

# The Silk Roads as a World Heritage Site

## Tracing the Origins of Japan's International Cooperation in Cultural Heritage



JCIC-Heritage

Japan Consortium for International Cooperation in Cultural Heritage

# **The Silk Roads as a World Heritage Site**

Tracing the Origins of Japan's International  
Cooperation in Cultural Heritage

**Japan Consortium for International Cooperation in Cultural Heritage**

# Foreword

At its meeting in Doha, Qatar in June 2014, the World Heritage Committee made a decision on a historic serial nomination. Put forth by the three countries of China, the Kyrgyz Republic, and Kazakhstan, the nomination for the “Silk Roads: the Routes Network of Chang’an-Tianshan Corridor” was accepted for inscription on the World Heritage List, along with Japan’s Tomioka Silk Mill, a site of modern industrial heritage.

This move was advocated by the first chairperson of the Japan Consortium for International Cooperation in Cultural Heritage, Ikuo Hirayama. It is most pleasing that the decision for the comprehensive transnational inscription of the great Silk Roads network went part of the way to realizing the sizable dream of building a foundation for peace in Central Asia. At the same time, the decision posed a major challenge: How should Japan cope with this trend?

Between the 1960s and 1970s, Central Asia enjoyed a period of longstanding peace. Interest in the Silk Roads swept the world, inspiring many to hit the trail. At the same time, numerous publications on the Silk Roads, both academic and popular, filled the bookstands.

When Central Asia became politically unstable in the late 1970s, however, particularly with the outbreak of war in Afghanistan, the boom ground to a halt. The war drew an impenetrable curtain across shared human memories and historical heritage, cutting off the supply of spiritual food on which mankind had been feasting.

Nearly half a century has passed since then. Central Asian countries are now gaining independence under new political systems and marking a new chapter in world history. At this significant turning point, each of these countries is aggressively searching for a new national identity, revisiting its past culture, and passing on its traditions to the next generation.

The idea of the transnational and serial nomination of the Silk Roads network as a World Heritage Site was first raised following the UNESCO International Symposium on the Silk Roads 2002 in Xi’an. The momentum grew as the new century unfolded. As a result, in 2006 and 2007, the basic concept of the Silk Roads as an invaluable aspect of a cultural heritage having Outstanding Universal Value was developed for the inscription on the World Heritage List. During the years since then, Japan has participated in a series of meetings

hosted by China and five Central Asian countries. As the movement developed, the Japanese Funds-in-Trust for the Preservation of World Cultural Heritage established within UNESCO provided support in two Central Asian countries (Kazakhstan and the Kyrgyz Republic) in the areas of archaeology and human resource development. In particular, excavation work at the historic site of Ak Beshim beside the Chu River in the Kyrgyz Republic was continued as one of the core projects supported by Japan's Agency for Cultural Affairs, greatly helping Kyrgyz's inscription on the World Heritage List.

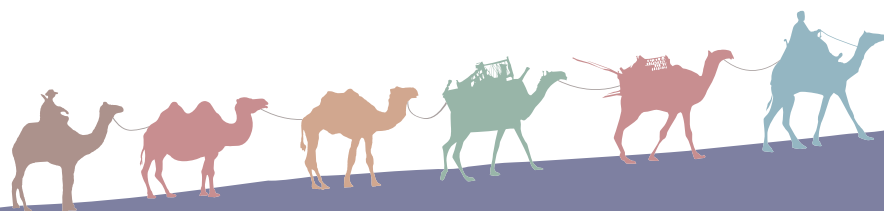
Japanese scholarship on the cultural study of the Silk Roads prides itself in the continuous contribution to the accumulation of knowledge on the Silk Roads now being pursued on a global scale. This notwithstanding, Japan's academic contribution to our understanding of the culture of the Silk Roads has not necessarily been widely publicized.

Now that the inscription of the Silk Roads on the World Heritage List has triggered discussions on inscribing the eastern Silk Roads, we should not miss the opportunity to develop a new and more comprehensive understanding of the trade routes. That is, we should understand the Silk Roads as a cultural sphere involving: (1) a transnational culture, (2) a culture that embraces different sub-cultures, (3) a field of multiple, interactive and dynamic cultural exchange, and (4) "culturem," or a cultural element indispensable to the development of the broader cultures of Asia, including Japan. We should expand our understanding of the concept and history of the "Silk Roads", which is both a historic as well as an elegant symbolic name. I hope to make Japanese people broadly aware of the various contributions Japan has made to the inscription of the Silk Roads and, furthermore, to convince the world that the culture of the Silk Roads can serve a new matrix for building peace.

This record of the symposium was created not only to commemorate the comprehensive inscription of the Silk Roads on the World Heritage List, but also to reflect upon its significance and future vision.

**Kosaku Maeda**

Vice-Chairperson, JCIC-Heritage





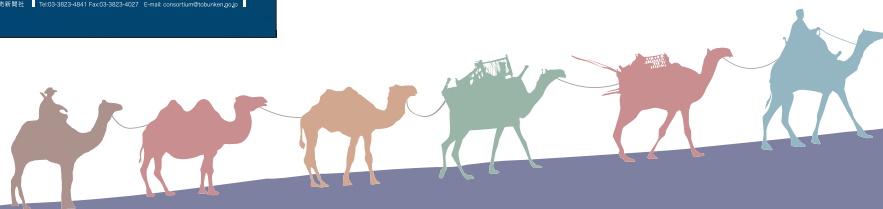
# Preface

This book is the proceedings of the international symposium, “The Silk Roads as a World Heritage Site: Tracing the Origins of Japan’s International Cooperation in Cultural Heritage”, held on 27 September 2014 by Japan Consortium for International Cooperation in Cultural Heritage (JCIC-Heritage) and Agency of Cultural Affairs of Japan.

Lectures 1 and 2 were transcribed from recordings and edited by the editors where appropriate. The English translations of the foreword, the keynote lecture and panel discussion were prepared under the responsibility of the editors.

# Contents

<b>Foreword</b> .....	2	
<b>Keynote Lecture “Japan’s Contribution to the Inscription of the Silk Roads on the World Heritage List”</b> .....	6	
Kazuya Yamauchi Head, Regional Environment Section, Japan Center for International Cooperation in Conservation, National Research Institute for Cultural Properties, Tokyo		
<b>Lecture 1 “Yar City and Qocho City: Pearls on the Silk Roads”</b> .....	17	
Xiaofei Wang Director, Cultural Heritage Bureau at Turpan City, China		
<b>Lecture 2 “Silk Roads: Roads of Dialogue and Cooperation”</b> .....	25	
Dmitriy Voyakin Director General, Archaeological Expertise LLP, Kazakhstan		
<b>Panel Discussion “Silk Roads and Japan”</b> .....	33	
Chair	Kosaku Maeda	Vice-Chairperson, JCIC-Heritage/ Professor Emeritus, Wako University
Panelists	Shinobu Kuranaka	Professor, Faculty of Foreign Language, Daitobunka University
	Kiyohide Saito	Technical Advisor, Archaeological Institute of Kashihara, Nara
	Kosei Morimoto	Abbot Emeritus, Todaiji Temple
	Yutaka Yoshida	Professor, Graduate School of Letters, Kyoto University



# Japan's Contribution to the Inscription of the Silk Roads on the World Heritage List

**Kazuya Yamauchi**

Head, Regional Environment Section, Japan Center for International Cooperation in Conservation,  
National Research Institute for Cultural Properties, Tokyo

Good afternoon. My name is Kazuya Yamauchi and I'm from the National Research Institute for Cultural Properties, Tokyo. Today, I would like to speak on the topic of "Japan's Contribution to the Inscription of the Silk Roads on the World Heritage List" (**Fig. 1**).

The term "Silk Road" has stimulated curiosity and inquiry among people in Japan and around the world. Japan, a country located at the east end of the Silk Roads, and the Japanese people have long looked upon the Silk Roads admiringly (**Fig. 2**). In China, Central Asia, Western Asia, and the Mediterranean coasts, or the regions along the Silk Roads, many civilizations were born and numerous dynasties rose and fell, earning their place in history (**Fig. 3**). People in these regions have not just adapted themselves to a variety of different environments but also taken advantage of these environments to survive and create diverse cultures. These regions have been the arenas in which people have pursued agriculture,



Fig. 1



Mr. Yamauchi obtained his BA from Waseda University in 1984 in Asian History, followed by an MA from Waseda University in 1988 and University of Tehran in 1992. He joined the Silk Road Research Center in 1996, and serves his current position since 2003. He specializes in the cultural history and archaeology of Iran and Central Asia, extensively affiliated with a range of cultural heritage in the area including those in Afghanistan (Bamiyan Valley), India (Ajanta Caves), Kyrgyz (Ak Beshim), Tajikistan, Egypt, and Jordan.



Fig. 2

livestock farming, and hunting for thousands of years. What we now call the Silk Roads is the result of a series of “paths” originally beaten out to physically link these arenas of life.

The name, “Silk Roads,” is an English translation of a German word, “Seidenstraßen,” which the 19th-century German geographer Richthofen coined in his report, *China* (Fig. 4). Later, a book titled *Sidenvägen* was published by the Swedish geographer Hedin as one of the series of books on his explorations in Central Asia. When the English translation of the book was published under the title of *The Silk Road* in 1938, the word came into widespread use all over the world.

Probably because silk was an important item traded along the trade routes network, the name was readily adopted. But it seems to place a disproportionate emphasis on the textile (Fig. 5). In fact, silk was not the only item of trade along the Silk Roads. Trade routes existed long before the start of silk production. People transported a wide

variety of goods besides silk between East and West along these routes, which were later called the Silk Roads.

Religions such as Zoroastrianism, Buddhism, Christianity, Manichaeism, and Islam were passed on and spread along the routes (Fig. 6). Needless to say, manmade technologies, including bronze and iron artifacts in ancient times and scientific technologies in such fields as astronomy, pharmacy, and medicine, have also been passed along the routes and became common assets of mankind.

I would like to add that the name “Silk Roads” often tends to give the rather strong impression that trade existed before anything else, as if it were trading activities that resulted in the formation of towns, which overlooks the existence of earlier inhabitants in areas along the routes.

It is more appropriate to think of it like this: people were surviving in a wide variety of natural environments across the Eurasian continent; to link their settlements, tracks were beaten; the



Fig. 3



Fig. 5

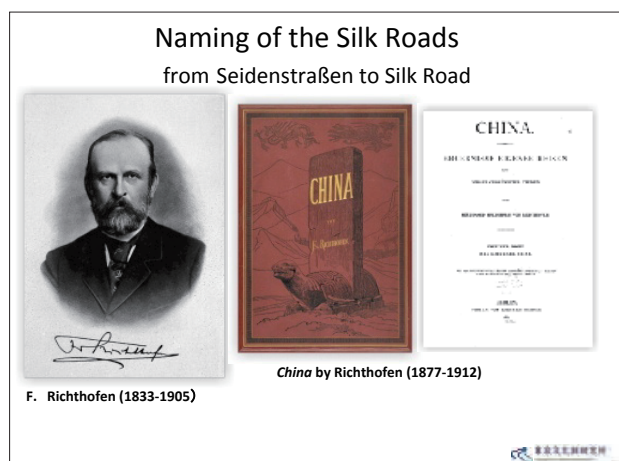


Fig. 4



Fig. 6



end-to-end connection of such short-distance tracks resulted in routes of many thousands of kilometers connecting East and West, collectively called the Silk Roads (Fig. 7). It can be said that people living along the routes transported the goods and made the Silk Roads prosper.

The people of Japan became broadly familiar with and deeply interested in the Silk Roads due to an NHK TV program titled, “Silk Roads” (Fig. 8). First broadcast in 1980 and followed by a second series between 1983 and 1984, the program undoubtedly sparked the “Silk Roads boom” in Japan in the late 1980s. For the Japanese people, the Silk Roads had been something very distant, something that could only be imagined based on a few words and pictures. The TV series provided the Japanese people with direct visual exposure to the Silk Roads for the first time.

That is, while we may have once conjured up images of the Silk Roads from reading *Great Tang Records on the Western Regions* by the Chinese

Buddhist monk Xuan Zhang or *Journey to the West* written during the Ming dynasty (Fig. 9), the NHK program allowed us to see video imagery of the Silk Roads, helping us become familiar with it.

I was one of those who yearned for the Silk Roads. After studying Asian history and archaeology at university, I studied in Iran, which is one of the countries along the Silk Roads. In those days, however, the idea of visiting Xinjiang in China or Central Asia in the former U.S.S.R. was undreamed of. The recent inscription of the Silk Roads on the World Heritage List, as well as Japan’s assistance in achieving this, is like crossing a bridge made of rainbows. I personally feel a strange connection to the Silk Roads.

Back to the inscription of the Silk Roads on the World Heritage List. It was Mr. Ikuo Hirayama who got the ball rolling for the inscription. In November 2002, the UNESCO International Symposium on the Silk Roads 2002 was held in

the Silk Roads that connect people who live under different environmental conditions

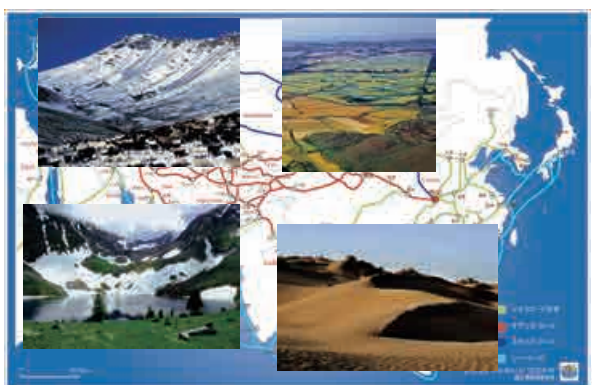


Fig. 7

Xuan Zhang and *Great Tang Records on the Western Regions*



Fig. 9

NHK TV program “The Silk Road” broadcast in 1980-81 and 1983-84



Fig. 8

The Xi'an Declaration and a letter by Mr. Hirayama

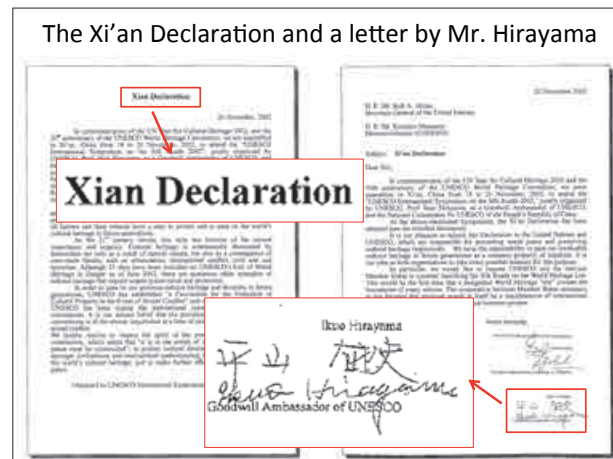


Fig. 10

and enthusiasm for making the Silk Roads a conduit for peace and dialogue today by getting it inscribed on the World Heritage List through transnational cooperation among the countries concerned.

Thirteen years after the Symposium, the Silk Roads was inscribed on the World Heritage List in June 2014 (**Fig. 11**). Originally, a total of six countries, namely, China and the five Central Asian countries of Kazakhstan, the Kyrgyz Republic, Uzbekistan, Tajikistan, and Turkmenistan planned to jointly apply for nomination. After a few twists and turns, however, only the serial nomination of the Chang'an-Tian-shan Corridor, submitted by the three countries of China, Kazakhstan, and Kyrgyz, was inscribed at that time.

Uzbekistan and Tajikistan jointly submitted a nomination proposal titled, “Silk Roads: Penjikent-Samarkand-Poykent Corridor,” which regrettably was subject to an additional information request and therefore the corridor failed to be

The letter reflected Mr. Hirayama's strong hope



inscribed. Turkmenistan did not take part in the joint application.

The recently inscribed Chang'an-Tian-shan Corridor is just a section of the Silk Roads that connects East and West. Nonetheless, the dream of Mr. Ikuo Hirayama, who is also the father of JCIC-Heritage, the organizer of today's symposium, came true.

In June this year, at the 38th World Heritage Committee held at Doha, Qatar, "Silk Roads: the Routes Network of Chang'an-Tian-shan Corridor," serial nomination by the three countries of China, Kazakhstan, and Kyrgyz, was inscribed on the World Heritage List (Fig. 12). The corridor met the four selection criteria of 2, 3, 5, and 6 required for the inscription (Fig. 13).

Now, let me outline the recently inscribed section of the Silk Roads according to the nomination dossier.

"The Silk Roads" refers to a web of routes linking the ancient societies of Asia, the Indian

subcontinent, Central Asia, and West Asia. It encompasses an area stretching around 7,500 km across and a distance of over 35,000 km of the routes combined (Fig. 14). Some of these routes have been in use for thousands of years. Along them, precious items have been transported for trade purposes. The movement of people and goods had tremendous political, social, and cultural impacts on countries along the routes. Among the items transported along the routes, the most famous is silk from China, which was taken to as far away as the Eastern Mediterranean world. That is why the routes were later collectively called "the Silk Roads."

The Chang'an-Tian-shan Corridor is one section of the Silk Roads covering an area stretching 5,000 km across or about 8,700 km when all routes are combined. It connects Xi'an or Chang'an in Central China with Central Asia (Fig. 15). The routes of this corridor were developed between the 2nd century BC and the 1st century AD as

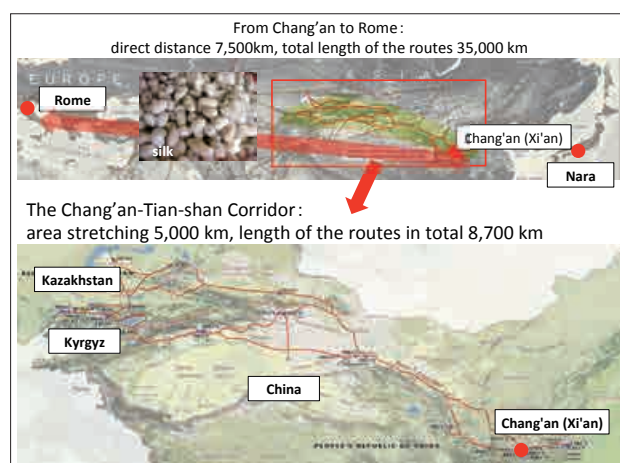


Fig. 15

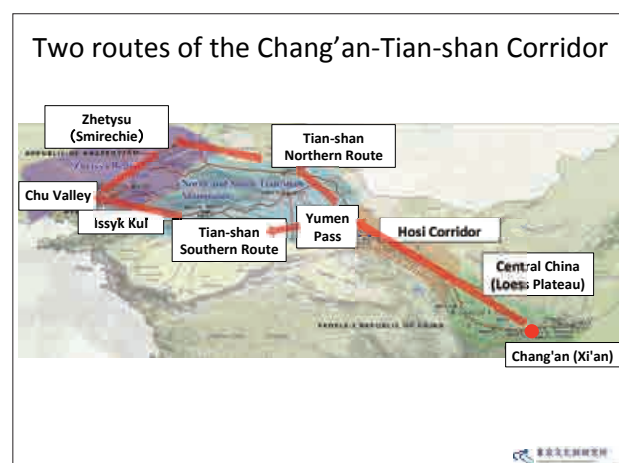


Fig. 17

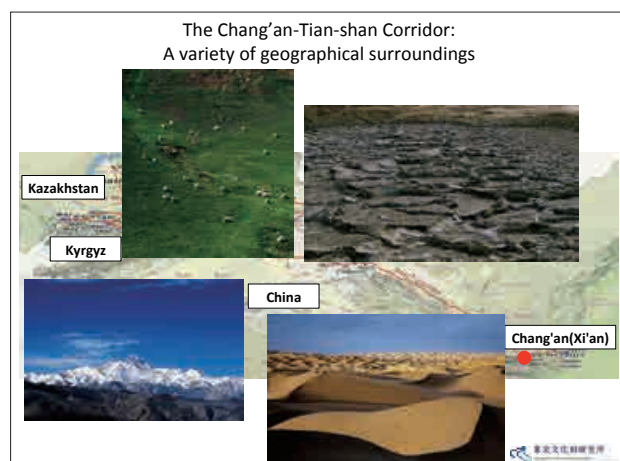


Fig. 16

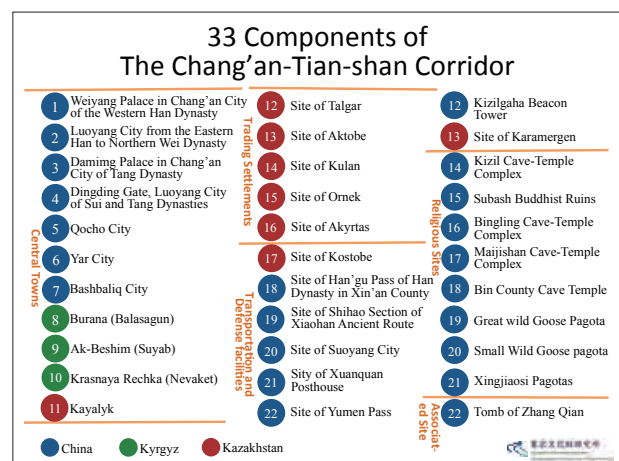


Fig. 18



trade routes connecting the Han dynasty in China and the Roman Empire. The corridor was most prosperous between the 6th century and the 14th century, and served as a major trade route until the 16th century.

Geographically, the corridor extends across different regions, falling to 154 m below sea level and rising to 7,400 m above sea level, crossing many mighty rivers, and encompassing a wide variety of geographical areas ranging from desert to snow-covered highlands (Fig. 16). The climate also varies from extreme drought to semi-humid.

The Chang'an-Tian-shan Corridor started from Chang'an on the Loess Plateau, the capital city of the Han and Tang dynasties, and extended westward through the Hosi Corridor to the Yumen Pass. The corridor then divided into two routes, one continuing along the northern flank of the Tian-shan Mountain range and the other along the southern flank (Fig. 17), or so-called "Tian-shan Northern Route" and "Tian-shan Southern

Route." The Tian-shan Northern Route passes through the Ili region to reach the region of Zhetysu, or "Smirechie" in the Russian language, meaning "seven rivers." The Tian-shan Southern Route passed through the Bedel pass to enter the Pamir, continued to the lakeside of Issyk Kul and reached the Chu Valley, created by the Chu River. These two routes met again at the west end of the previously mentioned Zhetysu region.

A total of 33 sites, or "components" in the technical World Heritage terms, were inscribed this time (Fig. 18). I cannot begin to imagine the amount of effort required for the collective inscription of so many components. The 33 components are grouped into five categories of central towns, trading cities or settlements, transportation and defense facilities, religious sites, and others.

Central towns include Luoyang and Chang'an in China, and Qocho City in the Xinjiang Uyghur Autonomous Region, Ak-Beshim in the Kyrgyz Republic, and Kayalyk in Kazakhstan (Fig. 19).



Fig. 19



Fig. 21

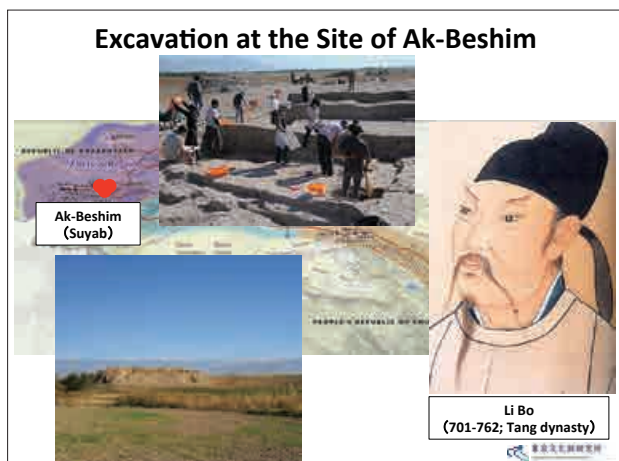


Fig. 20

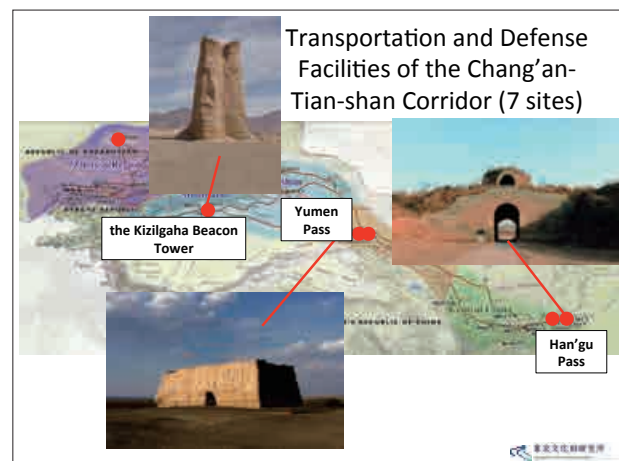


Fig. 22



Currently, we are conducting an excavation of the Site of Ak-Beshim, which was once called “Suyab” (Fig. 20). The city was the Tang dynasty’s outpost for control over the Western Regions and supposedly the birthplace of Li Bo, the great poet of the Tang dynasty.

Trading settlements include caravanserai in the Zhetysu region in Kazakhstan (Fig. 21). The transport and defense facilities inscribed are mostly sites in China. They include passes of the Han’gu Pass, which is also famous in Japan because of the Japanese song, “Hakone Hachiri,” and the Yumen Pass, as well as the Kizilgaha Beacon Tower (Fig. 22). These facilities were built to ensure the safety and management of trading routes between major cities and trading cities.

As religious sites, eight Buddhist sites in China were inscribed (Fig. 23), including the Kizil Cave-Temple Complex, the Maijishan Cave-Temple Complex, the Great Wild Goose Pagoda, which houses the Buddhist texts brought from India

by Xuan Zhang, and the Xingjiaosi Pagodas, which preserves the cremains of Xuan Zhang. Buddhism seems dominant, but there was a church of Nestorian Christianity in Ak-Beshim in the Kyrgyz Republic. Traces of diverse religions have been identified along the Silk Roads, such as Zoroastrianism, Manichaeism, and Christianity. From the inscribed sites, we can see that a wide variety of religions were practiced along the Silk Roads.

The only thing inscribed as the associated site is the Tomb of Zhang Qian, who was dispatched to the Western Regions by Wu Ti of the Han dynasty (Fig. 24).

As we see these sites, we find that many of them are quite familiar to us. Some of them are very famous, and it is surprising to know that they had not been inscribed. More than a few sites seem to have value as world heritage and are worthy of being nominated as a single site rather than part of a serial nomination.

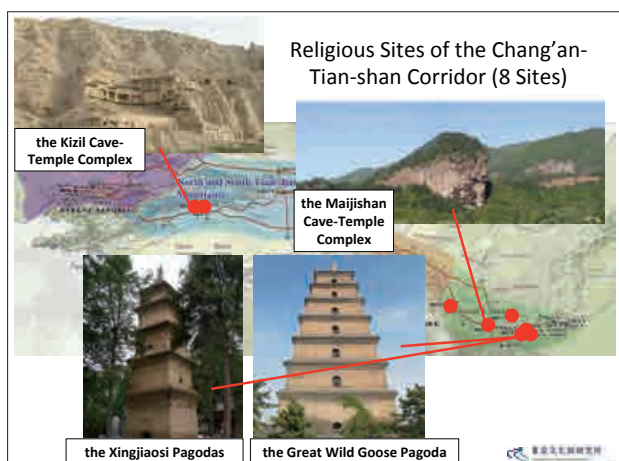


Fig. 23



Fig. 25

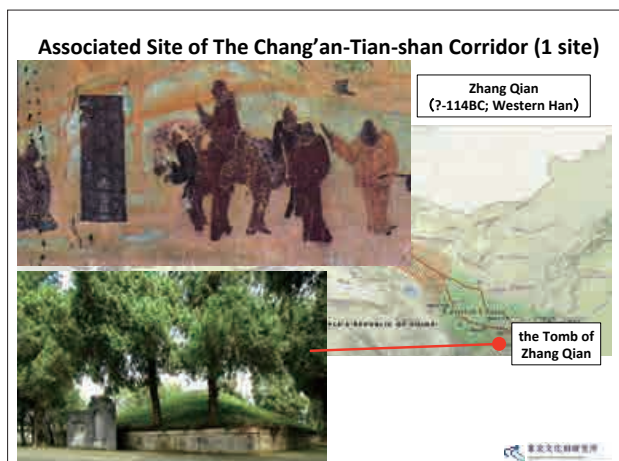


Fig. 24

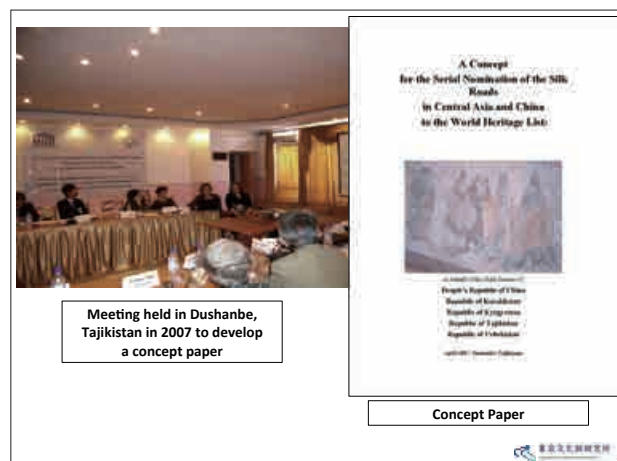


Fig. 26

China, Kazakhstan, the Kyrgyz Republic, Uzbekistan, and Tajikistan have held meetings on and off since 2002 and carried out activities for the inscription of the Silk Roads on the World Heritage List, although the latter two countries are not selected this time. As I recall, the full-fledged efforts for the inscription started in 2006 (Fig. 25). In 2006, “the Sub-regional Workshop on Serial Nomination for the Central Asian Silk Roads” was held in Turpan, China, followed by Samarkand in Uzbekistan, to adopt the overall strategy.

Based on the strategy, a meeting was held in Dushanbe in Tajikistan in 2007 to develop the concept paper. I became directly involved in the movement for the inscription of the Silk Roads on the World Heritage List at the Dushanbe meeting. I happened to be visiting Dushanbe for another project and heard about the meeting for the inscription of the Silk Roads on the World Heritage List (Fig. 26). At first, I had no information so I had no idea about the meeting. But I decided

to participate in it at any rate and did so as an observer.

Surprisingly, the meeting was discussing the adoption of the “concept paper”, which serves as a basic document for the inscription of the Silk Roads on the World Heritage List. Moreover, the “concept paper” left out east of Xi’an, namely, Japan, in the geographical scope for the nomination (Fig. 27). The same went for the map prepared for the nomination. There was no sign of Japan on the map. As an observer, I was not allowed to voice my opinion at the meeting. But I was strongly alarmed. I remember that I became anxious that Japan would be excluded from the concept of the Silk Roads; that Japan, as a country at the east end of the Silk Roads, would not be regarded as part of it.

I thought this was something I should not let go, so as soon as I returned to Japan I discussed possible measures with related people and organizations. Consequently, it was decided that “we

A Map of the Silk Roads  
Used at the Dushanbe Meeting in 2007



Fig. 27

UNESCO Japanese Funds-in-Trust for the Preservation of World Cultural Heritage  
“Support for documentation standards and procedures of the Silk Roads World Heritage Serial and Transnational Nomination in Central Asia”

• Overview of the project

1. Title UNESCO Japanese Funds-in-Trust for the Preservation of World Cultural Heritage “Support for documentation standards and procedures of the Silk Roads World Heritage Serial and Transnational Nomination in Central Asia”
2. Purpose To support activities by China and five countries in Central Asia aiming at the inscription of the Silk Roads on the World Heritage List
3. Term 3 years (2011~2014)

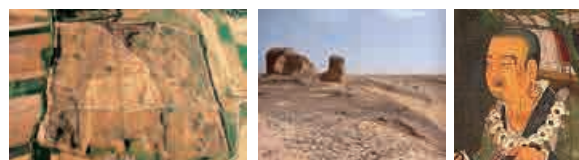


Fig. 29

Program of the Xi’an Conference in 2008

16:20-16:50	Uzbekistan
16:50-17:20	China
17:20-17:50	Afghanistan
17:50-18:20	Iran
18:20-18:50	Japan
18:50-19:20	Discussion on the formulation of a Coordination Group to advise on the harmonization of Silk Roads tentative lists and WH nomination

• THU DAY, 3 JUNE

09:00-09:30: Breakfast

Plenary Session IV: Procedures on the presentation of Silk Roads sites on the national Tentative Lists (agreement on the categories of individual sites that will be considered for inclusion)



Fig. 28



Fig. 30

should ask for a modification to include not only Japan but also the Far East in the geographical scope of the Silk Roads,” at least in the concept paper.

In the following year of 2008, an international conference on the World Heritage nomination of the Silk Roads was held in Xi'an. Japan was able to take part in the conference not as an observer but as an official member state (Fig. 28). Fortunately, with the help of Japan's Ministry of Foreign Affairs (MOFA), support from Central Asian experts who were participating in the same conference, and China's understanding, modification of the concept paper and map was accepted. Some may think that it is not an academic issue but a mere issue on paper for the World Heritage nomination. But that is how Japan came to be included in the concept of “the Silk Roads as World Heritage.”

The sequel or punch line to the event is that what was attached to the official nomination

documents submitted was the concept paper before the modification, not the modified version.

I also noticed, as I participated in regional meetings between Central Asia and China and international conferences, that not all countries were keeping pace. Although they aimed at serial nomination, there were gaps between countries in terms of national strength, existence of experts, and motivation. They seemed to have a rocky road ahead of them. So I consulted MOFA as to the possibility of extending direct cooperation to Central Asian countries with regard to the inscription of the Silk Roads on the World Heritage List (Fig. 29). Fortunately, MOFA recognized the significance and helped launch a project for developing experts and technology transfer in Central Asian countries in 2010 using the Japanese Funds-in-Trust for the Preservation of World Cultural Heritage established within UNESCO.

That is the project titled “Support for documentation standards and procedures of the Silk



Fig. 31



Fig. 33

Site	term	content
Ancient Ruins of Jiaohe City (China)	1993-1998	Creation of a preservation master plan, preventative measures against erosion and collapse of the cliffs, cultivation of human resources
Daming Palace (China)	1995-2003	Creation of a preservation master plan, repair work, creation of publicity materials
Kumtura Thousand Buddha Caves (China)	2001-2009	Data collection, investigations and experiments, establishment of a master plan and plans for preservation
Longmen Grottoes (China)	2001-2009	Data collection, investigations and experiments, cultivation of human resources
Fayaz Tepa Buddhist Remains (Uzbekistan)	2000-2006	Preservation treatment for the remains, establishment of partial roof coverings, repairs to the stupa
Otrar Tobe (Kazakhstan)	2001-2005	Data collection, cultivation of human resources, establishment of a master plan, preservation work
Krasnaya Rechka, Ak-Beshim, Burana (Kyrgyz)	2003-2006	Data collection, investigations, establishment of preservation plans, emergency preservation measures
Ruins of Ajina-Tepa (Tajikistan)	2005-2008	Scientific investigations, master planning, preservation of the stupa

Fig. 32

Networking Core Centers for International Cooperation in the Conservation of Cultural Heritage Project in Central Asia (FY2008-FY2010) :  
Conservation of Wall Painting Fragments  
in the Collection of the National Museum of Antiquities of Tajikistan

- Overview of the project
  - The project with the Institute of History, Archaeology and Ethnography, Academy of Science, Tajikistan.
  - Human resource development & technology transfer: training conservation experts in Tajikistan
  - Preservation and restoration of the fragments of wall paintings of the 6<sup>th</sup>-10<sup>th</sup> Century AD in the National Museum of Antiquities of Tajikistan, which are to be displayed at the museum
  - Investigation of cultural history, painting techniques and materials

Fig. 34



Roads World Heritage Serial and Transnational Nomination in Central Asia” (Fig. 30). Through this project, we were able to provide the assistance required for preparing nomination documents and, accordingly, made a substantial contribution to the recent inscription. The project has virtually completed its activities, but a second phase of the project is now being contemplated to support Uzbekistan, Tajikistan, and Turkmenistan, countries that were not selected this time.

I heard that something happened which is considered unusual, that is, after the World Heritage Committee, which met in Doha (Fig. 31), agreed to the inscription, a representative from Kazakhstan expressed his gratitude to Japan, recognizing the tremendous cooperation extended from Japan for the inscription. I was very happy to know that our cooperation had been of any help at all.

Besides such project providing direct support for the inscription, Japan has proactively provided assistance to protect cultural heritage sites

located along the Silk Roads. The previously mentioned UNESCO Japanese Funds-in-Trust for the Preservation of World Cultural Heritage has contributed to protecting cultural sites in China and Central Asian countries (Fig. 32). In China, for example, the fund supported the protection of Yar City and Daming Palace, which were inscribed on the World Heritage List this time, the Kuntura Thousand Buddha Caves, and the already-inscribed Longmen Grottoes.

Looking at Central Asia, the fund also assisted the protection of Fayaz Tepa in Uzbekistan, Otrar Tobe in Kazakhstan, and Krasnaya Rechka, Ak-Beshim, and Burana in the Kyrgyz Republic (Fig. 33). The three sites in Kyrgyz Republic were inscribed on the World Heritage List this time. The map used for the nomination was prepared through the Japanese Funds-in-trust project. The Funds-in-trust has also cooperated for the protection of Ajina Tepa in Tajikistan.

Not only MOFA but also the Agency for Cultural Affairs of Japan has proactively cooperated for the protection of cultural sites in Central Asia. With a commission from the Agency, the National Research Institute for Cultural Properties, Tokyo has conducted Networking Core Centers for International Cooperation in the Conservation of Cultural Heritage Project in Central Asia (Fig. 34). In Tajikistan, we restored mural painting unearthed in the country. Tajikistan keeps many excavated or stripped mural paintings in the storage. We restored and exhibited them in a museum. In the Kyrgyz Republic, we conducted a comprehensive project for cultural heritage protection (Fig. 35). At Ak-Beshim, we carried out a series of activities from research to public exhibition, including documentation of the site, excavation, protection of sites, and exhibition.

Workshops we organized under these projects may not directly contribute to the World Heritage nomination, but they were participated in by experts from five Central Asian countries, and from as far as Armenia in the Caucasus, as well as young local experts. Through these workshops, we assisted with extensive human resource development and technology transfer, and contributed to the development of new networks of young researchers centering on Japan. In a sense, it can be regarded as another revival of the Silk Roads.



Fig. 35



Fig. 36

Before I conclude my presentation, I would like to reiterate that Japan at the east end of the Silk Roads and the Japanese people have not only long looked admiringly upon the Silk Roads but have also had a deep, lasting interest in it. We can say that the Silk Roads shows us historical traces of human exchange, but we should never allow it to be a thing of the past (**Fig. 36**). As Mr. Hirayama

hoped, I too hope that the recent inscription on the World Heritage List helps spur the revival of the Silk Roads as an avenue for dialogue and communication between people and a cornerstone of peace.

Thank you.



# Yar City and Qocho City: Pearls on the Silk Roads

**Xiaofei Wang**

Director, Cultural Heritage Bureau at Turpan City, China



Born in 1979, Dr. Wang obtained his PhD in history at the University of Southern California in 2009. He became Director of the Cultural Heritage Bureau at Turpan City after his post as Director of International Cooperation Division at the National Library of China from 2011 to 2012. His work as director includes the conservation of cultural heritage, the promotion of academic research in Turpan, and the establishment of educational projects involving cultural heritage.

Yar City and Qocho City were two major settlements in the Turpan Basin, which is located at the southern foot of the Tian-shan Mountains in Xinjiang Autonomous Region, China (**Fig. 1**). These cities were important strategic towns that safeguarded a communication hub on the Silk Roads. Ravaged by time, these two cities are in ruins now, but their magnificent city walls, standing abutments, grand temples and palaces, broad avenues, wonderfully constructed government offices, and beautiful castles reflect the social economy, urban architecture, religions, and diverse cultures along the Silk Roads. As important cities that safeguarded the Silk Roads, Yar City and Qocho City became transfer stations for the exchange of goods between East and West and a junction for the meeting of Eastern and Western cultures.

Yar City is located approximately 10 km to the west of Turpan City on a distinctive, willow-leaf-shaped high natural terrace surrounded by the Yarnaz Valley (**Fig. 2**). The terrace measures approximately 1,750 m in length at its greatest extent and reaches 300 m at its widest point. Altogether, the terrace contains an area of 376,000 m<sup>2</sup> with nearly 220,000 m<sup>2</sup> covered with constructions. The terraces' precipitous cliffs stand 30 m tall at their highest point and form a natural barrier around the city.

The existing urban structures still display architectural remains of different historical periods, different styles, and different characteristics. The overall layout of the city resembles that of cities in central China. Government offices were located in the city center (**Fig. 3**). The avenues were used solely for transportation purposes; people did not construct entrances to individual buildings from avenues, and doors were permitted only on side streets. However, the site also displays a syncretic style of urban planning, as the main gate of the city and the largest Buddhist temple were connected by a straight and broad central avenue, a layout typical of many Central Asian cities. As wonders of world architectural history, the site's broad avenues (**Fig. 4**), grand Buddhist temple (**Fig. 5**), ingeniously planned government offices, charmingly arranged dwellings (**Fig. 6**), heavily fortified East Gate (**Fig. 7**), and the orderly Forest of Stupas (**Fig. 8**) all without exception



Fig. 1 Overview of the Silk Roads: The Routes Network of Changan and Tian-shan Corridor



Fig. 2 Yar City



Fig. 3 Government Office



Fig. 4 Central Avenue



Fig. 5 Grand Buddhist Temple



demonstrate ancient Yar City's role as a center of bustling commerce and flourishing Buddhist civilization.

The drawing as shown in **Fig. 9** is Yar City, of a famous Chinese artist, Mr. Wu Guanzhong. It kept making records as the most expensive drawing by a living Chinese artist. In 2007 it was sold in an auction in Hong Kong for 40.7 million Chinese yuan. Why was it so expensive? It is because, in addition to the great artistic value itself, it embodies a great history. Yar City was an important



Fig. 6 Residential Section



Fig. 7 East Gate



Fig. 8 Forest of Stupas

central town on the Silk Roads from the second century B.C. to the fourteenth century. In the first century A.D. it became the capital city of Jushi Kingdom. Subsequently, it variously held status of a prefecture or a county under the Kingdom of Qocho, the Tang Dynasty, and the kingdom of Qocho Uyghur. In 640, the Tang Empire established the Anxi Protectorate in Yar City, transforming the city into an important, administrative, military, religious, and communication hub from which the empire controlled the area south of Tian-shan Mountains and the basin regions.

Built on a distinctive high natural terrace, the city was characterized by a unique urban layout that ingeniously utilized the natural landscape and displayed exquisite architectural artistry. The site is home to a diversity of architectural rings as well as several cemeteries and caves in the area surrounding the rings. The city is physical proof of how many ethnic groups around the Silk Roads interacted and transmitted diverse urban cultures, architectural skills, Buddhism, and ethnic cultures.

Various construction techniques were used to construct this city (**Fig. 10**). They include stacked mud, rammed-earth construction and recessed and semi-recessed construction skills. Also, many artifacts were unearthed in and around Yar City, which are of Buddhist purposes (**Fig. 11**). Because



Fig. 9 Drawing of Yar City by Mr. Wu Guanzhong



of Turpan's extremely hot weather, many ancient documents are well preserved to today.

Now, let us talk about another world cultural heritage site around the Silk Roads: Qocho City. Located at the southern foot of the Flaming Mountains 30 km east of the city of Turpan, the site of Qocho City takes up a total area of about 198 ha in the form of an irregular square with a perimeter of 5.4 km (**Fig. 12**). The city is composed of the outer city with high and thick walls built with rammed earth (**Fig. 13**), the inner city, and the towering Khan Fort (**Fig. 14**). The triple-circle layout of the city shows a close correlation to

cities in central China. Porcelains, Wuzhu coins, as well as a large number of Buddhist, Nestorian Christian, and Manichean murals and scriptures were unearthed from palaces and monasteries (**Fig. 15**). Those items accurately record the important role that Qocho City played in politics, economy, trade, culture, religion, and ethnicity on the Silk Roads.

The drawing of Qocho City as shown in **Fig. 16** is also by the famous Chinese artist Mr. Wu Guanzhong. The Qocho City had a flat terrain, mild climate, and abundant water. Colonels Wu and Ji, military officials in the western regions were set up during the western and eastern Han

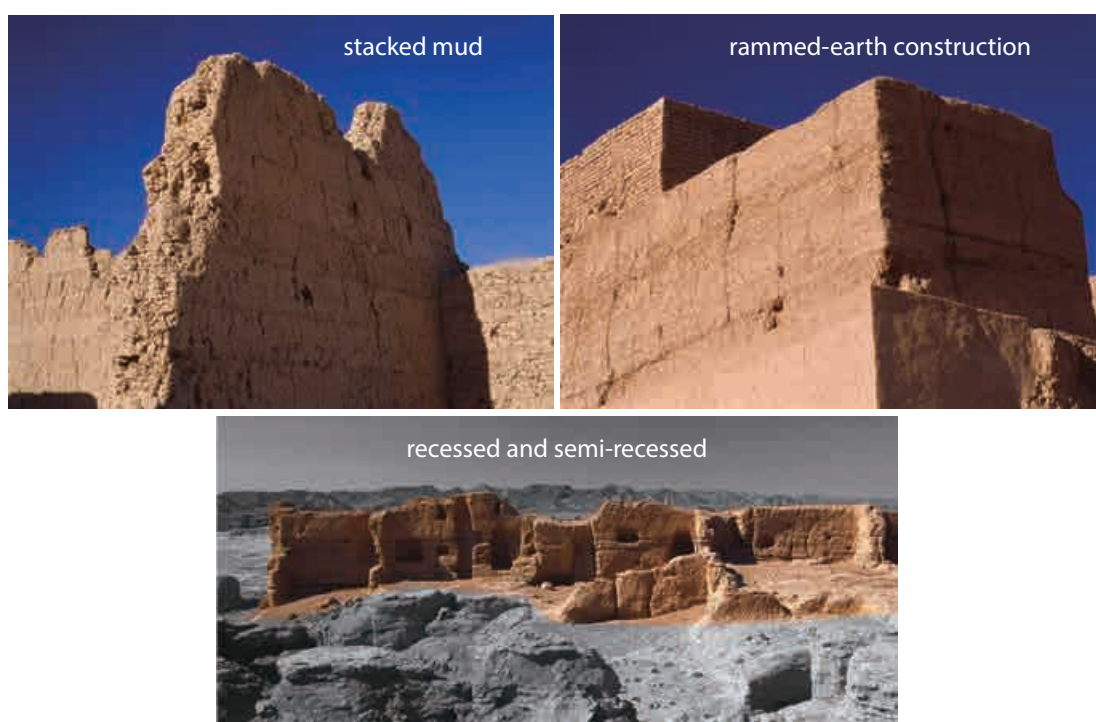
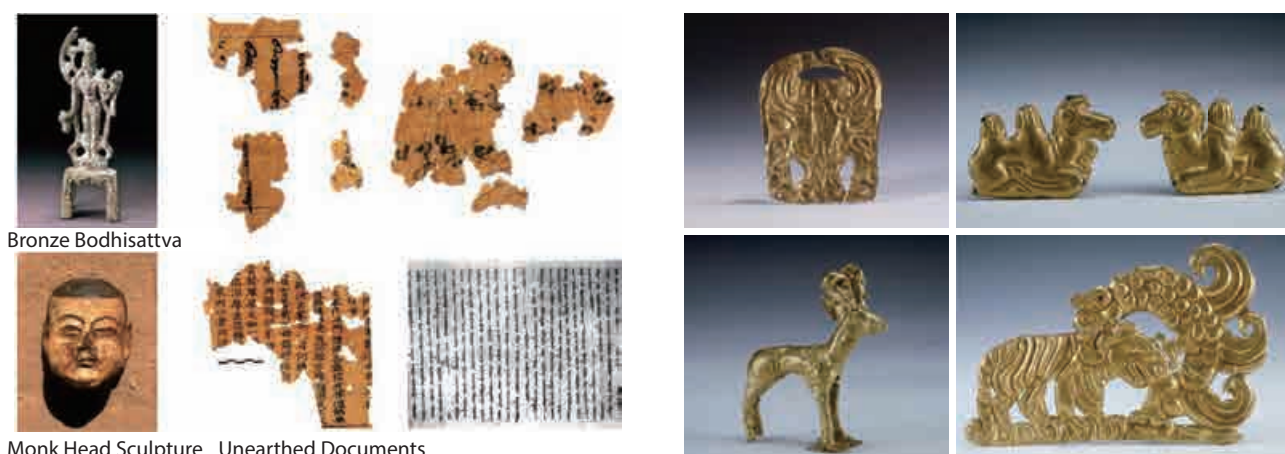


Fig. 10 Construction Techniques



Bronze Bodhisattva

Monk Head Sculpture Unearthed Documents

Fig. 11 Unearthed Artifacts



Fig. 12 Qocho City



Fig. 13 Outer City Walls



Fig. 14 Khan Fort



Fig. 15 Unearthed Artifacts



Fig. 16 Drawing of Qocho City by Mr. Wu Guanzhong



Fig. 17 Grand Buddhist Temple (Inside)



Fig. 18 Pagoda



dynasties. It was the route of Qocho commandery in eastern Qin Dynasty. Since then, as ethnic groups gathered, and the population significantly increased, Qocho City became a political, economic, and cultural center in Turpan Basin. With the spread of advanced farm tools and agriculture skills of central China, its agriculture developed rapidly. Qocho thus provided green foliage and supplies to the travelling diplomats and commercial traders and guaranteed the smooth flow of the Silk Roads. Meanwhile, the full integration of Han



Fig. 19 Mural Painting of Nestorianism

and Jushi culture enriched Chinese civilization (Fig. 17-19).

Yar City and Qocho City and the unearthed artifacts are well preserved in Turpan and in the Xinjiang Autonomous Region. Turpan Museum is a part of my bureau (Fig. 20), which has thousands, sometimes tens of thousands of people visiting each day.

In addition to protecting the property area, we have a buffer zone around Yar City (Fig. 21) and Qocho City (Fig. 22). Constructions and projects of various kinds are restricted in those buffer zones to help preserve Yar City and Qocho City.



Fig. 20 Turpan Museum

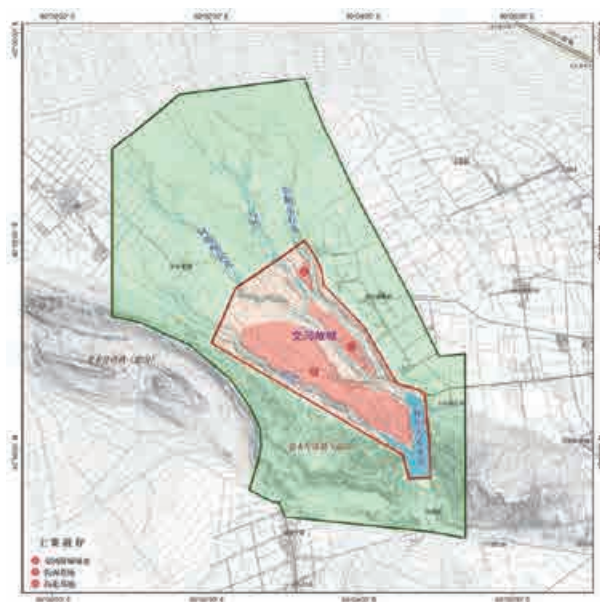


Fig. 21 Buffer Zone: Yar City

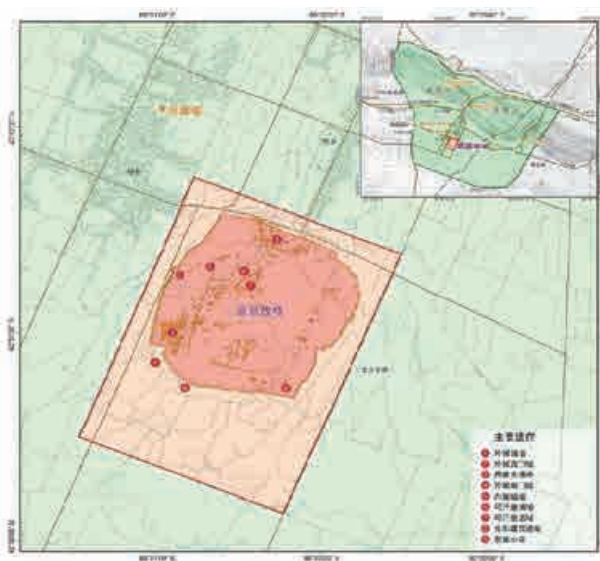


Fig. 22 Buffer Zone: Qocho City

Qocho City has an even larger buffer zone. It covers several villages. Altogether, it is 51 km<sup>2</sup> of buffer zone.

We have management plans issued by the autonomous region and composed by the best experts in the area to help us plan the preservation and conservation of those two cities (**Fig. 23**). Also, international cooperation has helped us greatly in terms of preserving those cultural sites and research (**Fig. 24**).

Moreover, we have strong support from the Central Government, the government of the autonomous region, the city, and the local government.



Fig. 23 Management Plans

We hold meetings to discuss how to coordinate with local citizens to preserve those sites. For preservation projects, we have a close relationship with institutions in Xian, Dunhuang, Beijing, and Nanjing for various kinds of preservation projects.

Community Involvement is another factor which contributed to the great conservation of those two ancient cities. Various kinds of gatherings about how to preserve cultural heritage and lectures are held (**Fig. 25**). The leader of the city passes out handbooks about cultural heritage protection to local farmers.

Research helps us understand how we should protect those two cities and what the best way is



Fig. 24 International Cooperation



Fig. 25 Community Involvement





Fig. 26 International Conference in Turpan Studies



Fig. 27 Publications on Turpan Studies

to do it. We have Turpan Academy, which gathers a group of scholars. We also have postdoctoral scholars in this institution. Scholars with expertise in Turpan studies from all over China gather together to form a committee to support research of Yar City and Qocho City in the long run (Fig. 26, 27). We had four of those conferences already, and we are working to have the fifth in the next month.

Today at this moment, and at this location I think it is appropriate to acknowledge one of the important conservation and preservation projects of Yar City. As Mr. Yamauchi has mentioned, back in the 1990s, the UNESCO Japan Trust Fund had supported the research and the preservation of Yar City with donation of 1 million USD. Here on behalf of the cultural heritage bureau of Turpan, I would like to appreciate this important effort and say thank you very much to the people of Japan.

Over the centuries, Silk Roads have connected

cultures and nations. It is the road of communication, prosperity, friendship, and hope. Recently, Chinese president Xi Jinping proposed the idea of establishing the Silk Roads' economic belt. Inside and outside China, people responded enthusiastically about this initiative. Culture is a very important power to help us to build this economic belt of the Silk Roads. History has told us that, regardless of geographical distances, people of different cultures can work together to encourage cultural transference and economic development. Probably that is why today's symposium is so important. It is one of the links for all of the institutions involved today and for everyone sitting here today to know about Silk Roads and to support the cultural heritage preservation along the Silk Roads. Turpan is a great city; it has splendid culture, weather, and very friendly people, so if everyone here today has time, please come to Turpan.



# Silk Roads: Roads of Dialogue and Cooperation

**Dmitriy Voyakin**

Director General, Archaeological Expertise LLP,  
Kazakhstan



Dr. Voyakin was born in 1976. He received his MA in 1999 at Al-Farabi Kazakh National University and his PhD in 2010 at the Kazakhstan Institute of Archaeology. Since 2005, he has been Senior Research Scientist and Head of the Department of Documentation and Archaeological Conservation at the Institute of Archaeology MES, Almaty, Kazakhstan, and serves his current position since 2006., General Director of "Archaeological Expertise LLP (NGO).

Dr. Voyakin specializes in computer applications in archaeology, the Silk Roads, Medieval archaeology, and Islamic archaeology.

Let me begin my speech with words of highest appreciation to the Japanese people for their support for the nomination of the Silk Roads to the UNESCO World Heritage list. It was a really long and complicated way, but at the same time, it was a way full of joy of interchange.

The work on the nomination of the first corridor of the Silk Roads has been carried out for almost ten years with the wide participation of Central Asian countries, Japan, China, Belgium, experts from the World Heritage Centre (WHC) and ICOMOS. Serial Transnational Nomination Silk Roads is one of the most perspective and complex projects from the point of view of presentation of diverse Central Asian heritage. At the same time, it is the most complicated project from the position of preparation of the nomination dossier and further management of numerous nominated properties. As was mentioned 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." Its success in implementation is first of all due to permanent systematic international support and involvement of international experts in the achievement of high level international standards as well as preparation of regulations and procedures in the framework of the documentation of cultural heritage. Japan has played a crucial role in effectuation of this project.

The Silk Roads are ways of integration, exchange, and dialogue between the East and West, which have significantly contributed to the common prosperity of human civilization for almost two thousand years. The integrity of the Silk Roads means something more than the aggregate of its component parts. The Silk Roads did not merely transport goods, but also religions; Buddhism, Judaism, Islam and Christianity, Zoroastrianism, and Manichaeism. Scientific and technological achievements were also spread by this route. From China; for example, paper, powder, the magnetic compass, and porcelain were transmitted whereas engineering achievements (particularly bridge construction), and the cultivation of cotton and the grape vine were spread from Central Asia, the Middle East, Mediterranean and

West. On the same road went diplomatic missions, establishing international contacts.

Kazakhstan has a centuries-old history and is the owner of the cultural properties which are the part of the world civilization treasures. Quantity and diversity of the cultural heritage sites makes Kazakhstan a Central Asian museum under the open sky.

Cultural heritage of Kazakhstan has absorbed all the diversity of cultural properties left by people who lived in this land. There are over 25,000 intangible properties (sites), over 2,056,000 assets (artifacts) in different exhibitions and storage facilities, 89 state museums, and 66,840,000 books/rare manuscripts preserved in the 3,495 state libraries.

### UNESCO's World Cultural Heritage in Kazakhstan

On the 29th of April 1991, the Republic of Kazakhstan has ratified the Convention Concerning

the Protection of the World Cultural and Natural Heritage. The first property situated on the territory of Kazakhstan was inscribed on UNESCO's World Heritage List in 2003 during the 27th session of the World Heritage Committee.

Up to now, Kazakhstan has only two cultural properties in the World Heritage List, nominated 10 years ago. They are the Mausoleum of Khodzha Ahmed Yasawi, and petroglyphic site Tamgaly (Fig. 1). Such eminent properties as the Golden Man, Otrar, and Turkestan became cultural icons of Kazakhstan (Fig. 2).

Nowadays, there are 1,007 properties from 161 countries inscribed on the World Heritage List. They consist of 779 cultural properties, 197 natural properties, and 31 mixed properties. State parties by the quantity of the sites included into the World Heritage List are the following: 50 in Italy, 47 in China, 44 in Spain, 39 in France, 39 in Germany, 32 in Mexico, 32 in India, 28 in Great Britain, 26 in Russia, and 22 in the United States



Fig. 1



Fig. 3



Fig. 2

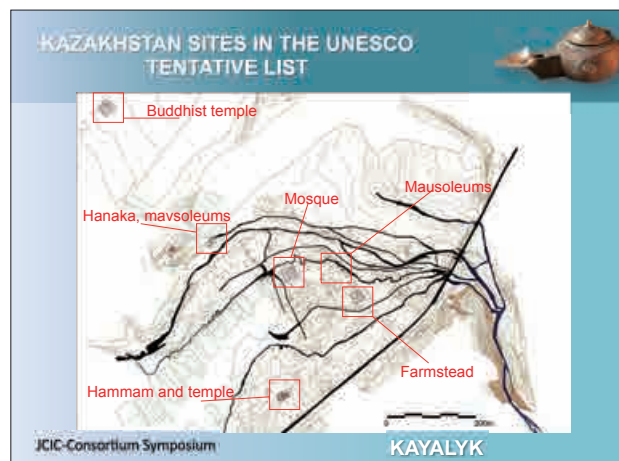


Fig. 4



of America. The Republic of Kazakhstan holds the 9th place in the world by the size. In spite of that, Kazakhstan has only four properties in the World Heritage List as of 2014. That is only 0.4% of number of the properties included in the World Heritage List.

Among the properties which is situated in the territory of Kazakhstan and included in the tentative list, I will introduce eight archaeological sites which are situated on the Silk Roads, which can be called the pearls of the assets of Kazakhstan.

### (1) Kayalyk (Fig. 3-5)

Kayalyk is a very famous site situated in the south-east part of Kazakhstan. The central part is over one kilometer. During several years of archaeological excavations, a large number of important treasures/properties were excavated on the territory of this big city. It can be noted that this city showed religious tolerance, because in one period of time there existed several temples,

like a Buddhist temple, a Mosque, a Manichaeism temple, and a Christian church.

And, of course, there was a very well-developed urban culture. For example, there was the bath-house (Hammam), a typical eastern oriental bath-house. Also, a Kayalyk Kidan (Qara Khitai) stamp and a Chinese coin have been found on the site.

### (2) Talgar (Fig. 6)

Talgar was a very well-developed city which was known as a center of trade for different kinds of metal. In the 12th century, local handcraftsmanship could produce crucible steel, which is Damascus steel or wootz. The interesting fact is that they did not just produce precious assets like swords, but they also produced ordinary things like scissors using this crucible steel.

### (3) Akyrtas (Fig. 7)

Another site on the way from the east to west is Akyrtas. Akyrtas has a huge palace, 142 m by 160 m. We believe that it was planned and constructed by Arab architects in the 8th century.



Fig. 5



Fig. 7



Fig. 6



Fig. 8



#### (4) Otrar (Fig. 8)

Otrar is one of the most important sites in the territory of our republic. It is a huge oasis with numerous sites. The central part of oasis is 50 by 50 km and consists of 140 sites or medieval cities. It is based on three main rivers: the Syr Darya, Bugun, and Arys. Otrar is one of the most famous sites from a historical or political point of view. The first city was conquered by the army of Genghis Khan.

There are markedly well preserved walls over 10 m high, and a base of 4.5 m. There is also an exceptionally well preserved irrigation system, which should be investigated as it is a great example of a hydraulic society in this region.

#### (5) Sauran (Fig. 9)

Dated to the 14-18th centuries, Sauran is also a notably well-preserved site. An abundance of Muslim artifacts and features were excavated on this territory. For example, the famous madrasa with shaking minarets mentioned in written

sources as one of the wonders in the 16th century was discovered from this site.

#### (6) The Dzhetasar Oasis (Fig. 10)

The Dzhetasar Oasis has been excavated since 1946 and numerous precious items are the treasures of the Russian Federation. They were transferred to Russia and are still kept in different museums of Russia.

#### (7) Dzhanakent and Huvara (Fig. 11, 12)

Dzhanakent and Huvara are two sites which are situated near the Aral Sea. These are the wonderful pieces of Oghuz culture. Up until now, Oghuz culture is not well known. The investigation of this rich culture of the Oghuz tribe, 9th to 11th century, has been conducted for five years.

#### (8) Aral-Asar and Kerderi (Fig. 13)

Mausoleum Kerderi and the settlement of Aral-Asar are situated on the dry bottom of the Aral Sea. Now we have the catastrophic situation with the Aral Sea in both Uzbekistan and the territory of Kazakhstan. Archaeologists excavated several



Fig. 9



Fig. 11



Fig. 10



Fig. 12

sites on the dry bottom of the Aral Sea. It is a vast area that is just sand, and we excavated a reconstruction mausoleum, and a settlement which mints coins, which had well developed trade by using the rice plantation.

Like other countries, some of the pearls of the heritage of Republic of Kazakhstan have problems. Almost all of our sites are constructed of adobe or mud brick. In spite of the importance of the sites, it is extremely difficult to preserve them. This is due to understandable circumstances: the aggressive climate and the fragile building materials (adobe or mud brick). Yet the problem is not only in the process of conservation and preservation, which actually is a final step of archaeological investigation, but in the complicated process of documentation. Documentation is a key issue for the actions implemented on archaeological sites, from the reconnaissance to the preservation, conservation, and presentation of the materials.



Fig. 13

## International Conferences and Workshops

Several meetings were implemented to create a strategy for successful achievement, whose main aim was the inscription of the Silk Roads to the World Heritage List. They are in the framework of the Project Support for Documentation Standards and Procedures of Silk Roads Sites in Central Asia for Serial and Transnational World Heritage Nomination, initiated and supported by the Japanese government. Some of the seminars, trainings and workshops were crucial and important for all over the countries in the Central Asia (Fig. 14).

One of the important seminars from our point of view was a one in Turkmenistan. The aim of this seminar was to acquire advanced technology in archaeology. All of the staff had an opportunity to use equipment in action and to gain some first-hand experience of its uses and application, especially during work at Merv and while undertaking work with the team at Munon Depe. Extended



Fig. 15



Fig. 14



Fig. 16



discussions took place regarding documentation strategies, and there were a number of opportunities to discuss future needs. Most importantly, these members of staff had detailed discussions with the team regarding the most useful equipment to acquire under the UNESCO's Japanese Funds in Trust project.

Also, two very important seminars were held in Kazakhstan devoted to geophysical survey. The objective of the workshop was to develop capacities of local experts for the geophysical survey. Two workshops were held, for experts from Kazakhstan and other Central Asian countries. The mission was also aimed at testing the efficacy of methods of the geophysical survey, Ground Penetrating Radar (so-called GPR) and Electric Resistivity (ER). Both methods have not been applied yet in Kazakhstan (Fig. 15).

We gained knowledge which now helps to realize very important and advanced projects in archaeology using geophysical methods. Only

three years has passed since we started using geophysical methods, but we have already achieved intriguing results. For example, at the two spots which the seminars were held on the Sauran site all of the structures are made of adobe (which is almost untraceable material), but nevertheless, the method gave us perfect results when we used geophysical equipment (Fig. 16-18).

Another workshop was organized in Kyrgyz Republic. That was on-site training, and Japanese colleagues introduced methods of removal of archaeological artifacts, stratigraphy profile preserving, and ceramic material restoration (Fig. 19, 20). Finally, eight young Kyrgyz researchers and some trainers from Central Asian Republics from different universities, museums, and scientific organizations took part in the workshop and gained significant knowledge. There are also projects held in Tajikistan, Uzbekistan, and Turkmenistan, all supported by the Japanese government and the Japanese scientists (Fig. 21).



Fig. 17



Fig. 19



Fig. 18



Fig. 20

## Results and Achievements

Thanks to support by the Japanese government, we now use the advanced technologies not only to create topography but also to record, create 3D models of all different kinds of archaeological sites and by doing this preservation. “Preservation and conservation of Otrar” is a four year project, the first project which we executed in the territory of Kazakhstan; it became a strong basis for creating a new school of documentation in Kazakhstan on. It is also the base which was created under the leadership of the Japanese team in close cooperation with UNESCO and Aachen University. Now our specialists can use three-dimensional technology to document all archaeological sites (**Fig. 22-24**). This is very important because archaeological intervention is the one of the most important, but at the same time one of the most dangerous actions. We must document all the steps we take in order to make our process reversible.

In the Otrar oasis sites, we also conduct the

documentation project. We now use GIS technology, which was also introduced by the Japanese team for the Central Asian Republics.

Aerial photos/satellite images help us to investigate really complex monuments sites and territories of Kazakhstan, for example, analyzing of satellite imagery data (**Fig. 25, 26**).

There are a lot of projects in the territory of Kazakhstan nowadays which use all of the introduced methodologies/technologies. We achieve great result not only how to document, but how to preserve, to present all the materials of the archaeological sites (**Fig. 27-30**).

Finally I would say the last words for the latest achievements we reached. During the 38th Session of the World Heritage Committee held over 10 days at the end of June in Qatar, Kazakhstan has accomplished to add eight sites on the World Heritage List as a part of serial Silk Roads nomination.

Eight of the abovementioned sites are only part



Fig. 21



Fig. 23



Fig. 22



Fig. 24



of the monuments which presented the direction of Silk Roads within the territory of Kazakhstan, the so-called Tian-shan corridor. In Kazakhstan there are still over 30 sites included in the Tentative List. Thus, that was the first step, but a crucial one.

We very much appreciate the Japanese side to help us make this step. We did it together, and I hope and believe that soon in the future we will continue this process and we will not stop.



JCIC-Heritage

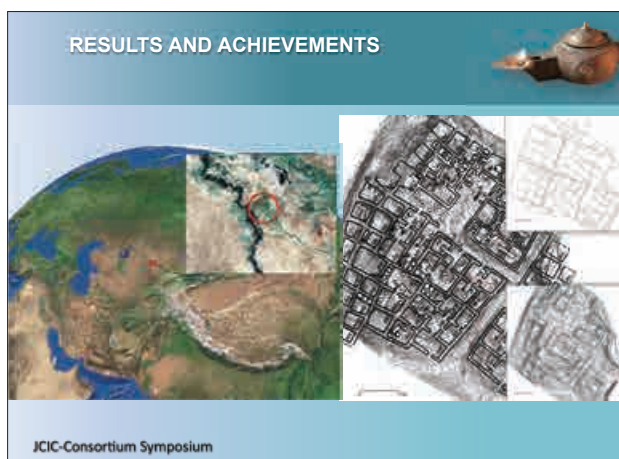


Fig. 25



Fig. 28



Fig. 26

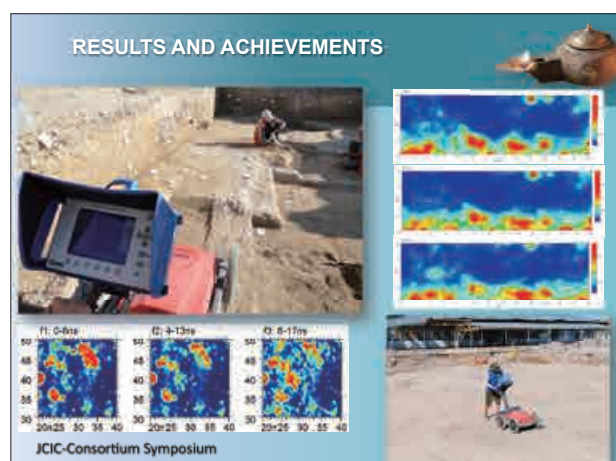


Fig. 29



Fig. 27

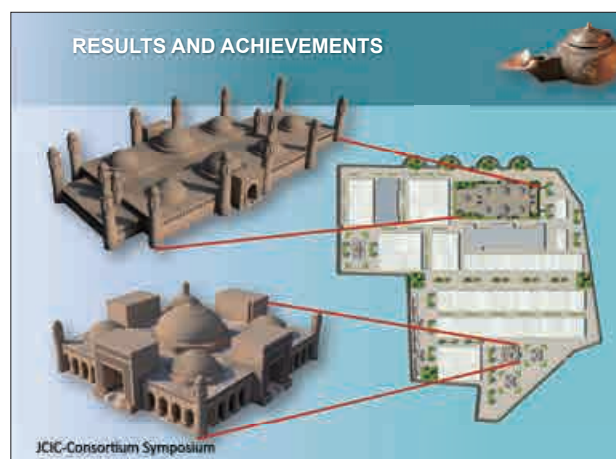


Fig. 30

# Panel Discussion “Silk Roads and Japan”

## Chair

### Kosaku Maeda

Vice-Chairperson, JCIC-Heritage/ Professor Emeritus, Wako University

After studying art and art history at Nagoya University, Mr. Maeda was involved in the excavation of ancient Buddhist art in Afghanistan from 1964 to 1977. He was professor at Wako University from 1975 to 2003. He has been part of a Japanese Funds-in-Trust for the Preservation of World Heritage in UNESCO project in order to preserve Bamiyan. He is currently a member of the International Coordination Committee for the Safeguarding of Afghanistan's Cultural Heritage (ICC), a councilor for the Hirayama Ikuo Silk Road Museum, a permanent member of the Japan-China Cultural Exchange, and Director General of ISCA-Japan.

## Panelists

### Shinobu Kuranaka

Professor, Faculty of Foreign Language, Daitobunka University

Dr. Kuranaka was born in Kobe, Japan, in 1960. She obtained her doctorate in literature from Nara Women's University, and completed her studies at the Graduate School of Humanities and Sciences, School of Comparative Culture. Her field is Japanese literature and comparative literature studies between Chinese and Japanese works. Dr. Kuranaka believes that the works of Xuanzang, namely Life of Master Xuanzang of Dacien Temple and Great Tang Records on the Western Regions influenced the rise of biographical literature in 8th century Japan. She is interested in narratives that arose from biographical works, especially the Xuanzang narratives in Dunhuang.

### Kiyohide Saito

Technical Advisor, Archaeological Institute of Kashihara, Nara

Mr. Saito has worked at the Archaeological Institute of Kashihara, Nara since 1982, after completing his education at the University of Arizona Graduate College. In 1990, he participated in excavation of Palmyra's underground necropolis led by. Since then, he has been involved with the excavation and preservation of the site. However, due to the Syrian Civil War, he has not been able to go to Palmyra, and has devoted himself to the 3D modeling of Palmyra funerary statues in European museum collections, and is exploring the possibility of identifying individual craftsmen from the statues.

### Kosei Morimoto

Abbot Emeritus, Todaiji Temple

Rev. Dr. Kosei Morimoto was born in 1934 and entered Todaiji Temple in 1949. He graduated from Kyoto University in 1957 and studied at Cairo University from 1961 to 1962. He received his Ph.D. from Kyoto University in 1968. During his time at Todaiji from 1975 to 2004, he has served as Head of Todaiji Library, Director of Todaiji School, Todaiji Finance Secretary, Education Secretary, Chief Secretary, Abbot of the Great Buddha Hall, Abbot of Join Temple. From May 2004 to April 2007. He was the 218th Chief Abbot, and was Chancellor of Todaiji Culture Center from 2010 to 2013.

### Yutaka Yoshida

Professor, Graduate School of Letters, Kyoto University

Born in 1954, Dr. Yoshida received his education at Kyoto University and Kobe City University of Foreign Studies, and became a professor at Kyoto University's Graduate School of Letters in 2006. He has been a Corresponding Fellow at the British Academy since 2014. His field is linguistics, and his work centers around the history of Iranian languages, especially the deciphering of Sogd languages and the history of the Sogd people. He recently discovered a Manichaean painting in Japan as part of his studies on the religion of Sogdian people.



**Maeda:** Three experts have given presentations on the background of the inscription of the Silk Roads on the World Heritage List, as well as the efforts made along the way. As a response to this, I will moderate this panel discussion under the title of “Silk Roads and Japan.”

Firstly, please take a look at **Fig. 1**. This is a map of the Silk Roads network titled, “Treasures of Shosoin and Their Places of Origin”. It is a map that schools in Japan use as supplementary



Fig. 1 Treasures of Shosoin and their Places of Origin



Fig. 2 Treasures of Shosoin and their Places of Origin

material to teach the routes connecting Nara to Rome, via China, Kazakhstan, Kyrgyz Republic, Tajikistan, Uzbekistan, and Turkmenistan. I brought this map with me when I went to my first meeting on the Silk Roads held in Central Asia in order to explain that elementary and junior high schools in Japan teach students about these historical routes. I did so because I thought that showing the map would be the best way to help people understand the strong affinity Japanese people feel for the Silk Roads. The map also has a second figure with routes indicating where the antiquities that finally reached Shosoin were produced.

So, Japanese people, from elementary and junior high school students to adults, associate the Silk Roads with Shosoin. The 66th Shosoin Exhibition will be held from October 24 of this year (2014). The first exhibition was held in 1946 in the early post-war period, at a time when Japan was still devastated by war damage, to inspire a love of culture in order to build new peace. Since then, the exhibition has been held 66 times with a total of nine million visitors. This indicates how familiar the Japanese people are with the Silk Roads.

Meanwhile, in the 1960s and 1970s, many Japanese people hit the Silk Roads trail when peace reigned in Central Asia, including in Afghanistan and Pakistan. You may remember that Japan sparked the Silk Roads boom and the grand Silk Roads tours that swept the world. Some of you may have actually walked the Silk Roads.

Today, I would like Professor Yoshida to start us off by talking about the historic Sogdians, who traveled east and west along the Silk Roads.

## Sogdians, Sogdian Language and the Silk Roads

Yutaka Yoshida

### Who Were the Sogdians?

The Sogdians were Iranians active in pre-Islamic and pre-Mongolian Central Asia, primarily in Samarkand, and the surrounding areas roughly corresponding to today's Uzbekistan, north Tajikistan, and the Kyrgyz Republic. In their homeland of Sogdiana, they were settled agriculturists and had a very developed urban culture. Some of them left their homeland to trade along the Silk Roads. It is thought that, at some point in history, trade along the Silk Roads was dominated

by the Sogdians. Some people even argue that the Silk Roads can be defined in accordance with the time and area in which the Sogdians were active.

Naturally, many Sogdians went to China. The number of Sogdians traders peaked between the period of the Northern dynasties and the Sui and Tang dynasties, and many Sogdians settled in China. When doing so, they were registered in the family registration system and adopted the Chinese surname specific to their place of origin, generally referred to as “Zhaowu (昭武).





Fig. 3 A Tang Dynasty Funerary Good of a Sogdian Riding on a Camel (『丝路胡人外来风—唐代胡俑展』2008年、文物出版社)



Fig. 4 A Scene Depicting the Story of King Shibi in Cave No. 254 of the Dunhuang Mogao Caves. A man wearing a white hat and holding a pair of balances is Sogdian. (『敦煌への道』1978年、NHK出版)

surnames”. For instance, the Chinese surname of Sogdians from Samarqand was “康” (Kāng), that of those from Bukhara was “安” (An), and that of those from Tashkent was “石” (Shi). In the case of the famous historical figure, 安祿山 (An Lushan), “安” (An) is his surname and “祿山” (Lushan) is believed to be his Sogdian name expressed phonetically in Chinese.

However, it seems the Chinese did not look favorably upon the Sogdians, even saying that “they are penny-pinching people: when they have a newborn baby, they dab his mouth with honey so he will be able to deceive with sweet words, and his hands with glue so he will never let go of money once he grabs hold of it.”

Chinese people often created effigies, such as spirit objects and dolls, using Sogdian motifs for burial in their tombs. They characterized Sogdians as having deep eyeholes and high-bridged noses (深目高鼻). Sogdian dolls do in fact have these features and are presented wearing a hat, a belted kaftan coat, and boots. Sogdians also appear in reliefs and mural paintings. Nevertheless, Sogdians in China engaged in various activities, including Buddhist monks, or even ministers.

The Sogdian riding a camel in Fig. 3 is a typical representation. You can see that he is wearing a hat, an open-necked kaftan, and boots. Fig. 4 shows a mural painting of cave No. 254 of the Dunhuang Mogao Caves. The picture is not so clear but you can see a Sogdian man depicted

wearing a white hat and holding a pair of balances. It is a scene from the story of King Shibi, in which a dove chased by a hawk asks for the king’s help. In exchange for the dove’s life, the hawk, needing meat to live, demands the equivalent of the dove’s weight in the king’s own flesh. So the king cuts the flesh from his own leg and gives it to the hawk. I don’t know why, but in this picture a Sogdian merchant is measuring the weight of the flesh, even though Sogdians do not appear in the original Buddhist scriptures.

### Documents written in about the Sogdian Language

The Sogdian language is related to modern Persian and therefore an Indo-European language with a long tradition. For instance, the word for “brother” is “vrat” in Sogdian and “beradar” in Persian, with the same etymology as “brother” in English. The Sogdian characters derive from the 22 consonant letters for writing Aramaic, which was used as an administrative language in the Achaemenid Empire. The script was originally written horizontally, but began to be written vertically in the late fifth century.

Having studied the Sogdian language, I have deciphered several documents unearthed in China. Fig. 5 shows a contract dated 639 CE, which was unearthed from Astana, Turpan. The contract was signed between a Sogdian and a Chinese monk on the sale of a Turkistan-born



female slave for 120 drachmas. It is curious not to see the many business documents like this have been found so far. Actually, most of the materials are religious rather than secular documents. For example, **Fig. 6** shows a very famous letter written by a Manichean around 1010, which I deciphered. The salutation occupies the right-hand side of the photograph, followed by greetings. The letter as a whole is three meters long. The salutation is followed by a very beautiful picture and the name of the addressor; Manichean priest so-and-so.

I also deciphered Shi Jun's epitaph (史君墓誌)

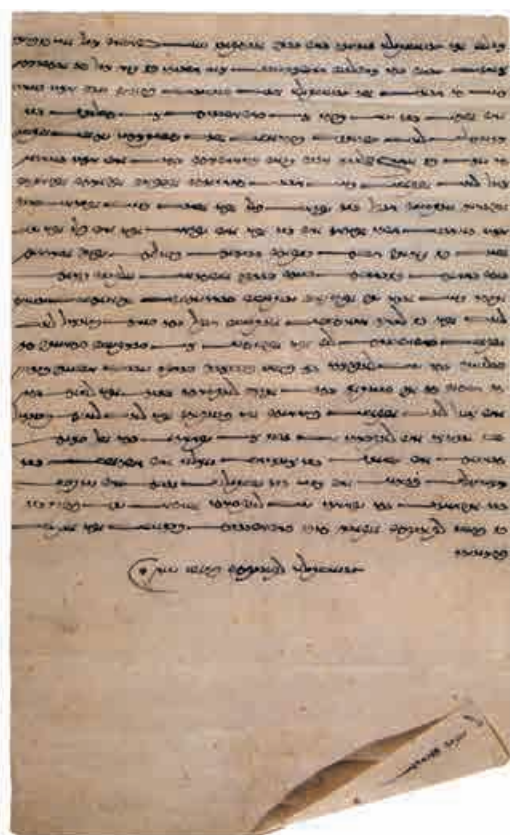


Fig. 5 A Contract Written in Sogdian on the Sale of a Female Slave (639 CE). Excavated from Astana, Turpan.



Fig. 6 Letter Written by a Manichean circa 1010 CE. Found in the Bezeklik Caves, Turpan.

(**Fig. 7**), which was found in a Sogdian tomb unearthed in Xi'an in 2003. According to the epitaph, the deceased person is a Sogdian named Wirkak who died in 579 at the age of 86. He was married to his wife for 60 years, and passed away one month before his wife's death. The day she died was their 60th wedding anniversary, and their three sons built the tomb for their parents. The epitaph is bilingual, written in both Chinese and Sogdian.

### Sogdian brand found in Horyuji Temple

Documents written in Sogdian reached Japan during the Nara Period. Two pieces of sandalwood, housed formerly by the Horyuji Temple and currently by the Tokyo National Museum, feature two sets of inscriptions in mysterious character (**Fig. 8**). One has turned out to be a name of a person, "Bokhtog," written in Middle Persian. The other is a brand in Sogdian (**Fig. 9**). The ink inscription on the two pieces of Sandalwood show that they were scraged during the Nara Period, so the Sogdian materials were brought to Japan during the 8th century.



Fig. 7 Wirkak's Epitaph (in Chinese and Sogdian) Xi'an, 580 CE (『從撒馬爾干到長安—粟特人在中國的文化遺迹』2004年、北京圖書館出版社)



Fig. 8 Sandalwood Pieces of Horyuji (『MUSEUM (東京国立博物館美術誌) 第433号』1987年、東京国立博物館)

The Horyuji, Todaiji Temples, Shosoin have in their collection masks called *suiko-ou* (酔胡王, literally “drunken Sogdian king”) for the ancient masked dance called the *gigaku* (伎楽). “Hu(胡)” here refers to Sogdian in China during the age of the Silk Roads. The masks in **Fig. 10** seem to be depictions of a leader of Sogdian merchants. One on the right is wearing a hat with a strange figure which seems to be an imaginary Iranian animal called a “simurgh,” strange winged creature with the head of a dog. Such a hat was a symbol of the Sogdian *sartpaw* (caravan leader), who also served as the head of the local Sogdian community in China.

## Conclusion

Sogdians played the central role in commerce along the Silk Roads. Consequently, The Sogdian language, served as a *lingua franca* along the routes. Sogdian alphabet was inherited by the Uighurs and later by the Mongolians, and finally made their way to Manchuria.

In Tang dynasty cities, Sogdian or Iranian tastes prevailed, and the trend must have reached Nara. I’m not sure if Sogdian merchants actually visited Japan, but at least one Sogdian definitely came to Japan, namely, An Rubao (安如宝), who accompanied Jianzhen (鑑真).

**Maeda:** You said that the Sogdian script is written horizontally. Does it start from the right, or from the left, like Greek and Latin?

**Yoshida:** Originally, it was written from right to left like Arabic. Then it was turned 90 degrees to the vertical direction, so that when it is written vertically, the lines go from left to right. As you can see in **Fig. 7**, the left side is written in Chinese while the right side is written in Sogdian. The Chinese starts from the center and moves left while the Sogdian starts from the center and goes to the right.

**Maeda:** Thank you. Professor Yoshida referred to An Lushan and Shi Siming (史思明), who were the key players in the Anshi Rebellion. Now I understand the name of An Lushan, but how about Shi Siming? He isn’t Chinese, either, is he?

**Yoshida:** No. He was very close to An Lushan and is believed to be a Turkic Sogdian. Turkic here means Tujue (突厥), so he must be a Sogdian born



Fig. 9 Legend and Brand on Sandalwood from Horyuji (『MUSEUM (東京国立博物館美術誌) 第433号』1987年、東京国立博物館)



Fig. 10 Mask of Suiko-ou (Shosoin, Horyuji) (『正倉院宝物 7巻 南倉 I』1995年、毎日新聞社)

among the Turkic people. very closely related to Turkic.

**Maeda:** Two Turkic Sogdians started the Anshi Rebellion and shook the Tang dynasty. Then the historically famous calligrapher and general Yan Zhenqing (顔真卿) fought against the two, according to Oriental history.

I also associate the Sogdian name “Lushan” with the name of Alexander’s Bactrian wife, Roxana. Roxana is a female name so it ends with an “a” not an “e,” but they are similar. Are there any relationships between the two?

**Yoshida:** Both names are Iranian and have the same etymology. Like today’s Persian word “Roušan,” these names seemed to be derived from a word meaning “bright.”

**Maeda:** Other people may have many questions to ask, but I would like Professor Yoshida to speak later again on the relationship between Sogdian and religion.

Now, I would like to ask Abbot Emeritus Morimoto Kosei from the Todaiji Temple to present.

Rev. Dr. Morimoto is the 218th chief abbot of the Todaiji Temple. Since he is from Todaiji, he is undoubtedly a Huayan scholar-monk. At the same time, he is a distinguished scholar of Ibn Khaldun, an historian and thinker who was

born in the North African city of Tunis in the 14th century and significantly influenced modern Islamic thought. The Japanese translation of Ibn Khaldun's voluminous book, *The Muqaddimah* (Introduction) is published by Iwanami Shoten. Rev. Dr. Morimoto is a scholar-monk who has a broad perspective that takes into account Islam connections.

## Silk Road Buddhist Festival Day 1: Memorial Service for All Silk Road Travelers

Kosei Morimoto

Following the Silk Roads boom in Japan, Nara Prefecture and Nara City jointly hosted the Silk Road Exposition in 1988. It was 26 years ago, so some of you gathered here may not have been born yet. Over a six-month period, the expo received a huge amount of visitors, namely, around six million. The main venue of the expo was Nara Park near the Todaiji Temple, and the expo organizers asked us if they could use the temple precincts as a sub-venue. We could not dismiss the request—or “get jealous,” as we would say in our dialect—because Todaiji is not completely unrelated to the Silk Roads.

One of the expo's tag lines was “Shosoin, the terminus of the Silk Road.” Some people may accept this claim easily, but others may question it. In other words, the tag line gives the impression that various items from the West—which Japanese people longed for—easily reached Nara along conveyor-like routes called the Silk Roads. In fact, it was very difficult and dangerous to travel these roads, and the people who risked their lives doing so are the ones who really made the Silk Roads. Acknowledging these people and comforting their spirits should come first—such an idea became accepted among monks at our temple, so we decided to hold the Silk Road Buddhist Festival at Todaiji from April to October in conjunction with the Silk Road Exposition.

We decided to hold a memorial service for all Silk Road travelers on April 22, the first day of the festival. We conducted research and compiled a Buddhist “death register” listing persons who traveled on the Silk Roads to or from Japan, and read out their names during the memorial service as a prayer for their souls. People from Tokyo may

not be familiar with memorial services at Buddhist temples, so please take a look at the picture.

The Great Buddha Hall is reputed to be the world's largest wooden construction. We had a hard time preparing for the event. In **Fig. 11**, you can see the orb holder on the left, and a mortuary tablet, created to comfort the souls of travelers, on the right. **Fig. 12** shows the ornaments and decorations.

Rather than in the building itself, formal memorial services at Nanto Buddhist temples are held in the front garden, called “teigi” (庭儀, meaning “garden ceremony”) in Japanese. This style has something in common with ancient political practices, such as ministers gathering in the front garden of the imperial audience hall as a political venue to greet the emperor for the New Year ceremony. Many people participate in a Buddhist memorial service, including children taking part in a parade. We also hosted a children's parade, in which children attending the Todaiji Gakuen Kindergarten dressed up in Nara Period costumes (**Fig. 13**). It was a grand occasion, not just for the children but also for their mothers. The parade marched on and on.

The ceremony for consecrating the Great Buddha of Todaiji was held in 752. Along with the ceremony, other events were held for the general public to enjoy. One such event was a “gigaku” masked dance, which presumably originated in China. Gigaku is a kind of pantomime. In tribute to the historical ceremony, we decided to perform a gigaku, so gigaku dancers joined the parade, too (**Fig. 14**). Armed monks acting as security forces led the parade (**Fig. 15**), followed by us (**Fig. 16**). As the parade entered the inner gate of the Great





Fig. 11 Preparation for the Festival



Fig. 12 Preparation for the Festival



Fig. 13 Children Participating in the Festival



Fig. 14 Gigaku Dancers Joining the Parade



Fig. 15 Armed Monks Acting as Security Forces Leading the Parade



Fig. 16 Monks at the Parade

Buddha Hall, the then-chief abbot greeted the parade (Fig. 17) and led it to the site of the garden ceremony (Fig. 18).

The ceremony was conducted on the stage installed in front of the Great Buddha Hall. Fig. 19 shows the then-chief abbot saying the “hyo-hyaku” (表白), a statement expressing the objective of the memorial service, to the principal image

of the temple, the Great Rushana Buddha.

It would have been confusing to just list the names of people who travelled along the Silk Roads, so we classified them. Part one covered people who came from the West, including India, heading to China. Part two targeted people who traveled from China or the Korean Peninsula to India or way down west. Part three referred to



people who came to Japan from the West, such as Jianzhen. And part four comprised people who travelled from Japan to Korea, China, or further westward. Having decided the four categories (Fig. 20), we looked for people in the literature within the period between the dispatch of the famous Zhang Qian (張騫) and the abolishment of Japanese envoys to the Tang dynasty.

As we did our research, however, we found out that there were too many travelers. It would take a whole day to read all of their names for the memorial service. So we selected a total of 258 persons and read their name set to a rhythm.



Fig. 17 Parade Greeted at the Inner Gate



Fig. 18 On the Way to the Garden Ceremony



Fig. 19 Hyohyaku

Later, we decided to take the opportunity to publish a book listing all the names, and found that the total number was more than 2,100. Fig. 21 shows us reading out the death register. We created four volumes in the form of scrolls, one scroll per part, and read out the names listed on them.

After such a memorial service, we always hold commemorative events. So we hosted a gigaku masked dance. In this scene, a raging lion is silenced (Fig. 22). There are many scenes, including a scene featuring the drunken Persian king, which Professor Yoshida has mentioned. Several masks used in the dance are housed in Shosoin and the Todaiji Temple. The drunken Persian king is distinctive because of the typical Western feature of the high-bridged nose. I don't know why but the king appears in drinking scenes, so the performer made the gesture shown in Fig. 23. When the performance ended, the performer exited (Fig. 24). After the ensuing break, Indonesian Kecak and other performances were presented by the troupe Geinoh Yamashirogumi as commemorative events (Fig. 25).

On the day of the memorial service, we

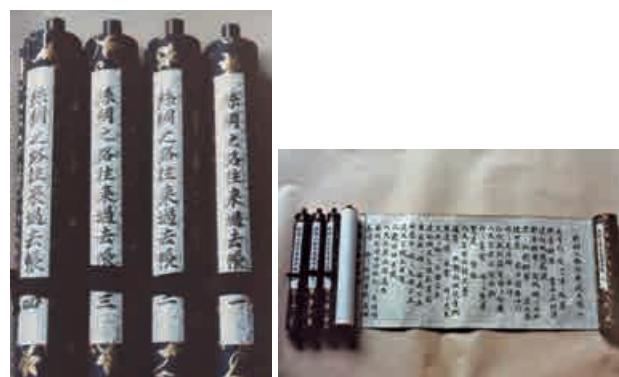


Fig. 20 Register of Silk Road Travelers



Fig. 21 Reading out the Register of Silk Road Travelers during Service

distributed a brochure briefly describing some of the achievements of the 258 travelers because the audience members would have gotten bored just listening to names being read out by monks. We later compiled one book to introduce the achievements of all travelers (Fig. 26). Back in those days, computers were not as advanced as today, but we used the latest means available at that time to compile the book within one year.

**Maeda:** Fig. 27 show the full text of the register of Silk Road travelers (絲綢之路往來過去帳). You can see the characters “森本公誠編” (edited by Kosei

Morimoto). Does that mean you edited the book?

**Morimoto:** Yes. I edited it, with the help of about 10 researchers, including four professors. A register needs to have a certain style, so I was responsible for the composition.

In our annual “Shuni-e” ceremony held in our Nigatsu-do hall, we read out the register, which lists contributors to the foundation and restoration of Todaiji. It has a certain style of rhythm. I used that style in editing the register.

**Maeda:** So you applied the “hyohyaku” of Shuni-e to the Silk Road Festival. Could you read us just a little of the opening section?



Fig. 22 Gigaku Dance: Lion



Fig. 23 Gigaku Dance: Suiko-ou



Fig. 25 Performance by Geinoh Yamashirogumi



Fig. 24 Recession of the Performers

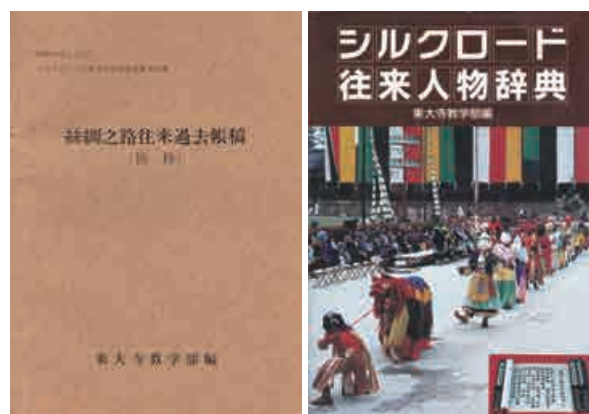


Fig. 26 Publications on the Silk Road Travelers





Fig. 27 Text of the Register of Silk Road Travelers

**Morimoto:** It was more than 20 years ago, so I'm not sure if I can do it right. But the opening was the part I explained earlier. After this part, young monks read out the register. I will read a little bit of the opening of Volume 1.

[Reading the death register]

**Maeda:** Thank you, Rev. Dr. Morimoto. We could get a sense of the atmosphere of that time. What impressed me in the opening is the mention of “有縁無縁者追善供養” (memorial service for all Silk Road travelers). The memorial service was not just for people who visited Japan but for people who traveled from China to obtain scriptures including, of course, Xuanzang Sanzang (玄奘三蔵) and Faxian (法顕). The register seemed to exemplify the generous-hearted spirit of the Silk

Roads. Thank you for accepting my unreasonable request to read out the opening.

The next presenter is Prof. Kuranaka, who is attending this symposium accompanied by a number of students from Asian countries. Knowing that students are highly interested in Asian cultural heritage, she has consistently served as a bridge to the next generation.

Most Japanese people associate Silk Road travelers with Xuanzang Sanzang and his footprints. The Japanese newspaper *Asahi Shimbun* once focused on the road taken by Xuanzang Sanzang as a core cultural project. Today, Prof. Kuranaka will talk about journey based on precious but little-known writings developed and handed down in Dunhuang.

## Narratives on Xuanzang Sanzang on the Silk Roads

Shinobu Kuranaka

### Introduction:

#### Historical Facts and Literary Fiction

I would like to talk from the perspective of literature, about a somewhat strange narrative

concerning Xuanzang Sanzang, which was created in Dunhuang along the Silk Roads route.

Among a huge number of manuscripts found in Dunhuang, there is a very short narrative on





Fig. 28 “Tang Sanzang crying on his journey to India (唐三藏哭西天行記)”, Tonko Hikyu. Dunhuang manuscript, page 552 (2009年、武田科学振興財団 杏雨書屋)

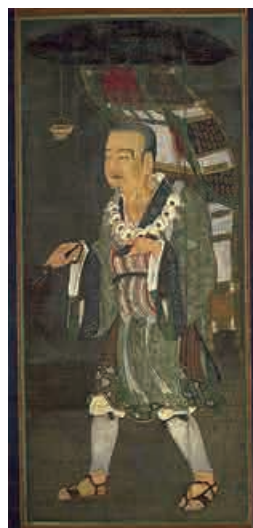


Fig. 29 Xuanzang Sanzang (Tokyo National Museum)

Xuanzang, written on a single piece of paper. **Fig. 28** shows the Dunhuang manuscript, titled “Tang Sanzang crying on his journey to India” (唐三藏哭西天行記). Tang Sanzang (唐三藏) is a monk who in fact seems to be Xuanzang Sanzang himself. “哭” means to cry out loud, and “西天” refers to India. So this narrative is about Xuanzang crying out loud on his journey to India. Today, just for the sake of convenience, I will call this narrative of Tang Sanzang, who seems to be Xuanzang Sanzang himself, *Journey to India* (西天行記).

Other than *Journey to India*, no biographies of Xuanzang, including *A Biography of Xuanzang Sanzang of the Great Ci'en Monastery of the Great Tang Dynasty* (大唐大慈恩寺三藏法師傳), contain a story of Xuanzang crying. Then why did Xuanzang Sanzang, the greatest of the great abbots known as China's greatest scripture-translating monk, cry in the course of his Silk Road journey?

The Dunhuang literature is said to have been written as scripts for preaching by bianwen (變文) writers in Dunhuang, and read out by preacher monks to the general public to communicate and make Buddhist teachings easily understood to the common people. Even in Japan, monks at temples share gracious Buddhist stories. So this is, in short, a Buddhist literature for the general public.

Literature is never without its untruths and fictions. Literature is a linguistic art, so it uses various tricks to move readers' and listeners' hearts. This story of Xuanzang crying is also composed of a series of untruths arranged around the motif of Xuanzang—arranged creatively to be interesting

and intimate, so that preacher monks in Dunhuang could appeal to their audience.

But why was such an irresponsible narrative of Xuanzang created in Dunhuang, along the Silk Roads route? I would like to consider the possible reasons.

### Historical image of Xuanzang Sanzang: A Biography of Xuanzang Sanzang of the Great Ci'en Monastery of the Great Tang Dynasty

Let me first review the historical facts, as well as the historical image of Xuanzang Sanzang in his biographies. Then, I would like to compare these historical facts of Xuanzang with Tang Sanzang, a figure of literary fiction created in *Journey to India*.

Xuanzang Sanzang serves as the model for the character Tang Sanzang in *Journey to the West* (西遊記), featuring the well-known protagonist Sun Wukong. In the Japanese TV drama versions of the novel, actresses Masako Natsume and Riho Makise played the role of Tang Sanzang, so you may have an impression of Xuanzang as a feminine figure. But this is a myth or a literary fiction. In fact, Xuanzang is said to have been tall, thickly built, handsome and athletic (**Fig. 29**).

Violating the state prohibition, Xuanzang Sanzang left Chang'an (長安) for India in 629, during the reign of Emperor Taizong (太宗) in the early Tang dynasty. He spent 17 years making his pilgrimage to the western regions of India, returning to Chang'an in 645 with Buddha's ashes and Buddhist statues and scriptures. This was around the time of the Taika Reforms in Japan.

By the time Xuanzang returned to Tang, he

was already famous among people in his home country, and various rumors and legends had already taken hold. Such rumors are covered in Xuanzang's biographies, including in *A Biography of the Tripiṭaka Master of the Great Cī'en Monastery of the Great Tang Dynasty*, which was written soon after his death. Later works added more and more embellishments. In the Ming dynasty, the long novel *Journey to the West* was written, depicting Xuanzang as a weak and helpless figure. This established the feminized image of Xuanzang, resulting in female actresses to play the role of Tang Sanzang in Japan.

Similarly, *Journey to India* is another myth produced in Dunhuang, adding to the swirl of rumors and legends about Xuanzang. The main character Xuanzang is called Master Tripitaka in the Japanese TV versions of *Journey to the West*, and Tang Sanzang in *Journey to India*.

### Passage to India: *Journey to India* (唐三藏西天行記) Part One

Let me introduce my interpretation of the manuscript that I showed you earlier by referring to researches done by Professor Emeritus Noritoshi Aramaki. The story begins with the scene of Xuanzang's departure from Chang'an:

"This story is about a journey of Tang Sanzang crying on his way to India (唐三藏、西天に哭するの行記)", "Sanzang goes a long way to India (去き去きて西天の路、迢迢たる十万余)."

The distant land of India is more than 50,000 kilometers away. He could never reach India by simply going westward. Unless he turned south at the Kyzylkum Desert, he would end up in Europe. For Chinese people, however, "West" represents India as the Buddhist sanctuary, the Pure Land in the West. Accordingly, the title, *Journey to India*, refers to the idea of "going westward," glossing over the actual direction, which would be south. This is another literary fiction.

The story continues with lines such as: "The sea is deep and the beach is wild, with monsters of the mountains always frightening me (海深く浜は浪鼓、山鬼毎に吾を驚かす)."

Although the words "海" (sea) and "浜" (beach) are used in this line, there is no sea along the

Silk Roads. Instead, there is the vast lake of Issyk Kul. "山鬼" refers to monsters living in the deep mountains.

Then there are lines such as the following: "It is almost impossible to go down the 'weak' river, with the strong wind hindering my path (弱水の舟は汎ひ難く、高風起ちて楡くを異しむ)."

"弱水" (literally meaning "weak river") is a mythological river in China. The river is so "weak" that it cannot support boats; any boat cast out on it will sink. But such a river cannot exist in reality.

There is also a line that goes, "the glaciers are cold and the snow-capped mountains extremely difficult to overcome (氷河偏へに凜烈たり、雪嶺甚だ崎嶇たり)."

"氷河" (glacier) and "雪嶺" (snow-capped peaks) refer to the glacier in the kingdom of Baluka (跋祿迦) and the snow-covered mountains of Tian Shan (天山), respectively.

These geographical names can be confirmed in the map shown in Fig. 30, which traces the historical route of Xuanzang Sanzang described in volumes 1 and 2 of his biography, *A Biography of Xuanzang Sanzang of the Great Cī'en Monastery of the Great Tang Dynasty*. The map in Fig. 31 shows the route to the Issyk Kul Lake, which serves as a backdrop in *Journey to India*.

The 'real' Xuanzang left Chang'an, passed Lanzhou (蘭州; currently Gaolan County in Gansu Province) and the Hexi Corridor to the west of the Yellow River, then proceeded to Liangzhou (涼州; currently Wuwei, Gansu) and on to Guazhou (瓜州; currently Guazhou County, Jiuquan, Gansu), with the Qilian Mountains on his left and the Tenggeli Desert on his right, to reach the Yumen Pass at the upper Rimjin River (瓠蘆河), without stopping at Dunhuang in Shazhou (沙州). The Yumen Pass formed the western border of Tang with Kok Turks (突厥). To the northwest, there were five beacon towers 50 kilometers away. Xuanzang moved northward from the first beacon tower to the fourth, and then moved from Guazhou to the Gobi Desert, then went westward to reach the small oasis countries along the Tianshan Southern Corridor, namely, Hami (伊吾), Kocho (高昌), and Agni (阿耆尼), before finally reaching Kucha (屈支).



Fig. 30 *Travel to the West and Xuanzang Route through the East* (中野美代子『中国の英傑6 三蔵法師』1986年、集英社)

However, Dunhuang, where *Journey to India* originated, is not located along this route. Xuanzang didn't pass Dunhuang on his way to India, but on his way home. Therefore, there is no trace of the 'real' Xuanzang in Dunhuang. The author of *Journey to India*, the bianwen writer in Dunhuang, may have invented this, after reading Xuanzang's biography.

Lastly, *Journey to India* depicts the climax of Xuanzang's difficult journey as follows: "all of my 1,000 companions are gone, leaving me alone on the 5,000-kilometer road (千人の同侶は尽き、万里に一身孤たり)."

Why did Tang Sanzang lose his 1,000 companions and end up alone?

According to the biography of Xuanzang, Xuanzang stayed in Kucha for about 60 days to wait for the snow to melt on Tian Shan before trying to cross Ling Shan (陵山), a neighboring mountain. However, this was where a catastrophe happened: the party became stranded in the snowy mountain. Ling Shan is presumably the Bedel Pass of Pamirs (葱嶺) (Fig. 32). On the way, Xuanzang's party was raided by a band of 2,000 Gokturk bandits and had a challenging time passing the glacier in Baluka, taking seven days to pass over Ling Shan. According to Xuanzang's biography, during those seven days, 14 or 15 members of the 30-member party died, along with an even greater number of cows and horses. Xuanzang himself became sick also.

On the other hand, *Journey to India* describes the number of companions as 1,000—a figure with two extra digits than in reality—with all of them dying. This is another overselling of the truth, or literary fiction. In reality, 14 or 15 out of 30 died.

After all these difficulties, Tang Sanzang arrived



Fig. 31 Xuanzang Sanzang's Travel through the East (Young Buddhist Association of the University of Tokyo, retrieved from: [http://todaibussei.or.jp/izanai/asahi\\_buddhism/12.html](http://todaibussei.or.jp/izanai/asahi_buddhism/12.html))



Fig. 32 The glacier-covered Tian Shan Mountain range that Xuanzang is said to have passed on his journey to India. The flat part is the Bedel Pass. (Provided by Masao Shiratori)

at the lakeside of Issyk Kul, and composed the poem *Journey to India* while looking out at the vast lake. It was at this point that Tang Sanzang cried a loud (Fig. 33).

### Xuanzang Crying in *Journey to India* —Buddha's biography, Xuanzang's biography, Duahuang Narrative

In *Journey to India*, the "pseudo-Xuanzang", or Tang Sanzang, faces west and cries, "Ah, hear my cry! (聴け、我が哭を、嗚呼)."

Why did Tang Sanzang cry out so frantically?

The word "哭" means to wail over a person's death. The following line explains the reason: "I sadly lament the passing of my teacher. I shiver as I think of myself surviving without my teacher (師の先に歿することを惆悵し、我が後に殂することを



恚惶す).” Assumingly, Tang Sanzang received the sad news of his teacher’s death at the lakeside of Issyk Kul.

The poem goes on: “If I return to Tang to pay my respects to my teacher, the desert will block me and the snow-capped mountain will wrap my body in snow to hinder my passage home. I have passed the point of no return (流沙は弔客を絶ち、雪嶺は身軀を掩ふ).” But who is his teacher?

In Xuanzang’s biography, *A Biography of the Tripiṭaka Master of the Great Cī’en Monastery of the Great Tang Dynasty*, between the time when Xuanzang was ordained at the age of 13 and the time he reached the Issyk Kul Lake, more than 10 scholar-monks were cited as his teachers. Today, I will focus on three figures who predicted that young Xuanzang would achieve great success in the future but also lamented that they would not be able to witness it. One is the Dali Qing, chief judge of the supreme court in Luoyang (洛陽) named Zheng Shanguo (鄭善果), who recognized the talent of the 13-year-old Xuanzang and allowed him to become ordained. The others are two scholar-monks in Chang’an, Fachang (法常) and Sengbian (僧辨), who praised the still young Xuanzang as “excellent as a horse that can run a thousand *li* (equivalent to 500km) a day (秣門千里駒).” These three teachers predicted that the young Xuanzang, whose talent was still completely unknown at that time, was certain to become someone extraordinary in the future, and lamented that they would never be able to see it happen.

This follows a common story found in biographies of Buddha. Buddha’s biographies contain a tale about the great ascetic Asita (阿私陀

仙) predicting his future through physiognomy. When Buddha was born, Asita took one glance at the newborn and predicted, “this baby will become enlightened and save others,” and then lamented, “I will be dead by that time to listen to his teachings.”

This tale was incorporated into Xuanzang’s biography, in which the three teachers were not simply happy about Xuanzang’s future success. They rather lamented that they would not be able to witness it, since the teachers were much older than Xuanzang and thus were sure to pass away before him.

Then, this same framework in the biographies of the Buddha and Xuanzang’s biography were recycled in *The Journey to India* as well. It developed the part about the “teacher dying before his disciple” to how the “teacher is separated from his disciple, followed by the news of his teacher’s death.” The framework of teachers dying before their disciple in Xuanzang’s biography is used here.

So, I would summarize the story of *Journey to India* as follows: Xuanzang’s teacher dies in Tang after he left Chang’an. In the course of his journey, Xuanzang receives the news of his teacher’s death at the lakeside of Issyk Kul. However, he cannot return to Tang to pay his respects because he has already crossed Ling Shan, risking his life. I think the direct cause of Xuanzang’s cry is the news of his teacher’s death.

### Establishing the Character of Tang Sanzang in “Tang Sanzang crying on his journey to India”

Tang Sanzang crying at the lakeside of Issyk



Fig. 33 Issyk Kul Lake, Located North of the Tian Shan Mountain Range, in Northern Kyrgyz Republic. Due to its high altitude, the lake experiences harsh winters, but water temperatures rise to 20 degrees Celsius in the summer, serving as a great swimming spot. (Provided by Masao Shiratori)

Kul is quite an emotional act for the greatest abbot, who is said to have understood the Buddhist teachings by heart. He is not reluctant to show his weakness, leaving the reader to question whether he really is a great abbot.

Let me revisit the character of Tang Sanzang in *Journey to India*. First of all, Tang Sanzang cries frantically, as described in the line, “I cried until my two eyes were left with no tears (両目の涙、先づ枯る).” He continues on, “Ah, hear my cry (聴け、我が哭を、嗚呼).” Prior to this, Tang Sanzang was also threatened by monsters in the mountains, and lamented his loneliness saying, “I am alone on the 5,000-kilometer road (万里に一身孤たり).” Furthermore, he was afraid of being held captive (唯だ愁ふ、願くば未だ俘とならざることを). He gets homesick, as he worries about the road ahead, wondering if Rajgir (王舎城) and the kingdom of Vaishali (毘耶) really exist in India (王舎城はいずくにか在らん、毘耶國、在りや無しや).”

If a Buddhist monk is seeking enlightenment with a true calling, he should not be feeling unsure or lonely. However, Tang Sanzang depicted in this book suggests otherwise. Why is this?

It is because *Journey to India* is a narrative created in Dunhuang. Tang Sanzang was invented as a new character for a literary narrative fiction unique to Dunhuang, independent of the ‘real’ Xuanzang Sanzang (Fig. 34).

In fact, there are other Dunhuang bianwen manuscripts that follow the narrative pattern of the main character crying with the news of a loved one’s death. For example, there is a group of narratives in which the main character cries as he is informed of an unjust killing of his own mother or family. These narratives, called Dunhuang literature (敦煌講史文学), are all completely made up by bianwen writers in Dunhuang based on historical books such as *Records of the Grand Historian* (史記) and *Book of Han* (漢書), with unique literary fictive elements added to them.

Like in the case of *Records of the Grand Historian* and *Book of Han*, a bianwen writer in Dunhuang adopted the well-known pattern into Xuanzang’s biography to create *Journey to India*, a new narrative about Xuanzang Sanzang reinvented as Tang Sanzang, filled with untruths made up in Dunhuang. The new narrative features Tang Sanzang as friendly and emotional, rather than as

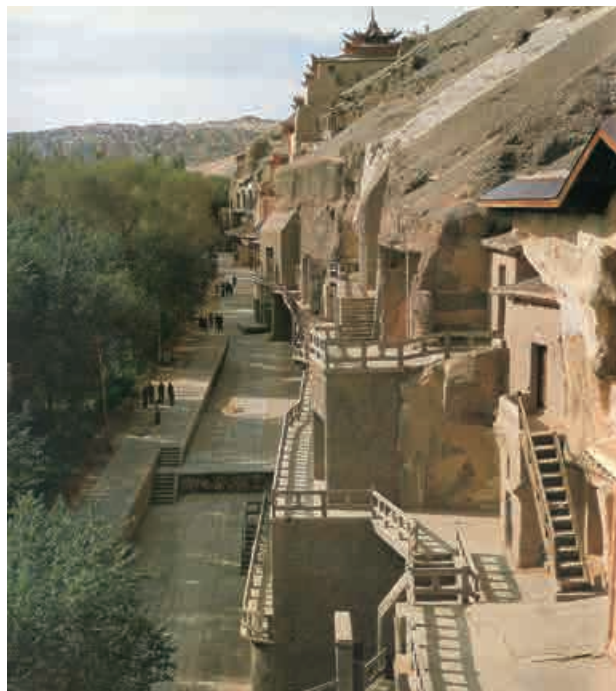


Fig. 34 One of the largest oases on the Silk Roads, the Mogao Caves in Dunhuang was visited by Xuanzang on his way home from India. (Provided by Masao Shiratori)

a great and enlightened abbot. In this way, *Journey to India* is an example of Dunhuang historical literature, an original work created to appeal to the general public using the narrative pattern of Dunhuang bianwen while drawing its material from the historical biographies of Xuanzang.

**Maeda:** From the presentations given today, people here in this venue may be aware that the route to the Issyk Kul Lake mentioned in *Journey to India* (西天行記) was inscribed on the World Heritage List. It is a pleasant discovery that the document includes the recently inscribed site.

Dr. Kuranaka explained the process by which records about Xuanzang were transformed into a narrative fiction in Dunhuang. This may apply to any piece of literature around the world, but once a narrative format is established, it is passed down as a pattern, spreading overseas to reach Japan. In our case, the final destination is not *Journey to India* (西天行記), but the Daianji Temple in Nara, so we will have a presentation about Daianji later.

In terms of our presentations, we need to reach Palmyra, on the west of the Euphrates, so I would like to pass the baton to Mr. Saito. Why did he

get involved with Palmyra? Everyone knows that Palmyra is an important town on the caravan routes. Michael Rostovtzeff wrote the great book *Caravan Cities* in 1932, which some of you may be familiar with. Masanori Aoyagi, the current Commissioner for Cultural Affairs, translated this book when he was young. Rostovtzeff famously wrote that Palmyra in the Syrian Desert is like a

small island in a vast ocean, undoubtedly the most romantic ruins of the ancient world. Rostovtzeff was the person who took the world by surprise when he excavated the well-known ruins of Dura-Europos along the Euphrates River.

Today, Mr. Saito will guide us to the site and speak about the Silk Roads from the viewpoint of Palmyra.

## Excavating the Silk Road Caravan City Palmyra

Kiyohide Saito

I'm a member of the Archaeological Institute of Kashihara, Nara Prefecture. You may think that we excavate ruins in Nara Prefecture only, but as Abbot Emeritus Morimoto mentioned earlier, some of the pavilions built for the Silk Road Exposition in 1988 displayed a lot of artifacts from Palmyra. When the artifacts were returned to their owners, our director Dr. Takayasu Higuchi went to Palmyra, where the Directorate of Antiquities and Museums of Palmyra asked him to excavate some tombs, which he happily accepted. Dr. Higuchi and I had excavated many ancient burial mounds built between the fourth century and the seventh century. Although he had previously conducted research in Afghanistan and Pakistan, it had been years since his last overseas research trip. So, when he returned to Japan, he said to me, "Saito, could you go to Palmyra?" Accordingly, I started conducting research in 1990. For the first 10 years or so, I went there for implementing the project of my workplace. After that, I received Grants-in-Aid for Scientific Research. It's been 25 years since I started conducting research in Palmyra.

### What Is Palmyra?

Around 273, when Palmyra fell, a beautiful queen named Zenobia governed Palmyra. She expanded her territory to cover the region from Turkey to Egypt, so that the then-Roman Emperor Aurelian waged war against her and destroyed Palmyra. This was around the time of Himiko in Japan.

Zenobia was very conscious of Cleopatra. As Mr. Wang has called the Yar City and Qocho City "pearls on the Silk Roads", Palmyra is called the "rose in the desert".

At the time of the Silk Road Exposition, Nara cooperated with UNESCO to hold various events in relation to sea routes that existed besides the routes overland used to cross Eurasia. Nara is situated at a latitude of about 34.5 degrees, which is the same as Palmyra. If I exit the Todaiji Temple through the Nandai-mon gate and go directly west, I will reach Palmyra. So I think Nara and Palmyra are linked by fate.

Palmyra is located in the middle of the Syrian Desert, 200 kilometers from the Euphrates River and 250 kilometers from the Mediterranean (**Fig. 35**). The Euphrates is so precipitous that ships can barely travel upstream. Therefore, caravans traveled from Dura-Europos, which Professor Maeda mentioned earlier, to Palmyra and then through a port called Tartus, in order to transport goods to Antioch and then finally to Rome. Palmyra was inscribed on the World Heritage List in 1980.

**Fig. 36a** shows an overview of Palmyra, which flourished as a caravan city, peaking between the first century BC and the third century AD. However, artifacts have been excavated from the ground of the Temple of Bel in Palmyra that dates back to as old as 1900 BC. Palmyra is a Greek name. Locals call the town "Tadmor," but both mean "palm tree." Cuneiform documents from around 1800 BC have been unearthed in Mari, Syria near the Iraqi border, as well as in Cappadocia, Turkey. These documents refer to visitors from Tadmor.

Along the 1.5-kilometer colonnade running through the center of Temple of Bel are various facilities, including a theater, a bathhouse, stores, an exchange, and the Agora (**Fig. 37**). This is Acropolis, the city of the living. Surrounding it is Necropolis, the city of the dead. Necropolis consists of four necropolises : Southeast, North,





Fig. 35 Location of Palmyra (Left: Map of Syria, Right: Geographic Relationship between Nara and Palmyra)

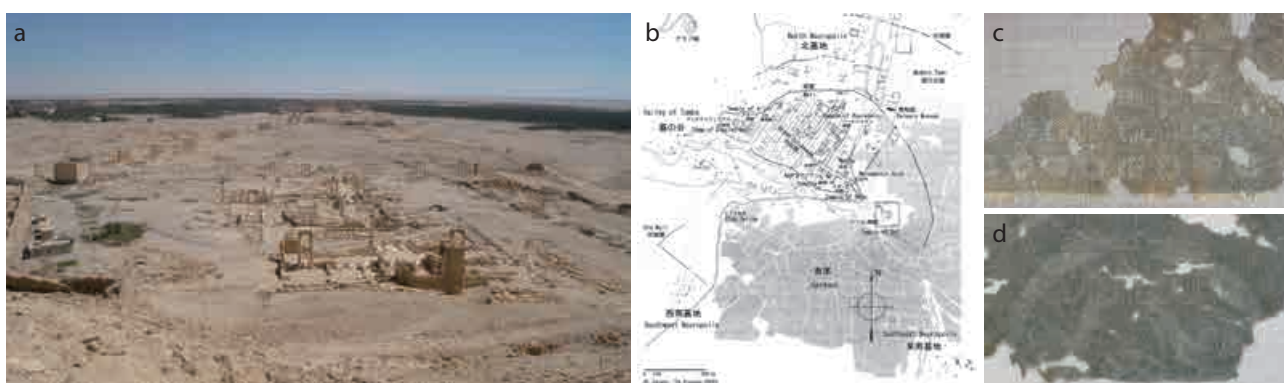


Fig. 36 Complete View of Palmyra

a: Whole View of Palmyra, b: Map of Palmyra Sites, c: Chinese Silk found from the Graves of Altavan d: Chinese Silk found from the Tomb of Elabel

Valley of the Tombs, and Southwest. We have conducted research in the Southeast Necropolis and have been excavating the North Necropolis from 2006.

Silk from China has been unearthed as far as sites near Germany, but silk items unearthed in Palmyra are regarded as the best in quality among those found outside China. **Fig. 36c** shows the tomb of Artaban, and **Fig. 36d** shows the silk cloth that wrapped the body in the tomb of Elabel.

**Fig. 37** shows the Temple of Bel, the largest temple enshrining the god of the entire universe. Baalshamin is often equated with Zeus as the god of the west, while Bel is the god of the east. More than 60 gods have been identified, so caravans were able to find their own god of their homeland.

### Our Research

In the four Necropolises, there are three types of tombs, such as tower tombs, underground tombs, and house tombs (**Fig. 38**). These tombs changed

in form as they were used throughout the first century BC to the first century AD, and to the second and third century. The underground tombs that we are examining have open stairs to go down and a gate that can be passed through to reach an underground tomb chamber. We are focusing on the Southeast Necropolis and have been excavating it since 1990. Our aim is to understand the ancient society of Palmyra through the excavation of cemeteries and understand the artifacts transported along the Silk Road. To that end, besides archaeological research, we are conducting research in architecture, art history, anthropology, and chemistry to see what kind of food they ate and what kind of drinks they consumed. We are also doing geographical research, comparative surveys using the latest so-called 3D scanning, and research for environmental restoration.

**Fig. 39** shows the tombs we excavated in the Southeast Necropolis between 1990 and 2005.

Today, I will introduce tombs C, F, and H.

Tomb C (Fig. 40) was built by YRHY in 109AC. What is unique of this tomb is the sculpture of Nike, the goddess of victory, embedded in the back wall of the chamber. She is carrying the body to the sky, and was regarded as the oldest sculpture among those found in Palmyra. It is possible that somewhere along the Silk Road, Nike

was transformed into flying apsara (飛天; hiten), which can be seen in the Horyuji Temple.

Excavations of burial mounds in Japan, China, or the Korean Peninsula often unearth many funerary goods, but hardly any have been unearthed in Palmyra. In Palmyra, tombs have inscribed on them an epitaph with the words “eternal house”, literally serving as a house for the dead. The



Fig. 37 Main Ruins of Palmyra

a: The Temple of Bel, b. Monumental Arch, c. Temple of Baalshamin, d. Theater, e. Shopping Street, f. Diocletian Baths

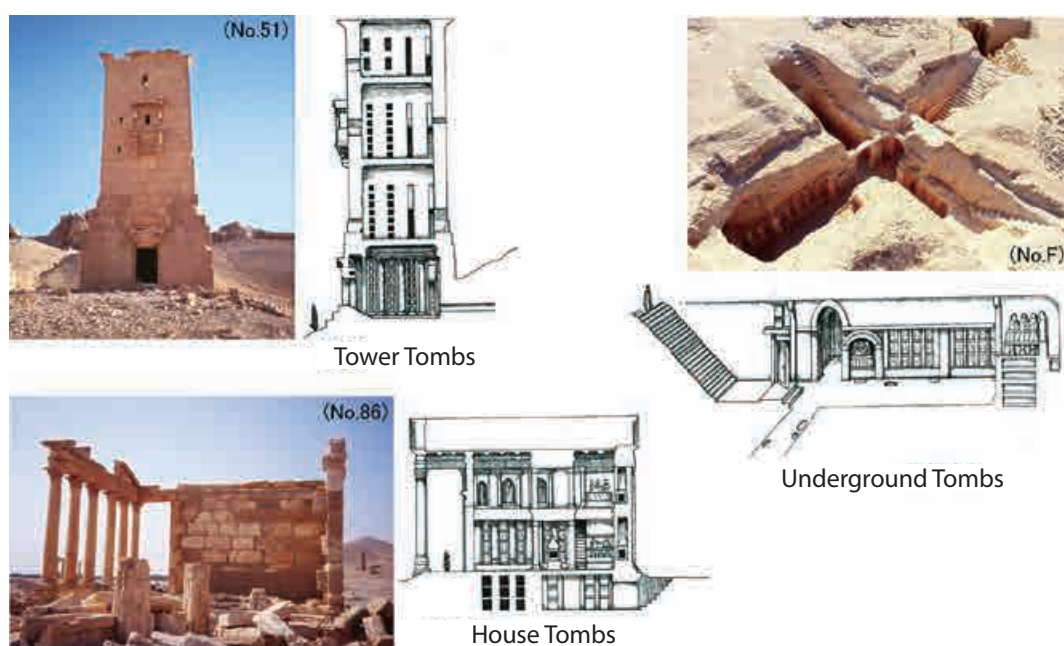


Fig. 38 Various Types of Tombs



sculptured figures in **Fig. 40** correspond to “iei” (a portrait of a deceased person) in Japan. Once you unlock the gate and enter the chamber, you can meet and talk with your deceased family members. This means you don’t need to take care of their afterlives. This may be the kind of system that existed in Palmyra, and that is why burial goods for the dead were unnecessary in Palmyra.

**Fig. 41** shows Tomb F (tomb of BWLH and BWRP), which was built in 128 according to its

epitaph. The tomb was built by brothers named BWLH and BWRP, whose descendants became an influential family as ministers, explaining why it is one of the most magnificent underground tombs in Palmyra. As it was built in a merchant town, unused space in the tomb were handed over to others in 220 and 224. Inside the tomb, there is a stone coffin embedded with sculptures, known as “freed slaves”. They represent slaves of BWLH and BWRP, and are buried in the same tomb as

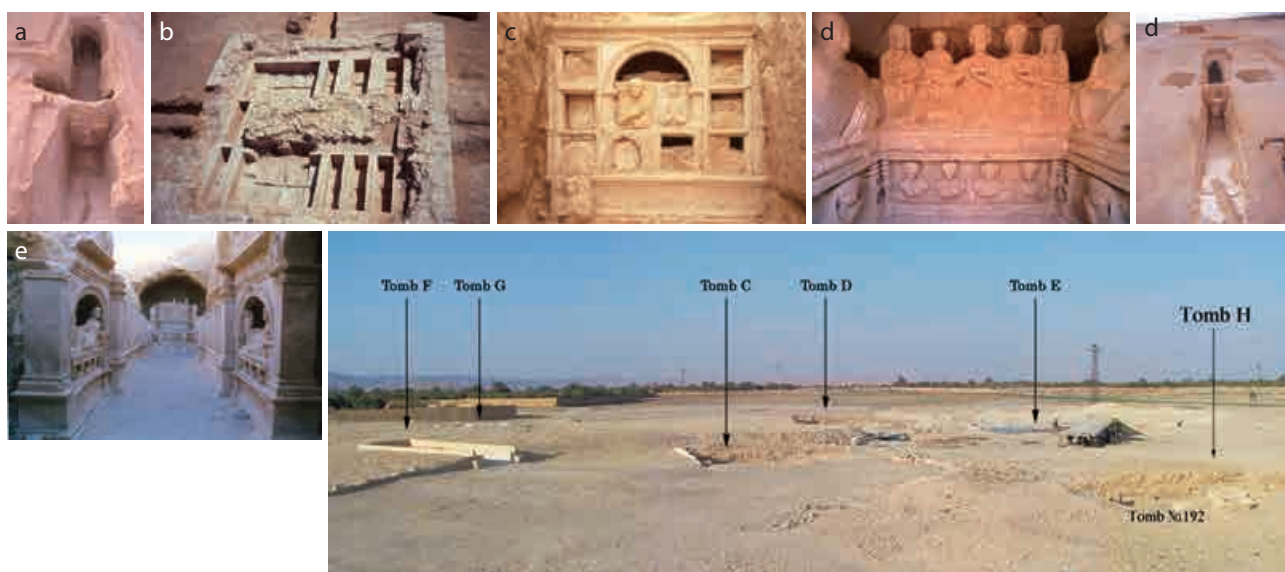


Fig. 39 Tombs of Southeastern Necropolis excavated by the Nara Archaeological Mission between 1900 and 2005  
a: Tomb E, b: Tomb A, c: Tomb C, d: Tomb H, e: Tomb F



Fig. 40 Excavation between 1990 and 1992 of Tomb C, built by YRHY in 109AC (Pictures show the sculptures on the walls of coffin chamber.)

a: Complete View of Tomb, b: Sharma, the Son of YRHY, c: YRHY, d: End Wall of Grave Room, e: Nike, the Goddess of Victory, sculpted for Funerary Purposes, f: Back Wall of the Chambers of Tomb of the Three Brothers, g: Nike sculpted onto a Stone Coffin



members of the family.

**Fig. 42** is the front view of a sculpture of a family feast, portraying the happiest moment of family life. Unfortunately, robbers had once attempted to loot the heads of these sculptures. However, since the largest head was designed as a flamen, the robbers may have decided to leave it upon realizing this. We restored the sculpture, looking much better.

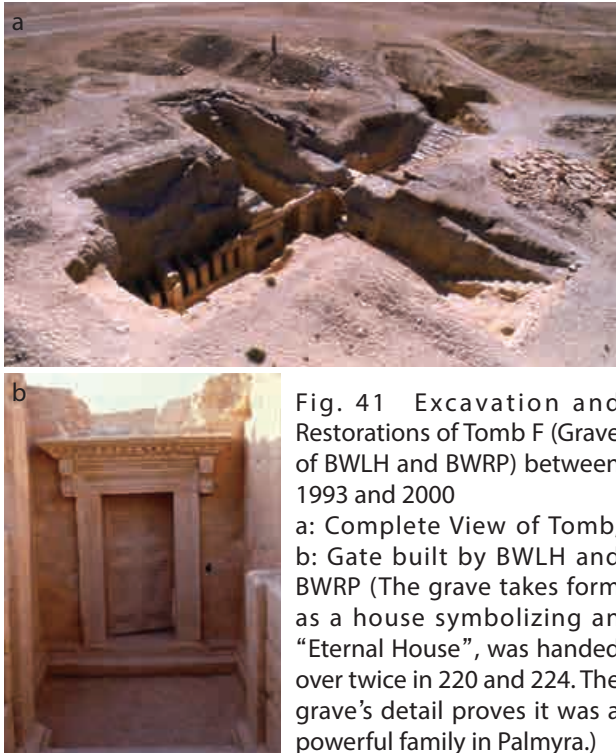
Inscribed on the epitaph is the year of establishment by BWLH and BWRP tomb in 128, along with a fierce-looking satyr, an attendant of Bacchus (**Fig. 43**). It was probably installed above the front gate, and similar sculptures have been found in other tombs. Although some parts are missing, you can recognize the mouth, large ears, nose, eye, and horns. In fact, I found this by chance. My

friend in Palmyra asked me one day, “Saito, would you like to see a relief of a vase carved on the front wall of a tower tomb?” I followed him there, and that is when I luckily found this satyr. I think the sculpture protected the tomb, like a gargoyle or a “shiisa” in Okinawa.

Tomb H was built in 113 by TYBL. This tomb houses three stone coffins embedded with sculptures (**Fig. 44**). The winter rain caused the hard clay of the ceiling to fall upon bust-type sculptures lidding loculi, detaching them from the walls. (**Fig. 45**). Based on the traces of plaster left on the coffin and sculptures, we identified the original position of each sculpture, and restored them all to their original positions (**Fig. 46**).

The restoration of Tomb F was carried out by Nara Prefecture and the Directorate General of Antiquities and Museums of Syria, while the restoration of Tomb H was financed by the Sumitomo Foundation. Both tombs were turned into open-air museums accessible to tourists. I heard that one of these two tombs, namely Tomb H, was looted during the recent conflict.

In addition, we documented the materials used



**Fig. 41** Excavation and Restorations of Tomb F (Grave of BWLH and BWRP) between 1993 and 2000  
a: Complete View of Tomb, b: Gate built by BWLH and BWRP (The grave takes form as a house symbolizing an “Eternal House”, was handed over twice in 220 and 224. The grave’s detail proves it was a powerful family in Palmyra.)



**Fig. 42** Stone Coffin with Sculptures of Family Feasting, located at the Back Coffin Shelf of Tomb F



**Fig. 43** Stele on Tomb F. a: Head of Satyr (Servant of Bakkas) Sculpted onto a Stele to Scare off Evil, b: Restored Gate of Tomb F with the Epitaph, c: Wall Relief of Tomb No.67, d: Tower Tombs around the Valley of Tombs

and how we restored them by three-dimensional measurement (**Fig. 47**). **Fig. 48** shows Tombs F and H. Such 3D images allow even the elderly and the physically challenged to feel as if they are really there while sitting at home. It is also a contribution to measurement research.

Currently, our excavations are suspended due to the political unrest, but we are excavating Tomb No. 129-b in the North Necropolis adjacent to the ruins of Palmyra Acropolis. As you can see in **Fig. 49**, the tomb had collapsed so we carried out 3D scanning of it, lifted up the stones, and dug to



**Fig. 44** Tomb H (a grave of TYBL) and its Restoration  
Built by TYBL in 113, was handed over a few times thereafter. a: Main Chamber, b. Gates, c. Complete View of Tomb, d. Exedra for Three Sarcophagi



**Fig. 45** Southern Chamber of Tomb H  
a. Whole View of the Chamber b. Excavated Bust-type Statues



see the inside as shown in **Fig. 50**. An image of the tomb restored is shown in **Fig. 51**, which was created by combining 3D images and computer graphics. When the conflict ends, we will continue our excavation to conduct research on items listed in **Fig. 52**.

**Maeda:** Syria is now in the midst of a war. Could you brief on the situation regarding cultural heritage in Syria?

**Saito:** **Fig. 53** is a picture of the Umayyad Mosque in Northern Aleppo in Syria, taken around 2010. Minarets of this mosque were destroyed, as shown



Fig. 46 Underground Tombs in Southeast Necropolis: before and after Restoration  
a: Tomb F, b: Tomb H



Fig. 47 3D Scanning after the Restoration of Tombs F and H  
a: Measuring Tomb H, b: Measuring Tomb F, c: Measuring Tomb H, d: Checking Measurement Situation of Tomb F



in the bottom half of **Fig. 53**. Everything was destroyed, and the situation is a real mess. **Fig. 54** shows representatives of the so-called Islamic State breaking Assyrian sculptures in Raqqa. It's like what happened in Bamiyan.

The Palmyra ruins have not sustained too much damage at this moment, but some column capitals have been lost due to stray bullets or other factors (**Fig. 55**). The most devastating damage is seen at the site of a Hellenistic city called Apamea. The remaining colonnade is about 1 kilometer in length, but there are many holes on both sides of

the colonnade, which are traces of looting (**Fig. 56**). The place used to be a beautiful farmland, but it is now in a horrible situation after looting with heavy machinery.

**Maeda:** We have just seen Apamea after looting. The situation is in fact totally out of control. Continuous looting is so serious that prices of antiquities sold at neighborhood antique stores are falling. Apamea, by the way, was named after the wife of the founder of the Seleucid Empire, Seleucus I Nicator. She was from Bactria, in Central Asia.



Fig. 48 3D Images of Tombs F (left) and H (right). Advantages of 3D data include: 1) real-life and dramatic experience of the tombs to serve educational purposes, 2) enabling comparative research between various tombs through different viewpoints, and 3) enabling the study of scales and measurement.



Fig. 49 Investigation of Tomb 129-b, Northern Palmyra  
a. Capitals of Columns found among a pile of Stones, b. A part of Fenestration among a pile of Stones, c. Picking up Stones, d. Placing Stones in Order

Going back to Central Asia, I would like Professor Yoshida to talk a little about Sogdiana and Buddhists. His first presentation referred to An Rubao, the disciple who accompanied Jianzhen to Japan. Of course, An Rubao was Buddhist.

On the other hand, People in Sogdiana basically believed in Zoroastrianism or Manichaeism. We have not heard any in-depth talk about Buddhism today, so I would like to know the relationship between Sogdiana and Buddhism. Are there any literatures supporting such relationship?

**Yoshida:** A relatively large number of Buddhist scriptures were translated into the Sogdian language, but the Sogdians didn't seem to be

Buddhists in their home country. Sogdians who came to China, East Turkistan, or other Buddhist countries became Buddhists and translated a relatively large number of Buddhist scriptures into Sogdian. Sogdians seem to be the only ethnic group in the world that translated Buddhist scriptures without the support of their state. They came to China and translated scriptures on their own.

When you hear the words "the Silk Road," "Sogdians," and "Buddhism," you may think that Buddhism existed in Sogdiana and reached China via Sogdiana, but that is not the case. There were many translator-monks who had Sogdian names. In the case of Kang Senghui (康僧会), for example, he lived in Hanoi since his father's generation,

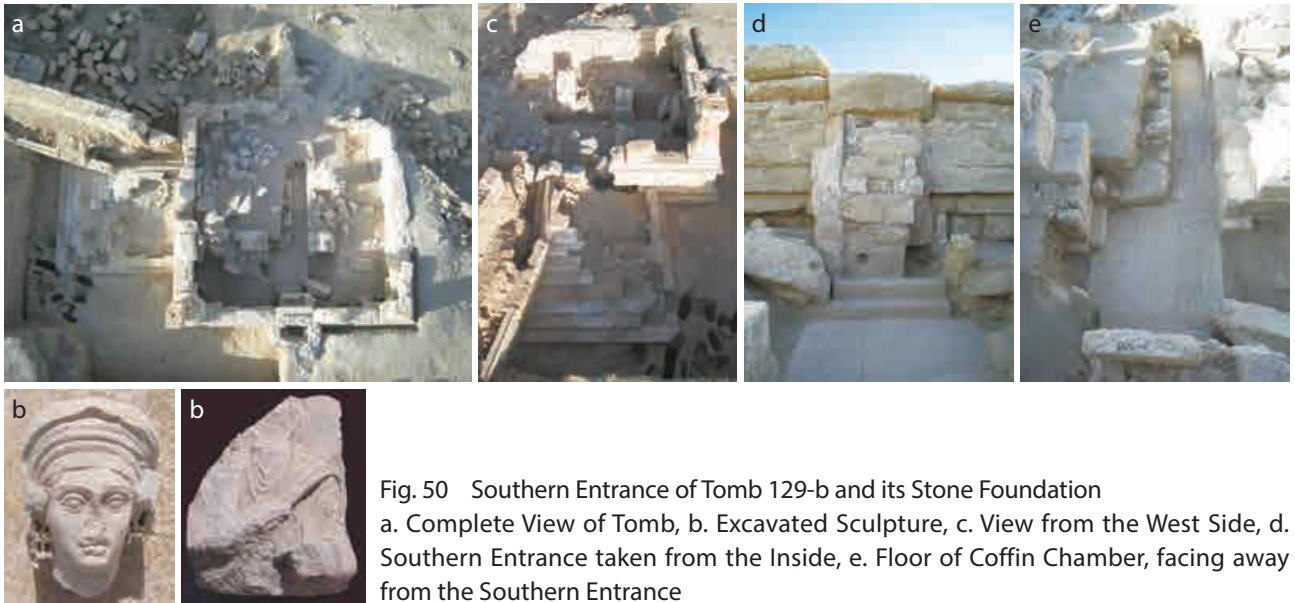


Fig. 50 Southern Entrance of Tomb 129-b and its Stone Foundation  
a. Complete View of Tomb, b. Excavated Sculpture, c. View from the West Side, d. Southern Entrance taken from the Inside, e. Floor of Coffin Chamber, facing away from the Southern Entrance



Fig. 51 Restored Photograph of Tomb 129-b, combined with Computer Graphics using 3D scanning images

1. Detailed investigation and reconstruction of funerary practices in Palmyra.
2. The very first biological-anthropological investigation in the history of Palmyra research.
3. Architectural understanding of underground and house tombs.
4. Necessary study of the environment to reconstruct the ancient Palmyra society.
5. Produce updated pictures using 3D photographs.
6. Continued research artisans and studios of sculptures and comparative research with those of ancient Greece and Rome.

Fig. 52 Research Plan after the Conflicts



became an orphan and then a Buddhist work. He later went to Nanjing to translate scriptures. Thus he was not a Buddhist originated from Sogdiana.

**Maeda:** Then, it is not reasonable to think that he was a Buddhist in name only and accepted Buddhism in Sogdiana to bring it to China.

**Yoshida:** Exactly. Buddhism must have prevailed within reached the territory of the Kushan Empire, but it did not directly dominate Sogdiana. When Xuanzang visited Samarqand, he saw only two small temples, which he described vacant. In fact, excavation has not unearthed any Buddhist ruins. At Ak Beshim west of Issyk Kul, which Mr. Yamauchi is excavating, a Buddhist site was discovered. It is believed to be one of the Chinese provincial monasteries named Dayun Temple (大

雲寺), built across China. In fact, a few Chinese epitaphs have been found. Chinese Buddhism was brought there first in the Tang dynasty, but I don't think there was any temple when Xuanzang passed there.

**Maeda:** Mr. Morimoto, do you have comments in relation to that?

### Bactrian Buddhist Prayer Documents Found in North Afghanistan

**Morimoto:** I have been studying early Islamic history. Many documents written in Arabic around the time when Islamists entered Central Asia have been found in recent years in North Afghanistan. At the same time, more than 100 documents written in Bactrian were found, some belonging to the same period as those in Arabic.



Fig. 53 Umayyad Mosque in Northern Aleppo



Fig. 54 Assyrian Sculptures broken by the Terrorists



Fig. 55 The Palmyra Ruins

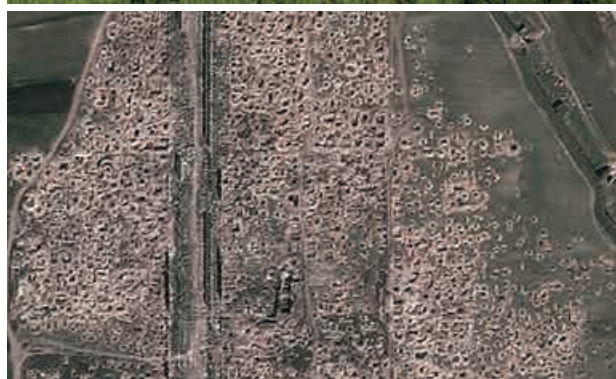


Fig. 56 Damage by looting at the Site of Apamea



Bactrian is considered a Middle Iranian language, written using the Greek alphabet. I then learned that among those are a few Buddhist documents, so I went to see a London University professor who was specializing in Bactrian, as Professor Yoshida kindly introduced me to him. Thanks to this, I had the fortunate opportunity to see David Khalili's collection during my visit. **Fig. 57** shows some of the items from the collection. These were written on parchment, and not yet organized, but definitely written in Bactrian. He also showed me some Arabic documents. If you unfold the big one (**Fig. 58**), you see that it is a very long document. **Fig. 59** shows a Bactrian Buddhist prayer found in North Afghanistan. It has pictures so it is very easy to understand. The Fig. drawn with a circle of light above is Buddha (**Fig. 60**). Below him is a drawing of a Buddhist disciplinant (**Fig. 61**). Disciplinants are always drawn with a bottle of water, like in the drawing here. He is clearly wearing Iranian clothes and has a luxurious beard. To

divide the space, vine arabesque is drawn.

The document happens to be written on a neck-tie-shaped cloth measuring 33 centimeters in vertical length. I guess it was originally folded to be carried like a charm.

Let me introduce the content of the prayer based on the version deciphered by a Bactrian expert. It's very long that I will introduce just a part of it (**Fig. 62**). The original text is written in Greek. The first line is in Greek, the second line is Romanization, and the third is a Chinese translation. The most famous nianfo, or "nenbutsu," in Japan is "南無" (namu) from "南無阿弥陀仏" (meaning "homage to Infinite Light"). However, the use of "南" and "無" are rather new. Conversely, in the third line is the word 南謨 in Chinese. "南謨" is used in older scriptures, including Sovereign Kings of the Golden Light Sutra (金光明最勝王經). So that is adopted here.

The document begins with "all Buddhas" (一切諸仏), followed by the names of various Buddhas,



Fig. 57 Ancient Scripts from Hariri's collection



Fig. 58 Viewing Bactrian Scripts



Fig. 59 Buddhist prayers in Bactrian Language (cloth, 33cm in length)



Fig. 60 The Script in Detail: Buddha with a Halo

which correspond to seven Buddhas of the past (過去七仏). The last Buddha is 南謨釈迦牟尼仏, which is, in a word, the last of the seven Buddhas of the past. The lines that follow list the names of bodhisattvas, and then gods protecting the four directions, probably of local belief, and yaksha before the prayer at the end. The prayer is partly lost and difficult to read. Anyway, it is likely that people chanted names of Buddhas and bodhisattvas in prayer. This may be a self-serving argument, but it is in the same format as shomyo (称名悔過) recited at Shuji-e at the Todaiji Temple. The document was found in North Afghanistan and dated around the fifth century AD. There must have been Buddhists at that time. In *The Great Tang Records on the Western Regions* (大唐西域記), Xuanzang referred to Greek letters and mentioned that such a language was used in the Bamiyan region. In that sense, this document is highly valuable.

**Maeda:** Time is running out, and I regret that I have to close this session right when we are about to hear some in-depth discussions. People here today may so far have understood that diverse cultures developed and matured in their own unique ways along the Silk Roads. Since ancient times, Japan has received a wide variety of nurturing and inspirational inputs that have shaped the development of Japanese culture. Even the accumulation of achievements in the area of Silk Road scholarship in Japan of our own time reflects this. Today, our panel members presented only part of the accomplishments achieved in the area of Silk Road studies. As pioneers in this area, Kurakichi



Fig. 61 The Script in Detail: Buddhist Follower with a Water Jug

- 5) ναμω δηβο-αγγακαρο βοδδο  
namo Dpamkara buddha  
南謨燃燈仏
- 6) ναμω ρατνο-ραζο | βοδδο  
namo Ratnarsi(?) buddha  
南謨宝集仏
- 7) ναμω(sic) σακομανο βοδδο \*  
namo Skyamuni buddha  
南謨釈迦牟尼仏
- 8) λωγο-αφαρο(sic) | βωδοσατφο ναμω  
(Ava)lok(it)asvara bodhisattva: namo  
觀世音菩薩、南謨
- 9) μητραγο βωδοσατφο | ναμω  
Maitreya bodhisattva: namo  
弥勒菩薩、南謨
- 10) βιηραδο βωδοσατφο ναμω  
Bhaisajyarja(?) bodhisattva: namo  
藥王菩薩、南謨

Fig. 62 Excerpt from the Prayers in Bactrian Language

Shiratori, Jitsuzo Kuwabara, Toru Haneda, Gikyo Ito, and Mikinosuke Ishida left behind fantastic works on the Silk Roads. Even the short presentations of today's panelists allowed us to see that building upon of this kind of knowledge is invaluable. In gratitude for the Silk Road, which has given us many elements of our cultural heritage, and for Silk Road studies, we must continue to make academic contributions.

I would also like to reiterate that the diversity of the rich intellectual heritage surrounding the Silk Road serves as a means to break through the barriers erected by the ongoing war. I regret that Ms. Kuranaka was not given the time to talk about the

Daianji Temple. I hope there will be another opportunity for her to talk about how Daianji, which originated from Kumagori-shoja built by Prince Shotoku, was founded, as well as how various works of narrative literature from the continent

reached Daianji. If you read Ms. Kuranaka's recent articles in the academic journal *Minato* (水門－言葉と歴史－) Nos. 25 and 26 published by Bensei Shuppan in 2013 and 2015, you may get a glimpse of the process.





# The Silk Roads as a World Heritage Site

## Tracing the Origins of Japan's International Cooperation in Cultural Heritage

### Outline

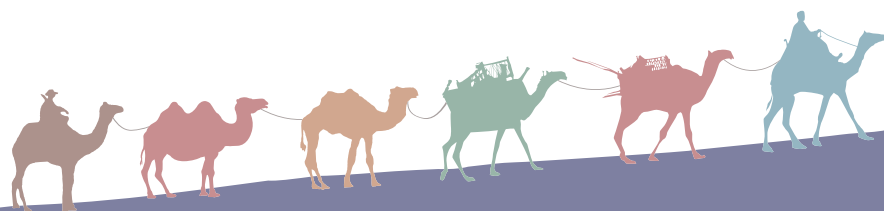
Organizer: Japan Consortium for International Cooperation in Cultural Heritage (JCIC-Heritage), Agency for Cultural Affairs of Japan

Date: 27th of September, 2014 13:30-17:00

Venue: Iino Hall & Conference Center

In association with: Ministry of Foreign Affairs of Japan, National Research Institute for Cultural Properties Tokyo, Nara National Research Institute for Cultural Properties, Japan International Cooperation Agency, The Japan Foundation, The Sumitomo Foundation, The Mitsubishi Foundation, The Toyota Foundation, Foundation for Cultural Heritage and Art Research, Cultural Heritage Protection Cooperation Office Asia-Pacific Cultural Centre for UNESCO, National Federation of UNESCO Associations in Japan, National Museum of Ethnology, JAPAN ICOMOS National Committee, **NHK** (Japan Broadcasting Corporation), The Asahi Shimbun Company, The Sankei Shimbun, Tokyo Shimbun, Nikkei Inc., The Mainichi Newspaper, The Yomiuri Shimbun.

Number of audience: 300



# Program

## Opening Remarks

Yoshiaki ISHIZAWA, Chairperson, JCIC-Heritage / Former president of Sophia University

Kazushige YAMASHITA, Director General, Cultural Properties Department, Agency for Cultural Affairs

Introduction of JCIC-Heritage

Yasuyoshi OKADA, Vice Chairperson, JCIC-Heritage /Director, The Institute for Cultural Studies of Ancient Iraq, Kokushikan University

## Keynote lecture

“Japan's Contribution to the inscription of the Silk Road on the World Heritage List”

Kazuya YAMAUCHI, Head of Regional Environment Section, Japan Center for International Cooperation in Conservation, National Research Institute for Cultural Properties Tokyo

Break

## Lecture 1

“Yar City and Qocho City: Pearls on the Silk Roads”

Xiaofei WANG, Director, Cultural Heritage Bureau at Turpan Prefecture, China

## Lecture 2

“Silk Roads - Roads of Dialogue and Cooperation”

Dmitriy VOYAKIN, Archaeological Expertise LLP, Kazakhstan

Break

## Panel Discussion

“Silk Roads and Japan”

Chair: Kosaku MAEDA, Vice-Chairperson, JCIC-Heritage / Professor Emeritus Wako University

Panelists:

Yutaka YOSHIDA, Professor, Kyoto University

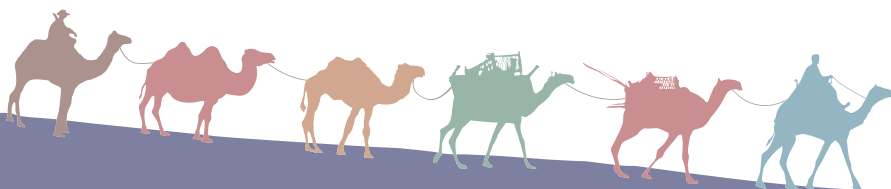
Kosei MORIMOTO, Abbot Emeritus, Todaiji Temple

Kiyohide SAITO, Technical Adviser, Archaeological Institute of Kashihara, Nara

Shinobu KURANAKA, Professor, Daito Bunka University

## Closing Remark

Shigeo AOKI, Visiting Professor, Faculty of World Heritage, Cyber University





JCIC-Heritage

---

## **The Silk Roads as a World Heritage Site**

Tracing the Origins of Japan's International  
Cooperation in Cultural Heritage

Published October 2016

Edited and Published by:

Japan Consortium for International Cooperation in Cultural Heritage

13-43 Ueno Koen, Taito-ku, Tokyo, 110-8713 JAPAN

Tel: +81-3-3823-4841 Fax: +81-3-3823-4027

Email: [consortium@tobunken.go.jp](mailto:consortium@tobunken.go.jp)

Produced by:

KUBAPRO.

---