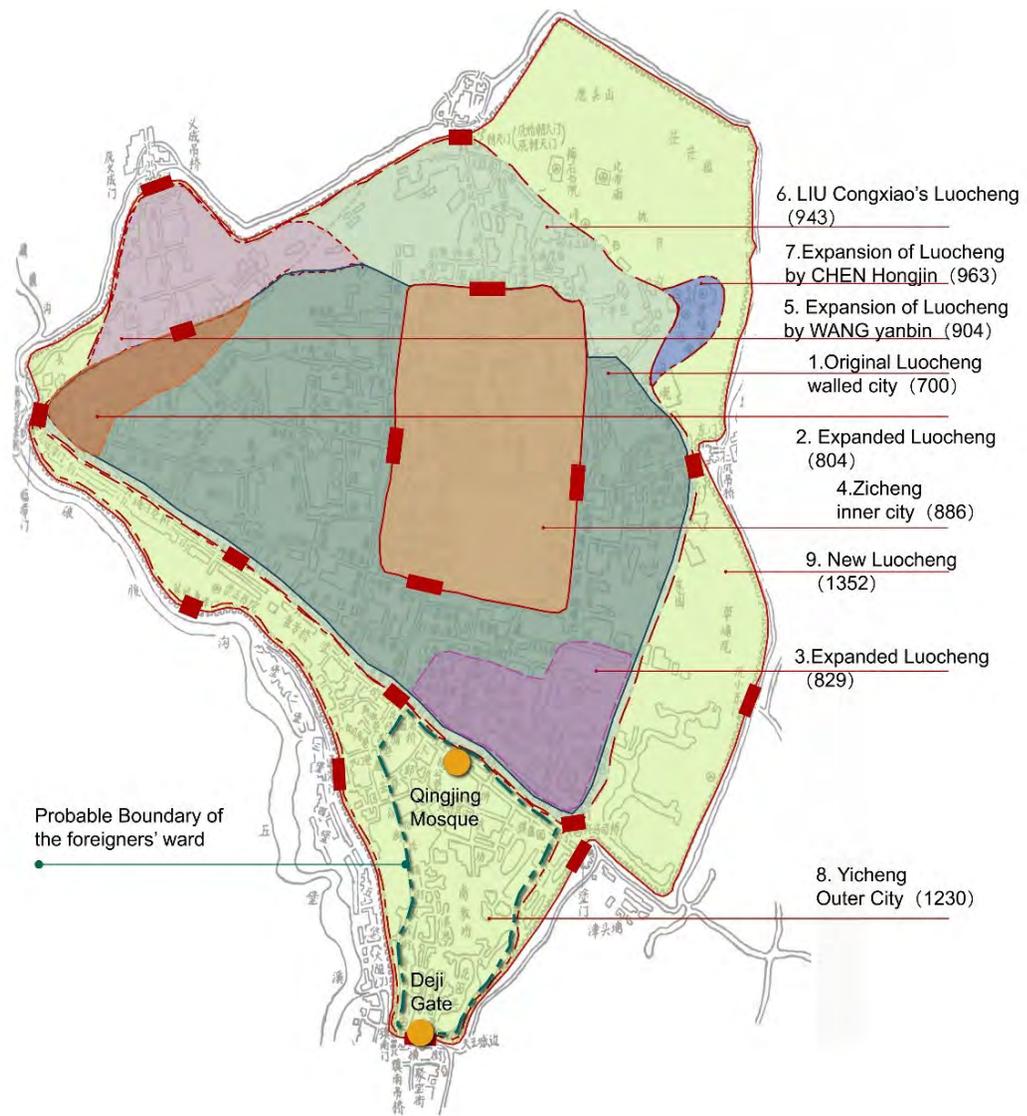


Figure 10. Urban development of Quanzhou. Courtesy of RCHC/THUPDI.



Figure 11. Deji Gate relics. Courtesy of RCHC/THUPDI.

Quanzhou street structure and historic neighbourhoods

The rise in trade on the Maritime Silk Routes not only led to the construction of great monuments in Quanzhou but also resulted in a rapid expansion of housing and other common buildings. Quanzhou City today has eight key historic neighbourhoods in the old city area and over 100 historic streets and lanes. While the main streets and buildings have changed since the Song and Yuan Dynasties, the overall structure and townscape remain as they were forged centuries ago.



Figure 12. The historic neighbourhood near Kaiyuan Temple in Quanzhou. Courtesy of RCHC/THUPDI.

5. Summary list of key monuments in Quanzhou

The various monuments and sites in Quanzhou relating to the Maritime Silk Routes are important heritage components. Table 1 lists the key monuments and sites by category and sub-category. These various heritage components show the clear and deep influence of maritime trade on Quanzhou.

Table 1. Important heritage components in Quanzhou relating to the Maritime Silk Routes

No.	Category	Sub-category	Heritage Name	Location	Time of Construction
1-1	Sites relating to maritime trade	Site of worship	Jiuri Hill Relics and Inscription	Nan'an County, Quanzhou	Song Dynasty
1-2		Administrative site	Shibosi Office Relic	Licheng District, Quanzhou	Song Dynasty
1-3		Navigation facilities	Shihu Docks	Shishi County, Quanzhou	Song Dynasty
1-4			Fashi Docks	Fengze District, Quanzhou	Song Dynasty
1-5			Wanshou Pagoda	Shishi County, Quanzhou	Song Dynasty
1-6			Liusheng Pagoda	Shishi County, Quanzhou	Song Dynasty
1-7		Production sites	The Kiln Sites at Jinjiaoyi Hill of Cizao Kilns	Jinjiang County, Quanzhou	Song Dynasty
1-8		Transportation facilities	Luoyang Bridge	Luojiang District and Hui'an County, Quanzhou	Song Dynasty
1-9			Anping Bridge	Nan'an County, Quanzhou	Song Dynasty
2-1	Sites relating to culture	Buddhist and Hindu sites	Kaiyuan Temple	Licheng District, Quanzhou	Tang Dynasty
2-2		Islamic sites	Islamic Holy Tombs	Fengze District, Quanzhou	Tang Dynasty
2-3			Qingjing Mosque	Licheng District, Quanzhou	Song Dynasty
2-4		Manicheism sites	Statue of Mani in the Cao'an Temple	Jinjiang County, Quanzhou	Yuan Dynasty
2-5		Confucianism sites	Confucius Temple of Quanzhou	Licheng District, Quanzhou	Song Dynasty
2-6		Taoism sites	Stone Statue of Lao Tze	Fengze District, Quanzhou	Song Dynasty
2-7		Mazu (Goddess of Sea)	Tianhou Temple	Licheng District, Quanzhou	Song Dynasty
3-1	Sites relating to urban development	City walls and gates	Relic Site of Deji Gate	Licheng District, Quanzhou	Song Dynasty
3-2		Streets	Streets in Old City of Quanzhou	Licheng District, Quanzhou	
3-3		Neighbourhoods	Zhongshan and West Street Historic Neighbourhoods	Licheng District, Quanzhou	



Figure 13. The heritage components and network of Quanzhou. Courtesy of RCHC/THUPDI.

Conclusion

The heritage components described here show the importance of the Maritime Silk Routes for the city of Quanzhou and its people. The monuments represent Quanzhou's involvement in international trade and cultural exchange via the Maritime Silk Routes, as seen in the influence these routes had on architectural design and sculpture, and in the religious diversity of the city. The monuments that remain in Quanzhou testify to the fact that at the height of Maritime Silk Routes Quanzhou had become prosperous through trade, which had led to rapid urban development and the expansion of the city over hundreds of years, along with increased cultural diversity and the coexistence of different religions.

The monuments in Quanzhou are associated with historical events, religious beliefs and literature between the tenth and fourteenth centuries. The monuments show how important the Maritime Silk Routes were in bringing about cultural exchange between the peoples of diverse backgrounds. The case of Quanzhou is an excellent example of the impact of the Maritime Silk Routes on harbour cities and contributes to our understanding of the Maritime Silk Routes.

Endnotes

1. The data, pictures and basic information are quoted from ‘Historic Monuments and Sites of Ancient Quanzhou (Zayton)’ by the Research Center for Heritage Conservation, Tsinghua Tongheng Planning and Design Institute (RCHC/THUPDI). The research, carried out in 2015-2016, was supported by Cultural Relics Bureau, Quanzhou City.
2. Mani, founder of Manichaeism, was born from a Parthian royal family in south Babylon. It is said that he traveled to the East, including to northern India and western China. In 242, he returned home and was welcomed by Šābuhr I of Sasanid Empire of Persia. He began missionary work and established Manichaeism under the protection of Šābuhr I.
3. Manichaeism, one of the ancient religions of Persia, was founded by Mani in the third century. The tenets combine some elements of Zoroastrian, Christian and Buddhist thought, promote a dualistic philosophy dividing the world between good and evil, with a universal struggle between good and evil and between the forces of light and darkness. It swept through the Central Asian region and was introduced to China by missionary Mihr-Ohrmazd with the classic ‘Two Principles’ in 694 (the first year of Yanzai of the Zhou under the Reign of Empress Wu Zetian). The religion spread to Fujian Province between the eighth and ninth centuries and then traveled to Quanzhou in the period between 841 and 846.

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The Silk Road Treasures of Ancient Korea: Glass and Gold

Insook Lee

1. The bead-loving culture of Ancient Korea

It is well known that beads were traded in ancient times, and glass beads are thought to have been commonly traded via the East Asian maritime trade routes. Significant evidence regarding trade in ancient East Asia has been found from archaeological data and newly-developed methods for studying beads excavated at archaeological sites in Korea and other parts of Asia.

Introduction of glass in ancient Korea

The manufacture of ancient glass artefacts in Korea dates back to the second century BCE when the raw material was first brought in from China together with the introduction of Iron Age culture (Lee, 1997a). Small, colourful glass beads, and the techniques for producing them, were introduced from outside Korea at that time and became increasingly widespread.

The earliest glass objects in Korea accompanied the typical Korean cast iron axes, bronze daggers and bronze mirrors with knots that, combined, exemplify the assemblage of early Korean Iron Age culture.

These earliest glass objects discovered at ancient sites are lead-barium glass tubular beads in blue, which were unearthed from the Geum River area, around Hapsong-ri, Buyeo, and Soso-ri, Dangjin, in the middle of the Korean Peninsula. Those from the excavation of Gal-dong and Sinpoong in Wanju, North Cheolla Province, added more data on blue tubular beads, together with four lead-barium glass rings, which are quite similar to those found in China. This type of lead-barium glass, which is famous and is unique to ancient China, was tested and proved to be a Chinese product.

Beads of various types and colours have been unearthed from Silla, Gaya and Baekje remains in southern Korea (Lee, 1997b). Since glass beads have been found in great quantities in almost every archaeological site in Korea (Lee, 2009a), it can be said that such beads were ubiquitous in ancient Korea.

The southern Korean Peninsula can be considered a major source area for the bead-loving culture of ancient East Asia. It is noteworthy that the 'Three Han' people particularly loved beads for ornaments and, according to the *Sanguozhi* (a historical Chinese text), valued them above gold or silver.

Indo-Pacific glass beads in Korea

It is presumed that Indo-Pacific beads were produced in various places in ancient times, including in Arikamedu and Karaikadu in India, Khlong Thom in Thailand and Oc-Eo in Viet Nam.

Beads of various styles have been unearthed at the numerous sites of the Three Han period (Proto-Three Kingdoms period), which is much earlier than the Three Kingdoms period (Lee et al., 1993). Some of these glass beads were recognized to have been imported, while others were made domestically. The imported ones have been described as 'Indo-Pacific Glass Beads, classified as the small monochrome drawn glass bead which was traded by the sea' (Francis, 2002), based on a close examination of their appearance, production method and components.

Among the many kinds of the traded beads found dating from ancient times in Korea, the most significant appear to be the gold-foil glass beads (gold sandwich-glass beads), glass mosaic (millefiori) eye beads and other special types of glass beads such as multifaceted beads, cornerless-cube beads, square prism beads, melon beads and flower-shape beads (Lee, 2009b). These various imported beads mostly date to the first few centuries CE and suggest that external trade took place on the East Asian seas. From analysis of the chemical components and production methods of the glass, it has been determined that the Korean Peninsula was part of a network of trade in beads from India and the South-East Asian region. This indicates that a brisk trade took place on the southern seas of Korea in those days.

Recent archaeological studies of over 76,000 glass beads from the Mahan-Baekje Tombs in Sacheong-dong in Osan, Gyeonggi Province, indicate that Indo-Pacific glass beads were widely distributed throughout the Korean Peninsula during the period between the 'Three Han' and the 'Three Kingdoms'. Some of these beads are thought to have been produced in India, South-East Asia or Persia, indicating that beads and ornaments were greatly loved by ancient Koreans and were imported in large quantities.

It is likely that raw glass ingots were also traded and then processed by Koreans to make finished products, including beads. Clay moulds for making beads have been found in sites such as Gungok-ri in Haenam, Joong-do in Chuncheon, Misa-ri in Hanam and Pungnap Toseong in Seoul, supporting the theory that beads were made in Korea using powdered glass. Comma-shaped glass gokok, which is a curved bead type only found in Korea and Japan, was also made in Korea using clay moulds and many glass gokok were unearthed from Silla and Baekje tombs.

Thousands of glass beads used to make necklaces and chest ornaments have been excavated from the famous Silla tombs. The most common glass beads found in the Silla and Gaya sites were indigo blue beads, which were presumably made by domestic artisans, using imported ingots. Other glass beads and ornaments include dark-blue, spherical beads with yellow dots, which were made with tiny yellow beads fused on a blue bead. Strings of colourful beads found in the Silla royal tombs, including in the Hwangnamdaechong, Gold-Crown Tomb and Flying Horse Tomb, include imported Indo-Pacific beads in yellow, green and other colours.

Horse ornaments, called unjoo and hangyeop, were sometimes also made with glass. A glass unjoo was excavated from the Geumgwanchong Tomb (Gold-Crown Tomb) in Gyeongju; it is a unique case only found in Silla. A gilt bronze hangyeop from Gyerim-ro Tomb no.14 in Gyeongju was partially made of glass, as it was decorated with a thin layer of blue glass under the bronze open-work surface.

Imported mosaic glass eye beads, striped beads and gold-foil beads were found in Geumgwanchong Tomb, King Muryeong Tomb and many other sites throughout the peninsula. Likewise, many imported Indo-Pacific glass beads have been found in the Baekje area, including in the King Muryeong (523 CE, Queen 529 CE) Tomb in Gongju, the Neungsan-ri site (567 CE) and the Wangheung Temple site (577 CE) in Buyeo, South Chungcheong Province.

Mosaic glass face bead

A mosaic glass bead was excavated in the vicinity of King Michu's tomb in Gyeongju that shed light on cultural exchange in the Silla period. The bead features clear images of a face, as well as a white bird called 'hamsa' and a tree on a blue background, with each image repeated four times. At first, the bead was believed to indicate the interaction between Silla and Central Asia, because the face resembles that of Central Asians. However, after closely examining the bead and related data, it has since been concluded that the bead was probably made in Indonesia and then brought to Silla. That is because it is stylistically and technically similar to 'jatim' beads, which were produced in Java-Timor, Indonesia, in the fifth and sixth centuries, and have been excavated in that region (Lankton et al., 2003).

2. 'Romanising glass' (fourth to fifth century)

At least 26 ancient glass vessels from the Three Kingdoms Era have been unearthed from nine royal kofun (tombs) in Korea. This is an exceptionally large volume of such relics in Asia. It would be safe to estimate that there are at least two glass vessels buried in every large-scale Silla kofun in Gyeongju. In addition, it can be presumed that a substantial number of glass vessels have been unearthed from kofuns through unofficial routes. Taking these into account, we can estimate that several dozen glass vessels from the Three Kingdoms period exist today. Holding secrets and mysteries within them, the vessels silently represent the culture of the old Silla Kingdom. It is the only case in East Asia in which such a great number of Western types of glass vessels have been found in one region (Lee, 1993c).

Among the nine kofuns from which glass vessels were unearthed, eight of them are Silla kofuns – Jeokseok Mokgwak Bun (mounded tomb with an underground wooden burial chamber covered with piles of stone and earth) in Gyeongju, Hwangnamdaechong Tomb (North kofun and South kofun), Seobongchong Tomb, Geumgwanchong Tomb (Gold-Crown Tomb), Cheonmachong Tomb (Flying-Horse Tomb), Geumryeongchong Tomb (Golden-Bell Tomb), Tomb Ga-13 in Wolsung-ro, and Tomb 4 at Angye-ri. Only Tomb M1 at Okjeon in Hapcheon is of Gaya origin. These kofuns are all large-scale royal tombs, a style that is typical of ancient Silla. Many gold ornaments, beads, weapons and horse equipment and jewellery, including gold crowns, earrings and waist ornaments were buried in them. They are tombs for royal or aristocratic families and were built between the late fourth century and the late fifth century, or in the early sixth century at the latest.

The glass vessels were very skilfully manufactured, using advanced technology of the time, and are considered to be of the highest quality. From the number of vessels unearthed, we can conclude that a substantial quantity of glass of high quality was available in Korea at the time. The majority of them are thought to have been imported into Korea, while some were manufactured domestically.

Based on the shape, the decorative techniques used and the discovery of similar products elsewhere, it can be concluded that most of the glass vessels unearthed from the Korean tombs are the types of glass vessels that were manufactured on the eastern Mediterranean coast between the fourth and fifth centuries, especially in Israel, Syria, Lebanon and the Syro-Palestinian region. That is, they belong to the late Roman glass category.

In terms of shape, the 'beaker', a small cup-shaped vessel, appears most frequently. In addition, there are bowl-shaped vessels, goblet-shaped vessels with foot-stands, and an Oinocoe, a glass jug with a handle. Most were made skilfully, using the free-blowing technique. In terms of colour, many of them are light blue-green or indigo blue and are transparent; some are brown and transparent or are colourless. It would be very interesting to study their origin in terms of their manufacture, time of manufacture and when and how they were imported in large quantities into southern Korea.

Types of glass vessels excavated in Korea

We can classify the glass vessels found in Korea in terms of decorative techniques and shapes in the following way:

- Glass Oinochoe with separately-attached blue handle and thin blue trailing (threading) on the neck: It is also called a 'glass jug with a handle and flaring mouth'. The mouth is open in the form of a beak. This shape of glass jug is imitative of metal-ware (especially silverware). It was very popular in the Roman world. The glass vessel unearthed from Hwangnamdaechong Tomb-South kofun is the only one of its kind found in Asia. As gold wire was found together with the jug, it appears that the handle of the jug was repaired with gold wire.
- Glass beaker (and goblet) attached with blue zigzag trailing or threading decoration: The mouth and foot-stand are rolled up, folded down and attached to the body, which makes it appear as if it were an empty tube. Unearthed from Hwangnamdaechong-South kofun, Tomb Ga-13 in Weolseong-ro, Seobongchong Tomb (451 CE) and Geumgwanchong Tomb, these glass beakers (and goblets) show the type of Roman Glass prevalent in the fourth and fifth centuries. A glass beaker in the Kyrgyzstan National Museum collection in Bishkek is the closest parallel to these cups in Korea. A glass cup with trailing from the Zushi Tomb (Northern Wei), Jingxian and Hebei, China, and glasses from the Feng Sufu tomb (415 CE, Northern Yan), Beipiao and Liaoning, China, can be included in the same group of late Roman glass. Clear glass beakers made by free blowing but without the trailing decoration on the body were found in Hwangnamdaechong-South kofun. These can also be classified as being in the same group of Roman-type glass.
- Marble glass goblet with a glass food stand: This is a goblet-shaped, glass-stemmed cup in colourless glass, with a brown stripe. The only unearthed relic is from Hwangnamdaechong Tomb-North kofun. Similar vessels to this marble glass goblet in the British Museum collection are said to have been found in the tomb of Lombardia in Northern Italy, according to the late Professor Dan P. Barag of Hebrew University, a renowned Israeli glass scholar.
- Colourless glass cup decorated with cut design: Unearthed from Hwangnamdaechong Tomb-North kofun. Several types of Sasanian cut glass vessels have been found in Asia, but they were not exactly the same as this cup.
- Two hemispherical blue glass bowls with one projecting band on the body: Unearthed from Seobongchong Tomb (451 CE), with a clear pontil mark on the bottom. This shape of glass bowl was not popular in the West, but a similar blue-green glass bowl was excavated from a late fifth-century Northern Wei tomb in Dadong City, Shanxi, China (Lee, 2013), and a similar green glass bowl was found at Feng Monu Tomb (483, 521 CE) in Jingxian, Hebei, China.
- Glass cup with honeycomb-patterned decoration in dark blue: Unearthed from Cheonmachong Tomb, this type of glass cup was made using the mould-blowing technique and originated in the eastern Mediterranean area. Such cups were distributed as far as the Roman territory between the middle of the fourth century and the early fifth century. Museum collections in the West feature many similar cups. Olive-coloured glass cups in a similar shape and using the same technique are exhibited in the Israel Haretz Museum. Glasses of this type have also been found in the Caucasus and Black Sea region.
- Clear glass cups with blue drop decoration on the body: Unearthed from Geumryeongchong Tomb and Okjeon Kofun in Hapcheon. Glass cups and bowls decorated with blue drops were first made in the Syro-Palestine region and were distributed as far as the Black Sea area and

Southern Russia. The shape of the cups found in Korea is not identical to the original type, so these cups seem to be local products.

- Dark blue glass bowl without any decoration on the body: Unearthed from Hwangnamdaechong Tomb-South kofun. This glass bowl with an attached tube-like foot on the bottom was made by free-blowing and is unique in shape and colour. It is interesting to note that there are no similarly-shaped glass bowls in the West.
- Blue glass cups (beakers) from Hwangnamdaechong Tomb-North kofun, Cheonmachong Tomb and the tomb in Angye-ri. This type of glass cup is unique in shape but was a popular colour for glass cups during the Three Kingdoms period, so could perhaps be Silla-style glassware.
- Others. Two glass bangles in a light green colour were unearthed from Seobongchong Tomb (451 CE). Glass bangles were popular items made from glass cane in the ancient world.

These glass artefacts are all known to fall under the category of the late Roman glass type produced during the fourth and fifth centuries, and were made by free blowing (except one honeycomb beaker type). The late Professor Barag named these artefacts 'Romanizing Glass from Korea' (Barag, 2000). They were originally produced and distributed around the eastern Mediterranean coast and Syria-Palestine region, which corresponds to today's Israel, Lebanon and Syria. Manufactured in great quantities at traditional production sites of the Mediterranean region and used frequently, Roman glass vessels, together with the techniques for making them, spread throughout the entire Roman world, thanks to the energetic activities of the Romans. It is exciting to think that some of them may have been brought to the East up to Korea from the original glass production region by the intermediary role of the traders or merchants along the routes. And some could have been made, by imitating original designs, in a local glass production area in the middle of the traditional trade routes. What is left to discover, through scientific analysis, is the exact place each object was produced (Lee, 1993a).

Roman glass made in Bactria

Based on a new interpretation of recent scientific data on ancient glass vessels, especially those excavated from the south mound of Hwangnamdaechong Tomb (late fourth century) (Lankton et al., 2006), some of the vessels of Roman glass style might have been made in Tokharistan in Central Asia, which is located in the middle of the trade route between Palestine and East Asia. Tokharistan was formerly called Bactria, and had a blended culture of East and West due to the influence of Greek culture after Alexander the Great's conquest in BC 327. In the region, the Greco-Roman cultural tradition of craft work in gold, silver, and glass was preserved by the groups of artisans who inherited it.

Near Bactria is the ancient commercial centre site in Bagram, Afghanistan, which became very famous when a number of Roman glass artefacts, presumably made in Alexandria, Egypt, around the first century CE were discovered. Key archaeological artefacts were also found in Tillya-Tepe in Afghanistan (Hiebert and Cambon, 2008).

A Roman-type glass cup (beaker) with trailing decoration, which is held in the collection of the Kyrgyzstan National Museum in Bishkek was excavated from the Ketman Tube site (fourth to fifth centuries) (Lee, 1997c) and may be further evidence of Silk Road trade in glass across Central Asia. Of all the foreign examples so far, this unique glass cup has the greatest similarity to the glass beakers with trailing decoration found in the south mound of Hwangnamdaechong Tomb in Gyeongju, indicating a possible connection between the Central Asian region and Gyeongju. Likewise, a Greco-Bactrian gold crown with tree motif, similar to Silla and Baekje gold crowns, and many other gold ornaments unearthed from Tillya Tepe (Golden Hill) in Afghanistan (Aruz and

Fino, 2012) strongly suggest a link with the gold culture of Silla. Sasanian style silverware is also believed to have been reproduced in the Bactrian region. Supporting this theory, a gilt silver ewer was discovered at the Chinese sites of the Northern Chou in Ningxia, the tomb of Li Xian (569 CE) and his wife (547 CE) (Watt, 2004).

Glass vessels, Sasanian style silverware, Persian silver coins and Eastern Roman gold coins excavated in the capitals of Northern Wei, Datong (Pincheng) and Luoyang, and their neighbouring regions, also show links with the Northern Wei and the Central Asian region. These findings are conclusive evidence that the Northern Wei and their descendants were trading goods and had connections with the West, and they also offer reliable clues regarding the channels by which glass artefacts were carried into Korea.

According to Chinese written records, the Tokharistan region of ancient Central Asia was occupied by a northern nomadic tribe called the Great Yuezhi which was forced to migrate to Bactria by Xiongnu during the Western Han times. This tribe is described in the Chinese text, *Beishi* (History of the Northern Dynasty), as being the Yuezhi merchants who started to make glass in Pincheong, the capital city of Northern Wei. The Bactrian region was occupied by Parthia, succeeded by the Kushano-Sasanian Kingdom, and later the region was occupied by Hephthalite (White Xiongnu, similar to the Great Yuezhi) from the fifth century.

3. Roots of Silla gold culture

When examined closely, it was found that the splendid gold ornaments dating from the late fourth century that have been excavated in large numbers from Silla tombs tend to have foreign decorative motifs rather than native Korean ones. The shapes, decorative motifs and production techniques of these gold earrings and other gold ornaments have many features that indicate that they are not native Korean. These gold ornaments are also different from artefacts from China, the main trade channel for Korea. The Silla crowns, for example, feature shamanistic symbols of tree, bird and deer, which Korean scholars believe were influenced by the nomadic culture of the Siberian steppe.

The discovery of these ornaments led to questions over where they originated, for what purpose they were produced, where the tradition and techniques of using a large quantity of gold for ornaments came from, and why they were suddenly made in such large numbers from a certain period. In answering these questions, it is necessary to study the suppliers of raw materials, gold mines in Korea, and the techniques of gold mining and craftsmanship. It is likely that nomadic people may have arrived in Korea looking for gold that possibly existed somewhere within the Korean Peninsula, in a similar manner as the Scythians, who travelled to the Altai Mountains looking for gold, as described in the *Historia* by the Greek scholar, Herodotus.

Among all the artefacts of the East and West, the gold earrings and necklaces of the Classical World of the West and Egypt are most like those found in Silla, with similarities in motif, design and the techniques used to produce them. In particular, the thick, hollow gold earrings (Taehwan type) common in the old Silla period have exactly identical counterparts in the earrings of the New Kingdom period and the Greco-Roman period of Egypt. They also have many similarities with Greek gold ornaments (Williams and Ogden, 1995) in terms of the shape of the middle part of the earring, heart or nut-shaped pendants, and the filigree and granulation jewellery handiwork techniques.

The similarities in design and techniques between these ornaments, despite the differences in period and culture and the vast geographic distances between them, are not a coincidence but imply the same origin. Thus, the roots of Silla gold culture presumably lay in Hellenistic Greek gold culture, and the

nomads of Central Asia served as an intermediary. This theory is supported by the Greco-Bactrian gold objects found in Tillya-Tepe in Afghanistan. Furthermore, the fact that the gold ornaments of the New Kingdom of Egypt share the same techniques and styles with those of Silla indicates much about the roots of such ornaments.

Both the gold ornaments and glass objects of ancient Korea should be studied with the understanding that they are results of cultural exchange between the East and the West. Gold and glass objects from ancient Korean tombs, specifically Silla tombs, seem to have their early models or counterparts not in China but in Central Asia and the West. As we can see in the glassware and gold ornaments from ancient Korea, they have their real roots in far distant regions, and the technology was transferred via the nomadic culture in the Eurasian continent from Hellenistic and Roman world and from the New Kingdom of Egypt.

4. The Glass Route vs. the Silk Route

In the search for the origins and the means of distribution of the late Roman type of glass throughout the Eurasian continent, there is almost no doubt that they are linked to the typical types of Roman glass that were widespread in the fourth and fifth centuries (Lee, 2010). Late Roman glass objects of the same origin were known to be first concentrated in the Syro-Palestinian region, and then thought to have spread mainly northward through Asia Minor to the Aegean Sea and the Black Sea regions. These late Roman types of glass are most frequently found around Israel, Syria and Turkey, which were known as the traditional glass producing areas in earlier times. At that time, one other major glass-making centre existed: Alexandria in Egypt, which flourished during the Hellenistic period and may have produced and distributed glass objects. The Italian Peninsula in the centre of the Roman Empire and Cologne in the Rhine River area were also important glass-production regions. Thus, Roman glass was distributed widely throughout the continents, from today's Egypt, Italy, Germany, Israel, Syria and Turkey, to the Black Sea region and then possibly up to northern Central Asia along the ancient trade routes.

We can find many similar examples of glass honeycomb-beaker and glass cups with blue drops in the Black Sea area, as reported by Russian scholar Nina Sorokina (1974). Glass vessels and the techniques for making glass could have been transmitted through Asia Minor to the Don River area, Eastern Europe and to Southern Russia and Central Asia as far as the Altai mountains by the people of various tribes and traders, ranging from the Scythians and the Sarmatians who dominated the northern steppe region, to the Huns (Xiongnu), the Alans, the Saka, the Yuezhi and the Kushan, depending on the times and the places. While the Roman glass culture was succeeded in the Sasan Dynasty (224-651), the products and technology could have been sent further east, possibly delivered along the main Silk Road, to inland Central Asia, China, Mongolia and, finally, as far as Gyeongju in the southeast corner of Korea, by the people travelling across the continent.

The route between Mongolia, northeast China (today's Liaoning and Jilin) and Manchuria served as a pathway to the Korean Peninsula. Home to a variety of nomadic tribes, the region had a rather complex political geography. Among all the nomads, the Xianbei people of the Former Yan (349-370), the Later Yan (384-409) and the Northern Yan (407-436) seem to have acted as main cultural messengers for the Korean Peninsula (Institute of Archaeology, 2002).

The close parallels to the Korean 'Romanising glass' group would be the glassware from Chinese Liaoning, Fengsufu tombs, dated 415, that belonged to the Northern Yan. A clan of the Xianbei, Tuoba, established the Northern Wei (386-534). It can be assumed from the Three Yan (Murong Xianbei) remains of Liaoning and the excavations of Datong (capital of the Northern Wei from 398 to 493) and

Luoyang (capital of the Northern Wei from 494) that the Xianbei were intrepid people equipped with great mobility skills and technology, who interacted actively with the Western world with the help of their weapons and horse-riding skills.

From the Daeseong-dong Tombs (early fourth century CE) in Gimhae, Gyeongsangnamdo, Korea, a recent and surprising find was a fragment of a blue glass vessel with horse-riding equipment and a bronze basin that are the same as relics from Lamadong in Beipiao, Liaoning, China. The finding drew great attention. The Lamadong site was recently determined to be the tombs of the Buyeo people in northeast China.

Possible glass routes to ancient Korea:

- East Asian Maritime Bead Trade Route: Rome and India – Indonesia, Indo-China – (Nanwei, Han) – Southern Korean Peninsula (Three Han,) – Japan.
- Eastern Mediterranean – Asia Minor – Black Sea coast – Southern Russia: Northern Eurasian Steppe Route – Altai Mountain area, Central Asia – Mongol, Inner Mongolia – Liaoning region – Buyeo, Goguryo – Baekje, Silla – Japan.
- Rome (Sasan) – Southern Silk Road (Sea Route) – South-East Asia – South China Sea (Banwu, Hepu) – Han and Eastern Jin, Southern Dynasty – Baekje, Silla – Japan.
- Rome or Sasan – Central Asia, Bactria: Silk Road (Land Route) – (Yuezhi) - Xinjiang region – Northern Wei (Dadong, Luoyang) – Liaoning region (Xianbei) – Goguryo – Baekje, Silla – Japan.

Conclusion

As discussed above, glass objects were traded widely and became a globalized commodity in ancient society, via the various Silk Routes of the times. Glass and gold objects from the Korean sites present us with clear information necessary for understanding the Silk Route trade network. Ancient cultural exchange through the Silk Road trade route stimulated social and cultural development and the formation of elite groups, providing an important foundation for the structure of ancient states. Ancient Korea was not an isolated country in the far eastern corner of the Eurasian continent, but played an important role in the Eastern Silk Road Story.

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The Importance of the Steppe Silk Road: Archaeological Findings of the Altai

Toshio Hayashi

Introduction

The Silk Road has three main routes: the Steppe Route, the Desert (or Oasis) Route and the Maritime Route.

	First decription by	Work	When
Steppe Route	Herodotus	<i>Historiae</i>	440s BCE
Desert Route	Sima Qian	<i>Shiji</i>	ca 90 BCE
Maritime Route	Unknown Greek Merchant in Egypt	<i>Periplus Maris Erythrae</i>	ca 70 CE

Figure 1. First descriptions of Silk Roads routes

The Steppe Route was known and used earlier than the other two routes. It was the first to be described in a book: *The Histories* by Herodotus, written circa 440 BCE (Figure 1). Herodotus travelled to the Greek colonies on the Northern Black Sea and gathered information beyond the Scythians. He mentioned the route from the Don to the Arimaspians, who stole gold from the Griffins [IV: 21-27]. Many researchers consider the location of the gold as the Altai (Rudenko, 1960, p. 176; Jacobson, 1995, p. 13).

The Desert Route was described in *Shiji* by Sima Qian, written circa 90 BCE. Zhang Qian, a Chinese officer and diplomat, travelled from China to Central Asia between 138 and 125 BCE. Information gathered from this mission was given to Sima Qian, who recorded it in the book.

The Maritime Route was described in *The Periplus of the Erythraean Sea*, which was written by an unknown Greek merchant who lived in Egypt in circa 70 CE.

It is generally understood that the Silk Roads 'opened' in the second half of the second century BCE. But evidence suggests that the Steppe Route had been in use earlier than that. The Steppe Route had advantages over the other routes in both geographical and human terms. The Eurasian Steppes have fewer deserts and high mountains than the Desert Route, and the Steppe Route was the shortest route linking the East-West major Silk Road capitals. In pre-modern times, the Eurasian Steppes were populated mainly by nomads who used horses and camels as the primary means of transportation and built huge empires like the Xiongnu (Asiatic Huns), the Tuque-Turks and the Mongolian empires, which facilitated trade and transportation. It is interesting that the Eurasian Steppe zone is sandwiched between two lines: the Rome-Beijing line and Istanbul-Xi'an line.

1. The Altai in the Late Scythian Period (fourth century BCE)

Many researchers have pointed out the similarity between the motifs of Achaemenid and Pazyryk art. Wool, leather and silk articles unearthed in well-preserved conditions from the Pazyryk kurgans (stone mounds) in the Altai feature motifs similar to those found elsewhere along the Silk Routes. For example, a wool carpet (from Kurgan No. 5) features the pattern of a rider and a horse, in which a rider is walking beside his horse and is holding a rein in his right hand. This pattern can be seen on a relief in Persepolis, the Achaemenid capital, indicating that the carpet was probably made in Persia.

Similarly, a strip of cloth was found that features lions moving in even steps, with belly hair and raised tails and an eight-sided pattern above their forelegs, along with a bow-shaped pattern on their hips. This pattern greatly resembles that of a procession of lions on a relief in Persepolis.

Another example is the cover decoration of a saddle, which depicts two griffins fighting. The griffin on the left is a classic Greek bird (eagle) with a fish fin and natural wings, while the one on the right is an Achaemenid-Saka lion griffin with a curved horn, turned-up wings and a 'leaf' point on its tail. Accordingly, the design depicts a fight between Greek and Achaemenid griffins (Hayashi, 2012, pp. 55-56). Most researchers who have studied this saddle believe that the griffin motif with the fish fin of the Altai may have been borrowed from Achaemenid Persia and came through Central Asia. Another researcher believes that a group of Pazyryk bird griffins with fish fin manes was derived from Greece and came through South Russia (Azarpay, 1959, p. 339). This is the most likely explanation because no classic Greek griffin has been found in Achaemenid Persia proper or in Central Asia, with the exception of Persian-controlled Western Anatolia and the Balkans (Ibid).

Chinese objects have also been unearthed in the Altai kurgans, including silk (Kurgan No. 5) and mirrors (Kurgan No. 6). This indicates that the people of the Altai had connections with Greece, Persia and China in the fourth century BCE. There is a controversy concerning the date of origin of the Pazyryk findings, but it is likely to have been the fourth century BCE (Azarpay, 1959).

2. The Altai in the Pre-Turkic or Great Migration Period (fourth to the first half of the sixth century CE)

In the Great Migration Period, common cultural objects were traded across the vast Eurasian Steppe from Central Europe through to Kazakhstan and Korea (Hayashi, 2014), including:

- Items encrusted with red precious stones
- Metal plates with granulation on the edges
- Gold and silver plates with fish-scale patterns
- Solid wood saddles with front and back bows
- The so-called "Hunnic" type of cauldrons

Such items have been found in Korea, especially in Silla royal tombs (Werner, 1956) though such archaeological finds are not so common in the region between Kazakhstan and Korea. There is a broad, blank area between them.

An archaeological excavation in the Altai Republic of Russia in 2009 discovered interesting relics that provide a link between the areas.¹ The site was named 'Arzhan-Buguzun' (AB) by the excavation team, as it is located on the Upper Buguzun River, on the eastern edge of the Altai Republic near the Mongolian



Figure 2 & Figure 3. Arzhan-Buguzun site, Altai Republic, Russia. Before excavation and after removing a surface soil.
Kite photographs taken by the author.



Figure 4. Iron horse bit, iron and bronze buckles, and bronze and gold bridle ornaments. Photograph by the author.



Figure 5. Horse bit with S-shaped cheek pieces and attachments of round and square frames. Photograph by the author.

and Tuvan borders (50°07'047"N; 89°22'01.7"E, 2300 metres above sea level). The nearest town is Kosh-Agach, where the road passes to Mongolia. The main source of the Buguzun River is the Arzhan Spring. The site was composed of rectangular outer low earthwork (circa 32x36 metres) and an inner shallow ditch (Figure 2). Three passages lay in the northern ditch and earthwork, with four stone mounds of varying sizes lined from east to west (Figure 3).

The team began by excavating the eastern mound, which consisted of layers of stones. In the centre of the stone mound we discovered a thick layer of black soil mixed with charcoal, ash and burned bones (probably animals') (G. Kubarev et al. 2009, pp. 313-314). In the black soil layer, the team found a horse bit made of iron, with S-shaped cheek-pieces, along with buckles (one made with iron and two made with bronze), and 26 bridle ornaments made of bronze and gold (Figure 4). The bit consisted of two branches with attachments for a bridle (Figure 5). The attachments were shaped to round and square frames.

Similar attachments and S-shaped cheek-pieces were unearthed from a Shamsi catacomb in the Chu River basin in North Kyrgyz. The cheek-pieces were ornamented with oval gold bases rimmed with granulation and inlaid with red stones (carnelian).² These S-shaped cheek-pieces were spread widely across the eastern part of Eurasia (Central Asia, China, Korea and Japan) during the early Medieval Period. Iron square buckles were spread across Eurasia in the fifth and sixth centuries.



Figure 6. Bridle ornaments incrustated with agate, garnet and, presumably, opal. Photograph by the author.



Figure 7. Gold ornament rimmed with granulation and incrustated with garnet (?). Photograph by the author.

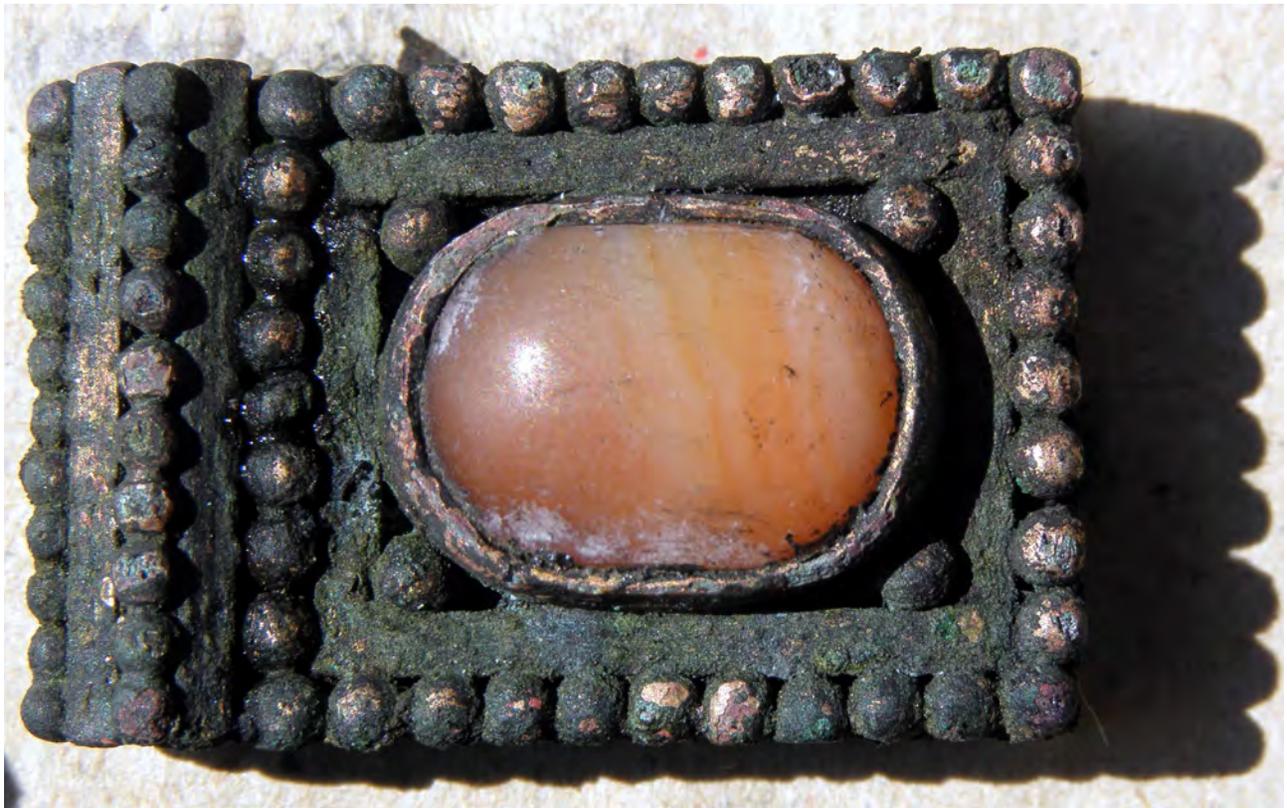


Figure 8. Bronze ornament rimmed with granulation and incrustated with agate. Photograph by the author.



Figure 9. Bronze buckle rimmed with granulation and incrustated with opal. Photograph by the author.

The 26 bridle ornaments inlaid with precious stones (Figure 6) are particularly noteworthy. Most bases were made of bronze and one was made of gold (Figure 7). Six were rectangular (Figure 8) and the others were round or oval, and two were attached with buckles (Figure 9). All were rimmed with granulation. The orange stones used in the ornaments were identified as agate and the scarlet stone was identified as garnet. The milky white stones are likely to be opals, based on the findings in Solonchanka I of Southern Ural.

3. Inlaid ornaments from other sites

Inlaid ornaments similar to those found at the Arzhan-Buguzun (AB) site were spread widely across the western and central parts of the Eurasian Steppe belt during the Great Migration Period.

Examples of such ornaments, found from the Northern Black Sea to the Altai (Figure 10), include gold buckles and rings inlaid with red stones, which were found (in the tomb of a man whose skull was deformed) at Tugozvonovo in the Western Altai. In 1978, researcher A.P. Umanskii believed that the Tugozvonovo site was the easternmost spot at which ornaments of the Great Migration Period had been unearthed (Umanskii, 1978, p. 163), but the easternmost site is now likely to be Arzhan-Buguzun.

Several dagger ornaments were found near Lake Borovoe in Northern Kazakhstan. From comparing these with a scabbard from a Silla tomb in Korea, these ornaments were confirmed to be part of a scabbard (Zasetskaya, 1994). These ornaments feature inlaid oval carnelians rimmed with granulation and have been dated to the late fifth or early sixth century (Zasetskaya, 1994, p. 126).

Similar ornaments were found in a kurgan ‘with moustache’³ of Solonchanka I in Southern Ural, and also at Morskoi Chulek on the north-eastern coast of the Azov Sea, at Shamshi in Kyrgyz, at Zhuantobe in Southern Kazakhstan, and at Boma in Zhaosu, Ili, Xinjiang Uyghur Autonomous Region.

There is controversy surrounding the dates of such ornaments, with some researchers dating them to the fifth century (J. Werner and I.P. Zasetskaya), and others to the sixth century (B.I. Marshak) or seventh century (A.K. Ambroz; Anazawa and Manome, 1980, p. 261). The seventh century is unlikely



Figure 10. Find spots of ornaments inlaid with red stone in the Eurasian Steppe. Google Earth.

to be correct. In Borovoe and Solonchanka I, thin triangular gold covers ornamented with a fish-scale pattern were unearthed together with ornaments inlaid with red stones. The covers were attached to the lower boards of the fronts of wooden saddles. Such gold or silver covers have been unearthed from many sites, from Kazakhstan to Central Europe, but never with stirrups. Likewise, at the AB site researchers found a horse bridle but not stirrups.

Wooden saddles with two bows appeared in China in the late third or the early fourth century. Stirrups must have been invented in China at almost the same time, although at the beginning only one stirrup was hung from the left side of a saddle (Anazawa and Manome, 1984). At Gyerim-ro (Tomb No.14), iron saddle-plates for wooden saddles and wooden stirrups coated with iron were unearthed together with gold scabbards inlaid with red precious stones (Gyeongju, 2010).

Wooden saddles were spread from the east to the west earlier than stirrups. Stirrups were spread to the western part of Eurasia in the latter half of the sixth century or during the seventh century (Hayashi, 1995, p. 73). Many iron stirrups dating to the seventh century have been found in archaeological sites in Europe. Therefore, such gold and silver covers for wooden saddles without stirrups must date from earlier than the mid-sixth century.

Conclusion

The human and natural advantages contribute to the unity of the Central Eurasian Steppes. Across the region, items have been found that date from the late Scythian period and Pre-Turkic period. Items from other periods from the Bronze Age to the present time have also been found, covering a vast span of human history.

While the easternmost site for ornaments inlaid with red precious stones and rimmed with granulation was once Tugozvonovo in the plains of the Western Altai, recent findings have extended the eastern limit to the Eastern Altai, close to the Mongolian border. Our discovery has therefore narrowed the blank area between the Altai and Korea. It is likely that similar archaeological finds will be made in Mongolia in the near future.

Endnotes

1. The excavation team was led by the late Dr Vladimir D. Kubarev, and the team included myself (Toshio Hayashi) and Dr Kubarev's son Dr Gleb V. Kubarev and Dr I. Yu. Slyusarenko of the Institute of Archaeology and Ethnography, which is part of the Siberian Branch of the Russian Academy of Sciences. The preliminary report of the excavation was published by G. V. Kubarev et al. in 2009.
2. Kyrgyz archaeologist, E.I. Kožomberdieva named this S-shaped bronze item 'knebel' and the catalogue of the exhibition in the Hermitage lists it as *psalii* (cheek-piece) (Kožomberdieva, 1998, p. 457, 463; Pamyatniki, 1983, p. 49). But I am a little in doubt about whether it is indeed a 'cheek-piece' because it is too short: 8 centimetres in length. Therefore this 'cheek-piece' might simply be a cheek-piece-shaped ornament.
3. Stone mounds (kurgans) accompanied by two curved long stone rows that resemble a 'moustache'. This type of kurgan is common in Kazakhstan.

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Ancient Sea Routes between the Asian Continent and Japan

Shigeo Aoki

Introduction

Japan is a maritime nation surrounded by ocean on all sides and connected through the ocean to the outside world. Beginning in the Stone Age, exchange with foreign countries was made via sea routes between northern Kyushu and the Korean Peninsula and the faraway continent of Asia.

Japan has often been called the 'last stop on the Silk Road', and this sea route was the last corridor of the Silk Route. Through it, many people and cultural objects crossed paths, ultimately passing through the Inland Sea of Japan to reach the final stations of Nara and Kyoto. The culture that came through this final segment of the Silk Route left an enormous impact on Japan.

1. The last stop on the Silk Road

The Shōsōin in Nara is a place famous for storing the cultural objects that came to Japan through the sea route on the eastern edge of the Silk Road. 'Shōsōin' was originally a word referring to the storehouses for storing the treasures and furnishings of government offices and large temples. The Shōsōin is a single-storey building made of Japanese cypress with a raised floor and a hipped roof with tile roofing. It is approximately 33 metres in breadth and 9.4 metres in depth, with a space of 2.7 metres under the floor, and is approximately 14 metres in height. Under its floor, columns of approximately 60 centimetres in diameter stand in a row upon a foundation of natural rock.

The storehouse is partitioned into three sections: the north, middle and south storehouses. The north and south storehouses are made of logs, arranged in parallel crosses. The middle storehouse uses the south wall of the north storehouse and the north wall of the south storehouse.

On 21 June 756 (Tempyō Shōhō 8), at the memorial service 49 days after the death of Emperor Shōmu, Empress Kōmyō prayed for the Emperor's spirit and donated over 600 items that Emperor Shōmu had used and 60 types of medicine to the Roshana Buddha (Great Buddha) in the Tōdaiji. These items were preserved in the storehouse of Tōdaiji (today known as Shōsōin). In addition, the Buddhist objects used for the consecration of newly constructed images and important memorial services at Tōdaiji were also carefully preserved there. Over many years, many of these were lost but the log building that was the storehouse of Tōdaiji remains standing.

The Shōsōin occupies a symbolic position for learning about the exchange between Japan and other foreign countries around the eighth century. It was designated a national treasure in 1997 (the area surrounding Shōsōin is a historical landmark) and in 1998 it was registered as a World Heritage site as part of the 'Historic Monuments of Ancient Nara'.

The Shōsōin repository inside the building is made up mostly of treasures from the eighth century, including articles brought from the continent across the ocean, along with art and craft objects and documents made in Japan. Items include a donation from the Empress Kōmyō, a six-panel folding screen featuring a painting of women dressed in the Tang style, a beautiful five-string biwa harp, a hakururi bowl made of cut glass that recalls the Silk Road journey, a ceremonial sceptre made of rhinoceros horn decorated with gold and jewels, the oldest extant family register (702, Taihō 2) and a dyed cloth, known as Shōsōin cloth, with images of hunting and other patterns featuring elements from foreign countries.

The collection of catalogued materials alone contains approximately 9,000 items, most of which are over 1,000 years old and are preserved in good conditions, with clear origins and years of manufacture and use. The Shōsōin repository originates from the rich cosmopolitan culture of China at the height of the Tang Dynasty and includes items that represent the materials, techniques, shapes, designs and patterns from various regions and periods, ranging from eighth-century China to India, Iran and even Greece and Rome. These items travelled beyond the waves to Japan and settled at Shōsōin. The saying that ‘the Shōsōin is the last stop on the Silk Road’ can thus be said to express the global aspect that this repository possesses.

The Shōsōin repository has been kept in extremely good condition since the eighth century until the present day owing to:

- The chokufū system, which required an imperial seal to open the storehouses, which prevented them from being opened arbitrarily, thus enabling substantial preservation of its items.
- The raised-floor style that separates the floor from the ground. This kept the storehouse in a slightly elevated position with good ventilation, and was thus effective in preventing insect damage and changes in the humidity level.
- The repository was kept in a wooden casket inside the storehouse. The casket played a significant role in the preservation of the repository by lessening sharp changes in temperature and humidity and shutting out light and polluted air.

2. The sea routes connecting Japan to the Asian continent

During the ancient period, when magnetic needles and sextants had not yet been developed, sea travel was only possible by using the naked eye to recognize landmarks such as high mountain peaks and islands. Therefore, a network of sea routes connecting islands or along coastlines had to be established within visible distance. The sea route connecting Japan to continental China during the ancient period generally left from Osaka and passed through the Inland Sea of Japan and reached Northern Kyushu, and from there passed through the Sea of Japan to reach the southern Korean Peninsula. From there, it advanced northward along the coastline of the southwest Korean Peninsula and crossed the vicinity of the Liaodong Peninsula to the Gulf of Pohai, and reached Chang’an from the Shandong Peninsula by land.

The most difficult passage on this sea route was over the waves on the Sea of Japan dividing Japan from the Korean Peninsula. This route was already in use during the Jōmon period and continues to be used today.

During the period between the third and tenth centuries, the ancient sea route from northern Kyushu to the Korean Peninsula, the Kaihoku dochū (the first volume of the *Nihon Shoki*; Kaihoku refers to the Korean peninsula), was an island-hopping path and is said to have had two routes, due to changing wind conditions and the ocean currents surrounding the island of Tsushima:

- Natsu (the Gulf of Hakata) or the Shore of Matsuura (Gulf of Karatsu) ⇨ Iki ⇨ Tsushima ⇨ Korean Peninsula. *Mainly the passage from northern Kyushu to the Korean Peninsula.
- Natsu (the Gulf of Hakata) ⇨ Ōshima, Munakata District ⇨ Okinoshima ⇨ Tsushima ⇨ Korean Peninsula. *Mainly the passage from the Korean Peninsula to northern Kyushu.

There was almost no change in the sea route connecting northern Kyushu to the Korean Peninsula, but the sea route advancing northward along the southwest of the Korean Peninsula to China changed from period to period with the development of new sea routes.

From the second century BCE (Yayoi period) through the third century CE (early Kofun period)

Given that there are few relics from the latter half of the late Jōmon period, it is believed that Iki and Tsushima, the midway points connecting northern Kyushu and the Korean Peninsula, did not serve as stopovers before the second century BCE.

The first reference to the country of ‘Wa’ (Japan) in Chinese historical documents is *The Book of Han Treatise on Geography*.

The Book of Han Treatise on Geography: The people of Wa lived in over 100 counties on the sea of Lelang Commandery (established by the Han dynasty in the northwest region of the Korean Peninsula, 108 BCE - 313 CE). It is said that they regularly came to pay tribute.

The Book of the Later Han: The country of Wanona came with tribute. Its emissaries called themselves high stewards. Wanona is said to be to the south of Wa. Emperor Kuang-wu rewarded them with his seal.

The Three Kingdoms “Book of Wei” Volume 30 Xianbei [ancient nomadic tribe of northern Asia]: Dongyi zhuan (the record of the encounters with eastern barbarians), the Article of Wajin (Japanese people). The people of Wa dwelt on the mountainous islands southeast of Daifang Commandery and had tributary relations with the continent since the period of the Han Dynasty, and at the time of this recording, 30 counties were sending emissaries.

From the description in *The Book of Han Treatise on Geography*, it can be seen that the country of Wa (Japan) existed beyond Lelang Commandery, which emperor Wu of the early Han period established in the vicinity of present-day Pyongyang, and emissaries were regularly sent from there. It can be seen that the sea routes seen in *The Records of Three Kingdoms* were already established before this period.

One important stopover on the island of Iki, Haru no tsuji, is the site of the remains of a large village, which spread over the southwestern plains between the second century BCE and third century CE. This stopover connected northern Kyushu to the Korean Peninsula and a network of sea routes fanned out from here.

This village was surrounded by three layers of circular moats and covered 24 hectares (100 hectares including the periphery of the remnants). Inside the moat, part of a ceremonial site remains, with the remnants of pile buildings and many pit dwellings. Outside the moat, remains of wharfs, roads and even rice paddies have been found.

Relics found at the site include objects made of earth and stone, and large quantities of objects made of bronze, iron, wood and bone. One of the most important discoveries was the many objects made of bronze (arrowheads, coins, Wu Zhu Qian – the currency of the Early Han – and fine bronze swords) and iron, which confirm interaction between Japan and the continent.

Scholars believe Haru no tsuji was part of the country of Iki, which is mentioned in the Article of Wajin in *The Book of Wei*. In 2000, the site was designated a special historical site; in 2013, 1,670 excavated items were designated important cultural properties.

The third through tenth centuries

A route for crossing the Yellow Sea extends from the Shandong Peninsula and advances southward, following the southwest coastline of the Korean Peninsula, then heading east toward the archipelago region, reaching Geumgwang Gaya (the region of Kyöngsang namdo kŭmhae) and heading further south through the Sea of Japan, arriving at northern Kyushu through either Tsushima, Okinoshima or Iki.

To go from ‘Wa’ (Japan) to ‘Wei’, one traces this course backwards across Pohai to reach the vicinity of the Shandong Peninsula. This route is the shortest northern route from northern Kyushu to the continent. Tracing back to the pre-historical period, this is the sea route that fishermen from Tsushima and northern Kyushu freely travelled along, back and forth, and continental culture flowed into Japan through here. After the fourth century, when the Yamato court pursued active diplomacy with the Asian continent and the Korean Peninsula, this northern sea route was firmly established, and became an indispensable sea passage.

With the establishment of this sea route, and as the Yamato court became more deeply involved with the Korean Peninsula, court rituals to pray for safe voyages came to be conducted at Okinoshima.

Over 80,000 relics have been discovered in the remains of the ceremonial site on Okinoshima and the site has been designated a national treasure and put on Japan’s Tentative List of World Heritage Sites. One of the characteristics of the remains of the ritual sites at Okinoshima is that they have remained exposed above the earth’s surface for over 1,000 years without being destroyed.

In the small valley of Ōgon-dani, approximately 100 metres in depth, where Okitsu-gū stands, there are 12 giant rocks and numerous smaller rocks. This area was used for ceremonies, with four types of ceremonial sites: above rock, under rock shade, partly under rock shade-partly outdoors, outdoors.

Ceremonies held on top of rock from the latter half of the fourth century to the fifth century:

Ceremonies held on top of giant rocks involved the offering of items such as triangular-rimmed mirrors decorated with animals and gods (*sankaku fuchi shinjū-kyō*), bronze mirrors, arm bracelets made of jasper, magatama beads, cylindrical beads, iron imitation items and iron bars. Such relics have been found at remains Nos. 16, 17, 18, 19 and 21. It is noteworthy that the contents of many of the tribute items overlap with funerary tomb items.

In the *Nihon Shoki* (Japanese historical accounts): the Chronicle of Empress Jingū, the Chronicle of Nintoku, and the Chronicle of Keitai, there are descriptions of the importing of iron bars as raw iron material from Paekche and Silla. These were important items for the Yamato court. Against the background of Japan’s interaction with the Korean Peninsula, we see here a significant degree of involvement of the Yamato court in the ceremonial rituals of Okinoshima.

Ceremonies held under rock shade from the latter half of the fifth century to the seventh century:

Ceremonies were held under the shade of giant rocks, and remains Nos. 4, 6, 7, 8, 9, 10, 11, 12, 13, 15, 22 and 23 belong to this category. Archaeological digs have been conducted for remains Nos. 4, 6, 7, 8 and 22. Many relics were unearthed that indicate a relationship between Japan and Silla, including glass and crystal jewels, apricot leaves and gilt bronze horse gear, iron weapons, cast iron axes, cut glass, dolls, weaving devices and a golden ring. These items are similar to those unearthed from the Daereungwon tomb (World Heritage site) in Kyöngju, the Silla capital. Mirrors and weapons meant

for actual use were not present, with mainly ceremonial items such as gilt-bronze miniature pieces and earthenware given as tribute.

Ceremonies held partly under rock shade and partly outdoors from the latter half of the seventh century to the first half of the eighth century:

These were ceremonies held on flat ground. Relics from remains Nos. 5 and 20 include items originating from China, including earthenware, gilt bronze miniature ceremonial items (five-string biwa, wind bells, dolls and weaving devices), talcum items (magatama beads, mortar beads, discs), tang sansai and gilt bronze dragon heads. These items indicate a stronger tendency toward using earthenware in ceremonies during this period.

Outdoor ceremonies from the eighth century to the end of the ninth century:

These were ceremonies held on flat lands away from rocky areas. Remains Nos. 1, 2 and 3 belong to this category. Clay or talc items were concentrated together in a circular area 10 metres in diameter in a condition such that there is no additional space around them. The relics from these remains include miniature items made from iron, and miniature bronze items plated with gold, with the content of the items being the same as for ceremonies held partly in the shade of rock and partly outdoors. Imitation objects made of talc (*kassekisei-kei dairui*) resembling people and horses and Nara tri-colour urns were also unearthed. Ceremonial sites in Okinoshima were only used once in principle, but the No. 1 site, which was an outdoor ceremonial site, was used for several different ceremonies over a period of 200 years between the Nara and Heian periods.

The remains found at the Okinoshima ceremonial site reveal details about the ancient trade route connecting northern Kyushu to the Korean Peninsula and provide a useful archaeological source for elucidating the interrelationship between state formation and the foreign relations of the Yamato court. National-scale ceremonies to pray for safe voyages were held at Okinoshima, but these are thought to have ended during the first half of the tenth century.

Many Japanese ceremonial items have been unearthed from remains at southern Korean ceremonial sites for praying for safe voyages. These relics date from the Paekche period and are further evidence of contact between Korea and Japan. One such site is Jungmak-dong Jesa Yujeok ceremonial site. This is situated on top of a mountain peak on the west coast of the Korean Peninsula (located on the edge of the Buan Byeonsan Peninsula in Cholla Bukto) and is a very important site in relation to the ceremonial site at Okinoshima. Relics unearthed at this site include earthenware, metal containers, imitation stoneware and earthenware, jewelled items and pottery. This ceremonial site was used in the period between the fourth and eighth centuries.

Ceremonies using only earthenware, such as urns, pots and one-legged trays were performed from the beginning of the fourth century through to the first half of the fifth century, with a wide variety of Japanese imitation stoneware such as mirror- and sword-shaped objects starting to be used from the middle of the fifth century to the first half of the sixth century. Later ceremonies, the peak period of Yamato, Paekche and Gaya-style ceremonies, included, in addition to a large quantity of earthenware, Chinese porcelain and magnificent horse equipment. Ceremonies held thereafter mainly used objects such as containers from local regions. Later, in the eighth century, a ceremonial building was built and ceremonies were moved indoors.

It is fascinating that relics of the same shape remain from both ancient Japan and from Paekche, such as at the Okinoshima and Jung-mak-dong ceremonial sites. Items unearthed from the tomb of Muryong, excavated in 1971, included an epitaph (King Muryong, deceased 523), a crown made of gold and copper, shokuri foot ornaments, gold earrings, bracelets, mirrors banded with animal patterns

and mirrors with geographical patterns. King Muryong had strong connections to Japan, and he was described in a *Nihon Shoki* article in the fifth year of the reign of Emperor Yuryaku (461). The relics unearthed from King Muryong's tomb closely resemble the gold crown and shokuri foot ornaments unearthed from the Fujinoki tumulus in the town of Ikaruga, Nara Prefecture, and it can be inferred that the mirrors banded with animal patterns were made from the same cast as those unearthed from the Kannonyama tumulus in Takasaki City, Gunma Prefecture. These examples reveal the depth of the connection between Paekche and Japan during the sixth century. It is perhaps not impossible to imagine that, when seen in this context, the presence of Japanese ceremonial items at the Jungmak-dong ceremonial site indicates that representatives of both countries prayed together for a safe voyage.

3. Exchange

Exchange between Japan and continental China and the Korean Peninsula was very frequent. The number of delegations sent to Japan from foreign countries is not fully known, but it is reasonable to surmise that this number is equal to or greater than the number of delegations sent from Japan, considering that in around 538 the king of Paekche sent emissaries with a gift of Buddhist images, sutras and a memorial praising the benevolence of Buddhism; that a delegation of 700 people came to Japan from Silla in 752 to attend a ceremony to consecrate a Buddha statue at Tōdai-ji temple; and that delegations were sent 30 times from Balhae to Japan. Table 1 lists the delegations formally sent from Japan to China and the various countries on the Korean Peninsula.

Table 1. Delegations sent from Japan

	Destination country	
	China	Korean Peninsula
239-243: Wei envoy (2 times)		
266: Jin envoy (1 time)		ca. 369: Japan sent soldiers to Paekche
413: East Jin envoy (1 time)		
421-478: Song envoy (8 times)		
600-618: Sui envoy (over 5 times)		663: Battle of Baekgang
630-894: Tang envoy (over 19 times)		668-863: Silla envoy (over 28 times)
782-811: Balhae envoy (15 times)		

* Exchange with the Korean Peninsula was conducted so frequently that its actual number is not known.

A noteworthy example of a delegation is that led by Silla prince Kim Taeryum. This Silla delegation consisted of over 700 men in total, and travelled to Japan in seven ships. After landing at Nanotsu (Hakata) it passed through the Inland Sea of Japan from the Dazaifu to the Heijō capital. Kim Taeryum's entourage reported to Emperor Kōken on 14 June with gifts of public tribute and privately-furnished gifts of Silla items. Records indicate that afterwards Kim Taeryum went to the temples of Daian-ji and Tōdai-ji and worshipped the Buddha there on 22 June.

Tempyō-shōhō 4 is the year that the consecration ceremonies were held for the renowned 'Great Buddha of Nara', the Great Roshana Buddha at Tōdai-ji; worshipping this Buddha was one of the purposes of the Silla delegation's visit to Japan. The delegation brought with it a large quantity of trade items, and these items were eagerly coveted by Japan's aristocracy. Naturally, therefore, buying and

selling took place. The actual conditions of the trade conducted during the Silla delegation can be seen in the *hogo mon-jo* and *bai-shiragi-mono-no-ge* used as labelling on the six-fold screen painted in the Tang style. The *bai-shiragi-mono-no-ge* not only indicates the names, numbers and prices of items desired to be purchased, it also records the exact date of ‘22 June, Tempyō-shōhō 4’. We can not only discern the nickel alloy, a special Silla product, but can also see that there was a large quantity of Tang craft objects and South-East Asian spices and medicines such as musk.

These items described in the *bai-shiragi-mono-no-ge* encompass nearly all of the items traded by the Tang Dynasty at the time. Thus, they indicate that East Asian trade connected to the Silk Road was carried out via the Silla delegation. Japan purchased the Silla and Tang items provided by the Silla delegation with raw material fibres such as silk floss and ashiginu silk. The silk floss used as payment is also noteworthy for being an item with a deep connection to the Dazaifu. It is known that the silk from the Chikushi region was of good quality, and the 336th poem in the *Man'yōshū* reads, ‘Floss from Tsukushi/Of the unruly spirits—/I have never yet/Worn it next to my body/But how warm it looks to be!’

During the period when Japan sent delegations to the Sui and Tang dynasties, a firmly-established network of sea routes existed between the three countries/territories of Japan, Tang China and Silla, through which cultural exchange was carried out, which had an enormous impact on Japan.

Conclusion

In China, it is said that ‘if you want to see the Tang and Song eras, go to Japan’. The treasures lying dormant in the Shōsōin are a symbol of this and even today they quietly represent the exchange that occurred in ancient times on the eastern edge of the Silk Road.

Recently, archaeological excavations have discovered ‘reception hall’-like facilities for receiving foreign delegations at the Dazaifu, the imperial office governing Kyushu in ancient Japan, which acted as the front door for exchange with foreign countries. The Shōsōin was the gateway for the influences that led to the introduction of political institutions during Japan’s period of state formation, and the spiritual ideas that shaped Japan’s understanding of Buddhism.

The historical influence of China is seen in the appellation of the Japanese native dress ‘gofuku’, a term that is said to have started when Emperor Yuryaku (mid-fifth century) invited weavers from the country of Wú (pronounced Go in Japanese) skilled in ayahatori (Han weaving) and kurehatori (Wú weaving) and encouraged weaving and seri-culture industries related to weaving. Thus, aspects of China’s culture of the period did not remain in China, but spread to Japan where the strength of the ‘preservative force’ of Japan ensured its continuity until the present day.

With the illumination of the cultural exchange and trade network on the eastern edge of the Silk Road, the conditions necessary for a multifaceted overview of exchange across East Asia are starting to come together. It is my hope that the various countries located on the eastern edge of the Silk Road will cooperate in putting together their research achievements to illuminate the history of regional exchange in ancient times.

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Protecting and Safeguarding Cultural Heritage of the Silk Roads



A statue in Historic Monuments of Ancient Nara, Japan.

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Steps towards Success: A Silk Road Nomination

Dmitriy A. Voyakin

Introduction

Between the second century BC and the end of the fifteenth century CE, the Silk Roads, a network that spread from East Asia to the Mediterranean and down to the Indian subcontinent, were a key conduit for intercontinental trade. Trade on the Silk Roads connected cultures and civilizations, and endured over centuries, supported by system of caravanserais, commercial centres, trading towns and fortresses extending for more than 10,000 kilometres, possibly making the Silk Roads the longest cultural route in history. The Silk Road and its unique role in the history of the peoples of Eurasia has been recognized and defined by many scholars, who have noted that the main value of it has been in terms of facilitating dialogue between cultures and in combining the economies of the states of Eurasia.

The work to submit the first World Heritage nomination for a corridor of the Silk Road was undertaken over a period of almost ten years with the participation of multiple Central Asian countries, along with Japan, China and Belgium, and experts from the World Heritage Centre (WHC) and the International Council on Monuments and Sites (ICOMOS).

The Serial Transnational Nomination Silk Roads was a complex project as it encompassed diverse Central Asian heritage and required the inputs of many parties in the preparation of the nomination dossier and the management of the numerous nominated properties. As noted in the Ashgabat Agreement: 'This ambitious and highly complex project has the potential to become the largest nomination of linked sites ever presented to the World Heritage Committee'. The success of this project was due to the systematic ongoing international support from experts who ensured high standards in all aspects, including in the preparation of regulations and procedures.

1. Background

The Silk Road is a system of trade routes, which in ancient and medieval times crossed Eurasia from the Mediterranean to China and India, and served to develop trade and form cultural connections between peoples, states and regions. As expressed by Federico Mayor, the UNESCO Director General (1987-1999), 'The Silk Roads have highlighted the fruitful give-and-take in the unending dialogue between civilizations and cultures. They show how the movement of people, and the flow of ideas and values, have served to transform cultures, and even civilizations, whether it be through the spread of Buddhism, Christianity or Islam between East and West, the transfer of technologies or the dissemination of scientific knowledge' (UNESCO, 2008, p. i).

The study of the historical, geographical and cultural aspects of the great Silk Road, which links the various parts of the vast Eurasian continent, began in the second half of the nineteenth century, with contributions from scientists from many countries. In 1877, in a classic scientific paper, 'China', German scholar Ferdinand von Richthofen named the system of roads the Silk Road. In more recent decades, scientific and public interest in the history of this great transcontinental road, its place and its significance in world civilization, have increased significantly. Thousands of publications have been written on the Silk Road, including monographs, collections, albums, pamphlets and articles. They describe the history of the Silk Road, including the main and secondary roads, the cities, the ethnic composition, the goods traded along the routes, the architecture and art, music, epic poetry and religions.

The twenty-fourth UNESCO General Conference session in 1987 approved the 'Integral Study of the Silk Roads: Roads of Dialogue' project and in 1988 UNESCO launched the project as a part of the World Decade of Cultural Development. The aim was to 'shed light on the common heritage ... that links the peoples of Eurasia ... [and to] encourage attitudes of openness and tolerance, so necessary in an essentially interdependent world' (UNESCO, 2008, p. i). The project also sought to answer questions about how the Silk Roads resulted in peaceful contact between peoples of East and West. In addition, the project aimed to support cooperation, both scientific and cultural, between researchers from the countries in the regions along the ancient route. The project examined the complex cultural interactions that had resulted from the meeting of East and West, and contributed to the understanding of the multilateral nature and rich common heritage of Eurasia. Through collaboration between researchers and with the media, with concrete actions and tangible results, the project renewed interest in the Silk Road across the world.

2. Silk Road expeditions

Under the auspices of the UNESCO project, five international scientific expeditions were undertaken:

The Desert Route from Xi'an to Kashgar (July - August 1990)

This expedition was conducted by an international team made up of 21 foreign experts from nineteen countries, four members of the International Consultative Committee for the Silk Roads, eight Chinese experts and eight representatives of the foreign press.

The Maritime Route from Venice to Osaka (October 1990 - March 1991)

This 154-day trip (27,000 kilometres) was undertaken by almost 100 scientists and 45 journalists from 34 countries. They visited 21 ports in 16 countries and spent 54 days at sea.

The Steppe Route in Central Asia (April - June 1991)

This route was undertaken by an international team composed of 46 foreign experts from 23 countries, 74 Soviet experts and 26 representatives of the media who travelled over 5,000 kilometres - from Ashkhabad (Turkmenistan) to Almaty (Kazakhstan).

The Nomads' Route in Mongolia (July - August 1992)

This expedition covered 3,500 kilometres to highlight the difficulties involved in nomadic life. The international team was composed of 44 foreign experts, 11 Mongol specialists and 28 representatives of the press, from some 25 countries.

The Buddhist Route, Nepal (September 1995)

This route was taken by an international team of 72 participants from 17 countries, 44 experts (25 from Nepal), 11 media representatives, five UNESCO organisers and 12 Nepalese organisers.

The expeditions all included meetings, seminars and conferences and many of them resulted in exhibitions to disseminate the key findings from the expeditions and to display art objects from the Silk Road. Further conferences and seminars were also organised within the broader framework of the project. Conferences included 'The Formation and Development of the Great Silk Road in Central Asia in Ancient and Medieval Times' (Samarkand, October 1990), 'Interaction between Nomadic and Sedentary Cultures on the Great Silk Road' (Alma-Ata, 15 and 16 June 1992), 'Epos of the States along the Silk Road' (Turku, Finland, 3 to 7 June 1993), 'Languages and Writings along the Silk Road' (Cyprus, 30 September to 1 October 1994), and 'Renaissance of the Silk Road: Cultural Tourism and the Revival of Heritage in Uzbekistan' (Bukhara, 21 and 22 February 1996).

Several expert seminars and sub-regional workshops were held in Central Asia, Kazakhstan and China, including the 'UNESCO Regional Seminar on Periodic Reporting to Implement the Convention on the Protection of the World Heritage' in November 2005 in Almaty, Kazakhstan, at which the seminar participants adopted an action plan that would give primary importance to the Silk Road of China – Central Asian countries' serial nomination. Further support for this idea was expressed in a seminar held in Turfan, China, in August 2006, which was attended by 50 participants from various countries including Central Asian countries and China. This meeting also provided an opportunity to present the work being done in China on the potential nomination of the Silk Road as a World Heritage site.

3. Support for research

As a direct outcome of the UNESCO Silk Road Exhibitions, in 1995 UNESCO established the International Institute for the Study of Central Asia (IICAS) in Samarkand, which aimed to draw attention to the history and cultures of the countries of Central Asia, and to strengthen cooperation between scholars, both in the region and beyond, through supporting multidisciplinary study of the Central Asian region. UNESCO also assisted in establishing special research institutes for the study of the Silk Road elsewhere, including the Buddhist Research Centre at Pali University, Sri Lanka; the Hirayama Institute of Silk Road Studies in Kamakura, Japan; the International Institute for the Study of Nomadic Civilizations in Ulaanbaatar, Mongolia; and the Nara International Centre for Silk Roads Studies, Japan.

In 2003, the International Scientific Committee on the History of Civilizations of Central Asia published five volumes on the history of the Central Asian region. These volumes describe the history of the vast area stretching from the Caspian Sea to the borders of China. The location of this region in the centre of the Asian Continent has made it a crossroads for migration and the spread of religions, ideas, art and culture. Given that reliable sources about life and culture of the peoples of that time were extremely limited, UNESCO's publications have filled a gap in the knowledge, combining the findings of research conducted by archaeologists, philosophers and cultural specialists.

4. The nomination process

Interest caused by the Silk Road Project led to the consideration of the possibility of nominating all or part of the Silk Road as World Heritage. In October 2006, a strategy was approved for nominating part of the great Silk Road through China and Central Asia. Subsequently, in April 2007, this concept was approved by the five participating countries: Kazakhstan, Kyrgyzstan, Tajikistan, Uzbekistan and China, in Dushanbe, Tajikistan, at the sub-regional UNESCO seminar on the Serial Nomination of the Silk Road.

Nomination of the Silk Road was initiated in the hope that it would assist in enabling countries and people across Eurasia to recognize their common history and the interrelatedness of cultural development, and to promote the overall development of human civilization based on diversity.

It was recognized that the serial transnational nomination of the Silk Road was one of the most promising concepts for assessment of the significance of the rich cultural heritage of Central Asia. With the support of countries in the sub-region, this concept was developed to represent the sub-region's rich cultural heritage in the World Heritage List.

Although the nomination document referred to the objects of the Silk Road in specific countries, all recognized that the network of the Silk Road crossed the borders of at least 15 modern countries between China and the Mediterranean. It is assumed that the nomination would provide a framework for later identification and nomination of cultural objects around the Silk Road.

A concept paper, with definitions of the geographical and historical scope of the Silk Roads in relation to World Heritage nominations as one of the basis of further steps, was developed by Professor Henry Cleere in 2006 and presented at the Dushanbe expert meeting in 2007.

The concept paper was discussed at international seminars in Xi'an in November 2007, in Xi'an in May 2008, and in Almaty in May 2009. In November 2009, the first meeting was held of the Coordinating Committee on the Inclusion of the Serial Nomination of the Silk Road in the UNESCO World Heritage List. This was the culmination of all of the previous meetings. At this meeting, it was emphasized that there was an urgent need for a Silk Road thematic study.

The thematic study was prepared by Tim Williams and presented at the second meeting of the coordinating committee, which was held in Ashgabat in 2011. It had, as a core idea, the 'corridor', which was proposed as a means of nominating several serial transboundary sections of the Silk Road.

All participants of the first seminar on the nomination of the Silk Road felt that the transnational serial nomination would promote modern international cooperation in the spirit of friendship and respect based on a common history. In nominating sites to the list, values of acceptance and respect for cultural diversity, interaction and integration among diverse cultures would be considered. The objects nominated would demonstrate interaction and exchange in the areas of trade, science and technology, as well as in arts and cultural heritage.

Drafts of nomination dossiers were discussed, harmonized and agreed at the third meeting of the coordination committee, which took place in September 2012 in Bishkek, Kyrgyzstan. The committee oversaw the preparation of serial transnational nominations of 'corridors' that include a series of sites on the territories of several countries. Once the concept was approved by the World Heritage Committee, it was offered to nominated sites in Central Asia and China, and later to serial sites that are located further west, as well as sites of the Indian subcontinent, including India and Pakistan and as far as Afghanistan.

Various donors have supported, through UNESCO, the steps taken to submit the nominations. For example, the Norwegian and Netherlands Funds-in-Trust helped bring together stakeholders for various meetings and to support cooperation, while the Japanese Funds-in-Trust (JFIT) supported the process of capacity building and documentation (in terms of education and equipment purchase), thus providing a basis for research and long-term sustainability. The Belgian Federal Science Policy Office (BELSPO) and the Chinese government supported the process of developing two information management systems, the Cultural Heritage Resource Information System (CHRIS) and the Archive and Information Management system (AIMS), which were independently developed with the support of the ICOMOS International Conservation Centre in Xi'an, China. The main objective of the information management systems was to enable the sharing of information and overcome physical boundaries, so as to enable the various actors to work together on serial World Heritage nominations.

During the thirty-eighth session of the World Heritage Committee, held in Qatar, the nomination submitted by China, Kazakhstan and Kyrgyzstan was accepted and 31 sites were added to the World Heritage List. While this was a great achievement to be celebrated, everyone involved in this process nevertheless understood that most of the work still lay ahead – the complicated process of management of the sites included in the World Heritage List, preparation following nominations, and the hard work involved in the inclusion on the World Heritage List of other Silk Road corridors.

The fourth meeting of the Silk Roads coordination committee, organised by the National Commission of the Republic of Kazakhstan for UNESCO and ISESCO, along with the UNESCO World Heritage Centre, took place November 2015 in Almaty, and clearly showed that indeed the first nomination was just the beginning of a long journey. The meeting in Almaty aimed to discuss the terms of reference of the coordination committee; to analyse the conservation status of the first nomination: the Routes Network of Chang'an-Tianshan Corridor (Kazakhstan, China and Kyrgyzstan); to discuss the current status of the deferred nomination: the Routes Network of the Penjikent – Samarkand – Poykent Corridor (Tajikistan and Uzbekistan); to discuss the progress in the preparation of other World Heritage nominations, including the 'Silk Roads in Southern Asia' (Bhutan, India, China and Nepal) and the 'Silk Roads: Fergana – Syrdarya Corridor' (Kazakhstan, Kyrgyzstan, Tajikistan and Uzbekistan); and to discuss other initiatives relating to the Silk Roads being implemented by Afghanistan, Iran, Turkmenistan and Turkey. The participants also discussed the results of the UNESCO/Japanese Funds-in-Trust project 'Support of Documentation Standards and Procedures of the Serial Transnational Nomination of the Silk Roads in Central Asia' (2011-2014) and the official start of the UNESCO/Japanese Funds-in-Trust project 'Support of the World Heritage Sites of the Silk Roads in Central Asia' (Phase II, 2015-2018). The committee also discussed several other issues, including the further development of the ICOMOS thematic study on the Silk Roads in Eastern and Western Asia. All of the meeting participants approved the Almaty Agreement.

5. The modern Silk Road

It is reasonable to assume that the process of globalization began with the Silk Road. The Silk Road was a kind of 'internet' of the ancient and medieval times – a means of disseminating and exchanging information and of facilitating intercultural dialogue. The Silk Road also had an impact on how trade developed, with international merchant organizations agreeing on the prices of goods and the duties to be paid on them, which led to the development of generally-accepted rules on which to base commercial transactions. Thus, the Silk Road had a unique role in history, particularly among of the peoples of Eurasia.

The great transcontinental railroad connected countries of Europe with the Far East. In May 1997, construction of the Mashhad - Sarahs segment was completed, and thus the Central Asian countries gained access to the Persian Gulf while Europe was linked to Central Asia. A full revival of the 'railroad' version of the Great Silk Road, from the Atlantic to the Pacific, remains to be built. In 2009, construction began on a 'highway' or transcontinental road corridor from Western China to Western Europe; (routed via Kazakhstan and Russia). This transboundary project covers the broader span of the great Silk Road.

Today, the Silk Road is seeing an economic revival. China's new Silk Road programme developed under President Xi Jinping is a modern version of the ancient trade route. The modern concept of the Silk Road has, like the original, two main routes: a land route, 'the Silk Road Economic Belt' and a sea route, 'the Twenty-first Century Maritime Silk Road'.

Thus, the Silk Road, a main trading thoroughfare, was and remains, for many countries and peoples, a road of cooperation, interdependence and the mutual enrichment of different societies.

At the end of 2015 in Almaty, as a continuation of Silk Road initiatives and in the framework of the International Decade for the Rapprochement of Cultures (2013-2022), UNESCO created an International Centre for the Rapprochement of Cultures. The main function of the centre will be the coordination of active intercultural dialogue between international experts on a wide range of issues in the field of sustainable cultural development.

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Safeguarding Bamiyan and the Silk Road as a Means of Peace Building in a Conflict Zone

Masanori Nagaoka and Chunnoonsong-e Song

The UNESCO office in Kabul works in cooperation with the Afghan authorities to safeguard and promote tangible and intangible cultural heritage, cultural diversity and human rights in Afghanistan. Its activities in Afghanistan re-affirm UNESCO's mission, as stated in the preamble to its constitution, which is to promote peace through the intellectual and moral solidarity of humankind. To this end, UNESCO continues to assist authorities in delivering projects to safeguard Afghanistan's cultural heritage and to promote public awareness amongst the Afghan people of the value of preserving their heritage for future generations.

Cultural heritage resources can be mobilized by utilizing historical monuments to galvanize community support around their historical and contemporary symbolic values, myths, rituals and religions, and to bring communities together around movable, immovable, tangible and intangible heritage ideals. It is argued that if efforts to preserve cultural heritage are to be sustained into the future, they must be considered within a broader appreciation of the development context that integrates conceptions of intangible and tangible cultural heritage within a unified development model. UNESCO therefore seeks to promote cross-cultural awareness and dialogue concerning Afghanistan's heritage as a valuable component of the world's natural and cultural heritage, recognizing that an understanding of its contribution to history, art and science enriches us all.

Afghanistan, or Ancient Ariana, as ancient Greek and Roman authors referred to it in antiquity, can be viewed as the multicultural cradle of Central Asia, linking the East and West via historically-significant trade conduits that also conveyed ideas, concepts and languages as cultural by-products of fledgling international commerce. As a result of these conduits, contemporary Afghanistan is a multiethnic, multilingual society with a complex history stretching back many millennia. The numerous civilizations attested to in the archaeological records, both indigenous and foreign, constitute extremely important aspects of the history and archaeology of Asia.

Afghanistan has faced considerable adversity in the preservation of its history and national identity over the past 30 years, but significant steps have been undertaken in the last decade to address these problems. In recent years, concerted efforts by the international community and the Afghan authorities have sought to address a plethora of challenges confronting cultural heritage preservation in Afghanistan, both contemporary and historical, with varying degrees of success.

On a practical level, significant advances have been made in regard to cultural heritage preservation in Afghanistan as a result of the interventions by the international community since 2001 as well as of concerted efforts to address key issues and priorities by the new Afghan government and national and international proponents.



The Afghan government, which ratified the World Heritage Convention in 1979, has now also ratified the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, the 1995 UNIDROIT Convention on Stolen or Illegally Exported Cultural Objects, the Convention for the Safeguarding of the Intangible Cultural Heritage (2003) and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005). Revised national legislations were introduced in 2004 to implement these conventions and this has had a positive impact on reducing the illicit traffic of antiquities and on fostering cultural heritage preservation.

The implementation of national laws is still in its early stages, however, and agencies such as UNESCO have sought to assist the relevant Afghan authorities in developing their capacities in heritage management while also encouraging a culture of safeguarding movable heritage, which is largely non-existent among the general population.

Unfortunately, the illicit traffic of antiquities and the organised looting of archaeological sites remains one of the greatest threats to Afghanistan's cultural heritage and this issue will continue to persist for the foreseeable future within the present context of poverty, lawlessness and conflict gripping much of the country. Notwithstanding, the new laws have certainly had a direct and positive effect in raising awareness of the problem at the governmental level, which is an important first step.



Gains have also been made at the policy level, although this too needs further strengthening and development, particularly with regard to issues such as protecting movable heritage, safeguarding and promoting tangible and intangible heritage, and protecting and managing (in the long term) historic urban heritage. Among others, these issues have been identified in several international forums as being of primary importance in the preservation of Afghanistan's cultural heritage.

To this end, the International Coordination Committee for the Safeguarding of Afghanistan's Cultural Heritage (ICC) was formed in 2002 to coordinate all international efforts for the safeguarding of cultural heritage in Afghanistan. UNESCO was requested by the Afghan government to assist with coordination efforts and has published recommendations concerning the types of measures to be taken.

Since the destruction of the giant Buddha statues of Bamiyan in March 2001, the international community has made joint efforts with the Afghan government to safeguard the remains of this invaluable Afghan heritage. In 2003, the 'Cultural Landscape and Archaeological Remains of the Bamiyan Valley' was inscribed on the UNESCO's World Heritage List and was simultaneously placed on the List of World Heritage in Danger. Since then, with financial support from the governments of Korea, Japan, Italy, Switzerland and Germany, various activities towards the preservation and promotion of the Cultural Landscape and Archaeological Remains of the Bamiyan Valley have been undertaken.

Following the attempts by the Afghan authorities and UNESCO to ameliorate the conservation status of the Bamiyan World Heritage site, the World Heritage Committee has adopted several benchmarks for a 'Desired State of Conservation', which, if met, will indicate that the Bamiyan Valley no longer faces immediate threats to its conservation and can be removed from the List of World Heritage in Danger. These benchmarks include: ensuring site security; ensuring the structural stability of the two giant standing Buddha niches; ensuring an adequate state of conservation of the archaeological remains and mural paintings; and implementing the Management Plan and Cultural Master Plan (the protective zoning plan). The collective view on the Desired State of Conservation of the site is that substantial progress has been made regarding site security, but that the other benchmarks require ongoing support and effort from all concerned.

Substantial progress has been made in relation to the long-term consolidation of the Buddha cliff and niches and in terms of the conservation of other archaeological assets at the site, which include mural paintings, underground archaeological remains, vernacular architecture and cultural landscapes. Projects in this regard have also aimed to strengthen institutional capacities, while transferring technical conservation skills, responsibilities and ownership in the conservation of cultural heritage to national stakeholders. These joint actions by the Afghan authorities and UNESCO are ongoing and benefit from the financial support of the Government of Japan, donated through UNESCO for activities in the conservation of the Buddha niches and mural paintings, management and urban planning in Bamiyan, and identification of protective areas through archaeological surveys, as well as support from the Government of Italy for the conservation and development of the site of Shafr-i-Gholgholah and from the Government of Korea for the establishment, from 2014 onwards, of a cultural centre in Bamiyan, with UNESCO.

The unstable situation in Afghanistan has meant that Bamiyan has also been exposed to the risk of disconnection from its intangible heritage. Bamiyan's relative isolation has led to challenges in safeguarding and fostering intangible heritage, but the keen sense of cultural pride, and civic and youth activism of the people of Bamiyan demonstrate that the local residents see the preservation of their cultural heritage as an opportunity to overcome years of marginalization and economic hardship. People in Bamiyan are very much connected to their cultural identity and intangible heritage, which carry intricate stories, and the people have a desire to maintain and celebrate this very identity.

UNESCO has initiated activities to support people in Bamiyan in the preservation and promotion of their traditional culture. Along with initiatives that focus on preserving traditional skills in the textile arts and music, plans have been devised to revive oral histories, and to facilitate theatre, dance and performances. As a result, a hub has been created to connect people, spaces and ideas, which is critical to fostering diverse ways of safeguarding intangible heritage.

UNESCO endeavours to promote the potential of Bamiyan as a place where diversity, connectivity and cross-cultural dialogue can be nursed, and has engaged in research regarding the mapping of existing activities in cultural preservation; identification of key stakeholders and potential champions of a Bamiyan hub; and outlining the key challenges and opportunities. In accordance with the research, UNESCO is now at a stage of implementing a creative hub in Bamiyan, which can be used to connect the past with the present, as well as creating a framework through which new ideas and capabilities can be explored.

Further international assistance is still required and will be needed for another generation or longer. This assistance, especially in financial terms, is of course not unlimited and will depend on the emphasis placed on cultural heritage by the international community, non-governmental organizations and, ultimately, the Afghan community itself. Such international assistance cannot solve all the problems nor preserve all heritage, however. Assistance will have to continue to be targeted towards the areas where it can make the highest impact, which is a combination of emergency intervention at sites in

particular danger (such as Afghanistan's World Heritage sites in Bamiyan and Ghor provinces and a range of others) along with coordination, policy development and strengthening local capacities in specific parts of the heritage sector.

Efforts to preserve cultural heritage in Afghanistan must also be understood in the context of the low ranking of heritage in the country's development policies and priorities, given that it is a country with one of the lowest standards of living in the world. Therefore, organizations working in heritage preservation within Afghanistan face the challenge of raising awareness of the role that culture can play in promoting peace and development, and in explaining their projects and objectives in relation to broader development goals and in terms of addressing a wider range of pertinent issues, such as poverty alleviation, health, education, national identity and the state-building process.

The next step is to encourage the new Afghan government and the wider international community to be more innovative in their approaches to development and to incorporate culture and related initiatives into both policy and broad-based developmental projects. This strategy will help draw more funds into the sector, broaden its relevance and appeal to the Afghan public and, most importantly, mobilize culture towards contributing to the achievement of our shared development goals.



Intangible Heritage along the Silk Roads



Qiang New Year Festival inscribed in UNESCO List of Intangible Cultural Heritage in Need of Urgent Safeguarding
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Safeguarding the Intangible Cultural Heritage of the Silk Roads: ICHPEDIA

Hanhee Hahm and Soon Cheol Park

Summary

The Silk Roads are seen as means of connecting cultures, people and materials across the world, and the legacies of these ancient routes remain in the lives of the people living in these areas today. Aware of the importance of the intangible cultural heritage (ICH) of the Silk Roads, in 2013 UNESCO initiated an online platform for shared heritage that provides information and many useful resources regarding the diverse, great civilizations along these routes. This platform focuses only on information and materials relating to UNESCO's Lists of cultural heritage, however, so an interactive platform that goes beyond these lists was needed for better safeguarding the ICH of the many cultural groups and communities on the Silk Roads. The proposed platform (<http://ichpedia.org>) provides a means of inventorying this ICH. Furthermore, it is an integrated and free-of-charge model that is un-authoritative and builds equal relations among groups and communities.

Introduction

The 'Silk Road' (*die Seidenstrasse*) was named in the mid-nineteenth century by the German geologist, Baron Ferdinand von Richthofen. Despite the name, silk was only one of a wide range of products, including spices, grains, vegetables and fruit, books, tools and art that were traded along the network of routes. These routes not only served as trading conduits but also as a means of promoting cultural interaction and the exchange of information, literature, religion, science and technology. Accordingly, the routes have been recognized as mechanisms that have connected cultures, people and materials across the world, leaving a legacy that remains in people's lives today.

Because of the strong significance of these ancient routes in the lives of many people, steps have been taken to revive the symbolic functions of peaceful exchange and transmission of culture. The Silk Roads, the ancient routes for trade and communication, have been revitalized through the efforts of academia, museum groups, UNESCO and non-governmental organizations (NGOs). Archaeologists, geographers, historians, linguists and folklorists have studied these ancient routes between Asia, the Middle East and Europe.

Two noteworthy initiatives by UNESCO were the 'Orient-Occident' project (1957-1966) and the 'Integral Study of the Silk Roads, Roads of Dialogue' (1988-1997), the purpose of which were to explore the cultural interactions, common heritage and plural identities that emerged and developed along the historical Silk Roads (UNESCO, 2003). The latter initiative was extended until 2002, and the 15-year integral study produced highly valuable collections and archives. Based on these projects, UNESCO initiated an online platform for shared heritage, with the purpose of disseminating information about the Silk Roads.

There is no doubt that UNESCO's Silk Road Online Platform has served to disseminate many useful resources regarding the diverse great civilizations along the old routes. However, the platform is limited to information and materials related to UNESCO's Lists of World Heritage, Intangible Cultural Heritage and Memory of the World Programme (MoW). A research team led by Hanhee Hahm and Soon Cheol Park therefore proposed an initiative to create an online platform whose main function would be to compile and disseminate information about all of the diverse cultural heritage of the Silk Roads and to serve as an interactive means of communication with the users.

1. The Silk Road Online Platform

The platform was launched in 2013 at the start of the International Decade for the Rapprochement of Cultures (2013-2022) and as part of UNESCO's commitment to creating a culture of peace. The platform seeks to promote dialogue over the shared heritage and disseminate valuable knowledge about the heritage of the Silk Roads so that it is better known worldwide. As noted by UNESCO's Director-General Irina Bokova, 'Promoting cultural diversity and intercultural dialogue is a most powerful way to build bridges and lay the ground for peace'. Given the mistrust, conflict and ongoing warfare between cultures and people around the world, the Silk Roads can offer an instructive example of peaceful exchange and mutual influence (Shabahang, 2015).

The platform has a series of 'themes', including festivals and creative industries along the Silk Roads, underwater heritage and intangible cultural heritage. The platform also gives users access to useful materials and information in relation to UNESCO's heritage initiatives, and contains data and materials regarding three 'types' of heritage: World Heritage (WH), Intangible Cultural Heritage (ICH), as well as Documentary Heritage (DH) which falls under UNESCO's MoW Programme. These heritage sites and elements are situated in 48 countries connected to the Land Silk Roads and Maritime Silk Routes.

The heritage sites, materials and elements displayed on the platform are ordered by country, as shown in Tables 1, 2 and 3. As of 2015, the platform covers 35 WH sites, 75 DH manuscripts, and 179 ICH elements, representing about 4 percent of all WH (802), about 25 percent of all DH (301), and 46 percent of all ICH (391). Considering the cultural diversity and richness of the Silk Roads, it is expected that the platform will expand further over time.

Currently, the platform presents the three types of heritage independently, without explaining each site or element and without discussing the links between them, and they are therefore not shown as being interrelated as shared legacies of the ancient trade and cultural exchange routes. An integrated approach is needed for a better understanding of the interconnectedness of the tangible and intangible heritage of the Silk Roads. Such an approach to cultural heritage will lead to a better understanding of the past and current cultures of the Silk Roads.

Another limitation of the platform is that the interactive function of the platform is restricted to WH and ICH that are inscribed on UNESCO's Lists and DH that is on UNESCO's Register. Many types of valuable tangible and intangible heritage in the Silk Roads have not yet been investigated and listed. It is hoped that the countries and communities that join the voluntary-based and interactive platform will assist in identifying such heritage and, in the process, increase local pride in their cultural identity.

*Table 1. Number of World Heritage sites, by country, on the Silk Roads Online Platform
(as of December 2015)*

Country	Number of WH
China(4), Afghanistan(2), Iran, Islamic Rep.(2), Iraq(2), Kazakhstan(2), Kyrgyz Republic(2), Pakistan(2), Uzbekistan(2), Azerbaijan(1), Arabia(1), Indonesia(1), Italy(1), Japan(1), Jordan(1), Lebanon(1), Mongolia(1), Nepal(1), Oman(1), Saudi Syrian Arab Republic(1), Tajikistan(1), Thailand(1), Turkey(1), Turkmenistan(1), Vietnam(1), Yemen(1)	1 to 4
Armenia(0), Brunei Darussalam(0), Cambodia(0), Democratic People's Republic of Korea(0), Egypt(0), Georgia(0), Greece(0), India(0), Kenya(0), Korea, Rep.(0), Kuwait(0), Madagascar(0), Malaysia(0), Mozambique(0), Philippines(0), Qatar(0), Russian Federation(0), Spain(0), Sri Lanka(0), Sudan(0), Tanzania(0), United Arab Emirates(0)	0

*Table 2. Number of Documentary Heritage items included in the Silk Roads Online Platform, by country
(as of December 2015)*

Country	Number of DH
Korea, Rep.(9), China(7), India(7), Iran, Islamic Rep.(7), Egypt(4), Malaysia(4), Turkey(4), Georgia(3), Indonesia(3), Italy(3), Mongolia(3), Japan(2), Lebanon(2), Nepal(2), Philippines(2), Russian Federation(2), Thailand(2), Uzbekistan(2), Armenia(1), Azerbaijan(1), Kazakhstan(1), Madagascar(1), Saudi Arabia(1), Sri Lanka(1), Tajikistan(1)	1 to 9
Afghanistan(0), Brunei Darussalam(0), Cambodia(0), Democratic People's Republic of Korea(0), Greece(0), Iraq(0), Jordan(0), Kenya(0), Kuwait(0), Kyrgyz Republic(0), Mozambique(0), Oman(0), Pakistan(0), Qatar(0), Spain(0), Sudan(0), Syrian Arab Republic(0), Tanzania(0), Turkmenistan(0), United Arab Emirates(0), Vietnam(0), Yemen(0)	0

*Table 3. Number of Intangible Cultural Heritage items, by country, in the Silk Roads Online Platform
(as of December 2015)*

Country	Number of ICH
China(38), Japan(22)	More than 20
Korea, Rep.(16), Mongolia(11), Turkey(11), India(10), Iran, Islamic Rep.(10)	10 to 16
Vietnam(8), Indonesia(7), Azerbaijan(6), Kyrgyz Republic(4), Uzbekistan(4), United Arab Emirates(3), Oman(3), Armenia(2), Cambodia(2), Georgia(2), Mozambique(2), Philippines(2), Italy(2), Egypt(1), Greece(1), Iraq(1), Jordan(1), Kenya(1), Madagascar(1), Malaysia(1), Pakistan(1), Qatar(1), Russian Federation(1), Saudi Arabia(1), Syrian Arab Republic(1), Tajikistan(1), Yemen(1)	1 to 8
Afghanistan(0), Brunei Darussalam(0), Democratic People's Republic of Korea(0), Kazakhstan(0), Kuwait(0), Lebanon(0), Nepal(0), Spain(0), Sri Lanka(0), Sudan(0), Tanzania(0), Thailand(0), Turkmenistan(0)	0

In contrast, our proposed platform, ICHPEDIA, serves as a means of inventorying the heritage, especially the ICH, of the Silk Roads, based on current community-based inventories, and will thus also assist in safeguarding ICH, while also eventually leading to an integrated system of management of the ICH of the Silk Roads. The platform will assist in ensuring that the 'ICH in Dangers' that are held by communities and groups in the remote areas of East Asia, Middle East, South Asia and some in Europe and North Africa are protected and preserved for future generations.

ICHPEDIA is based on equal relations among groups and communities whose intangible heritage has been transmitted to their descendants over centuries. With equal importance given to each culture, the people in the areas around the Silk Roads can learn from each other by sharing each other's cultural assets, including traditional knowledge, stories, arts and crafts, games and plays, religious ceremonies and festivals.

2. Interactivity on the platform

The interactivity of the online platform is designed to assist the many cultural groups and communities on the Silk Roads to take an active role in safeguarding their heritage, particularly their ICH. The platform seeks to draw on the collective knowledge of ICH groups and communities and transmit this knowledge to others through information and communication technology.

3. The digital divide between the countries on the Silk Roads

Before establishing an interactive online platform, it was necessary to first examine the readiness of the various countries for information technology (IT), especially in terms of infrastructure. This was achieved using the index of network readiness, which was calculated based on the index of technical infrastructure and society-wide efforts. The index was compiled by the use of two sources: one is the UNESCO Representative List of the Intangible Cultural Heritage of Humanity (RL-ICH) by country and the other is the Global IT Report (as of 14 December 2015).

Network readiness ranges from 0 to 6, with 0 being the lowest IT capacity and 6 the highest. Most countries are ranked between 3 and 5. The top group, ranked between 5 and 6, includes four countries while the lowest group, with a score of 0 for network readiness, includes eight countries. Thus, there is a digital divide between the countries and this IT gap should be reduced before progress can be made.

As illustrated in Figure 1, most countries on the Silk Roads have low levels of network readiness, indicating that they lack the infrastructure required for widespread use of information technology. Lack of IT is correlated with low RL-ICH; countries that have relatively large numbers of items listed on the RL-ICH have high values for their network readiness, while those with low numbers of items on the RL-ICH often also have low network readiness.

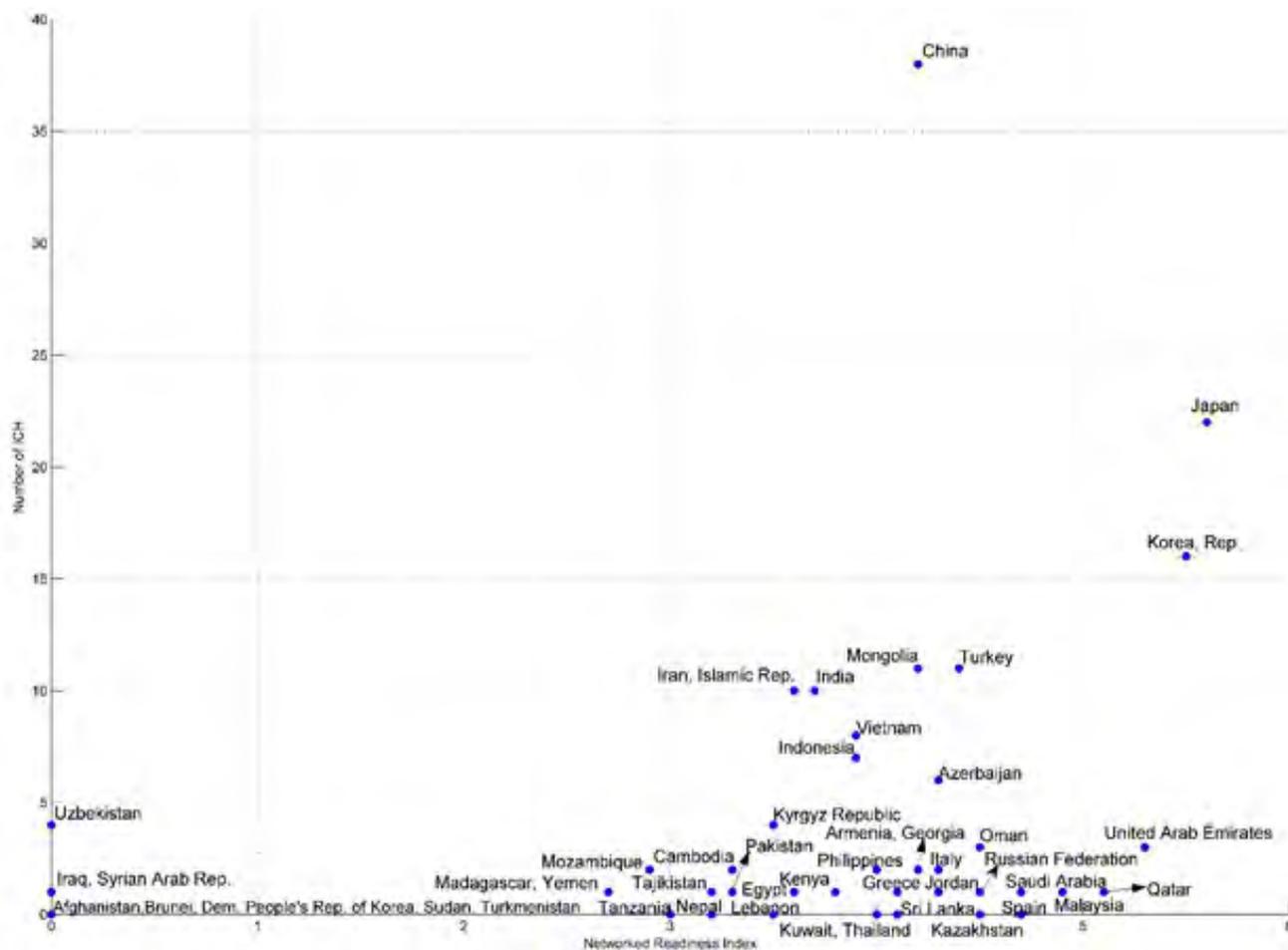


Figure 1. The network readiness of the countries along the Silk Roads.

4. The technical structure of the platform

Using freeware to reduce the digital divide

The composite platform was developed using LAMP (free and open source) software. Thus, countries and communities can use this system and access the information without a high economic burden (Park, 2014).

Hardware setup

The platform has three layers:

- (1) A data layer implemented through MySQL and Lucene on a Linux server and containing all the system's data structure and information.
- (2) An application layer built on the MVC framework written on PHP and Python, implementing all the functionalities.
- (3) An interface layer based on HTML, CSS and Java Scripts to allow smooth user interaction with the applications, and Flex to manage a high geographical data set like the term networks.

The hardware structure of our platform is equipped with a firewall, which is a network security system. It controls the incoming and outgoing network traffic and determines whether they should be allowed through or not.

The hardware system was designed to solve unexpected errors immediately. Three Apache servers are running together for safe and fast execution of the platform's web applications. The Apache servers provide the web pages at the request of clients using the Hypertext Transfer Protocol (HTTP). This means delivery of HTML documents and any additional content that may be included in a document, such as images, style sheets and scripts. The database server (MySQL) provides database services to the ICH platform. The system also has two extra data servers (two MySQL cluster nodes) managed by MySQL MGM, which provides administrative services for the cluster. MySQL MGM controls MySQL Cluster nodes, handling MySQL Cluster logging, backups, and restoration of backups, as well as various other management tasks.

Conclusion

ICHPEDIA serves to improve the efficiency of communication about heritage between the participating countries and communities. Using the platform, their voices and cultures can easily reach out to others and improve understanding between communities and individuals and enable them to find ways of better safeguarding the ICH of the Silk Roads. Such cooperative work will also encourage greater awareness and identification of ICH among communities on the Silk Roads. It is hoped that the proposed platform will pave the way for better communication between the various countries, cultural groups and regions along the Silk Roads, so as to link the past with the future and continue the role of the Silk Roads as a means of transmitting and sustaining ICH.

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Silk Textiles in the Eastern Extent of the Silk Road

Feng Zhao

Introduction

The Silk Road is a communication network, beginning in China where the silk originated, going to the West over the mountains, through desert, oasis and steppe, and to the East via the Maritime Silk Route.

In 1991, Prof Huang Shijian, a senior scholar of the history of the relationship between the East and West, drew a Silk Road map for the China National Silk Museum to display at the museum entrance (Figure 1). It was the first map in China with all three Silk Roads: steppe, desert (oasis) and maritime, together on one map. Since then, scholars have made a great effort to elaborate on this Silk Road map, based on further evidence; not only the western part, but also the eastern reaches.

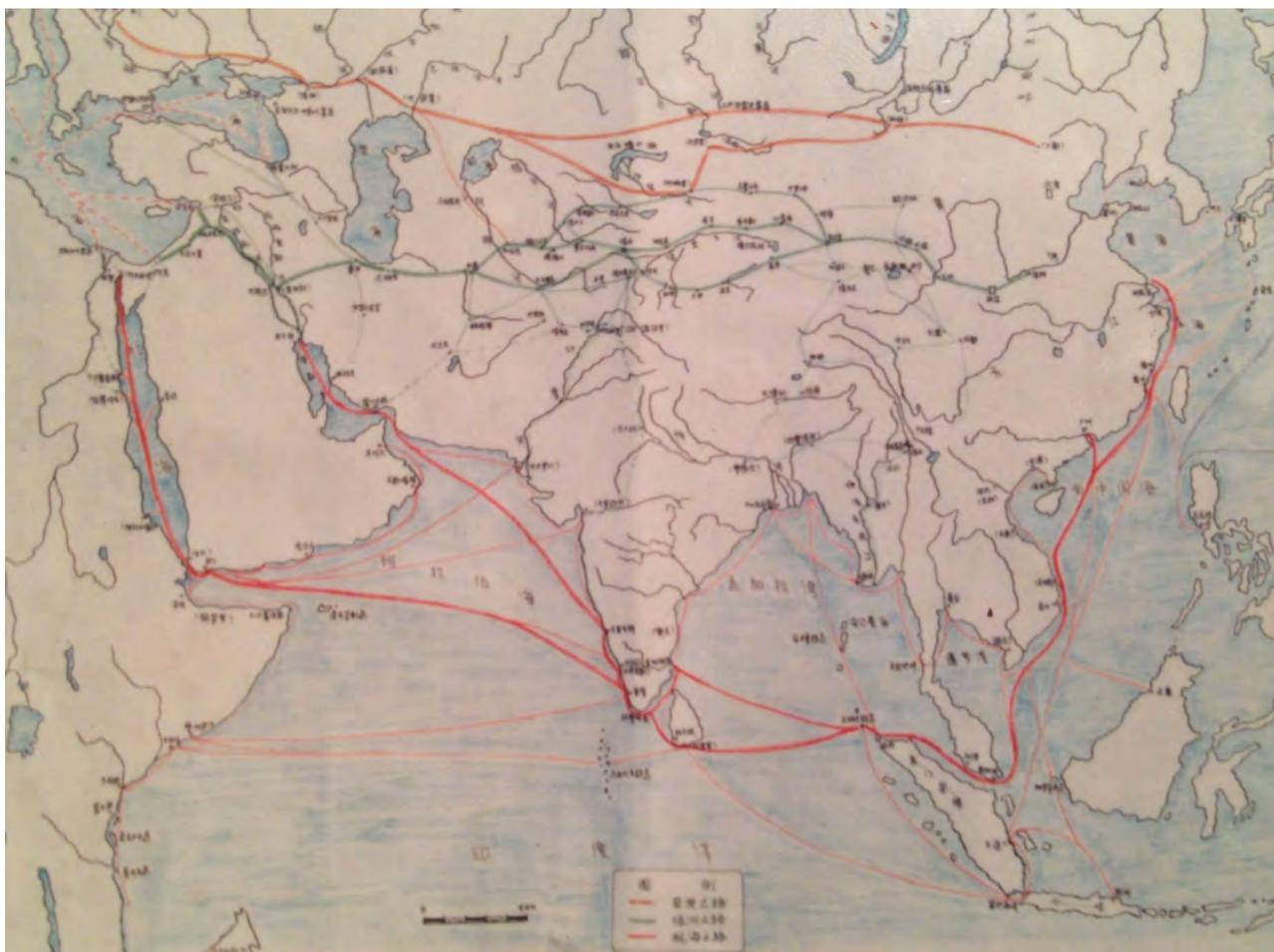


Figure 1. Map of the Silk Road, by Professor Huang Shijian. Courtesy of China National Silk Museum.

Scholars have found that stories from the Eastern Silk Road have an even longer history than those of the Western routes, probably dating from the Shang Dynasty, sixteenth century BCE. Trading on the East reached a peak during the Sui and Tang dynasties (seventh and eighth centuries), and also developed quickly during the Song and Yuan dynasties (twelfth to fourteenth centuries).

Many types of silk textile are found in Korea and Japan, but here we will focus on five groups and try to map the Silk Road, including the eastern part, based on these silks.

1. Jin silk

Jin is a Chinese term referring to a polychrome woven silk. In the past, silk was always woven using a warp-facing compound plain weave (Figure 2), where the pattern was created by warps in more than one colour. This was a typical and traditional weaving method used in early China.

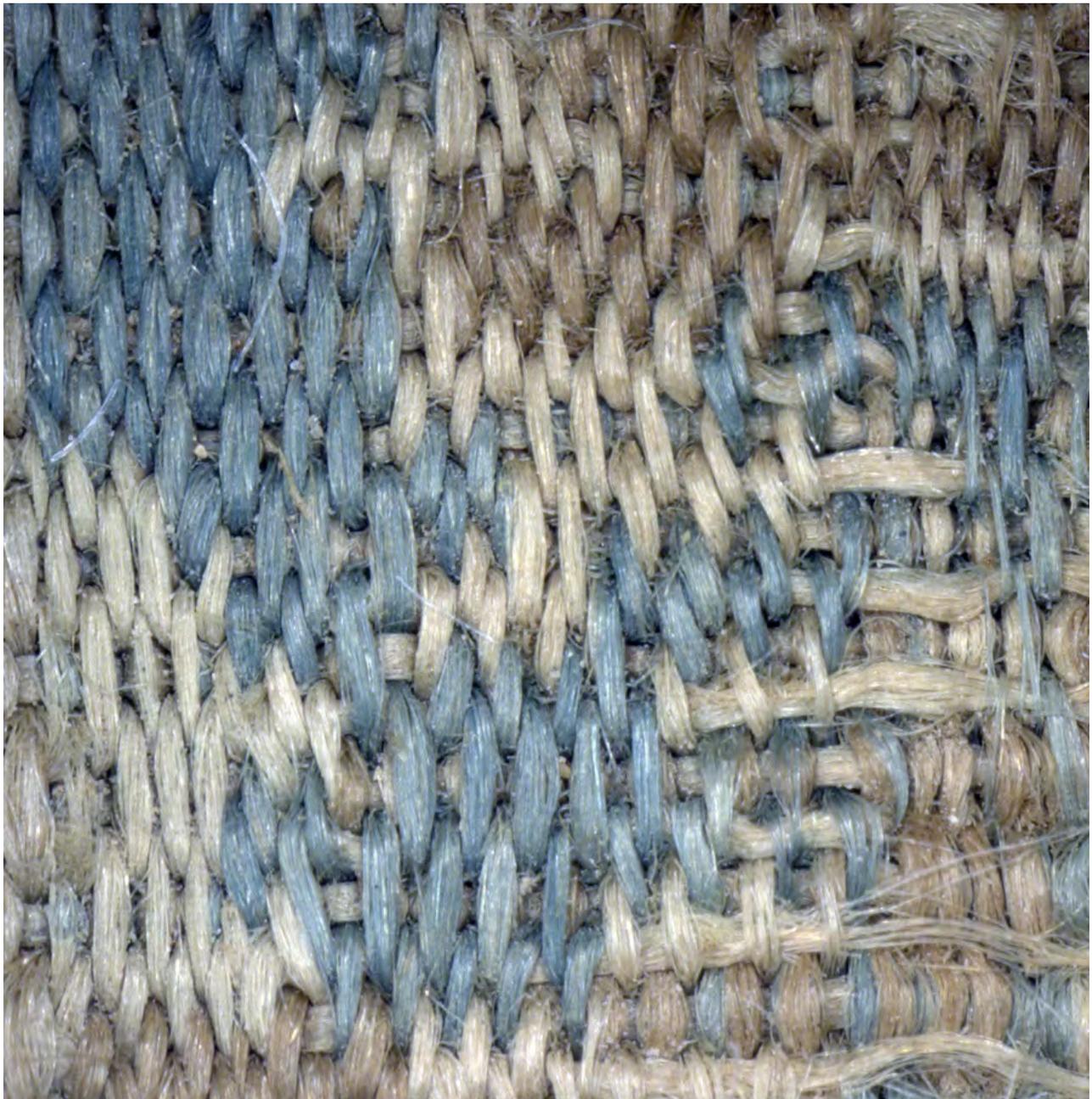


Figure 2. The weave structure of jin silk. Courtesy of China National Silk Museum.

The earliest evidence of jin silk in China dates to the Western Zhou Dynasty (circa seventh and eighth centuries BCE). Jin silk became more popular from the period of the Warring States (circa fifth to third centuries BCE) onwards and even spread to the West in that period, for example to Pazyryk in the northern Altai Mountains of Russia.

In the period following the Han Dynasty, a large quantity of jin silk was traded along the Silk Road, from the Gansu corridor through Xinjiang to Palmyra of Syria (Zhao, 2000, pp. 62-70).

Jin silk was also found in the East – in Japan and Korea. Fragments of jin silk can be seen in the Shōsō-in collection, including fragments with elephant, phoenix and animal mask motifs. These date to the fifth and sixth centuries.

Fragments of silk excavated from the Cheonma Mound in Gyeongju have been dated to the eighth century. The pattern cannot be identified but the weave structure very clearly shows it to be a typical jin silk.

2. Samite silk

Samite is a textile term referring to a weft-facing compound twill (Figure 3). The term is used widely by textile historians.

During the Tang Dynasty, samite could be divided into two types, according to the directions of the twisted warps. One was the Tang-style samite, whose warps were always S-twisted. This type was mainly produced in central China. The other was the central-Asia-style samite, whose warp was Z-twisted. It was produced in western China and in central and western Asia.

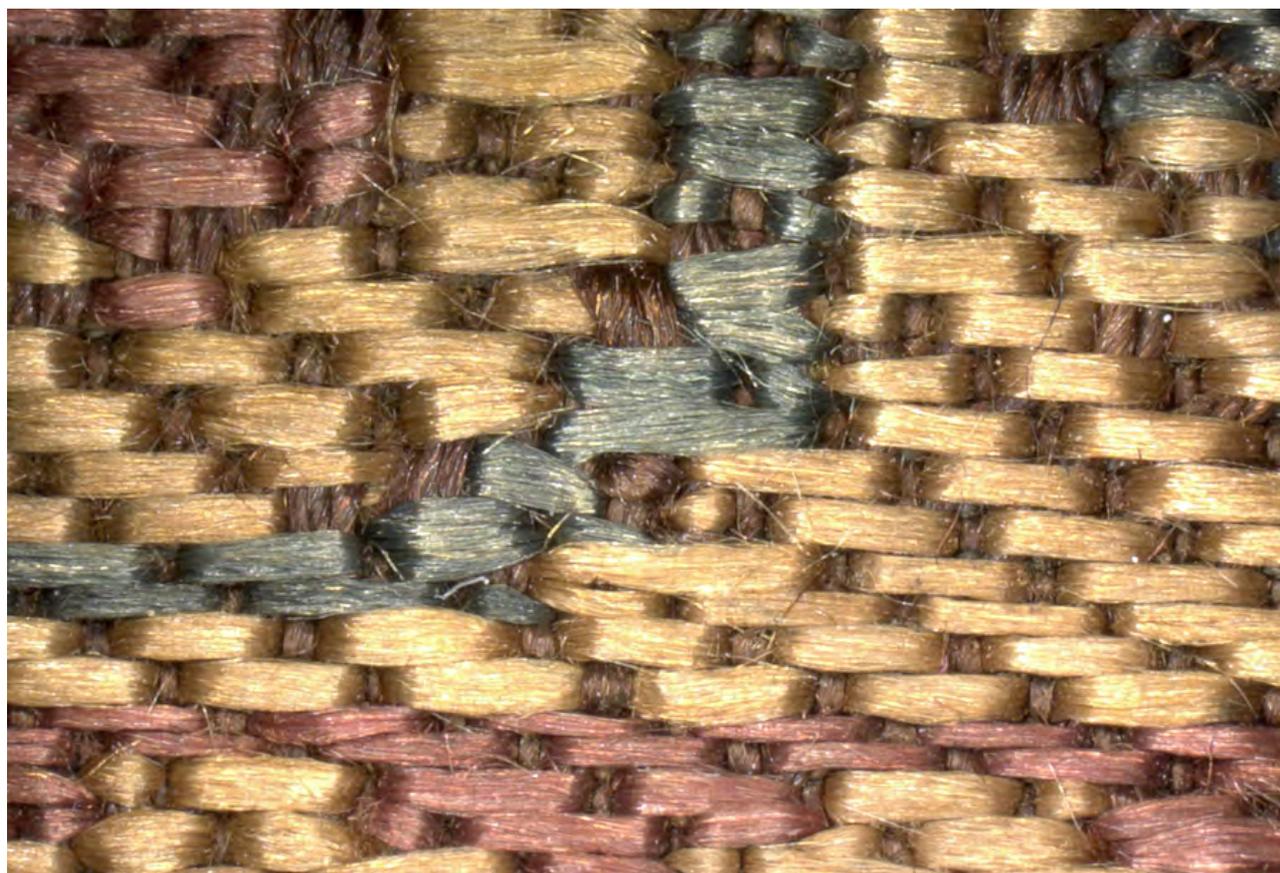


Figure 3. The weave structure of samite. Courtesy of China National Silk Museum.

The earliest sample of samite found in the world is possibly that unearthed at Monchak-tepe in Fergana, Uzbekistan. Three samples were found, all of which had a clear weave structure but no pattern (Zhao and Bokijon, 2010, pp.82-83). The fragment was dated to the period between the third and fifth centuries. The rarity of samite during this period indicates that it was an imported silk fragment, and the origin is believed to be near Samarkand and Bukhara.

During the Tang Dynasty, samite was popular among royalty and nobility and many examples of samite have been found in Turfan of Xinjiang, Dunhuang of Gansu, and Mochevaya Balka in the northern Caucasus (Zhao, 2000, pp.62-70).

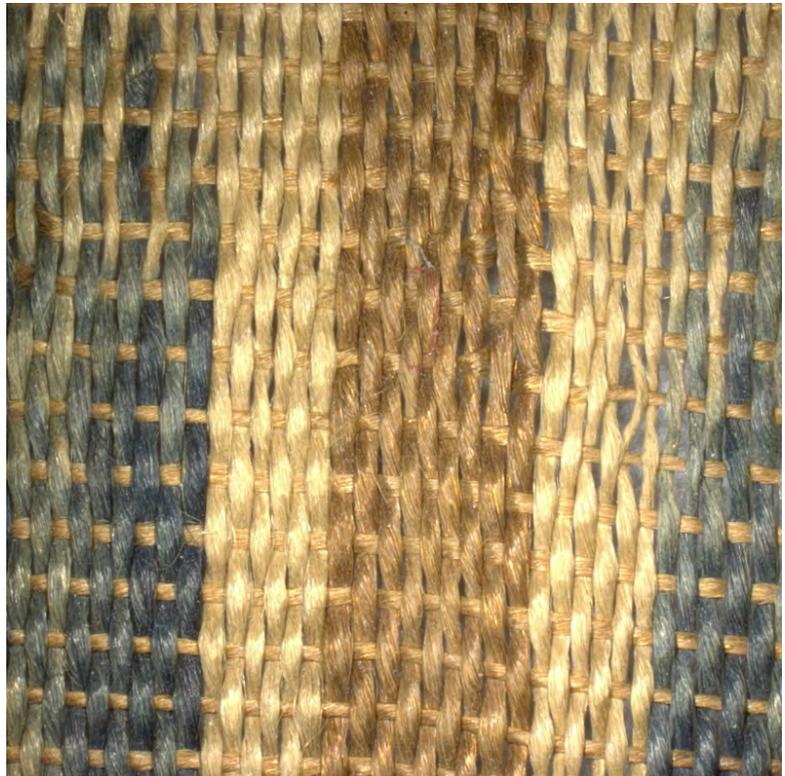
A fragment, dating to the eighth century, of samite weft-facing compound twill with a small floral motif was found in Bongsuree Pagoda in Korea.

Japanese collections feature a large quantity of silk textiles. Two types have been identified. The first type has two typical motifs, one with a large pearl roundel enclosing four hunters on horseback, which is kept in the Horyu-ji collection, and the other with rhinoceroses. Both are Tang imperial products, produced during Wu Zetian's reign in the late seventh century.

The second type is the floral medallion, which was popular in Japan. The most interesting sample depicts a wooden box for a bronze mirror, covered with samite silk in a floral medallion pattern. It is recorded as the 'Octagonal Box with Korean silk' in the Shōsō-in inventory, but it definitely originated from Tang China rather than from Korea. The record may be clarified to indicate that the samite silk was imported from China via the Korean peninsula.

3. Silk Ikat

Ikat, a textile term used widely in South-East Asia, refers to a type of silk fabric woven with tie-dyed threads, either warp for warp ikat or weft for weft ikat.



*Figure 4. Detail of warp silk ikat.
Courtesy of China National Silk Museum.*

In the warp ikat, the warps are tied in one section and are dyed in one colour, then are untied to get the resisted pattern (Figure 4). They can be tied in the second section, dyed in the second colour, and untied again to get the second pattern.

The wefts can be tie-dyed too to make a weft ikat. This ikat technique has the name 'bing' in ancient China and 'adaras' in central Asia.

The origins of ikat are normally attributed to India, though no archaeological evidence shows this, other than a mural image in the Ajanta Caves representing an ikat costume.

The earliest preserved ikat examples date to the period between the seventh and eighth centuries. A brown and dark blue silk ikat piece was excavated at Reshui in Qinghai (Zhao, 2002, pp. 106-07) and is believed to have been originally used as a caftan border (Figure 5).



Figure 5. Silk warp ikat border found in Dulan. Courtesy of China National Silk Museum.

Samples of silk ikat have been collected in Shōsō-in in Japan. These are always in red and purple, with a cloud-shaped image. This type of silk was originally documented as being ‘secret silk’ in Japan, then later referred to as ‘Cantonese pieces’, probably indicating the silk ikat was imported into Japan from China via the Maritime Silk Route.

Unfortunately there is no archaeological evidence in Korea of ikat, but the name ‘dawn cloud silk’ found in a Korean document probably refers to ikat silk (Zhao, 1987, pp. 30-36). Dunhuang documents from the ninth and tenth centuries refer to ‘Gaoli silk’, which probably also means ikat made in Korea. (Zhao and Wang, 2013, pp. 226-28).

Fragments of cotton ikat were found at Nahal, in Israel (Shamir and Baginski, 2014, pp. 49-61) and cotton ikat textiles believed to have stemmed from Yemen in the ninth and tenth centuries are held in museum collections today (Bier, 2014). These textiles are distinguished by the characteristic multi-coloured stripes produced by ikat-making methods, and the Arabic inscriptions on them, executed in hammered gold leaf or embroidery. Ikat textiles found across a wide area, from Japan in the East to Yemen and Israel in the West, show the extensive transmission of textile technology via the Silk Road.

4. Jia Xie

The ‘jia xie’ technique of clamp-resist dyeing involves the use of two symmetrical carved wooden blocks, which are placed on either side of the textile and clamped together, then placed in a dyeing vat. The convex parts of the carved blocks meet and resist the dye, while the concave parts of the carved blocks allow the fabric to soak up the dye. When the blocks are removed, the dyed fabric is opened out to reveal the pattern created during the dyeing process. Variations in the method of clamp-resist dyeing were used to achieve single colour patterns and multicoloured patterns (Figure 6).

Clamp-resist dyeing was invented during the Tang Dynasty, allegedly by the sister of an imperial concubine during the reign of Xuanzong (712-756) (Zhao, 2007, pp. 192-95). A piece of dyed textile was presented to the Empress, whereupon Xuanzong ordered more to be made within the palace. The technique was kept secret at first, but gradually spread until clamp-resist dyed textiles became commonplace. This type of dyed silk was often found along the Silk Road, from Dunhaung to Turfan and as far as Mochevaya Balka in Russia. It has also been found in the East, especially in Japan, and existed in Shōsō-in around the eighth century.



Figure 6. Blocks for the clamp resist process and its product. Courtesy of China National Silk Museum.

The travelling journals of Xu Jin, who travelled to Korea as an envoy in the twelfth century, mention that the clamp-resist dyeing method was used to produce Buddhist images in Korea.

Clamp-resist dyed fabric with Buddhist imagery with the inscription 'Namo Amitabha' was found inside a Buddhist statue at the Wooden Pagoda in Ying county, China, and was found to date back to the Liao Dynasty in the tenth century. This is considered to be an example of the type of clamp-resist dyed silk seen by Xu Jin in Korea.

5. Gold brocade

Gold has a longer history of being used as a decoration for clothing along the North and West Silk Routes than along the East Routes. Gold brocade, a silk that is woven with flat gold strips on plain, twill, satin and even gauze weave, became popular during Tang and Yuan dynasties in China.

The earliest sample of gold brocade found in China is the one excavated from a Tibetan tomb in Dulan, Qinghai Province (Figure 7).



Figure 7. Weave structure of gold brocade ribbon excavated in Dulan. Courtesy of China National Silk Museum.

Samples of gold brocade have also been found in north-eastern China, including in Khitan, Juchen and Mongol period sites, while gold lampas, so-called nasij, was a western tradition, during the Mongol period, from the twelfth to fourteenth centuries (Figure 8).



Figure 8. Gold brocade from the Mongol period in Zhang County, Gansu Province, China. Courtesy of China National Silk Museum.

Gold brocade has also been found in Goryeo period Buddhist statues in Korea, such as in the bronze Amita Buddha at the Munsu temple, which dates to 1346, the wooden Vairocana Buddha at the Haein temple, and the late-fourteenth-century wooden Amita Buddha at the Jaun temple. The gold brocade was in fragments and was found together with prayers, classical books, Buddhist sutras, costumes, accessories, and other items inside the Buddhist statues. Examinations of these gold brocade pieces found that they were made using the same weaving techniques and design styles used in China in the same period (Sim, 2002, pp.232-43).

Similar gold brocade arrived in Japan during the same period. A number of kasaya (robes of monks and nuns) preserved in Buddhist temples in Japan and some textile bags and meibutsu-gire for the tea ceremony, used by families near Kyoto from the fourteenth century, were displayed in a special

exhibition, 'Monks and Kasaya', organised by the Kyoto National Museum in 2010 (Yamakawa, 2010, pp.174-86). The cloud design on such textiles was a very typical pattern during the Mongol period and early Ming Dynasty, while the more scattered squares of dragon or floral designs were the favourite design in that period.

The China National Silk Museum, which hosts the Key Scientific Research Base for Textile Conservation, located in Hangzhou, has been studying silks from locations along the Silk Road for more than 20 years. The researchers have undertaken various international projects in this field, such as 'A Comprehensive Study on Textiles from Dunhuang in UK collections', 'French collections and Russian collections' (in cooperation with the British Museum, British Library, Victoria and Albert Museum, Musée Guimet, Bibliothèque nationale de France, the State Hermitage Museum, Donghua University and others), 'Textiles as Money on the Silk Road' (the British Museum, Yale University, Peking University, Donghua University, and others), 'Textiles from Monchak-tepe, Fergana' (Uzbekistan Institute of Archaeology and Donghua University), 'Textiles from the Mongol Period' (Naslidie, Stavropol, Russia), 'Russian Military Flags with Chinese Silks' (Armémuseum, Stockholm) and 'Ming Silk and Costume Conservation' (Korea National University of Cultural Heritage).

The International Association for Studies of Silk Road Textiles (IASSRT), established in October 2015, has brought together over 20 institutions from 12 countries (Figure 9). The association plans to launch an international project titled 'Mapping the Silk Road with Silk', which will mark (on the Silk Road map) all of the sites where silk textiles have been excavated or preserved. It is expected that the silk found in the eastern extent of the Silk Road will also be marked on that map.



*Figure 9. Signing ceremony for the launch of the IASSRT, 11 October 2015, Hangzhou.
Courtesy of China National Silk Museum.*

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the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015 (UNESCO 2003).

There are many reasons for the increase in illiteracy. One of the main reasons is the rapid population growth in the world. Another reason is the lack of access to education, particularly in rural areas. A third reason is the high cost of education, which makes it difficult for many people to afford it. Finally, the quality of education is often poor, which means that many people who do attend school do not learn enough to be able to read and write.

The consequences of illiteracy are far-reaching. Illiterate people are often unable to find work, and they are more likely to live in poverty. They are also more likely to be exploited by others. In addition, illiterate people are often unable to understand the laws of their country, and they are more likely to be involved in crime. Finally, illiterate people are often unable to take advantage of the many services that are available to them, such as health care and social services.

There are many ways to reduce the number of illiterate people in the world. One of the most important ways is to improve the quality of education. This can be done by training teachers, improving the curriculum, and providing better facilities. Another way is to make education more accessible, particularly in rural areas. This can be done by building schools and providing transportation. Finally, it is important to make education more affordable, so that more people can afford to attend school.

Reducing the number of illiterate people in the world is one of the most important goals of the United Nations. It is a goal that must be achieved if we are to have a better world for all. The United Nations has set a target of reducing the number of illiterate people in the world by 50% by the year 2015. This is a challenging goal, but it is one that we must strive to achieve.

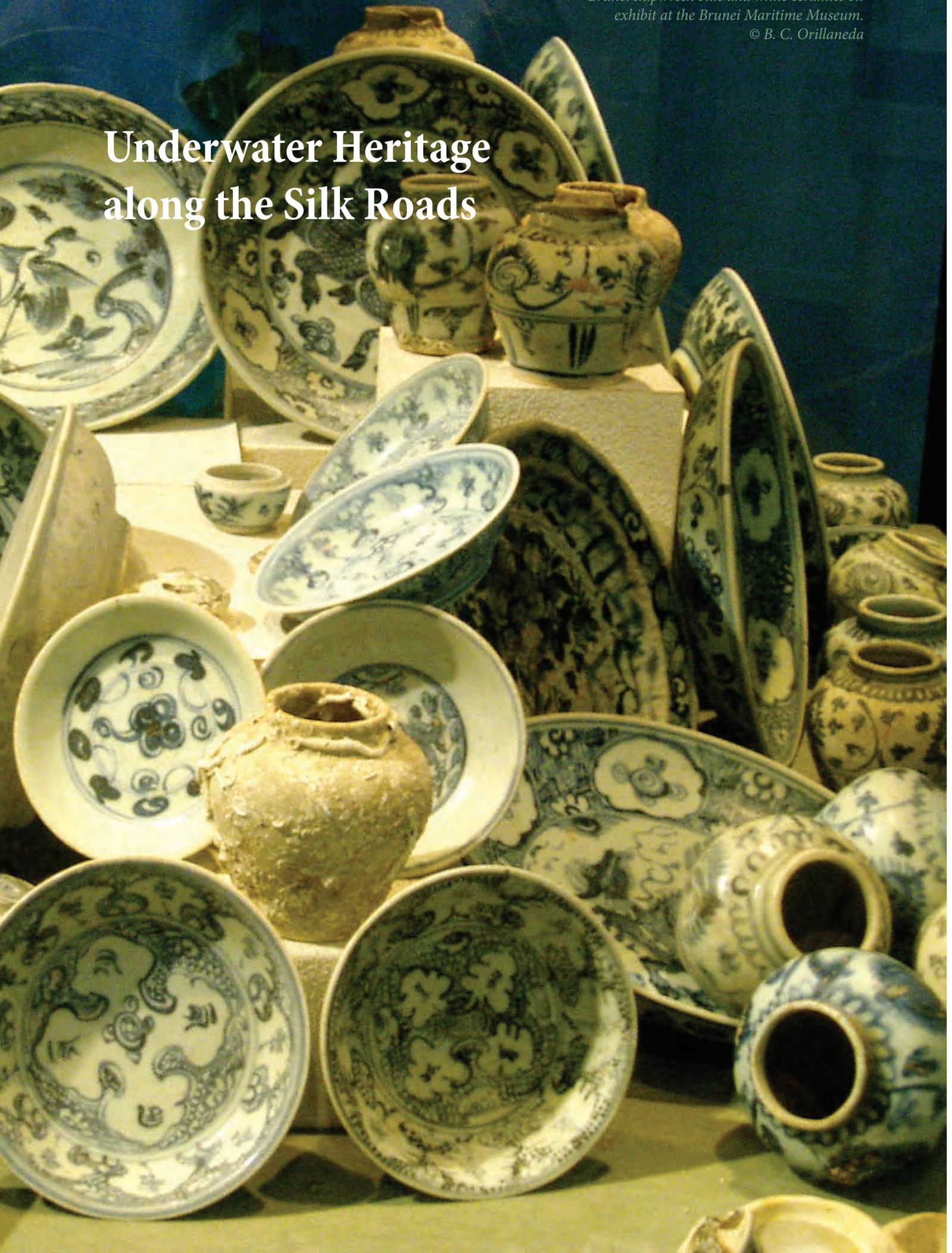
There are many people who are working to reduce the number of illiterate people in the world. These people are working in many different ways, including teaching, providing books, and providing other educational services. They are working in all parts of the world, and they are making a difference. We must all do our part to help reduce the number of illiterate people in the world.

It is our responsibility to ensure that everyone has the opportunity to learn to read and write. This is a basic human right, and it is one that we must all strive to protect. We must all do our part to help reduce the number of illiterate people in the world. Only then can we have a better world for all.

The world is a better place when everyone can read and write. It is a place where everyone has the opportunity to learn and to grow. It is a place where everyone has the chance to make a difference. We must all do our part to help reduce the number of illiterate people in the world. Only then can we have a better world for all.

*Brunei shipwreck blue and white ceramics on
exhibit at the Brunei Maritime Museum.
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Underwater Heritage along the Silk Roads



Vestiges of Marine Exchange Viewed through Artefacts from Korea's Underwater Excavations

Kyeong-Jung Roh

Introduction

Korea's underwater excavations began 40 years ago, with the excavation of the Shinan Wreck in 1976. As of 2016, around 24 underwater excavation expeditions have been conducted and 14 ancient ships identified, including two Chinese vessels: the Shinan Wreck (excavated 1976-1984) and a log boat excavated from Byeokpa-ri, Jin-do, in 1991 and 1992 (considered by some to be a Japanese vessel).

Through these underwater excavations, researchers have identified a considerable quantity of materials that are evidence of seaborne trade in ancient times. In particular, intensive investigations in recent years have found the traces of past seaborne trade in areas of the Ma-do Sea in Taean County and in the waters of the Myeongnyang Battle Route of Jin-do.

1. Traces of seaborne trade in the waters of Ma-do, Taean County

Researchers have conducted annual underwater excavations research in the waters of Ma-do of Taean County in South Chungcheong Province, Republic of Korea, since 2008. The Ma-do Sea is located at the crossroads of the coastal route of the West Sea. Traditionally, boats travelled through the Ma-do Sea on the Joun Route (the marine transportation route for taxation) to Gyeongsang and Jeolla Provinces. Due to strong tidal currents and fast waterways, and the many rocks along the coast that were covered by the water at high tide, ships sank frequently in this sea, so it was regarded as one of the four most dangerous routes. Due to the high risk of shipwreck for Joun ships, a canal was built during the Goryeo and Joseon dynasties to allow ships to make a detour around these waters.

Against this backdrop, frequent reports of the discovery of underwater cultural heritage objects in the waters of Taean County led to a large amount of research in the area.

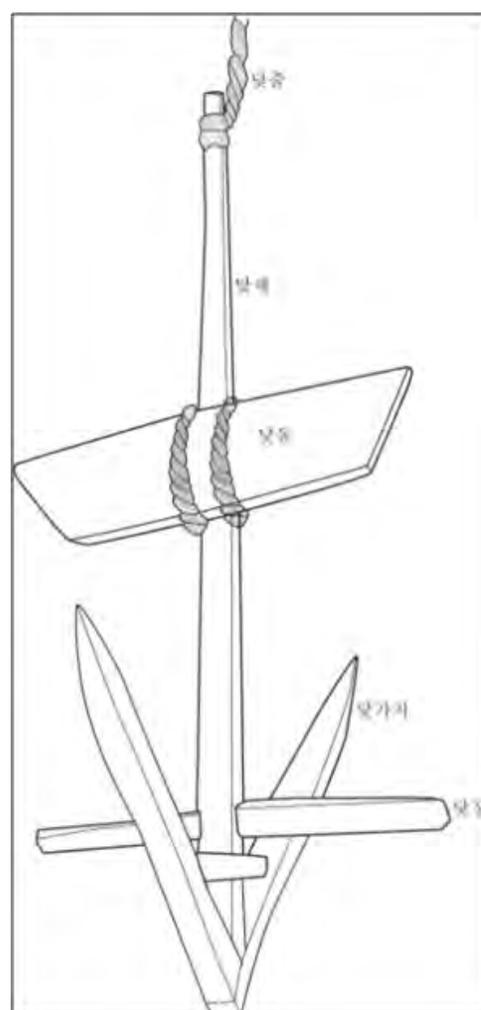


Figure 1. Mimetic diagram of a stone anchor. Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.

Underwater excavations have been conducted seven times in the waters of Ma-do so far, leading to the discovery of four medieval ships and numerous artefacts. Furthermore, a large number of stone anchors were recovered in certain areas within the Ma-do Sea.

In the ancient past, anchors were made by tying a string to a large stone. Over time, the shape of the anchors was modified to make them cling to the seabed and to thereby anchor ships more efficiently. Later, wooden anchors with hook-shaped arms were made and a stone load was applied to make them sink better. Then, stone was trimmed to play the role of a stock (the crossbar of an anchor), which was attached to the trunk of an anchor. As such, stone was used both as an anchor itself and as an accessory of an anchor.

Korean stone anchors recovered from the seabed generally have flat surfaces and a rectangular shape, with the natural stone surface trimmed roughly. In addition, the stone has grooves in the upper and lower sides where the stone was tied to the trunk of the wooden anchor. The ends of the stone had been angulated to ensure that the anchor would drag less. Some damaged anchors were recovered in two pieces, having separated at the main furrow and some were recovered only partially as some pieces had broken away.



Figure 2. Korean-style stone anchor. Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.



Figure 3. Chinese-style stone anchor.

Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.

Stone anchors came in a variety of sizes, with the length ranging from 40 centimetres to 2 metres. Various types of rock were used to make anchors including tuff, porphyry, basalt and granite.

Some stone anchors were processed in a sophisticated manner, such as the Chinese type of stone anchor called 'Jeong-seok' (정석); three of which have been excavated in Korean waters so far.

The recovery of large numbers of stone anchors in certain areas of the Ma-do Sea is due to the local conditions in these parts. Such areas have shallow waters that are shielded by islands to the south, which block winds from the south in spring and summer. Such areas were perfect anchorages for vessels that sailed during these seasons and served to protect them from wind and bad weather. The large numbers of stone anchors in such areas can be regarded as confirmation that ships used these areas as safe harbours. Furthermore, the discovery of three Chinese-style stone anchors in such safe harbours is evidence that Chinese ships passed through or anchored in the Ma-do Sea.

In addition to the stone anchors, approximately 200 items of Chinese ceramics have been recovered so far from a wide area of the sea. Of these, about 80 pieces have ink inscriptions on their bottoms. These ceramics with ink inscriptions show signs of having been used, so they are considered to have been used by sailors and merchants rather than being goods for sale. The majority of the ink inscriptions show the character 'Gang' (岡), indicating that these ceramics were used by Chinese merchants involved in external trade during the Song-Yuan Dynasties. All the inscriptions are located in areas without glaze and were inscribed after completion. The inscriptions mark the ceramics' ownership, so that they could be distinguished from other ceramics when several merchant groups sailed together.

Ceramics inscribed with the character 'Gang' were also discovered among the relics of the Shinan Wreck and in Hakada, Japan. All are useful means of understanding the ancient voyage patterns and trade relations of Chinese merchants who engaged in trade in South Asia.



Figure 4. Chinese ceramics with ink inscriptions recovered from Ma-do, Taean County.
Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.

2. Traces of marine exchange in the waters of the Myeongnyang Battle Route of Jin Island

The waters of the Myeongnyang Battle Route are located northeast of Jin Island (Jin-do). Traditionally, it was difficult to navigate ships in this area due to strong tidal currents and its location about four kilometres southeast of Uldolmok, one of four main, rough sea routes in the area. The local tidal current is very fast in the east of this stretch of water, while in the west there is a vortex caused by strong tidal currents flowing from Uldolmok to the sea area. Given the difficulty of navigating this area, it is not surprising that traces have been found of shipwrecks.

Investigations of the seabed have found relics distributed widely across the area at depths of between 5 and 15 metres. High-quality celadon plates were recovered in the south, while pottery and white porcelain pieces were salvaged from the north, which confirmed the routes taken by ships in different eras. In addition, over 600 artefacts were recovered in three excavations. They are from different periods, including hard plain pottery from the Proto Three Kingdom's Period, Goryeo celadon and Joseon white porcelain. Other items were also found, including a cauldron made of cast iron, a stone anchor, a cannon and stone anchors. The anchors were concentrated in certain zones and one Chinese-style stone anchor called 'Jeong-seok' was identified. Despite its being a lone sample, the fact that a Chinese-style stone anchor was found here is evidence that Chinese vessels travelled through this area.

Furthermore, seven coins from the Chinese Song Dynasty were recovered in this area (Figure 5). Such coins were also found in the log boat excavated at Byeokpa-ri, Jin-do. The coins were discovered inside the bosugong, an on-board charm designed as an offering for safe voyages. The Chinese coins recovered from the waters of the Myeongnyang Battle Route of Jin-do were only found in a very small area of the entire excavation site. It can be inferred from this that all of these coins were lost at sea in the same context. It can also be assumed that the coins that were in the bosugong had scattered after the ship's hull had rotted away, just as with the coins found in the log boat of Byeokpa-ri in Jin-do.

Researchers also found a small quantity of Chinese and Japanese ceramics in this area (Figure 6). The majority of these Chinese ceramics are presumed to have been made in Fujian Province during the Song period, whereas the Japanese ceramics are thought to originate from the Arita area of Kyushu in the early twentieth century.

Conclusion

Vestiges of marine trade and exchange have been identified from underwater excavations in Korea, including in Taean County and Jin-do. These relics are valuable in enabling researchers to understand the ancient sea routes and patterns of exchange in the past on the Maritime Silk Routes.



*Figure 5. Chinese coins recovered from the Myeongnyang Battle Route of Jin-do.
Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.*



*Figure 6. Chinese and Japanese ceramics recovered from Myeongnyang Battle Route of Jin-do.
Courtesy of National Research Institute of Maritime Cultural Heritage, Republic of Korea.*



Shipwrecks and East Asian Maritime Corridors before the Tenth Century

Jun Kimura

1. Historical overview of shipping corridors

Cross-cultural exchange via seafaring and maritime activities had a profound influence on East Asian history. Comparable to the history of the Silk Road on land, ancient Asian sea routes combined to form a long distance network that developed surprisingly early in human history.

The recent increase in findings of shipwrecks and port sites provides new insights into the Maritime Silk Routes. Modern Guangzhou in southern China was a terminus and gateway in the Far East, in particular for merchants who sailed out from the Indian Ocean regions (Kuwabara, 1989). Indian Ocean traders conducted long distance voyages via South-East Asian waters during the middle and late Tang Dynasty (618–907 CE) (Kuwata, 1989). Evidence for this was found in a shipwreck in Viet Nam which contained commodities being transported from China to the Indian Ocean region (Nishino et al., 2014).

Several maritime corridors were in service in East Asia before the tenth century. During the first millennium, water transportation was critical in the establishment and stability of political regimes, the growth of socio-economic systems, and the development of material culture. Archaeologists have identified several anchorage points and sacred places to pray for safe voyages, such as Okinoshima Island. They provide evidence of the embryonic activities of seafarers and merchants before the fifth century.

From the seventh century, diplomatic relations between China and Japan were established and were sustained through the mechanism of envoy ships. The envoy missions produced trading opportunities that yielded mutual economic benefits for the two countries.

The shift from government-regulated trading to private trading was led by the seaborne merchants of the Silla Era (668–935 CE). This kingdom was actively engaged in maritime trading around the Korean Peninsula. Silla merchants played a key role in trade between Korea and Japan and were especially influential in a trading centre in northern Kyushu in Japan.

2. The Maritime Silk Routes

The importance of research on the Maritime Silk Routes was recognized in the nineteenth century. Henry Yule studied two major maritime routes based on historical accounts (Yule, 1882). His study lacks detail regarding Far East sailing routes, however, as it was based on resources from the Western Classical Period.

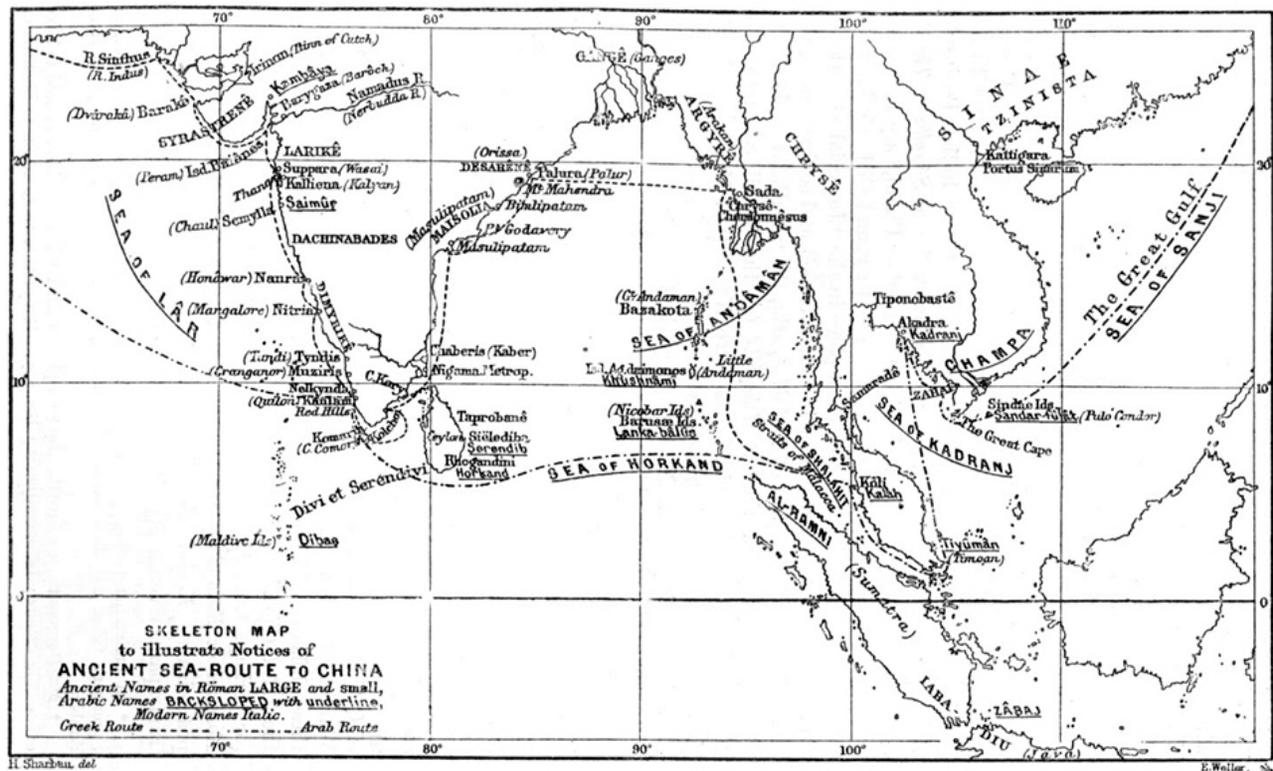


Figure 1. Nineteenth-century map of sailing routes from the Indian Ocean to East Asia (Yule 1882).

East Asia consists of rich water environments, long and complex coastlines, and a number of archipelagos where maritime networks developed early. Such networks became part of long-distance Maritime Silk Routes that extended from the Far West and reached Japan. Before the tenth century, the overall maritime network had three major segments and important sailing routes: the Guangzhou Network, the East China Sea Coastal Network and the Korean Peninsula and Southern Japan Network.

3. Wreck cargo revealing maritime ceramic routes

Over the past two decades, several shipwrecks have been discovered in the South China Sea that demonstrate historical long-distance maritime trade between the Indian Ocean region and China (Kimura, 2014). Of these, the Chau Tan shipwreck found in Viet Nam is a particularly important discovery for understanding the Maritime Silk Routes. The wreck site was discovered in the waters near Ly Son Island in Quang Ngai in central Viet Nam. The artefacts found there indicate that Tang Dynasty commodities were exported from China to the Indian Ocean regions (Nishino et al., 2014). The site had been pillaged, but most of the well-preserved hull remains and associated artefacts were salvaged by a local collector. Deterioration of the salvaged material and ethical considerations regarding the site are obstacles to its scientific study. Nevertheless, ongoing research has revealed that the Chau Tan ship is among the earliest merchant shipwrecks ever found in the South China Sea, dated to the eighth to ninth centuries.

The salvaged Chinese ceramics consist of Ding and Xing ware, Yue celadon and Changsha ware. The various types of the Changsha ware, including dishes, bowls and ewers, represent the majority of the ceramic products for export that were carried on board. The Changsha ware was produced inland, in what is now China's Hunan Province, and was conveyed to ports on the southern coasts of China via both inland and coastal water transportation systems, which became well developed during the Sui-Tang periods. Guangzhou in southern China served as a gateway to the Indian Ocean and also an entry point by which South-East Asian traders could access the East.

Asian products included not only silk but also ceramics and various other materials. Apparently the demand for Chinese ceramics was very high in the Tang period of Maritime Silk Route trade, and they were exported to the Indian Ocean region and as far as the African continent. The Changsha-Tangguan kilns came to specialize in production for overseas markets. The bowls and dishes found at the Chau Tan shipwreck site show variety in shape and rim decoration, and were presumably selected in view of Arab and Persian preferences. The merchants engaged in Maritime Ceramic Route trading preferred the distinctive Changsha bowls with white glaze and decorations of brown and green. The designs were even copied, presumably in ceramic production in Indian Ocean regions, because of the insufficient supply of the original products on the market (Figure 2).



Figure 2. Changsha bowl from the Chau Tan shipwreck (left, photograph by the author). “Splash Ware” imitation bowl with an inscription of Ubayd, found in southern Iraq (right, The David Collection, 38/2001, Copenhagen, photograph by Pernille Klemp).



Figure 3. Arabic and Indic ink inscriptions on Chau Tan shipwreck ceramics. Some Arabic ink inscriptions include hexagrams. Photograph by the author.

The salvaged ceramics from the Chau Tan shipwreck indicate that merchants of many origins participated in the Maritime Ceramic Route trade. The carved and ink inscriptions are in various languages, including Chinese, Arabic, and Indic (Figure 3). These characters can be seen mainly on non-glazed jars, around their lower sections and on the bottom, and on the surfaces of flat bowls. While it is believed that merchants from different regions were on board, the shipbuilding technology observed from the salvaged Chau Tan ship timbers reflects traditional South-East Asian shipbuilding techniques (Nishino et al., 2014). This provide further evidence that South-East Asian seafarers were involved in water transportation from East Asia westward in the South China Sea area during the first millennium.

4. Maritime network between Korea and Japan

The maritime network in the northern part of East Asia matured early, with significant seaborne human migration and material transportation between the Korean Peninsula and the Japanese Archipelago. The Tsushima Strait was among the busiest seas at the time, a transit point at which the overland Silk Road connected with sea routes. The early use of maritime corridors can be seen in artefacts excavated on the island of Okinoshima, which lies in the Genkai Sea of the Tsushima Strait, off the coast of northern Kyushu in Japan. Based on more than 8,000 artefacts found on the island, it is believed that the island was an important sacred place located along a sailing route used by sailors between the fourth and ninth centuries CE. Most of these artefacts are believed to be prayer offerings to local deities, perhaps for safe sea journeys. The objects were brought to the island by East Asian seafarers and itinerant traders, and some materials apparently travelled a great distance. These items include a golden ring identical to one found in a tomb of the Three Kingdoms period of Gyeongju in Korea, as well as shards of a glass bowl likely to have been produced in Persia (Sugiyama, 2011) (Figure 4). The importance of Okinoshima is yet to be fully addressed in terms of its links with the Silk Road, and for the moment its significance is being pursued with the objective of registering the island as a UNESCO World Heritage site.



Figure 4. Shards of a glass bowl from modern Iran found on Okinoshima. Courtesy of Munakata Shrine.

5. Maritime network expansion in early East Asia

The Silk Route items that were transported by sea are likely to have been transferred to Japan under a tribute system. The system aimed to enhance diplomatic relations between the Chinese imperial court and neighbouring countries (Figure 5).

The delegations of envoys between China and neighbouring countries functioned as authorised official traders. The tributary country would first send envoys to the Chinese imperial court with tribute items

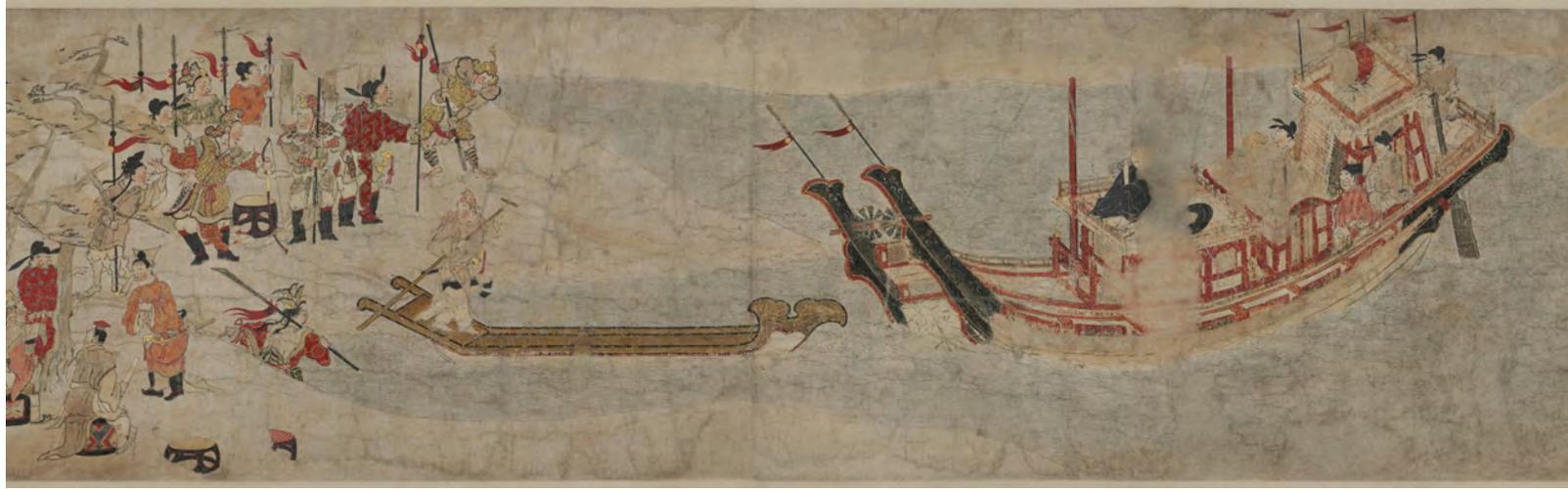


Figure 5. Voyage of a Tan-period envoy depicted on the twelfth-century picture scroll 'Minister Kibi's Adventures in China'. Courtesy of Museum of Fine Arts, Boston.

and goods for trading, and the Chinese emperor would then send a return envoy to the tributary country with various return gifts. These gift exchanges and the associated trade were highly profitable. It is known that in the early seventh century, the Japanese court sent envoy fleets to the Sui court four or five times, and tributary missions were undertaken during the Tan period at least eighteen times between 630 and 894 CE.

The envoys with larger fleets were assembled primarily for diplomatic missions but delegations consisted of various professionals, including translators, artisans, shipwrights, medical professionals, Buddhist missionaries and government merchants. Japanese monks left accounts regarding their pilgrimage voyages to China, which contain vital information about the seafaring past.

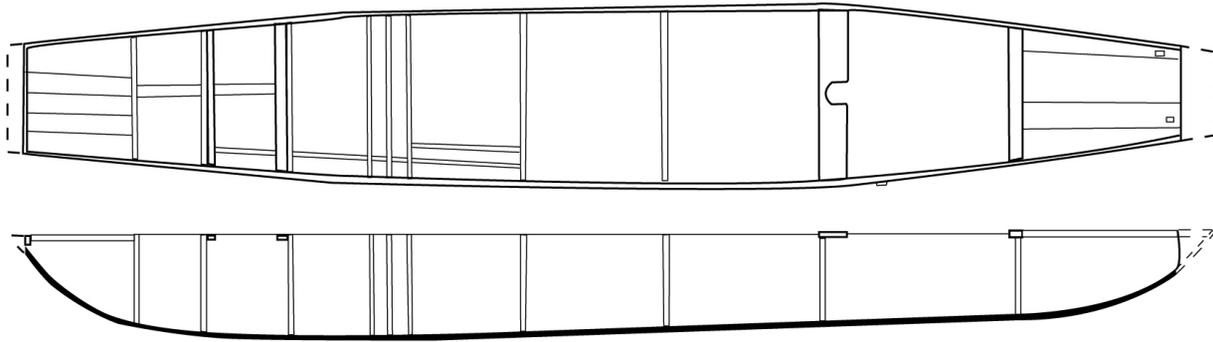
The envoy voyages of the time were dangerous, however, and could be catastrophic. Historical accounts indicate that many ships of the envoy fleets were lost. The navigational techniques and the structure of the ships were not adequate for conducting safe long-distance voyages, as exemplified on the picture scroll 'Toseiden Emaki', which depicts the voyage of Jianzhen to Japan for missionary work. After a suite of disastrous journeys, prominent Chinese monk Jianzhen made a sixth attempt and finally landed in Japan at the age of 66.

The participation of Buddhist missionaries in tributary missions meant that the court envoys played a significant role in religious interactions between China and Japan. Transmission of Buddhism from China to Japan was led by monks who joined the tributary missions, as they obtained knowledge of new doctrines in China. The culture of Buddhism began to be disseminated first among court nobles and clergy in Japan. The effect was to propel construction of Buddhist temples and monuments in Japan, in particular under the patronage of Emperor Shomu around the eighth century. Emperor Shomu's collection at Shōsō-in, noted as a repository of items that originated from the Silk Roads, includes Buddhist texts and relics.

6. Shipbuilding on East Asian Maritime Silk Routes

Iconographic resources and historical accounts depict the envoys' hazardous voyages and the shipping of goods, but details of the structure and construction of the ships used for the missions are not well documented.

By the Tang Dynasty period in China, shipbuilding technologies had become highly developed for constructing ships for riverine use. These well-developed methods were then adopted for the construction of seagoing ships. Ship remains found in inland China, most dating to the late stages of the Tang Dynasty, clearly reflect their use in riverine transportation; they were not designed for coastal or sea voyages (Figure 6).



Shiqiao ship

*Figure 6. Plan and cross section of a Tang-period Shiqiao ship excavated in Jiangsu Province.
Reproduced by the author based on Xi (2000).*

The development of riverine infrastructure during the Tang Dynasty propelled Chinese ship builders to construct inland watercraft for transportation along rivers and canals. These vessels were flat-bottomed ships. This technology persisted such that even in much later periods, the shipbuilding tradition on the northern coasts of China involved constructing coastal and seagoing ships with flat-bottomed hulls. At least during the Tang Dynasty, there was not much difference in construction techniques between riverine and coastal ships. It is likely that if the envoys employed such ships for voyages across the East China Sea, the risk of shipwreck was high.

7. Sea routes and their transitions

Geopolitical history suggests that a change of sea routes led to a high frequency of losses among the envoy fleets in the late Tang period. The first sea route that the Japanese envoys took did not entail long-distance voyages. Ships departing from Nanba (modern Osaka) sailed through the Seto Inland Sea (Setonaikai) to reach northern Kyushu. Then the envoy fleet sailed across the Tsushima Strait and reached the tip of the Korean Peninsula. Subsequently, the ships voyaged north along the peninsula and crossed the Yellow Sea to reach Yantai in China (Figure 7).

In later periods, from 702 CE onwards when political tensions emerged between Japan and Korea, envoys began to use a new route across the East China Sea (Reischauer, 1940). Records indicate that a fleet dispatched from the Goto Archipelago in northern Kyushu sailed directly to the middle coast of China by crossing the East China Sea. Ojika Island, one of the islands in the chain known as the Goto Archipelago, was the last stop for the envoy and tributary ships aiming to reach the middle coast of China. Maekata Bay off Ojika Island has been used as an anchorage for the fleets since the East China Sea route came into use. Today, we can still see vestiges of the anchorage both on land and underwater. The new route carried more risks, however. Standing on the shore facing the bay is the gate of a shrine built in the early eighth century for offerings to promote safe and successful voyaging. It is part of the maritime cultural landscape serving as evidence of this early East Asian maritime corridor.

Underwater archaeological explorations led by a Japanese non-profit organization have identified items from a later period of Maritime Silk Route trade, including Chinese ceramics assigned to the twelfth and thirteenth centuries onward and a stone anchor stock that probably dates to a similar period. Both the seascape and archaeological objects on the seabed represent long-term use of the waters of Ojika as an important anchorage in the East Asian maritime corridors.



Figure 7. Primary sailing routes across major waters in East Asia. Produced by the author after Craftmap.

8. Emergence of private trading

Seafarers based on the coasts of the Korean Peninsula began establishing a high profile in East Asian waters around the eighth century. Merchants from the Silla period (668–935 CE) made inroads into maritime trading and ship transportation in East Asian waters. The activities of Silla merchants are considered to have been the early stage of commercial exchange as an alternative to government trading associated with the tributary missions.

During the late eighth century, merchants from Silla often voyaged to Dazaifu in northern Kyushu, the site of an administrative centre responsible for foreign affairs. The remnants of the Dazaifu building were excavated, enabling a hypothetical reconstruction of the administrative and warehouse building into which Silla merchants first brought commodities to be offered as tribute to the imperial court in Japan.

Jang Bogo, a Silla merchant based on Wando Island in southern Korea controlled a large part of a maritime network in the Yellow Sea and East China Sea, and according to historical records, first visited Dazaifu sometime around the 820s. Following this visit, the number of Silla merchants visiting Dazaifu increased. In 840 CE, Jang Bogo sailed to Dazaifu again, this time on a tributary voyage. The tributary trade was normally not allowed, but he obtained permission from a Japanese ruler to trade commodities he brought to Dazaifu. The volume of private trade by the Silla merchants' enterprises at Dazaifu subsequently steadily increased.

9. Silla merchant ships and the decline of Dazaifu

Researchers have not found any ship remains related to trade between Silla and Japan. Excavated ships from the Goryeo Dynasty (918–1392 CE) provide clues that have bearing on the study of ships of the preceding Silla period, however (Figure 8).



*Figure 8. Remains of a Silla flat-bottomed merchant ship from the early Goryeo Dynasty (918–1392).
Photograph by Randall Sasaki.*

Korean shipbuilding stems from a long tradition of constructing ships for sailing along the coast of the Korean Peninsula and for seagoing on the Yellow Sea. In general, traditional Korean ships have a flat bottom, with a transom bow and stern forming a box-shaped hull. The planks are edge-fastened with rabbeted seams, making the hull planking appear to be clinker-built. The use of wooden fastenings is a common feature. Athwart beams are used as transverse components.

The Wando ship, which was the first Goryeo trader excavated in Korean waters, is also the oldest known example of its type and has been dated to the late eleventh century. It was discovered in 1983 offshore of Wando Island in Jeolla Province, South Korea. The remaining part of the flat-bottomed hull measures 6.5 metres in length, and the widest part of the hull bottom is 1.6 metres. It is likely that the structural features of the later Silla merchant ships were substantially different from those of this early Goryeo coastal trader.

Silla merchants' activities ceased following Jang Bogo's death, which related to a political conflict. A transition of trading centres occurred, with the trading centre shifting from Dazaifu to the port city of Hakata. This did not coincide with the decline of Silla merchants' involvement in maritime trading, however. Earlier, when Dazaifu functioned as an administrative office for the authorisation of maritime trade, merchants were encouraged to stay at the Korokan guest house near the shore of Hakata Bay in modern Fukuoka. Later, the Korokan became a guest house for foreign merchants and expanded into a trading hub for the growing port city. The growth of Hakata reflected the rise of Chinese merchants in maritime trade around the ninth and tenth centuries.

Conclusion

Scientific research into East Asian maritime networks of the past needs to be pursued within the scheme of Silk Road studies, as both land and maritime routes served to transfer goods, people and ideologies between West and East. The maritime network, at the eastern extent of the Silk Road, played a significant role in the development of socio-economic conditions, religions and political regimes. Maritime archaeological research in Asia has lately begun to incorporate the outcomes of investigations of wreck sites and shipwreck cargoes into the study of maritime networks that existed at the same time as the Silk Road. Recent findings are likely to improve our knowledge of past shipping and water transportation activities in East Asia.

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The Shinan Wreck and its Historical Significance

Byeong-Geun Kim

Introduction

In August 1975, Pyeong-ho Choi, a fisherman fishing in the waters off Bangchuk Village of Jeungdo Island, Shinan County, 40 kilometres northwest of Mokpo in Korea's South Jeolla Province, discovered a Celadon maebyeong (a Prunus vase) and five other items. This was the moment the relics of the Shinan Wreck saw the light of day, which led to the first underwater excavation in Korea.

The six pieces of Chinese ceramic were not recognized by Mr Choi as being valuable and were left to roll about on the floor of his house. They were noticed by Mr Choi's younger brother, then a teacher at elementary school, who stopped by in April of the following year, and reported the findings to the Shinan County Office.

The Cultural Property Preservation Bureau (currently the Cultural Heritage Administration) confirmed that these were Chinese ceramics of the Song-Yuan periods. When word got out about the discovery, others went looking for ceramics in the waters around Jeungdo. In September 1976, several people were arrested for secretly hiring divers to find celadon vases on the seabed, and then attempting to sell those vases. As the number of arrests grew, along with the discovery of a great number of other ceramic objects, an investigation was hurriedly arranged. Back then, however, no one in Korea had underwater excavation experience and they had neither adequate tools nor the necessary equipment to salvage antiquities safely from the seabed.

In 1976, the Cultural Property Preservation Bureau formed an excavation team with the support of the navy. During this first, urgent excavation, 112 artefacts, including 52 celadon items, were unearthed. The second excavation, conducted immediately after the first, was also a mission in the nature of a preliminary investigation, during which about 1,880 relics, including 1,200 celadon artefacts, were retrieved. This investigation confirmed that a large amount of relics were buried under the sea. The second investigation could not be completed, however, because of the biting cold of early winter. Based on the results of the first and second preliminary excavations, a more precise excavation began in 1977, which continued through to 1984.

1. Excavation of the Shinan Wreck

A geological survey of the area surrounding the shipwreck confirmed the need to raise the Shinan Wreck. Moreover, with the growing issue of theft of cultural property, and intense media coverage, the situation became complicated.

The excavation site was exactly four kilometres from both Jeung and Imja islands, in Shinan County and South Jeolla Province respectively (35°1'15" north latitude and 126°5'6" east longitude). The depth of the site was approximately 20 metres on average, with a variation of about 4 metres depending on the tide. Flow velocity stood at 2.5 knots on average, recording 3.5 knots during the spring tide and 1.5 knots during the neap tide. It lasted 15 minutes without the flow of water, depending on ebb and flood shifts. The movement of the sea water was characterized by a north-easterly flowing high tide and a south-westerly flowing low tide, moving back and forth.

Poor visibility caused many difficulties during the excavations. These were conducted on 10 separate occasions between October 1976 and September 1984. The navy provided active support, which was a rare occurrence anywhere in the world.

The investigation excavated the Shinan Wreck along with 23,500 relics, including celadon. The artefacts not only showed the scale of marine transportation on the maritime Silk Routes, but also provided evidence of economic exchange in those days. Apart from the ceramics, a total of 28 tons of coins and 1,000 pieces of red sandalwood were excavated. The artefacts were lifted from the hold of the wreck, which was separated by seven bulkheads, and from around the hull.

2. The Structure of the Shinan Wreck

The Shinan Wreck was found to be 28.4 metres in length and 6.6 metres in width. The area above deck had corroded away completely, but the original hull was recovered.

A total of 720 pieces of the ship were salvaged in the operation, including 4 pieces of keel, 13 pieces of strake, 182 pieces of side plate, 63 pieces of bulkhead, 17 pieces of transverse bulkhead, 12 pieces of plate of bow, 41 pieces of connections (connecting stiffened plate), 3 pieces of transverse, 7 pieces of stringer plate, 4 pieces of prop, 17 pieces of mast and 28 pieces of water tank. Combined, these pieces form an overall structure classified as: bottom structure, hold structure, side plate structure, deck side structure, bow stern structure and others.

The excavation team found copper mirrors and coins in the bosugong (a series of coin-filled slots in the hull built as a charm for safe travels) in the keel connection. The copper mirrors had a diameter of 11.7 centimetres. The coins, tae-pyeong-tong-bo, had been arranged in the shape of the 'Great Bear'.

3. Dating of the Shinan Wreck

In the early phase of the excavation of the Shinan Wreck, there was much debate about the ship's nationality, period and purpose. Researchers determined that it was a Chinese vessel. Many of the ceramics found in and around the wreck were from the Song Dynasty and some had been produced in the early Yuan Dynasty. The production period and characteristics of the ceramics confirmed that the Shinan Wreck was from the Yuan period. Factors supporting this conclusion included the observation that the excavated articles did not include Chinese blue and white porcelain, which appeared in the mid-fourteenth century. In addition, researchers found a ji-dae-tong-bo (1310) coin among the salvaged coins, a clear indication that the ship was a vessel from the Yuan Dynasty.

Around 300 wooden tickets were among the recovered relics. Ink inscriptions on these tickets identified the owners of the coins and other articles. These wooden tickets, along with knowledge of the Ganji (ten celestial stems and twelve Chinese zodiac signs), also helped to identify the date of the shipwreck.

'Zhìzhì Third Year, Sixth Month, Third Day' () was inscribed on the wooden tickets, and records were found for the months between April and June. 'Zhìzhì Third Year' refers to the year 1323, 40 years after the start of the Yuan Dynasty. This indicated that the vessel sank in the third year of King Yeongjong of the Yuan Dynasty or in the tenth year of King Chungusuk of the Goryeo Dynasty.

4. The Route of the Shinan

The Shinan Wreck was discovered on the southern line of the Cross Sea Route of the southwestern sea, which was one of the sea routes between Korea and China, so it can be presumed that the Shinan had been bound for Korea or Japan. But where did the ship depart from and where exactly was her planned final destination?

The ship was likely to be Chinese because the majority of the products on board were Chinese, including ceramics, coins, herbal medicines, in addition to red sandalwood produced in South-East Asia. It was initially presumed that the ship set sail from Gyeongwon Port in Zhejiang Province or from Quanzhou Port of Fujian Province, China, and made a call at Gaegyeong in Goryeo. It can be assumed that the ship subsequently sank off the west coast of Korea as a result of an unexpected situation such as heavy seas or a storm. The theory regarding the call at a port in Goryeo is based on the presence in the wreck of Goryeo ceramics, bronze spoons and bronze mirrors. These ceramics included *maebyeong* (vases), bowls, saucers, headrests and water droppers (ornate vessels holding water for mixing ink). These were likely to have been made between the twelfth and thirteenth centuries at the Sadang-ri kiln site in Gangjin County and/or at the Yuchon-ri kiln site in Buan County.

These ceramics could also have been loaded onto the ship in China, however. It was possible to travel between China and Japan without calling at a Goryeo port. Thus, the vessel may have ended up at the wreck site because it drifted as a result of an issue faced at sea, and it came close to the coast of Korea.

The recovery of the Shinan's keel provided further evidence that the Shinan was built in China. The keel was laid down by connecting two large pieces of wood, and contained a *bosugong*, which were included in ships as part of shipbuilding rituals in Fujian Province of China. The *bosugong* confirmed the vessel's nationality and the place where it was made.

Another ship dating from around the same time as the Shinan was a Song Dynasty vessel that was excavated in Quanzhou Bay, China, in 1974. A *bosugong* was also discovered in the keel of that vessel and contained 13 coins and two copper mirrors arranged in the shape of the Great Bear. In the case of the Shinan Wreck, the *bosugong* was also in the shape of the Great Bear and each main slot within the *bosugong* contained one *tae-pyeong-tong-bo*, a form of currency from China's Song Dynasty. The main slots were made in the vertical interface between the keel and bow and also contained one copper mirror (11.7 centimetres in diameter).

One decisive detail determining the embarkation port of the Shinan was the inscription of 'Gyeongwon Route' carved into a bronze weight. The Gyeongwon Route is currently known as Ningbo Port of Zhejiang Province, China.

The Shinan's embarkation date was confirmed by studying the ink-inscribed wooden tickets, which stated 'Zhìzhì Third Year Sixth Month Third Day' () and recorded the sailing on a southerly wind in the sixth month of the lunar calendar.

Given the contents of the ship, it is possible that the final destination of the Shinan was Tofukuji Temple in Kyoto, Japan, and it is likely that the ship's captain had planned to travel there via Japan's Hakada Port. The majority of the trading goods found on board were coins and ceramics, including

long-quan-yao; these were the main goods traded between China and Japan in the period between the Southern Song Dynasty and the Yuan Dynasty. Therefore, it is highly likely that the merchant vessel was heading for Japan and sank after going adrift. The theory that the destination was Japan was backed up by the finding that the owners of the cargo were Japanese individuals and agents of Japanese institutions. This was seen in the inscriptions on the wooden tickets that were salvaged with the coins, which also indicate that the destination of the merchant vessel was Hakada Port of Kyushu, Japan. Based on this evidence, it can be presumed that the Shinan may have called at a port in Goryeo deliberately or because it went off course due to an unexpected change in wind direction or storm while sailing for Japan.

In conclusion, the evidence suggests that the Shinan loaded medicines and red sandalwood from South-East Asia along with Chinese coins at Quanzhou, then sailed to Ningbo Port. The ship left Ningbo Port dreaming of enormous profits and carrying pottery that had been freshly kilned at Long-quan-yao and Jing-de-zhen-yao. Goryeo was a stopover and Japan was her final destination. However, she foundered in the southwestern seas off Korea due to a typhoon or storm that ran the ship onto rocks.

5. Historical significance of the Shinan Wreck

The Shinan was a mid-sized, deep-sea merchant ship of the Yuan Dynasty. Comparing research on Chinese vessels with records of Xuānhwafengshi Gaolitujiing (), it is likely that the ship had a capacity of over 200 tons. The size of the Shinan shows that the shipbuilding industry was flourishing in the Song and Yuan Dynasties. Improved shipbuilding technologies, along with improvements in navigation, had a great effect on ocean trade, a kind of quantum leap, leading to expansion of the trading scope of Chinese merchant ships.

With the development of ocean voyage and navigation technology at the time, trade routes were advanced in all regions in the East and West. The presence of Chinese sailing ships was not limited to Goryeo, Japan and South-East Asia, which were centres of foreign trade. Chinese ships had expanded their voyages to the Philippine Islands, Borneo, the Moluccas and the Indian Ocean. Advances in technology would have shortened voyage times considerably compared to the length of voyages in previous generations.

Further evidence of the flourishing trade on the maritime Silk Routes was the opening of a shih-po-ssu (office of maritime trade) in Guangzhou during this period. This office served as the governing body of the maritime Silk Routes. Other shih-po-ssu were established in Quanzhou, Ming-zhou and Yaeseung to manage foreign trade during the Song-Yuan period.

The nationality of the Shinan was Chinese but, based on the relics found on board, it is likely that the crew were a mix of Koreans, Chinese and Japanese. The Goryeo celadon and bronze spoons prove that some of the crew were from Goryeo, while worn wooden shoes and used pottery and knives indicate that some of the crew were Japanese.

The relics found in the Shinan Wreck are valuable in understanding the society, economy, shipbuilding, and history of international trade on the Maritime Silk Routes in the early fourteenth century.

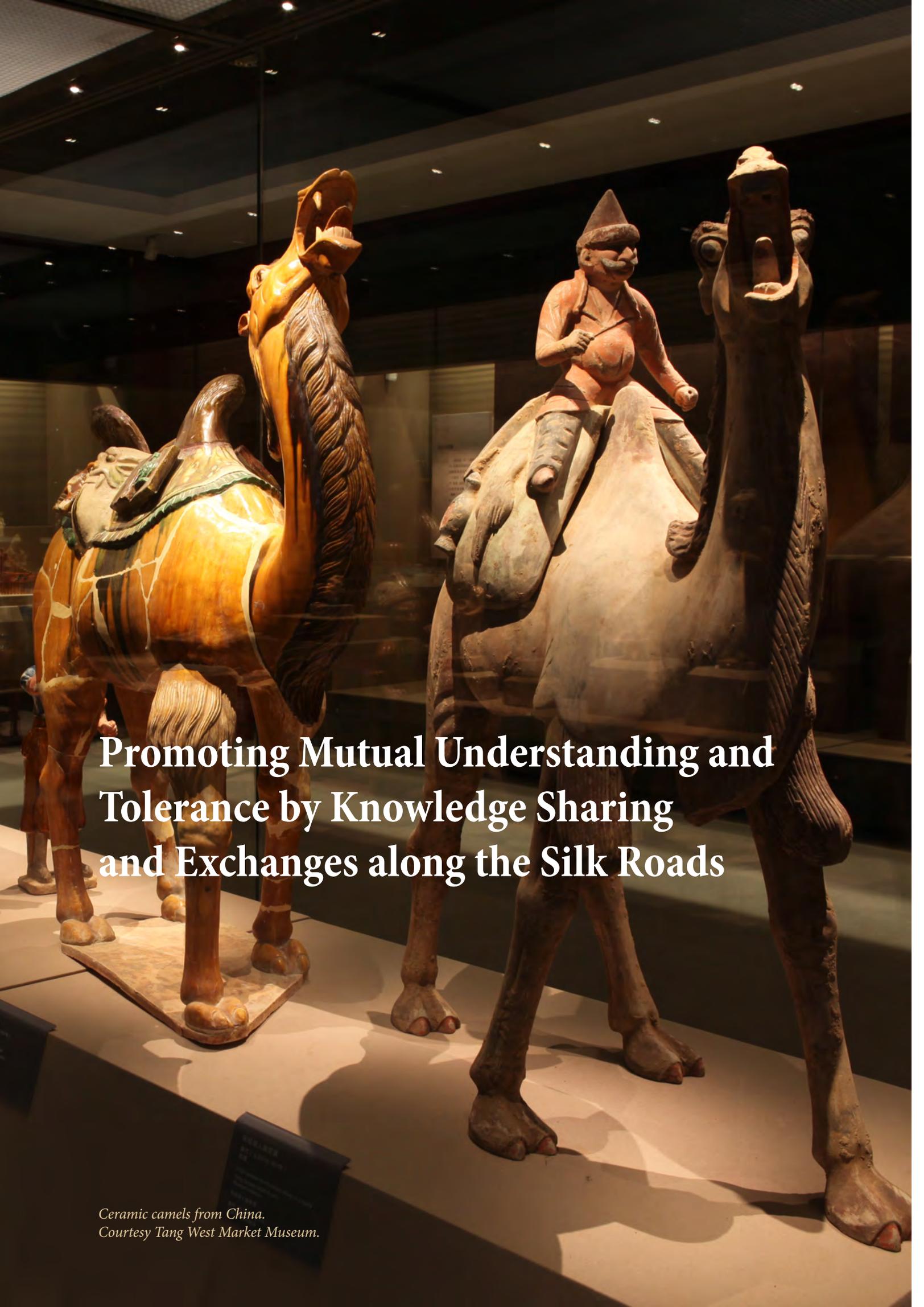
Red sandalwood had been evenly loaded at the bottom of the Shinan. On top of this were more than 28 tons of coins (around eight million coins). The coins were diverse, encompassing 1,300 years between China's Qin Dynasty and the Yuan Dynasty. Above this layer were high-priced articles such as ceramics, lacquerware and metal goods (stacked in wooden boxes).

The ceramics found in the Shinan Wreck were mostly from China's Song-Yuan periods. These ceramics indicate that trade was active during the Yuan Dynasty. Chinese ceramics were exported to other parts of Asia and to Europe and Africa over a period of approximately 1,000 years between the ninth and nineteenth centuries. Chinese ceramics were the main goods traded on the maritime Silk Routes. They were precious; their value was clearly recognized around the world.

Conclusion

The evidence collected at the wreck site indicates that the Shinan was an international trade ship of the Yuan Dynasty that sailed the seas around 700 years ago in the era of the Maritime Silk Routes of the Middle Ages. The Shinan set sail from Quanzhou in Fujian Province, China, and passed through Fuzhou, Wenzhou and Taizhou. Then, she sailed from Ningbo of Zhejiang Province towards Hakada in Japan. The ship loaded red sandalwood, coins and medicinal herbs in Quanzhou. At Ningbo, the ship loaded a great deal of trade goods such as long-quan-yao celadon of Zhejiang Province, porcelain baked in Jing-de-zhen-yao of Jiangxi Province along with ceramics from other kiln sites. The ship represented the hope and dream of a new life that would be brought about by trade, but she sank off the coast of Shinan County.

The lost treasure ship was reborn as the 'Shinan Wreck' through underwater excavation in the 1980s. The ship and her relics are time capsules showing the life of merchants as well as the state of trade, society, economy and culture of East Asia in the Middle Ages.



**Promoting Mutual Understanding and
Tolerance by Knowledge Sharing
and Exchanges along the Silk Roads**

*Ceramic camels from China.
Courtesy Tang West Market Museum.*

The UNESCO Silk Road Online Platform for Dialogue, Diversity and Development

Mehrdad Shabahang

It is a great honour for me to participate in this conference in the historic city of Gyeongju. Allow me to thank the municipal governments of the Gyeongsang-do Province and also of Gyeongju for their initiative in organizing this conference, which has enabled renowned Silk Roads experts from Korea and the rest of the world to reconnect and exchange ideas and information.

As you may know, UNESCO's principal mission is to promote a culture of peace and non-violence. Accordingly, UNESCO has undertaken various initiatives over the last 60 years towards promoting intercultural dialogue and mutual understanding among people of different regions. One of UNESCO's key initiatives since the 1980s was the Routes of Dialogue.

'Routes' allow encounters and positive influences between people and cultures. The Routes of Dialogue are those that enable intercultural interactions at the level of knowledge and expertise, ideas, beliefs, values, traditions and customs. Thanks to the study of these routes, we now better understand the dynamics that in times of both peace and crisis resulted in encounters and interactions between different people, and contributed to the formation of plural cultures and societies. This knowledge will help us to respond to the contemporary challenges of globalization.

In the framework of the study of these routes, UNESCO has launched various sub-initiatives, including the Slave Routes, Iron Routes, Salt Routes, Routes of Andalusia, Faith Route, Arabia Plan, Caucuses project and the Silk Roads project.

The Silk Roads project was launched in 1988 as part of an initiative titled the 'Integral Study of the Silk Roads, Roads of Dialogue'. The project, which ended in 2001, aimed to study the cultural heritage of the Silk Roads, recognizing this heritage as a major vector for dialogue and peaceful exchange among people of the vast territories of Eurasia.

One aspect of the project was the organization of five major scientific expeditions:

- The Desert Route, in China, from Xi'an to Kashgar, in 1990.
- The Maritime Routes, from Venice, Italy, to Osaka, Japan, in 1990 and 1991, which visited 28 historical ports on the Maritime Silk Routes, including Busan in the Republic of Korea.
- The Steppe Routes, which passed through five Central Asian republics in 1991.
- The Nomads' Route, in Mongolia, from Ulaanbaatar to Khubdo, in 1992.
- The Buddhist Route, in Nepal, in 1995.

Under this project, hundreds of conferences, seminars, exhibitions, performances and other cultural events were organised at both the local and international levels. In addition, the project involved several study and research programmes.

Over a period of fifteen years, this project produced volumes of information on the shared cultural heritage of the Silk Roads, including over 7,000 pages of scientific papers and publications, more than 2,000 photos and some 500 hours of footage and documentaries on various aspects of the cultural heritage of the Silk Roads. In addition, each of the participating Member States gathered, in parallel, a vast body of knowledge regarding the Silk Roads. Sorting out and classifying these archives took eight years and was completed in 2010.

These materials and information represent an important basis for the promotion of intercultural dialogue and a culture of peace among people living along the historical Silk Roads. Furthermore, this body of knowledge on the common cultural heritage of the Silk Roads offers potential for supporting efforts to respond to today's challenges of globalization and inter-cultural tensions. UNESCO therefore decided to launch a new initiative that would make these archives accessible to the public. This new initiative is 'The UNESCO Silk Road Online Platform for Dialogue, Diversity and Development'. It was officially launched in 2013. The Silk Road Online Platform can be visited at: www.unesco.org/silkroad

The new project sought to compile and disseminate knowledge on the common cultural heritage of the Silk Roads through innovative use of information and communication technology (ICT), recognizing that sharing knowledge is an effective tool for dialogue and exchange. Through this platform, UNESCO presents the following elements of the cultural heritage of the Silk Roads:

1. Documentary heritage
2. World Heritage
3. Intangible Cultural Heritage
4. Movable Heritage and Artefacts
5. Natural Heritage
6. Major Cities alongside the Silk Roads
7. Festivals
8. Creative Industries
9. Museums

Moreover, through its knowledge bank, the platform presents articles that were developed during the UNESCO Silk Roads project and also by Member States through their Silk Roads initiatives. UNESCO also provides a selection of Silk Roads publications via the platform as well as discussions of ongoing heritage-related issues in the various Silk Road countries. The platform also presents, through its 'Institutions Menu', a database listing the scientific and cultural institutions throughout the world that work on the various aspects of the Silk Roads.

The platform features two interactive maps of Silk Roads cultural heritage and Silk Roads cities to facilitate data searches on the website. The platform's country profiles present information on different countries along the Silk Roads, including their historical links, as well as the countries' related initiatives. The platform is currently in English, with the main web pages also available in Russian and Arabic. UNESCO plans to translate the platform into other languages, including Chinese and Turkish.

To enable full participation of the various partners in this project, UNESCO established an International Network of the UNESCO Silk Road Online Platform. Accordingly, major countries along the historical Silk Roads and beyond have designated certain focal points who participate in, and follow up on, the project's activities in their respective countries. The international network facilitates the collection and selection of the pertinent information on the Silk Roads that has been developed in different countries. The network's members also coordinate activities in their respective countries and exchange information on the Silk Roads with other members. The first meeting of this international network was held in Xi'an in May 2015, with the support of China, and the second meeting was held in Valencia, Spain, in March 2016.

Through this international network, the Silk Road Online Platform brings together research, cultural and artistic communities along the Silk Roads and beyond to share their knowledge and experiences relating to their common cultural heritage, with a view to fostering interactions and strengthening collaborations between them.



The International Dunhuang Project: The Silk Road Online

Susan Whitfield

The International Dunhuang Project (IDP), launched in 1994, is a worldwide partnership of libraries, museums and research institutes to conserve, catalogue, digitise and research archaeological artefacts, manuscripts and archives relating to the archaeological sites of the Eastern Silk Road. The members agree to formulate, implement and disseminate standards for conservation and digitisation, to make all the digitised material freely available online via the IDP multilingual websites, and to encourage use of this material for education and research.

The origins of IDP date to the early twentieth century when explorers from the imperial powers of the time, including Britain, Russia, France, Germany and Japan, began excavation operations in Chinese Central Asia — on the Eastern Silk Road.¹ Many of the sites had been abandoned and had lain largely undisturbed in the deserts of the Taklamakan, Lop and Gobi, which provided excellent conditions for preservation. The archaeologists discovered evidence of distinctive local cultures, with influences from the surrounding empires, including Indian, Iranian, Turkic, Mongolian, Arabic, Chinese and Tibetan. Over 100,000 manuscripts were found at these sites, and these documents included all of these languages and a variety of scripts. The artefacts and their art and iconography showed a similar diversity. Many religions were represented, including Zoroastrianism, Nestorian Christianity, Buddhism and Manichaeism.²



Figure 1. Archaeologists at a water tank (first to fourth century) at Cadota (Niya) on the southern Taklamakan. The British Library Photo 392/27(97).

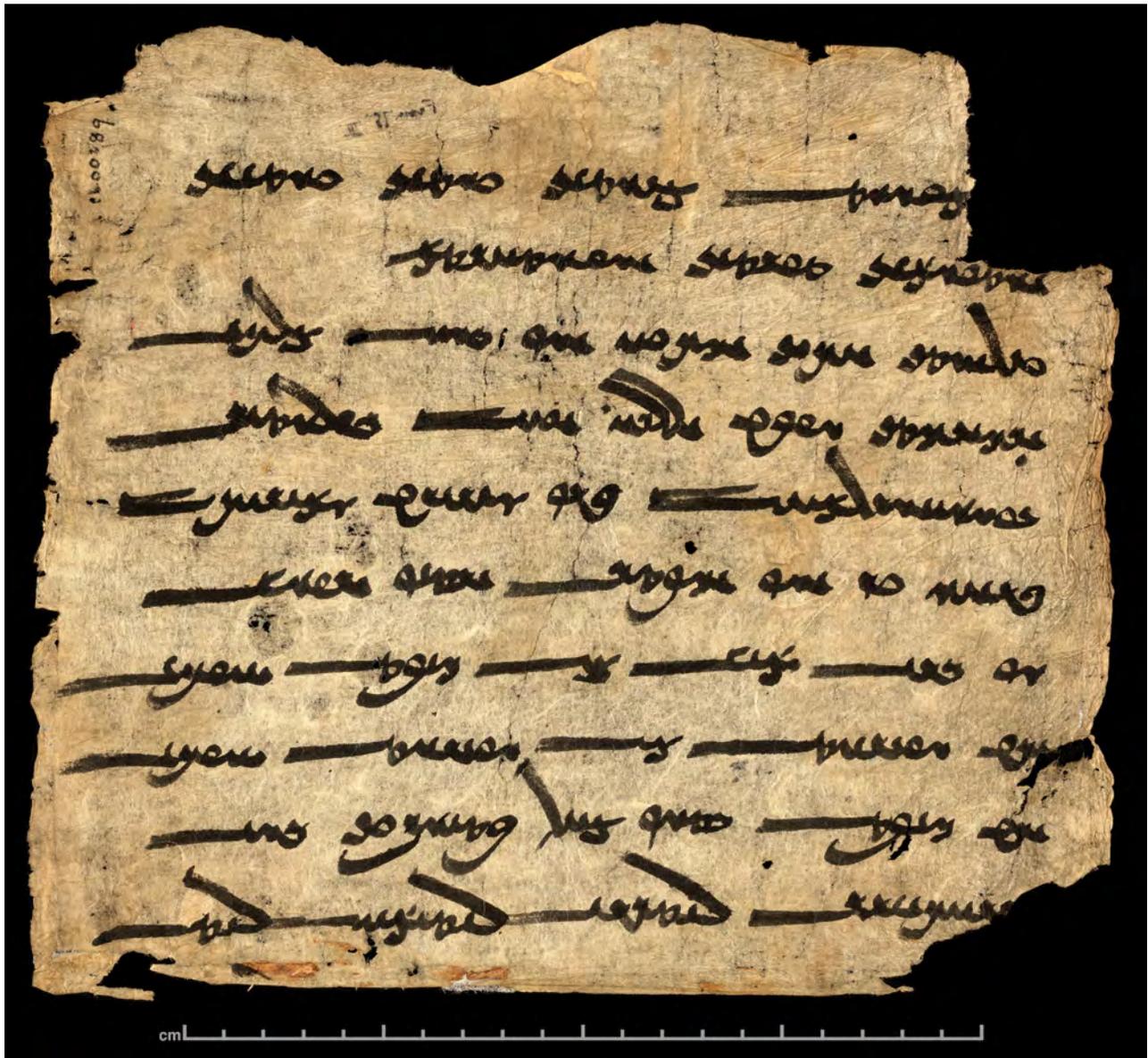


Figure 2. An example of Zoroastrian literature in Sogdian, ninth century, Dunhuang. The British Library Or.8212/84.

One of the richest discoveries was made in a cave at the Buddhist cave temple site of Mogao outside the town of Dunhuang, in present-day Gansu province, China: a hidden library. The cave, probably sealed around 1000 CE, was not uncovered until 1900 and found to contain over 40,000 manuscripts dating from ca. 400 to ca. 1000 CE, as well as early printed documents and hundreds of portable paintings.

The dispersal worldwide of the cave's contents and finds from other sites resulted in a logistically-challenging situation for scholars who wished to study the collections. Although most objects ended up in public museums where they were stored in appropriate conditions and made available to scholars, the turmoil in the twentieth century was not conducive to work on their conservation, cataloguing and study. It was only in the late twentieth century, in 1993, that scholars, curators and conservators of all the major collections were able to meet together for the first time to discuss the importance of the collections, their preservation and their access. This meeting took place in the United Kingdom (UK) and was attended by delegates from China, India, Japan, Germany, France, Russia, Britain and the United States of America (USA). The overwhelming desire of all the delegates was to work together to ensure the best preservation of and access to the finds from Dunhuang, Turfan and other sites on the Eastern Silk Road. The IDP was thus formed, producing its first newsletter in 1994 and holding its next conference in Paris in 1996. Its logo was taken from a Chinese manuscript from Dunhuang (Or.8210/S.11287q), being a cursive rendering of the word — 'chi' — the imperial dictate.

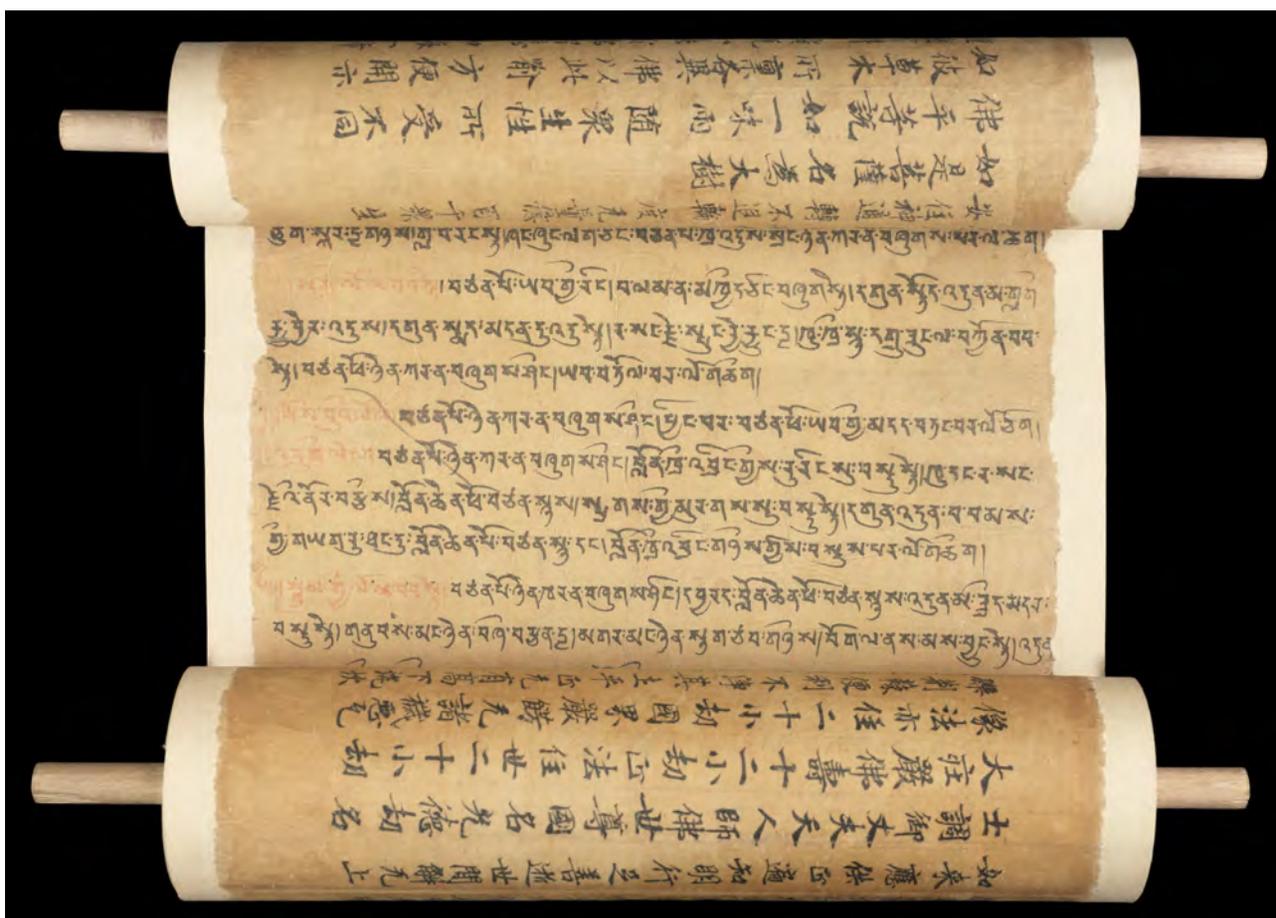


Figure 3. A ninth-century bilingual scroll from the Dunhuang Library Cave, containing a Buddhist sutra in Chinese on one side and the Tibetan annals on the other. The British Library IOL Tib J 750.



Figure 4. Fragment of a Chinese manuscript from Dunhuang containing the imperial dictate, used by IDP for its logo. The British Library Or.8210/S.11287q.

The secretariat was based at the British Library. Apart from coordinating the collaboration, fundraising and producing the newsletter, its major task over the first five years was to design, implement and populate a multilingual database capable of holding cataloguing and digitisation metadata and images relating to all the manuscripts, artefacts and archives and to serve them online. The IDP website (<http://idp.bl.uk>) went live in 1998, presenting a selection of manuscripts from the British Library collections.

In 2001, the British Library and the National Library of China (NLC) signed a Memorandum of Understanding for collaboration on the IDP, and a Chinese-language IDP website, hosted by the NLC, was launched in November 2002 (<http://idp.nlc.cn>). Other IDP-holding institutions started adding their material and hosting local sites over the following decade, using the same model: in 2004 Russian (<http://idp.orientalstudies.ru>) and Japanese sites (<http://idp.afc.ryukoku.jp>) at the Institute for Oriental Manuscripts (IOM), St. Petersburg and Ryukoku University, Kyoto; in 2005 a German site (<http://idp.bbaw.de>) hosted by the Berlin-Brandenburg Academy of Sciences and Humanities with material from the Staatsbibliothek and the Museum for Asian Art, Berlin; in 2007 a further Chinese site (<http://idp.dha.ac.cn>) hosted by the Dunhuang Academy; and in 2008 a French site (<http://idp.bnf.fr>), hosted by the Bibliothèque nationale de France (BnF), also with material from the Musée Guimet (MG). A Korean language site was hosted between 2010 and 2015 by the Research Institute for Korean Studies, Korea University (<http://idp.korea.ac.kr>). As of 2016, discussions were ongoing with The State Hermitage, St Petersburg and the National Museum, New Delhi. The IDP site has been translated into Persian, Turkic and Spanish and sites are planned in these languages as well as in Arabic.



Figure 5. Training in digitisation for the IDP at the National Library of China, January 2003.
The British Library Photo 1280/1(229).

In order for each institution to retain autonomy over its data and website, the IDP pioneered a model of locally-hosted standard IDP databases and websites in local languages, with the host institution having full rights over its own images and data and read-only access to data from other IDP institutions. Data was synchronised continuously between the databases. This model was retained successfully until 2016 when activities were initiated to replace it with commercially-hosted servers using Open Source software and data pulled by APIs from local repositories (with images and metadata from the Swedish Open Cultural Repository available on IDP since 2012). Each major institution remains responsible for creating and storing its own archival images.

The IDP partners act as regional hubs, conserving, cataloguing and digitising other local collections and hosting them through the IDP. Such collections include the textiles from the Victoria and Albert (V&A) Museum, the artefacts and paintings from the British Museum, manuscripts at the Princeton East Asian Library and photographs from the Library of the Hungarian Academy of Sciences. As of 2016, over 40 institutions and individuals have contributed. The IDP also works closely with archaeologists and scholars who work on existing and new sites, including in preparing modern photographic and video documentation. The new discoveries are also within its remit.

Although those working on the IDP are employed as staff members of the holding institutions, including curators, conservators and photographers, the IDP has been dependent from its inception on external funds to fund most of these staff and enable digitisation and other activities. In 2001, digitisation was accelerated with the award of grants from the Andrew W. Mellon Foundation to the British Library, the BnF, the MG and the IOM, to work on their Dunhuang materials. The materials became available on IDP over the subsequent years. Funds have also come from numerous other sources, including private and public foundations and individuals.³

As of 2016, the IDP gave access to almost half a million images along with detailed catalogue records. Work is ongoing.

The IDP's two main aims have remained constant: firstly, to ensure the preservation of archaeological artefacts and archives of the Eastern Silk Road through working together internationally to agree on the best methods for their conservation and storage; and secondly, to ensure greater access to scholars and others to this material. Because IDP was formed in the early years of the internet, it has been able to take advantage of the new technologies of the past 20 years to create high-quality images of the material and make them freely accessible to everyone online.

Over the past decade, the IDP has also started to enter more data on the archaeological context, creating records for archaeological sites and including some of the archives, maps, plans and photographs taken by the various archaeologists in the early twentieth century. A next step is to start systematic work on digitising the many archives in European collections but this, like all IDP's work, will depend on its success in raising funds.

The IDP has led or been an active partner in a wide range of research and publication projects, including on manuscript forgeries, the codicology and palaeography of the manuscripts; fibre analysis of the paper; cataloguing of the Tibetan tantric manuscripts; the history of medicine; cultural routes of Eurasia; Asian history during the Gupta Empire and the study of Silk Road textiles. It has been involved in several major exhibitions worldwide and continues a programme of scholarly, educational and public activities.

In 2010, the IDP was presented with the Casa Asia award 'for its enormous task in the recovery, preservation and exhibition of information and images of the manuscripts, paintings and textiles found in the Chinese city of Dunhuang and of the Silk Route'.

The IDP's remit focuses on Chinese Central Asia — the Eastern Silk Road — but also includes material from further west, including Afghanistan, and is open to the inclusion of other material, or to collaboration with other bodies already giving access to this material.

Endnotes

1. For accounts of these explorations see Hopkirk 2006 and Meyer and Brysac 2001.
2. Whitfield and Sims-Williams 2004 provides an overview of the collections.
3. See <http://idp.bl.uk> for a full list of funders.

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Exhibitions and Promotion of the Cultures of the Silk Road: Practices of the Tang West Market Museum

Bin Wang, with Jing Wang

Introduction

The Tang West Market Museum (TWMM), a private museum, was built on the heritage site of the historic West Market of the Sui and Tang dynasties. The TWMM is the soul and medium of the cultural business of the Tang West Market Cultural Industry Investment Group Co. Ltd. (the Tang West Market Group, TWMG). Cultural industries are at the heart of the TWMG. A large-scale modern company, the TWMG's businesses cover cultural tourism, exposition and entertainment, museum and art, financial investment, commerce and trade, media and online platforms, hotels and accompanying services, real estate development and management, and eco-friendly agriculture. The TWMG is dedicated to promoting the rejuvenation and development of the Silk Road cultures in the long term. It has generated 30,000 jobs and produces 0.1 billion United States dollars (USD) in tax revenue per year. The TWMG transformed from a real estate company to a cultural industry business group, with USD 5 million funding to various cultural activities every year.

The TWMG holds the ideal of 'producing value through culture, to realise dreams through industry'. Its mission is to 'pass down cultural traditions, re-continue history'. The TWMG values innovation and honesty and has the strategic goal of 'extending the West Market model, building the company brand and realising its large-scale development'. It actively facilitates the dual development of cultural enterprises for social benefits and cultural businesses for commercial interests. Through such successful development, an urban complex that promotes the Tang West Market cultural business has emerged. It has established a model for continuous development in the spirit of 'nurturing culture through business, promoting business through culture', which sets a model for the development of cultural industries through civilian investment in China.

Recognizing the need to respect history and pass down cultural traditions, and with the aim of protecting the heritage at a starting point of the Silk Road, between 2006 and 2010 the TWMG financed the establishment of the Tang West Market Museum in Xi'an.

The Tang West Market Museum is an important component – the cultural core – of the TWMG's cultural industries initiative. The museum is located on a site of 15 mu (1 mu is equivalent to approximately 163 acres) (Figure 1). The total investment in the museum was 320,000,000 Chinese yuan (CNY). Since the archaeological excavations began in 2006, the museum has gradually become a widely acknowledged model for development of cultural heritage through private investment.

Since the opening of the museum on 7 April 2010, the TWMM has held over 50 exhibitions with Silk Road themes, organised over 100 educational activities for spreading information about Silk Road cultures, and has received over 4,000,000 visitors. The TWMM has also exhibited and protected the heritage sites Sui Daxing City and Tang Chang'an (Figure 2 and Figure 3). Since 18 May 2014, the museum has been open to the public for free.



Figure 1. The Tang West Market Museum, designed by Liu Kecheng, Xi'an Architecture and Technology University. Courtesy of The Tang West Market Museum.



Figure 2. The ruts on the West Market heritage site from the Sui and Tang Dynasties. Courtesy of The Tang West Market Museum.



Figure 3. Stele granted by Shaanxi Provincial Government. Translation, from top to bottom, as follows: Fourth Group of the Important National Cultural Heritage Preservation Unit Sui Daxing/Tang Chang'an City (West Market heritage site), The State Department of PRC, November 20, 1996. Courtesy of The Tang West Market Museum.

In recognition of its work, the TWMM has received several awards, including the national and provincial 'Cultural Model Site for Cultural Business' award; the national AAAA tourist site listing, becoming among the first 'national non-material cultural heritage productive protection model' sites, and one of the 'Chinese cultural heritage protection and preservation model units'. It is also one of the five 'models of Shaanxi Province for large-scale heritage site protection'. Furthermore, it was listed as number one on the 'Top Ten Asian Private Museums' list. In 2013, the TWMM was officially designated as the first, and so far the only, national Level II museum run by a private business in China.

In 2013, China's President Xi Jinping, in a speech at Nazarbayev University in Kazakhstan, proposed using an innovative model for collaboration to build the 'Silk Road Economic Belt'. In the same year, President Xi further developed his idea and proposed building a 'twenty-first century Maritime Silk Road'. Since then, the TWMM has been actively exploring new practices in showcasing and disseminating Silk Road cultures.

Following a vision of 'One Road One Belt', the Tang West Market Group initiated five major projects, namely the 'Online Silk Road Platform', the 'International Silk Road Expo', the 'Silk Road Street', the 'Commercial Silk Road Expo', and the 'Silk Road Academic and Educational Foundation' in the service of society at large.

1. Activities

Exhibitions with Silk Road themes

The museum has explored the resources inherent in the West Market heritage site and has developed various ideas for exhibitions on the Silk Road. As a starting point of the Silk Road, the West Market witnessed foreign merchants swarming into Chang'an during the Sui and Tang dynasties. Accordingly, Eastern and Western cultures met and merged.

Before the museum's opening, we held intensive discussions and agreed upon the overarching theme for the permanent exhibition: 'A Thriving Trade Centre at the Starting Point of the Silk Road'. For this exhibition, we selected artefacts from two sources: those excavated from the West Market archaeological site and the treasures from the Sui and Tang dynasties collected by the CEO of the Tang West Market Group. We used the artefacts to depict the historical period during which the Silk Road was at its apex (Figure 4).

We also designed a system of related exhibitions, including the thematic exhibition on interaction, the temporary exhibition on exchange, the special exhibition on relics, and the art space for contemporary works. Temporary exhibitions included 'National Gifts from Friendly Countries along the Silk Road', 'Replicated Mural Paintings of the Buddhist Caves along the Silk Road', 'Ancient Coins from the Silk Road' and 'Treasures from the Maritime Silk Road - Artifacts for Export in Guangzhou from Qing Dynasty', in collaboration with the Guangzhou Museum. Most of these exhibitions were independent of the permanent exhibition, but were intimately related to the mission of the museum.



Figure 4. This camel team is part of the permanent exhibition. The pottery artifacts were collected from different parts of China, showing the wide influence of Silk Road cultures. Courtesy of The Tang West Market Museum.



Figure 5. Some coins from the “Ancient Coins from the Silk Road” exhibition. Courtesy of The Tang West Market Museum.

Besides establishing a system of interrelated exhibitions, we built a multifaceted exhibitory model, with the following features:

- We realise the irreplaceable value of the museum’s resources and continue to explore their potential. Exhibitions such as ‘The Silk Road Ancient Coins - The Coin Exhibitions in the Tang West Market’ (Figure 5) and ‘The Splendour of the Silk Road - The Selected Silk Products of the Tang West Market Museum’ had positive educational functions and were well received by visitors and experts.
- We invite individuals and private museums to join us and undertake joint exhibitions. Collaborations on exhibitions, such as ‘Red Memories - Exhibition in Commemoration of the Ninetieth Anniversary of the CCP’ and ‘Exhibition of Yixing Purple Sand Kettle’, significantly reduced curatorial expenditure.
- The museum engages in ongoing exchanges with state-owned museums. Since 2011, we have collaborated with the Guangzhou Museum, the Wuhan Museum and the Qingdao Museum. These collaborations resulted in a series of Silk Road-related exhibitions: ‘Maritime Silk Road’, ‘Treasures from the Silk Road - Artifacts from the Tang West Market Museum’, ‘World Rare Coin Exhibition’, ‘Exhibition of Jade from the Wuhan Museum’ and ‘Exhibition of Fans from the Qing Dynasty (Qingdao Museum)’.
- We work with museum associations to hold exhibitions using mutual resources, a ‘win-win’ arrangement. For instance, we share museum spaces and platforms with other institutions that are interested in collaboration and exchange.



Figure 6. Children in traditional Tang-style clothes making stone rubbings under the guidance of museum staff. Courtesy of The Tang West Market Museum.

Social and educational activities with Silk Road themes

(i) Thematic activities during holidays and days of commemoration, especially traditional holidays

For holidays, the museum designs special programmes for various audiences. For example, we have annual programmes such as the ‘5.18 International Museum Day’ and the ‘6.12 Day of Cultural Heritage’. Some programmes cater to children with disabilities, such as the ‘Caring for Blind and Deaf Children’ programme held on Children’s Day and the ‘Different Stars: Helping Children with Autism’ programme on Teacher’s Day. On traditional holidays, we have the ‘Day for Respecting the Elderly’ and the ‘Full Moon in the West Market in Celebration of the Mid-autumn Day’. We also have regular summer and winter camps for school children.

(ii) Series of interactive activities to complement related exhibitions

In order to strengthen the connection between the museum and society, the museum hosts interactive activities complementary to its exhibitions. These exhibitions and activities also help to spread knowledge of Silk Road cultures.

- Inscripton replication (Figure 6): Printing technology was one of the greatest inventions of ancient China. Thanks to the Mongols, this technique was spread to central Asia and Europe during the Yuan Dynasty. Epitaph replication was one kind of printing technique that emerged during the Southern Dynasty. It is of great value in understanding historical archives, cultural relics, paintings and calligraphy. Complementing the exhibitions of stele inscriptions, we provided school children with hands-on opportunities to try replicating inscriptions using a simple printing technology.



Figure 7. As part of its educational programmes, the TWMM invited children to learn knot dyeing.
Courtesy of The Tang West Market Museum.



Figure 8. Children showing their creations. Courtesy of The Tang West Market Museum.



Figure 9. Children's flea market is one of the museum's most popular educational activities.
Courtesy of The Tang West Market Museum.



Figure 10. A Shaanxi traditional shadow puppet master teaching shadow puppet history to the audience at the museum.
Courtesy of The Tang West Market Museum.



Figure 11. The shadow puppet master demonstrating shadow puppet techniques to children.
Courtesy of The Tang West Market Museum.

- Knot dyeing (Figure 7 and Figure 8): Silk was one of the central items traded along the Silk Road. The museum invited experts to preserve the precious silk clothes held at the museum and organised the exhibition 'Splendor of Silk along the Silk Road'. Since one key element in producing silk clothes is dyeing, we used this opportunity to spread knowledge about knot dyeing. Our staff offered interactive classes to teach children how to create various patterns and colours.
- Flea market (Figure 9): Commerce and trade were the central activities along the Silk Road. As a starting point of the Silk Road, the West Market of the Sui and Tang Dynasties featured the hustle and bustle of commercial activities. We recreated such scenes by inviting children to participate in our monthly flea market. They enthusiastically practiced their mathematical and bargaining skills. We also designed some Tang-style outfits for the children so that they could fully enjoy the experience.
- Shadow puppet show (Figure 10 and Figure 11): The shadow puppet show is a traditional folk art in China, and Xi'an was where this art form started. In our cultural exchanges with countries along the Silk Road in the past two years, shadow puppets have been our first choice. To nurture awareness of the value of preserving intangible cultural heritage among younger generations, we invited children and adolescents to participate in interactive shadow puppet shows.

(iii) Collaborations with communities and schools, providing social and educational services

The Tang West Market Museum actively builds connections with communities and schools. In 2015 we engaged in various forms of collaboration with them. For example, we took the photographic exhibition of the Silk Road to Northwestern Modern College and the Lianhuqu Xiyi community. We also engaged with other communities and schools, including Shaanxi Normal University, Lianhuqu Daqinglu Primary School, Chang'anqu "Quanshanghuajian" Community, Xitie Primary School and Lianhuqu Gongnonglu Primary School. We combined oral introduction and interactive activities with visual exhibitions, which were well received in local communities and schools.

General lectures highlighting the Silk Road

General lectures are a major channel through which our museum realises its social and educational functions. The Tang West Market Museum offered the platform titled ‘The Museum Lecture Platform’ and invited experts and scholars to give lectures. So far more than 50 lectures have been delivered. Topics included ‘New interpretation of the Silk Road’, ‘Nara City under the Influence of the Tang Dynasty’, ‘Shaanxi Tea Industry and the Silk Road’ and ‘The Tang Tomb Paintings and the Silk Road’. For calligraphy lovers, the museum organised four special lectures on traditional and modern painting and calligraphy. Also, our museum collaborated with the Shaanxi History Museum on a series of lectures on the past and present history of Xi'an in relation to the Silk Road.

Communication and research are key to the development of a museum. With this in view, in 2009 we initiated and helped establish the first private museum association at the provincial level in China: the Shaanxi Civilian Museum Association. Subsequently, in February 2014, the National Civilian Museum Association was established in the Tang West Market Museum under the guidance of the Chinese Culture Development Association and various institutions in Shaanxi Province.

Academic activities on Silk Road-related themes

The TWMM puts great emphasis on academic activities. Following our opening, we attended the Sino-Italian Cultural Heritage Preservation Seminar in Shanghai at the invitation of the Italian Cultural Heritage Management Centre. There we obtained first-hand knowledge of cultural heritage management and applied it to the operation of our museum. We have since been listed as a member of the standing committee of the Silk Road-related museum association within China's Museum Association. Such a membership enables us to update continually on the latest in Silk Road academic research.



Figure 12. Presentation by a conference participant at the first meeting of the UNESCO Silk Road Online Platform. The online platform is a continuous collaborative project between UNESCO and the Tang West Market Group. Courtesy of The Tang West Market Museum.

In terms of management, as a private museum we have attended various conferences related to this topic. For instance, we were invited by the Sichuan Ministry of Culture to attend the 'Forum on the Development of the Civilian Museums' and training sessions for curators. In terms of international collaboration, we have organised seminars in cooperation with other institutions on various topics, including 'The City and the Future', 'Cultures between the East and the West - From the Silk to the World' and the 'Sub-conference on Tourism and Cultural Heritage: Euro-Asia Economic Forum'.

Each year, the Tang West Market Museum hosts the 'Xi'an Forum on the Development of Civilian Museums', a major event among China's private museums. We have published five anthologies of papers from these forums, which have become a prime platform for the interaction between state-owned and private museums in China. Each annual forum has thus become an important event for private museums in the country. Furthermore, the research results and discussions have been used by the Chinese government as important references for museum development and management.



Figure 13. (Fourth from right) Ms Wang Bin, director of the Tang West Market Museum, at the signing ceremony between the TWMM and the national museums along the Silk Road. Courtesy of The Tang West Market Museum.

On 22 May 2015, the Tang West Market Museum hosted the opening ceremony of the Silk Road Online Platform, initiated by UNESCO (Figure 12). This was the first time a UNESCO conference was hosted by a private company in China. The platform represents an active response by UNESCO to the 'One Road One Belt' proposal.

On 24 September 2015, we organised the first annual meeting of the Textile Heritage Professional Committee for the China Heritage Society. In doing so, we provided a space for learning and communications for experts on the committee, which also opened the door for reviving traditions.

While we put much emphasis on academic communications, we attach equal importance to cultural studies and research. The museum has published over ten books since its launch, including exhibition catalogues, academic anthologies and monographs on the history of the West Market. One of our publications, *The Tang West Market in History*, won the twenty-fifth Excellent Book Award in the social sciences category, covering the fifteen provinces in northern China.



Figure 14. Directors of museums along the Silk Road coming together to establish friendly cooperations.
Courtesy of The Tang West Market Museum.

International exchange along the Silk Road

As a museum built at a starting point of the Silk Road, the Tang West Market Museum took the launch of the Silk Road Economic Belt as an opportunity to develop relationships with embassies and museums in other countries along the Silk Road. In doing so, we have tried to extend the channels for international cultural communications, based on the principles of ‘communication, cooperation, friendship and prosperity’.

In 2014 and 2015, we signed museum agreements with the following museums (Figure 13 and Figure 14): the Kyrgyzstan National History Museum, the Frunze Museum in Kyrgyzstan, the Palestine Museum, the Mauritania National Museum, the Samarkand Museum in Uzbekistan, the Yemen National Museum, the Medea Museum in Algeria, the Kazakhstan National Museum, the Kazakhstan Central State Museum, and the Russian Humanities Museum. We have thereby set the record for the number of agreements signed by a Chinese museum with other museums along the Silk Road. We have also thereby established an international platform for communications between private museums.

On the basis of these agreements, we further strengthened connections between museums via travelling exhibitions and cultural exchange. In April 2014, we took the intangible heritage shadow art show to the Kyrgyzstan National History Museum. Then in May of 2014, the exhibition ‘Material Culture Exhibition of the Kirghiz Life in the Nineteenth and Twentieth Centuries’ came to our museum. In October 2015, we held the exhibition ‘Story of the Silk Road: Shaanxi Shadow Art Show’ in the Kazakhstan Central State Museum. This exhibition was very well received in Almaty and widely reported by both the Kazakh and Chinese media.

The Tang West Market Group has continued to actively engage in international cooperations. Accordingly, the TWMG and UNESCO held discussions and initiated a project to construct a Silk Road Centre (to be constructed in Xi'an), the funding for which will come from the TWMG. The TWMG will be in charge of the centre's management and maintenance, while UNESCO will offer guidance on the construction of the centre and will facilitate various kinds of activities after the establishment of the centre. The design of the centre will reflect the principles of peace, sustainable development and intercultural dialogue, and it will be a permanent space for UNESCO to hold cultural activities, performances, seminars and conferences. This new joint initiative emerged from the strong relationship TWMG has with UNESCO, one of our main collaborators on the Silk Road Online Platform. The Tang West Market Museum benefits from this platform as a means of further spreading knowledge of Silk Road cultures around the world.

2. Reflections and future development

The Tang West Market Museum, as the first National Level II private museum in China, is the only thematic museum that reflects commercial culture, the cultures of the Silk Road and the history of the West Market during the Sui and Tang Dynasties. The museum will continue to actively contribute to society, while also seeking to add value to the 'One Road, One Belt' initiative. In the future, we aim to further explore and take advantage of our cultural resources.

More concretely, we will work in four key areas, as follows:

Further improve museum exhibitions and enrich permanent exhibitions

We will continue to engage in the preservation of the current heritage site and, drawing on the most up-to-date academic resources, we will further explore the cultural heritage along the Silk Road and enrich our permanent exhibitions.

Enter into more agreements with museums in countries and regions along the Silk Road

We will establish further exchange programmes with other museums and build more connections with institutions along the Silk Road. At an opportune time, a transnational alliance of museums along the Silk Road will be established to further our common mission. As a private institution, we will need more exchanges between experts, including exhibition and information exchange, so as to deepen mutual understanding.

Facilitate the establishment of the Silk Road Cultural Centre in Xi'an

We will help facilitate the realisation of the plans for the construction of the Silk Road Centre, at the Silk Road Expo Park. It is an important component of the Five Silk Projects developed by the TWMG.

Innovate and serve society as a private museum

We will maximize our resources as a private museum and try to extend cultural exchange and interactions beyond the geographical scope of the Silk Road. Only by doing so can we promote the cultures of the Silk Road on a global scale.



The Virtual Collection of Asian Masterpieces: An Innovative Platform Promoting Mutual Understanding

Yun Hye Chung

VCM

Nov. 29 Masterpiece of the Day

Painted beaker

National Museum of Afghanistan

LIKE

ALL MASTERPIECES OF THE DAY

Calendar of Events

Actors, Puppets, and Shadow Pl...
Manggha Museum of Japanese Art...
30 September 2015 - 13 March 2016

Cosmopolitan Metropolis Along ...
Museum of Far Eastern Antiquit...
12 September 2015 - 28 February 2016

ESTHETIQUES DE L'AMOUR
Musée du quai Branly, Paris
3 November 2015 - 17 January 2016

Stories

KEIZERLIJK PORSELEIN
UIT HET SHANGHAI MUSEUM

Sovereign Splendour

News

Singapore | Do Ho Suh exh...

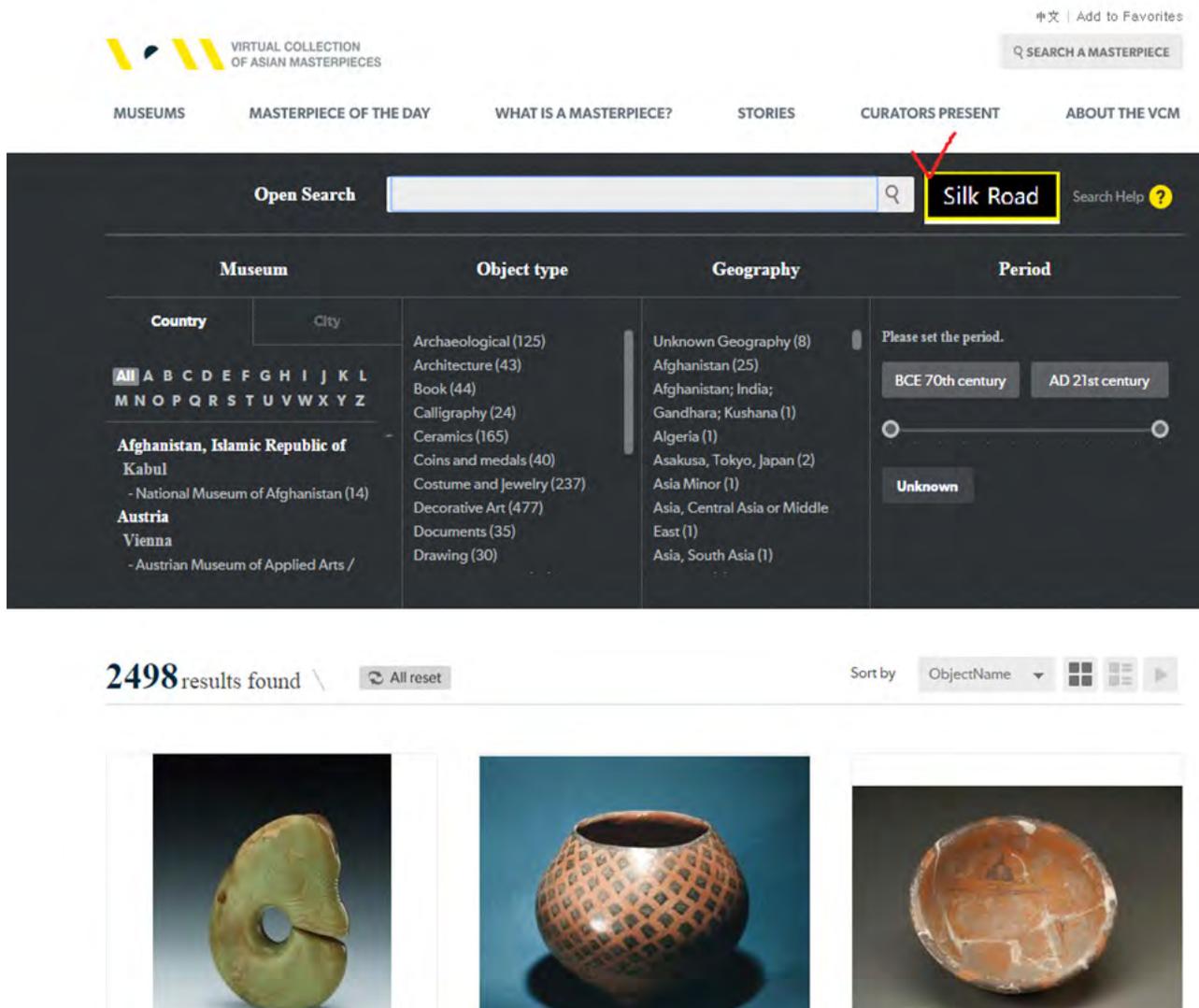
Figure 1. VCM website homepage (<http://vcm.asemus.museum>). Courtesy of VCM.

The internet allows us to reach out to people worldwide. Recognizing this, the Asia-Europe Museum Network (ASEMUS), a cross-cultural network of museums from Asia-Europe Meeting (ASEM) countries, established the Virtual Collection of Asian Masterpieces (VCM), a project that presents a vast collection of Asian masterpieces to the world via online.

The mission of the VCM is to foster mutual understanding among people from diverse cultural backgrounds by sharing knowledge and stimulating vibrant communications among the visitors and participating museums across the world.

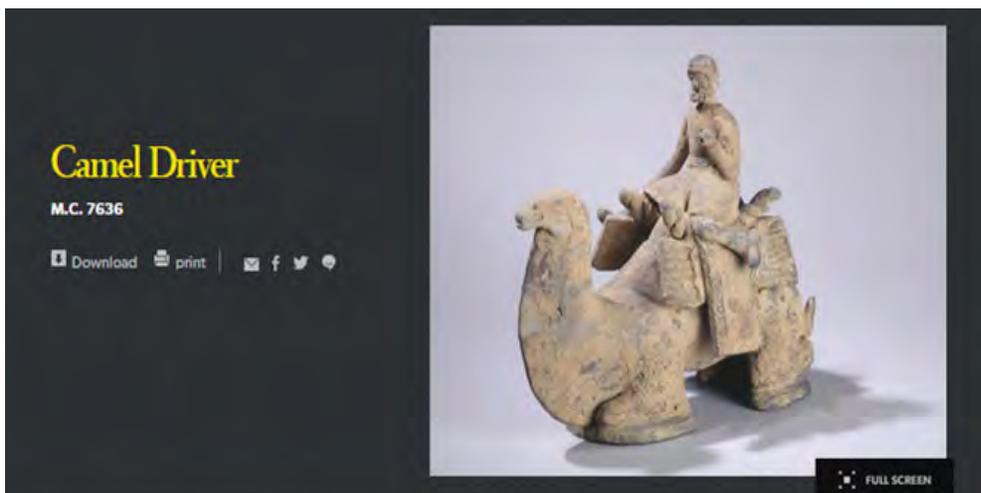
The VCM Collection has grown continuously since its launch in 2007 and, as of 2015, contained over 2,500 masterpieces from 135 contributing museums in 35 countries. As of 2015, the website (vcm.asemus.museum) had 58,000 visitors a year and its social media site (www.facebook.com/vcm.asemus), which allows interaction with the audience in real time, had about 4,000 followers (“Likes”).

In 2015, the VCM began promoting objects relating to the Silk Road. These examples of cultural exchange present compelling historical narratives to audiences. With its collection of Asian Silk Road masterpieces, the VCM enhances recognition of the Silk Road’s cultural heritage and encourages a better understanding of the cultural interactions along the historic routes. Ultimately, the VCM’s efforts to raise recognition of Silk Road artefacts are undertaken with the aim of protecting cultural heritage and promoting mutual understanding and tolerance.



The screenshot displays the VCM website's search interface. At the top, there is a navigation menu with links for 'MUSEUMS', 'MASTERPIECE OF THE DAY', 'WHAT IS A MASTERPIECE?', 'STORIES', 'CURATORS PRESENT', and 'ABOUT THE VCM'. A search bar is prominently featured, with the text 'Silk Road' entered and highlighted in a yellow box. Below the search bar, there are filters for 'Museum', 'Object type', 'Geography', and 'Period'. The 'Museum' filter shows a list of countries and cities, including 'Afghanistan, Islamic Republic of' and 'Austria'. The 'Object type' filter lists various categories such as 'Archaeological (125)', 'Architecture (43)', and 'Ceramics (165)'. The 'Geography' filter shows a list of regions, including 'Unknown Geography (8)', 'Afghanistan (25)', and 'Asia, Central Asia or Middle East (1)'. The 'Period' filter allows users to select a time range, with options for 'BCE 70th century' and 'AD 21st century'. Below the filters, the search results are displayed, showing '2498 results found'. The results are sorted by 'ObjectName'. Three example images of artifacts are shown: a green, curved object with a hole, a brown, textured ceramic vessel, and a brown, textured ceramic bowl.

Figure 2. VCM website search functions, including the Silk Road filter. Courtesy of VCM.



Why this is a Masterpiece

The harnessed camel is carrying a flask and silk rolls. The craftsman managed to capture the motion and the value of the camel's load, reminiscent of the trade on the Silk Road. Figurines of camel drivers and western sellers that were put into tombs might be seen as a token of prosperity.

History of the Object

Foreigners like this camel driver were numerous in China from the 4th to the 9th century. They came from different ethnic groups.

Type	Ceramics
Materials	Earthenware
Measurements	Width 11,6 cm Height 20,7 cm Length 23 cm
Creator name	unknown
Creator date	Unknown
Where it was made	North China
Geography	China
Time period	AD 5th century – AD 5th century
Creation date	5th Century; Northern Wei dynasty (386 - 534)
Function	The figurine was put into the grave with the dead.
Acquisition	The figurine was bought by the Musée Cernuschi in 1930.
Copyright	
Acknowledgements	
Owner	Musée Cernuschi, Musée des Arts de l'Asie de la Ville de Paris
Museum	Musée Cernuschi
Credit line	



See the Google map

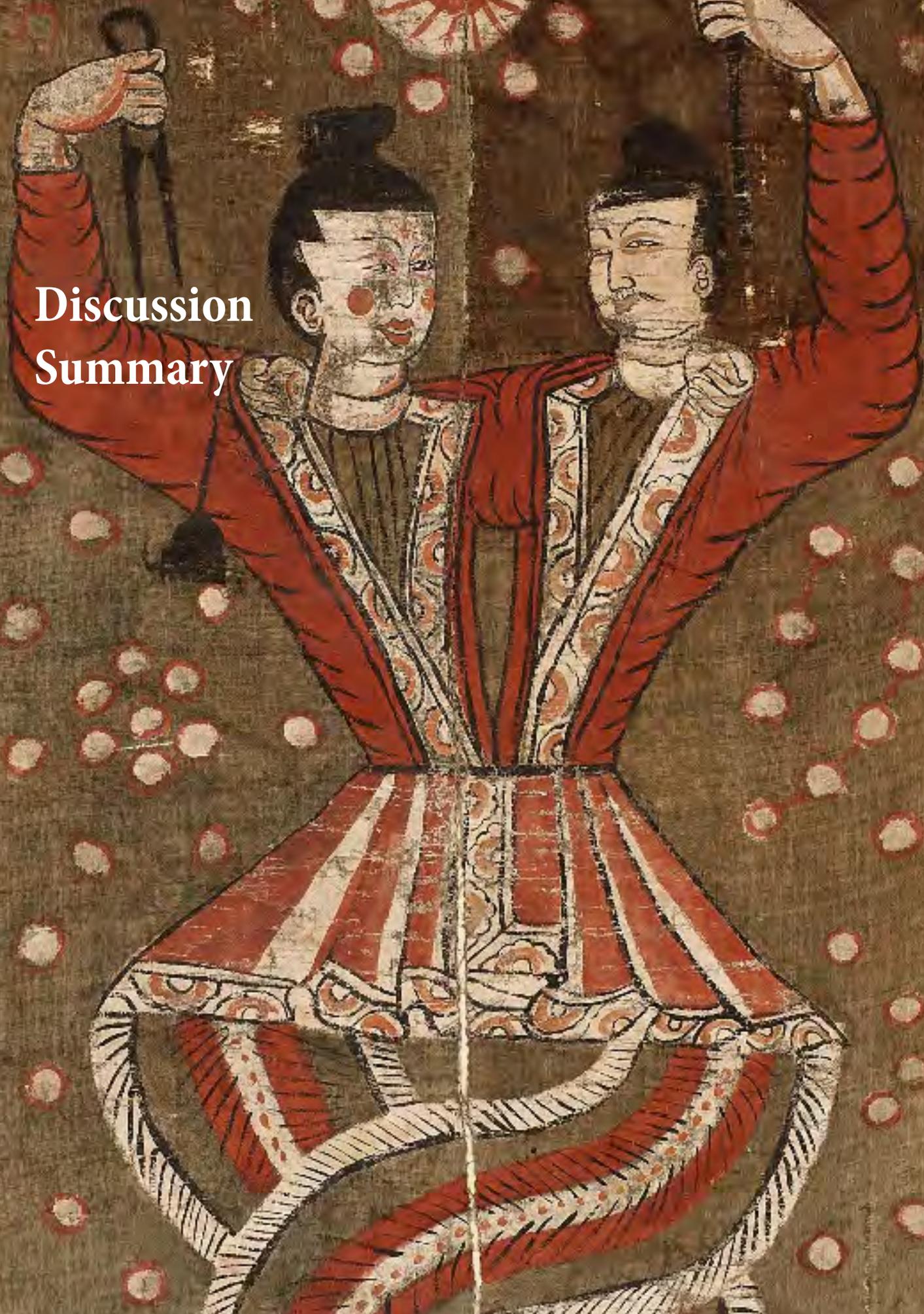
Figure 3. VCM website showing information on a Silk Road relic. Courtesy of VCM.



Figure 4. VCM Board of Trustees and Team at ASEMUS Executive Committee Meeting 2015. Courtesy of VCM.

*Painting of Fuxi and Nüwa from China.
Courtesy National Museum of Korea.*

Discussion Summary



The first panel discussion, which followed Session 1: Influences and Icons of the Eastern Silk Roads, was moderated by Professor Eun-kyung Oh from Dongduk Women's University, Republic of Korea. Topics of discussion included the historical evidence from glass manufacture sites; comparisons of Sirafi with Marco Polo; venues for further research in underwater archaeology; intercultural tensions in Zayton; evidence of the movement of peoples along the Silk Roads; and potential further collaborative research on Indo-Pacific beads and glass in South-East Asia.

The second panel discussion followed Session 2a: Protecting and Safeguarding Cultural Heritage of the Silk Roads. It was moderated by Professor Jeong-soo Seo from the Research Institute of Central Asian Silk Roads at Keimyung University, Republic of Korea. The discussion covered the difficulties and challenges faced in the participants' work and research. All panelists agreed on the importance of participation by local communities and communication with the general public, as well as on providing policy recommendations for the sustainable support of research and cultural management. It was agreed that work with local communities in safeguarding cultural heritage could be undertaken in tandem with capacity building and support for local creative economies. In terms of coordinating efforts between various agencies and organizations, the panelists noted the importance of communication to make sure that all stakeholders were 'on the same page', including regarding issues of intangible cultural heritage and livelihoods. It was noted that in some cases a lack of interest on the part of local stakeholders and communities could present a challenge. Beyond the possibility of economic benefits, it was noted that knowledge sharing and proud ownership would truly encourage lasting partnerships with local communities.

The third panel discussion, covering Intangible Heritage and Underwater Heritage, was moderated by Muhayyo Makhmudova from UNESCO's Tashkent Office. Panelists discussed potential areas of collaborative research and comparative studies, including in Central Asia and South-East Asia. It was suggested that the next UNESCO Thematic Silk Road Study could focus on maritime heritage and sea routes, which would link the research projects of various countries and regions. With regard to intangible heritage and living traditions, the panelists discussed the important role of local communities and museums and also the necessity of considering the intangible heritage of nomadic people and minority groups. The panelists agreed on the need for knowledge sharing, both through print and online, especially concerning maritime heritage, as this was a field with relatively little public exposure and awareness. The discussion then explored ways of establishing criteria for intangible cultural heritage and the need to integrate tangible and intangible elements in safeguarding efforts.

The final panel discussion of the conference followed the last session: Promoting Mutual Understanding and Tolerance by Knowledge Sharing and Exchanges on the Silk Roads. Dr Mehrdad Shabahang from UNESCO's Silk Road Online Platform moderated the discussion. Lee Sun Min, Senior Reporter

with the Chosun Ilbo, also contributed. Among the topics covered were a proposal to establish an international Silk Roads research centre in Gyeongju; how to have better synergy in Silk Roads knowledge sharing and to avoid redundant efforts by different organizations; the need for labour and sufficient budgets; and the sometimes conflicting agendas of donors (funding bodies). It was noted that UNESCO's work is not to replace existing platforms or collect all the data, but to provide a bridge between organizations and facilitate information sharing. It was agreed that in addition to online platforms and communications, face-to-face meetings, such as this conference, helped coordination efforts, and all participants expressed a wish to continue maintaining the networks and collaborations going forward.

In his closing remarks, Dr Gwang-Jo Kim, Director of UNESCO Bangkok, re-iterated his thanks to all experts, panelists, and UNESCO colleagues, as well as to Gyeongju Expo, the Gyeongju municipality and Gyeongsangbuk-do Province for generously supporting the conference. He noted the diversity of topics covered, and the rich discussions and exchanges over the previous two days, and concluded with a reflection on the role of culture in sustainable development, citing the Hangzhou Declaration: Placing Culture at the Heart of Sustainable Development Policies (2013), which emphasizes the importance and power of culture in addressing global developmental challenges. Dr Kim also outlined immediate follow-up actions, including the dissemination of the conference papers, and noted the potential for future collaborative projects and partnerships, as suggested by the speakers. These include the translation of primary sources; research on glass beads in South-East Asia; expansion of Silk Road stories, such as the maritime Silk Roads and southern Silk Roads; streamlining of the intangible cultural heritage online inventory; and more scholarship on Silk Roads beyond the physical sites. He noted that UNESCO's various sectors and areas of focus could be linked through the theme of Silk Roads, resulting in multisectoral programming on, for example, education and creative industries, use of Silk Roads narratives for educational purposes, and artistic and cultural engagements with the Silk Roads in the contemporary context. All of these possibilities point to exciting future directions for the field.

*Earthenware Vessels in the Shape of Mounted Figures.
Courtesy National Museum of Korea.*

Participants



AOKI, Shigeo

In 1972, Shigeo Aoki graduated from the Archaeology department of Kokugakuin University and joined the Crafts Division of the Agency for Cultural Affairs. Sixteen years later, in 1998, he became a professor in the Department of Conservation at the Tokyo National University of Fine Arts and Music. In 2001, Dr Aoki joined the Restoration Techniques Department at the Tokyo National Research Institute of Cultural Properties, and in 2004 became the head of International Cooperation in the Cultural Heritage Centre. In 2007, he became a professor in the Department of World Heritage at the Cyber University and in 2012 he received an award for his work from the Cultural Heritage Conservation Society. He has worked with the Grand Egyptian Museum Conservation Centre and with the Uzbekistan National History Museum, providing professional training. His areas of expertise include ruins and relics, including the conservation and restoration of archaeological material. His work includes the development of metal relics restoration technology, the study of the conservation and restoration of the Dunhuang murals and Bamiyan cave murals, and the development of preservation methods for ruins.

BAE, Kidong

Dr Bae has been a Professor of Archaeology in the Department of Anthropology of Hanyang University, Republic of Korea, since 1990. He studied at Seoul National University and undertook his doctorate at the University of California, Berkeley, USA. His work as archaeologist and museum professional began at the Ho-Am Museum in the mid-1970s and he also worked at the Seoul National University Museum. Over the years, he has conducted extensive field research worldwide, particularly in Palaeolithic sites, including in Jeongokni, Kumpari, Jangnamgyo, Mansuri and Juwolni in Korea; in Isimila in Tanzania; and in sites in northern Iran and Malaysia. He was the first Korean archaeologist to carry out Palaeolithic research in Africa and has travelled to many important sites in the northernmost tip of Siberia to observe patterns of dispersal of humans and Palaeolithic culture. He has published numerous papers and reports on Palaeolithic archaeology, with a special focus on the hand axe in Korea, as well as site formation processes, Palaeolithic chronology, and the origin of the blade industry. His current research focuses on the origin of Korean people and on human migration in prehistory through biological and cultural perspectives.

Dr Bae has served in leading positions in many academic societies, including as chair of the Korean Quaternary Association, vice-chair of the Asian Paleolithic Association, chair of the Korean Paleolithic Archaeological Society, and chair of the Society of Comparative Archaeology. He contributed to the founding of the Jeongok Prehistory Museum and served as its first director. Furthermore, he was appointed as a board member of the science committee of the Institute of Human Palaeontology in Paris. He also served as an associate editor for the *Journal of Human Evolution*.

In addition to contributing to archaeological research, Dr Bae has served in many cultural positions. He is currently the chair of the Korean chapter of the International Council of Museums (ICOM), a spokesperson of the Korean national ICOM Committee, a member of the Advisory Committee of UNESCO Korea, a member of the Editorial Board of the *International Journal of Intangible Heritage*, and the Chair of a steering committee of the Asia-Pacific Centre of Education for International Understanding. He has served as the president of National University of Cultural Heritage, the president of the Korea Museum Association, and other positions for the protection of cultural heritage and the promotion of cultural communication in Korea.

BASTANI RAD, Hassan

Dr Bastani Rad has been Assistant Professor, Department of History, Shahid Beheshti University (Tehran, Iran) since 2009. His specialization and research interests are the history of cities and urbanization and the geographical history of the cultures, civilizations and cities along the Silk Road. Dr Bastani Rad has written and published various articles and books in Persian, including on the topics of the city in Iramzamin (2014), the Baharestan (Iranian Parliament) in history (2011), and Bam (an old city on the Silk Road) (2006). He is editor in chief of the Iranology series, 'What do I know about Iran?' and has edited books on various topics particularly on the Silk Road and historical geography.

CHUNG, Yun Hye

Yun Hye Chung is the International Relations Coordinator and Liaison for the Virtual Collection of Asian Masterpieces (VCM) at the National Museum of Korea. The VCM is an innovative project of the Asia-Europe Museum Network (ASEMUS) that presents a vast collection of Asian masterpieces via the internet. At the National Museum of Korea, as the Asian Lead Partner of the VCM Board of Trustees, Yun establishes long-term strategies and engages partners with the goal of expanding the collections accessible through the VCM online platform and increasing access to, and awareness of, its rich content.

Before she joined the National Museum of Korea, Yun was External Relations Manager at Root Impact, a social enterprise focusing on building a vibrant community for the social innovation sector in Korea. She led global partnerships and fundraising, and connected diverse stakeholders across sectors. Furthermore, she co-developed the 'Global Philanthropy Accelerators' programme with Rockefeller Philanthropy Advisors for the next generation of donors. Partnering with J. P. Morgan, she initiated a vocational training programme for underprivileged youth. Moreover, while studying Aesthetics and International Relations at Seoul National University, she initiated an Arts and Culture education programme for underprivileged children at Creative Share.

HAHM, Hanhee

Dr Hahm graduated from the Department of Anthropology of Columbia University, USA. She is a cultural anthropology professor, currently teaching at Chonbuk National University in the Republic of Korea, and is currently the director of the Research Institute of Intangible Cultural Heritage and the Vice-president of the Korean Society for Local History. Dr Hahm is involved in several research projects, including the Inventory for Safeguarding Intangible Cultural Heritage in Korea, the Traditional Knowledge Study in Korea, and the Oral History Project. She recently edited a book titled *Understanding Intangible Cultural Heritage in Korea*.

HAYASHI, Toshio

Toshio Hayashi completed his undergraduate studies in Archaeology at Tokyo University of Education and undertook postgraduate studies at the University of Tokyo. He was the Curator of the Ancient Orient Museum in Tokyo for over a decade before becoming a professor at Soka University in Tokyo. He has participated in numerous research studies worldwide, including in Iran, Syria, Turkey, Bulgaria, Soviet Central Asia, Chinese Central Asia, Kazakhstan, Mongolia and Russia. His main works have been on the topics of archaeology and the history of the nomadic peoples of Central Eurasia. He has published 16 works in English, which can be accessed via Academia.edu.

JING, Feng

Dr Jing studied English literature, international studies and the history of architecture at Lanzhou University and Tsinghua University in China and completed his doctorate in history and architecture theory at Tsinghua University. Over the past 26 years, he has directed major heritage management and conservation projects throughout the Asia-Pacific region. Dr Jing is currently the Chief of the Asia-Pacific Unit of UNESCO's World Heritage Centre in Paris and he is responsible for the implementation of the 1972 World Heritage Convention in 47 countries in the Asia-Pacific region. He also heads UNESCO's Culture Sector programme activities on tangible heritage for the region and related World Heritage programmes. In addition, Dr Jing serves as the UNESCO Director-General's representative on the Governing Council of the Centre of World Natural Heritage Management and Training for the Asia-Pacific Region in Dehradun, India. He has been the Chief Coordinator of the Silk Roads World Heritage nomination project since 2005.

KIM, Byeong-geun

Dr Byeong-geun Kim gained his doctorate in East Asian Trade Relations and Underwater Archaeology at Konkuk University, Republic of Korea. In 1988, he began working in the Conservation Science Laboratory at the National Research Institute of Cultural Heritage. He has served as a professor of the Department of Archaeology since 2003, and has worked at the National Marine Cultural Research Institute, which is part of Korea's Cultural Heritage Administration, since 2004. He has written numerous papers relating to underwater heritage, including 'The Examination of Loading Jadanmok onto the Sinan Ship' published in the *Maritime Cultural Heritage Journal* in 2013, and he is a co-author of *The Last Great Voyage of the Sinan Treasure Ship*, published in 2014.

KIM, Gwang-Jo

Dr Gwang-Jo Kim is the Director of UNESCO Bangkok. Born in the Republic of Korea, Dr Kim studied Public Administration at Korea University and gained his doctorate in Education at Harvard University, USA. Dr Kim has worked in various capacities for the Government of the Republic of Korea. As Deputy Minister of Education and Human Resources, he initiated the 'Global Human Resources Forum', which aimed to provide an international platform for sharing information, knowledge and best practices in human resources issues among leaders. He also worked in the Office of the President of the Republic of Korea, where he assisted former President Young Sam Kim in the fields of education and social policy. Dr Kim also played a key role in an education reform initiative that aimed to restructure the entire Korean educational system. While at the World Bank in Washington D.C. as a Senior Education Specialist, Dr Kim acquired international expertise, as well as skills in coordination, networking and overall programme management and delivery. He is a member of various professional associations on education policy, finance and economics, and has published works on education, ICT and education reform.

KIMURA, Jun

A maritime archaeologist and junior associate professor at Tokai University in Japan, Dr Kimura completed his doctorate in Maritime Archaeology at Flinders University in Australia. He served as a post-doctoral fellow at the Asia Research Centre at Murdoch University in Australia and at the Field Museum in Chicago, USA. His research interests include the archaeological study of Asian shipwrecks and shipbuilding technology in East and South-East Asian regions. He is a principal investigator of the international joint project on the study of the eight/ninth-century South-East Asian shipwreck found in Viet Nam, which contains Tang ceramics related to the Maritime Ceramic Route trade. Dr Kimura's expertise extends to underwater cultural heritage management in Asia and he is currently an advisory member of the National Underwater Site Investigation Examination Committee of Japan's Ministry of Education, Culture, Sports, Science and Technology.

LEE, Insook

Dr Lee is an archaeologist and museum administrator. She studied Archaeology and Anthropology at Seoul National University in the Republic of Korea and completed her doctorate in history at Hanyang University. She participated in the 'Great Expedition to Central Asia - Silk Road, Steppe Route' organised by UNESCO between April and June 1991. Dr Lee's main research topic is ancient glass along the Silk Road. She has held fellowships at the Metropolitan Museum of Art in New York and the National Gallery of Art in Washington D.C., USA. She has served as a curator at the Seoul National University Museum and as the director of Geonggi Provincial Museum and Busan Municipal Museum. Dr Lee is currently the director of the Seoul Baekje Museum.

LEE, Sun Min

Mr Lee studied history at Seoul National University of Korea and completed PhD course work in Korean history. In 1998 he joined the *Chosun Ilbo*, a leading newspaper in Korea, and has covered cultural news for over 25 years. After serving as a cultural editor and editorial writer, he took on the role of senior staff writer. He has written several books on cultural issues and has participated in governmental advisory committees on cultural matters, including the World Humanities Forum, which is co-hosted by the Ministry of Education of Korea and UNESCO.

MAKHMUDOVA, Muhayyo

Ms Makhmudova studied Art History at the National Institute of Fine Arts and Design in Uzbekistan; her bachelor's and master's theses focused on the traditional architecture of Uzbekistan. She joined the UNESCO Office in Tashkent in 2003 and currently serves as a Culture Programme Officer. In this role she coordinates and implements various programmes in the fields of Intangible Cultural Heritage, Creative Industries, Museums, and Culture for Sustainable Development. Recent initiatives include the 'Reinforcing the Development of Tourism Industry and Rural Infrastructure in Karakalpakstan' project; the United Nations Joint Programme on 'Sustaining Livelihoods Affected by the Aral Sea Disaster'; the 'Enhancing Silk Road Interpretation and Quality Guides Training' project; the 'Strengthening National Capacities for Effective Safeguarding of Intangible Cultural Heritage in Central Asia' project; the 'Creative Industries Development for the Diversity of Cultural Expressions – Strengthening the Sustainability of Crafts Industry in Uzbekistan' project; the 'Enhancement of National Capacities for Safeguarding and Conservation of Movable Cultural Heritage and Supporting the Development of Museums in Uzbekistan' project; the 'Festival of Traditional Textiles "Celebrating Atlas" in Uzbekistan'; and the 'International Jazz Festival' in Uzbekistan. Furthermore, she supports initiatives and activities of government institutions in fields such as sustainable tourism development on the Silk Road, safeguarding of intangible cultural heritage (ICH) in Uzbekistan, and strengthening the national capacity of museum specialists. She has published a number of articles and papers in various fields, including architectural history in Uzbekistan and safeguarding ICH in Uzbekistan.

NAGAOKA, Masanori

Dr Nagaoka studied Archaeology and Art History at Columbia University, USA, and completed a doctorate in Heritage Studies at Tsukuba University in Japan. He joined UNESCO in 2004, and has served at the World Heritage Centre in Paris and in the Jakarta and Kabul field offices. He is currently Head of the Culture Unit of the UNESCO Office in Kabul, assisting Afghan authorities in the design and development of cultural programmes and projects. He supervises various projects, including the 'Post-Disaster Recovery for the Preservation of the Bamiyan Site'; the 'Community-driven Bamiyan Culture Centre'; the 'Post-conflict Programme for the Conservation of Jam Minaret'; the 'Heritage Cities' programme through Herat heritage preservation; and the 'Intercultural/religious Dialogue' programme of the 'Rehabilitation of the National Museums in Afghanistan' initiative. He has published numerous peer-reviewed papers, including a paper in the *International Journal of Heritage Studies* in March 2015 and a paper in the *International Journal of Cultural Heritage Management and Sustainable Development* in May 2015. Furthermore, he participated in the international scientific ICOMOS symposia in Florence in 2014, in Beijing in 2012, and in Paris in 2011.

OH Eun-kyung

A graduate of Hankuk University of Foreign Studies in the Republic of Korea, Dr Oh completed her doctorate in Turkish Literature and Comparative Literature at Hacettepe National University in Ankara, Turkey, on a scholarship from the Turkish government. She also received a doctorate in science and a professorship in Tashkent, Uzbekistan, at the Alisher Navoy Academy of Science. She served as a full-time professor in the Department of Korean Literature at Ankara University, then worked as a correspondent for the Munhwa Broadcasting Station in Turkey. She was a post-doctorate scholar at the Academy of Korean Studies and a lecturer at Korea University and Sungkyunkwan University. Furthermore, she was a professor in the Korean Department at the Nizami State Pedagogical University in Tashkent, Uzbekistan, and is currently a professor in the College of Humanities at Dongduk Women's University. In addition, she is a consultant for the UNESCO Asia-Pacific Centre for Intangible Cultural Heritage and the Korea Research Foundation.

Her works include *Feminist Critics: Women in Turkish and Korean Novels in the 20th Century* (2005, in Turkish), *Literature of the Korean War in Turkey* (2005, in Turkish), *Women and Islam inside the Veil* (2006, in Korean), *Comparative Epic Studies between Korea and Uzbekistan* (2014, in Uzbek), *Living as a Woman in Islamic Countries* (2015, in Korean). She has translated into Korean several Yaşar Kemal novels, including *The Legend of the Thousand Bulls*, *The Legend of Ararat Mountain*, *To Crush the Serpent* and *Memed-My Hawk*, as well as Murat Tuncel's novel *İnanna* and Hakan Gunday's novel *A Little*. She has also translated, from Korean into Turkish, poetry books by the Korean poet Ko Un, including *Ten Thousand Lives*, and the anthology of Ko Un.

PARK, Soon Cheol

A professor in the Division of Computer Engineering at Chonbuk National University in the Republic of Korea, Dr Park gained his doctorate in computer science at Louisiana State University, USA, in 1991. His research focuses on information retrieval, data mining, digital archives and knowledge discovery. Since 2003 he has been involved in collaborative research on people's life histories and contributed to establishing the Digital Archives of People's Oral Histories. Currently, he is actively researching various issues relating to intangible cultural heritage (ICH), including system building and the management of ICH in Korea and other Asian countries.

ROH, Kyeong-jung

Kyeong-jung Roh joined the National Research Institute of Maritime Cultural Heritage in 2007 and is engaged in archaeological research while also in the process of preparing a PhD dissertation in underwater archaeology. His research interests are in the fields of underwater archaeology and the traces of international trade in south-western Korea.

SEO, Jeong-Soo

Dr Seo holds a doctorate in economics and has published his research in numerous journals and monographs. His research interests include traditional economics themes such as foreign investment, international trade and shipping and logistics, along with regional and area studies in the context of competitiveness of countries and regions. Since he joined Keimyung University, he has served in numerous positions on and off campus including as Dean of the International Office of the University and associate editor of the *Journal of Asian Shipping and Logistics*. He currently serves as Dean of Keimyung Adams College and as Deputy Director of the Centre for Silk Roads and Central Asia.

SHABAHANG, Mehrdad

Dr Shabahang was born in Isfahan, Iran, and studied Ancient Culture and Languages at the Institute of Humanity and Cultural Studies of Tehran, Iran (2004). He completed his doctorate in History and Sociology at the Ecole Pratique des Hautes Etudes, Sorbonne, in France. He worked as a researcher and teacher in the fields of culture and languages before joining UNESCO in 2007, where he is responsible for various cultural and intercultural dialogue programmes. Since 2012, he has been the Project Officer for the UNESCO Silk Road Online Platform.

SONG Chunnoonsong-e

Ms Song studied English Literature at Seoul National University in the Republic of Korea and is a master's candidate in English Literature at that university. She began her career with the National Museum of Korea, where she was responsible for cultural and international relations. She also served as the project manager for the Virtual Collection of Asian Masterpieces – an Asia-Europe Museum Network project that facilitates cooperation between museums around the world. Using virtual museum platforms and networks, her major interest has been to promote international efforts to prevent illicit trafficking and to protect endangered heritage. Currently serving as the Communication and Liaison Officer in the Culture Unit of the UNESCO Office in Kabul, Ms Song is in charge of communication and donor relations. She is currently working on the Bamiyan Cultural Centre project, which entails the administration of a number of initiatives to disseminate the rich and diverse cultural heritage of Afghanistan. Her current responsibilities also include the planning and supervision of the creation of the centre's online platform.

VOYAKIN, Dmitry

Dr Voyakin studied at the Al-Faraby Kazakh State University and completed his doctorate at the Institute of Archaeology MES in Almaty, Kazakhstan. He began his career as a research scientist and later became the head of the Department of Documentation and Archaeological Conservation at the Institute of Archaeology MES. Since 2006 he has been the general director of the NGO 'Archaeological Expertise' while also serving as a consultant expert for UNESCO and as the field director of over ten archaeological expeditions to Silk Road sites (among them, the permanent archaeological missions at Otrar, Kayalyk, Akyrta, Taraz, Sygnak, Dzhan kala Dzhanakent and Dzhuvara, and archaeological sites on the dry bottom of the Aral sea) as well as several international expeditions. He is the head of the Kazakhstan team for the preparation of Nomination Dossier of the Serial and Transnational Nomination 'Silk Road: Initial Section of the Silk Road, the Routes Network of Tian-Shan Corridor' (eight sites, Republic of Kazakhstan). Since 2012 he has been the official UNESCO facilitator for the serial Silk Road nomination project. Dr Voyakin has published eight books and over 150 scientific papers, and has edited several monographs and nine volumes of the Heritage Sites of the Zhambyl Region.

WANG, Bin

Ms Wang studied history at Xi'an Northwestern University and has been working in the field of cultural preservation and research since 1981. She was the deputy curator of the Shaanxi History Museum, which specialized in Tang clothing, including exhibition and preservation. Since 2009, she has been the curator of the Xi'an Tang West Market Museum, which is the first heritage museum in China under private management. Under her curatorship, the museum, with its emphasis on Silk Road culture and heritage, has become one of the landmarks along the Silk Road. The museum has hosted various lectures and exhibitions related to the promotion of the Silk Road, including 'Tomb painting in the Tang Dynasty and the Silk Road', 'The Past and Present of the Silk Road', and 'The History Museum Forum – the Silk Road and Xi'an'. In 2014 and 2015, the museum worked with museums in Kyrgyzstan and Kazakhstan to exhibit displays of Shaanxi folk cultural heritage abroad. Her publications include *Tang West Market in History* (2009).

WANG, Jing

Ms Wang is a Ph.D. student in the Anthropology Department at Rice University, USA. Her broad research interests include urban development, ethnic communities, documentary production and modern Chinese art. Her dissertation project focuses on the Chinese government's promotion of domestic multicultural policies, exploring the way such policies mobilize cosmopolitan approaches to the 'New Silk Road'. She is also an active participant in the new China Studies Centre at Candido Mendes University in Rio de Janeiro, Brazil. Ms Wang was the co-curator of the propaganda poster exhibition titled 'Cultural Dreams and Political Imagination: Modern China in the Twentieth Century' held in May 2016 at the China Studies Centre's inauguration event. Alongside Pablo Blitstein (University of Heidelberg) and Enrique Larreta (Candido Mendes University), Ms Wang taught courses on 'Culture of Chinese Cities', 'Ecology of Media in Contemporary China' and 'Ecological Risk in the Chinese Media' as part of a Chinese contemporary history course and seminar at Candido Mendes University.

WILLIAMS, Tim

Mr Williams has a background in urban archaeology and worked for the Museum of London, English Heritage, before joining University College London in 2002, where he coordinates the Archaeological Site Management masters programme. He is an ICOMOS (ICAHM) expert member on advisory missions and an ICOMOS expert member of the UNESCO serial trans-national Silk Roads nomination project. He undertook the ICOMOS Silk Roads Thematic Study, which established the heritage corridor approach for the nomination project. This thematic work has now been extended to the South Asian Silk Roads, including towards developing a National Inventory for Bhutan. Mr Williams has also worked with the United Nations World Tourism Organisation (UNWTO) on their approaches to Silk Roads tourism. He is currently conducting research into the historic development of Silk Road cities, especially in Central and Western Asia. Mr Williams is interested in the ways this knowledge, and Silk Roads heritage management and nomination in general, influence how Silk Road cities are perceived and managed today, as well as in exploring the issue of sustainable cities and the role urban heritage has in sustaining cultural diversity and contributing to urban identity and well-being. He is the editor in chief of the journal *Conservation and Management of Archaeological Sites*.

ZHANG, Yang

Mr Zhang is the vice director of the Research Center for Heritage Conservation at the Beijing Tsinghua Tongheng Planning and Design Institute, which is linked with Tsinghua University. As a chief planner, Mr Zhang has managed many conservation planning projects and conducted significant research on historic cities and villages in China, with extensive experience in this field. His main work has been in historic cities and villages in south-eastern China, including in Guangzhou, Fuzhou, Quanzhou, Nanjing and Ningbo. Most of these cities and villages are related to the Maritime Silk Routes, and Mr Zhang has been engaged in the conservation of these historic villages and cities and in the revitalization of old neighbourhoods. Mr Zhang is a member of the historic and cultural city committee of the Urban Planning Society of China, and he is the secretary-general of the Committee on Historic Towns and Villages of ICOMOS China.

ZHAO, Feng

Dr Zhao graduated from the Engineering Department of the Zhejiang Institute of Silk Textiles (now known as the Zhejiang University of Sciences and Technology) in Hangzhou, China. He began his career teaching the history of Chinese silk at the Institute, and also edited the Institute's journal on the history of silk. In 1991, he joined the China National Silk Museum (CNSM) in Hangzhou as the deputy director and chief curator and prepared the formal opening of the museum. He later completed a doctorate in the history of textiles at the China Textile University (now known as Donghua University) in Shanghai. Dr Zhao has undertaken several fellowships, beginning with a fellowship at the Metropolitan Museum of Art in New York followed by one at the Royal Ontario Museum in Toronto and then one at the British Museum in London. In 2000, he founded, and became the director of, the Chinese Centre for Textile Identification and Conservation, which is now the key scientific research base for textile conservation of the State Administration for the Cultural Heritage of China. In 2009, he joined the CNSM China National Silk Museum in Hangzhou as the museum's director. He concurrently serves as a supervisor for Ph.D. candidates researching the history of textiles at Donghua University. His major research interests are silk history in China and Silk Road textiles.

Over the past 25 years he has edited and written numerous academic publications and over 100 research articles, including *The General History of Chinese Silk* and *Chinese Silks and Comprehensive Research on Textiles*. Recently, he curated a special exhibition and organised an international symposium titled 'Silks from the Silk Road: Origin, Transmission and Exchange'. At the same time, he contributed to founding the International Association for the Study of Silk Road Textiles in Hangzhou, which has brought together researchers from over 24 organizations in 13 countries.

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