

The History of Great Silk Road in Personalities

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Abstract

The development of the silk road was heavily dependent on the geopolitical confrontation of different countries for control over the caravan routes. To us personal expenditure was necessary to have political stability in all the way, from the Eastern Mediterranean to China. This can be achieved in two ways — either by the creation of a vast Empire, controlling all the major Eurasian caravan routes, or the "world section" between the major regional powers, are able to provide security for trade. Climatic the simulations confirmed the high dependence of the intensity of trade on the silk road from political stability along its route.

Keywords: Silk road, operation, socio-economic, modeling.

1. Introduction

International relations of East and West was originally developed on the basis of political interests and Commerce. However, carrying the elements of life, traditions and culture of their countries, merchants may, without knowing it, became goodwill ambassadors and missionaries of spirituality in various countries around the world. With them traveled the ancient travellers, hungry for new knowledge and sensations, the pilgrims, adherents of various religions.

The great silk road played a huge role in the development of human civilization and has a unique cultural value. Due to the existence of an Intercontinental route there was a Grand, one of the fastest in the history of the world, the interpenetration of different cultures, expanding the space of international communication. There was an exchange of knowledge, technology, artistic techniques, philosophies, and beliefs. About it we learn not only from the ancient Chronicles and archaeological finds. The impact of the silk road in the rapprochement of different civilization streams, there today. You can often find the presence of many related traits in the culture of the peoples that are geographically distant from each other for thousands of kilometers, and this is not surprising. For centuries there was an intensive process of dialogue of cultures, not stopped to this day.

An important role in the accumulation, transformation and transfer of various cultural achievements between East and West has played the Central Asia region because of its location at the crossroads of major trade routes. In fact, in many respects, therefore, he was the hearth, where he was born and died the great civilizations of

antiquity, and in their place appeared new, paronomasia experience and knowledge of previous generations. The ancient culture of the peoples of the region suffered from outside influence and at the same time, affected not only neighboring, but also more distant countries. Already in the III–II millennia BC the local settled agricultural populations had a variety of contacts, including cultural, Iran and India.

Central Asia has served as a unique bridge between the Mediterranean, the near East, India and China, which contributed to intensive exchange of information and best achievements — both technical and economic, and in the region less material. This has affected not only the sphere of circulation of goods and money, but also writing, visual arts, music, culture, and religion, served the development of science and spirituality.

Motivation

English-speaking historiography of the Great Silk Road totals ten thousands names. A special place among them has monographs of English researcher Susan Wightfield.

One of her most interesting works is "Life along the Silk Road" which had been published for the first time in 1999, and in 2004 was republished with certain additions. Susan Wightfield is one of founders of the International Dunhuang Project. International Dunhuang project being in the British Library in London was founded in 1994 for joint studying of artifacts of the Silk Road by means of computer technologies. The given project providing studying of heritage of Dunhuang ("Caves of thousand Buddhas" - Tsanfodun in China), united effort of scientists from the British library, the British museum, the National

museum of Victoria and Albert (London, the Great Britain), Chester deatty library (Dublin, Ireland), National library of Cina, Dunhuang academy (China), Institute of Oriental studies (St. – Petersburg, Russia), the Museum (New Dehli, India), University Rjukoku (Kyoto, Japan), the State library of the Berlin – Brandenburg academy of humanities (Berlin, Germany), National library, Museum of Gime (Paris, France), the National museum of ethnography, Fund of Seven Gedin (Stockholm, Sweden), galleries of arts, Institute of Smithson (Washington), University of California (Los Angeles), Morgan's Libraries (New York, USA).

At Susan Wight field's active participation more than 50 thousand manuscripts from Dunhuang (the latest are of XI century) were placed in Internet. Thus, wide access of world scientific community to hand – written treasures of the Great Silk Road has been provided.

Susan Wight field is an author, translator and editor-in-chief of the following books, devoted to histories of China, Central Asia and Grit Silk Road: "Legend of the Chinese Zodiac", "Dunhuang and Turfan: contents and preservation of an antiquity", "Documents of the Central Asia", "Literary societies of China", "Country inside of pass; History of Hajani", "Chinese textile design", "Aurel Stein and the Silk Road", "Silk Road: trade, travel, war and belief", "Counterfeit manuscripts of Dunhuang", " gave palaces of Dunhuang".

The Book of the English researcher "Life along the Silk Road" does not apply for exhaustive of the trading line, but regarding as of paramount importance to images and characters of real or invented characters, nevertheless she researches in details the processes of political, social, economic and cultural character proceeded on eastern part of the Silk Road between 750-1000 ss.

The Basic part of the book consists of ten stories. The hero or the heroine of the story is typical to that period and scenes of action – the Silk Road.

The stories are told on behalf of a merchant ("The Merchant's Tale"), soldier (The Soldier's Tale", horseman – nomad ("The Horseman's Tale"), princesses ("The Princess's Tale"), monk ("The Monk's Tale"), courtesan ("The Courtesan's Tale"), nuns ("The Nun's Tale"), widows (The Widow's Tale"), official ("The Official's Tale"), and artist (The Artist's Tale").

Princess, artist, official, widow and nun are real historical figures.

The Monograph, action of which happens in Samarqand, Penszhikent, Dunhuang, Chach, Tibet, Miran, Hotan, Changang, etc., took laborious work on the sources (Chinese, Turkic, Sogdian) and analysis of big file of scientific works of the Chinese, English, French, Japanese, German, Russian, Indian and American scientists. Susan Wight fiel writes:

"Primary sources for this book became manuscripts from ancient oases – cities and Buddhist sites of ancient settlement along the Silk Road. The greatest part of them, more than 40 thousand is made with manuscripts from Dunhuang in a province of Gansu".

The Book "Life along the Silk Road" is richly illustrated. There were illustrated as color photos of wall paintings of Dunhuang, frescos, samples of silk fabrics, ceroplastics and clothes, as well as black-and-white illustration of Buddha, archeological excavations, and various figures (reconstruction of palaces, temples, rich women hair dresses; element of Sogdian dance, sasanidian things, map of the Silk road, etc).

Epigraph to all 10 stories, verses, songs, and fragments from prays accompanying a narration is unusually beautifully selected in the book.

So, in the first story about sogdian merchant Nansjvandak (733-751) following fragment from product of Huang Tsiang "Buddhist notes about Western world" (646) was taken as an epigraph:

"The Country Samarqand is about 500 miles in a circle and reaches from the east to west more, than from the south. The capital, being 6 miles in a circle, is completely fenced, landscape is hilly and there are a lot of people.

Precious good many foreign countries are kept here. Earth is rich and productive, crops give a plentiful harvest. Wood trees give dense vegetation, flowers and fruits are plentiful. Horses are bred here. Inhabitants are skilled in art and trade in surpluses with other countries. Climate and temperature is pleasant, people is brave and vigorous".

In the same chapter trading ways from Samarqand to China are described, it is about mutual relations with Sasanidian Iran, about Sogdiana, Bactria, Chach, valley of Zarafshan, about feature of trade, goods taken out of Samarqand to China and imported there.

In the book descriptions of palaces and houses of the notable townspeople of Samarqand and Pendzhikent, their way of life, religious beliefs of sogdian people, cultural life of Sogd, interference of cultures on the Great Silk Road, interaction with nomadic people are brought. So. In the chapter "Story of the nomad' Western and east Turkic kaganats, Turk and Uygur, influence of nomads on trade on the Silk Road in narrated.

"17 tunes of the western flute" of Chinese princess Veng (III century) was a forword to "Story of Princesses":

"I have left my fine country – China,
And was taken away to nomadic camp.
My dress is rough felt and wool,
How climate and customs are differ
China and the country of nomads".

"The story of the nun" crowns with a fragment from a pray of well-known "Diamond Sutra".

This part of the book is especially interesting, that its heroine – a nun Majofu (880 – 961) is a real historical person, attendant of Buddha Amitabha in Dunhuang.

Dunhuang widow A-Lang (888-947) is also a real character. In her story there are following verses showing richness of inhabitants of Dunhuang, who did business:

"Gold and silver fill my chests year after year,
Wheat and rice fill my barns with each harvesting.

The Chinese slaves look after my treasures,
Foreign slaves look after my herds,
...Strong slaves on fields

Beautiful slaves play on harps and fill my bowl with wine,

Slave-women with slender waists sing and dance, hold candles above my couch".

In the conclusion the summary table of ruling dynasties of the first century in Europe, Byzantium, China, Arabs, Turks and Uygurs is brought.

The Book of Susan Whitfield "about time and life of the great cultural road" has received a number of complementary responses of oriental – scientists and periodicals. So, in particular "Sunday Times" wrote; "In the first millennium merchants, missionaries, monks and military men traveled on extensive network of Central Asian roads, known to us as the Silk Road. The author through life stories of 10 its inhabitants show the history of this road. "South China Morning Post" considered the book – as a fine find and treasury.

It is thought, that it becomes a valuable acquisition to the Uzbek reader too.

Conclusion

The system of the Great silk road lasted until the FIFTEENTH century. But in this century in connection with a number of socio-political transformations and qualitative changes in shipbuilding and navigation a priority in the field of transport is gradually switching to sea routes. At the same time, the initiative in the trade-economic relations begin to master the Western countries — Portugal, Holland, Britain. In its quest to exploit, finally, the possibility of monopoly of the trade they take successive steps in order to neutralize their competitors. The end result of such actions was the disintegration of the traditional structure of economic relations "East — West" and bringing down to the local level roads that have recently had a transcontinental value.

Far international relations are more and more shifted from land to sea. Indian ocean and adjacent sea has become the most convenient communication network, and on the coast focused the best and the largest trade and handicraft centers of Asia..

The prevalence of the ocean and the decline of land relations were influenced by other reasons. For example, the political and economic situation in China over several centuries contributed to the shift of the center of economic life in the South.

Besides, a real scourge for the economies of the sedentary civilizations of the inland Asia in the middle ages became nomads and semi-nomads. And not only in periodic raids and looting. Reckless and centuries of overexploitation of land successive conquerors added to the trade and economic decline of the region, its depopulation. The British initially decided to not go in the footsteps of Portugal and contacts with Persia, India and China through Russia and Central Asia and hardly achieved from Ivan the terrible such permission, soon abandoned their venture. Merchants were impoverished, and trade was "small and miserable". Termination of a full-scale "work" the silk road has led to profound and transient disorder, and sometimes the destruction of the economic infrastructure of a number of regions.

Thus, under the influence of objective and subjective factors from the economic, political, and historical-cultural scenes of Eurasia went unique — in fact, the first — the structure of transcontinental and inter-ethnic integration. However, disappeared, she left an indelible mark in the history and culture of many peoples. Along the trails of the Great silk road has grown into an amazing beauty and wealth of the city, emerging from his "ancestor" for many centuries.

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