

A CONCISE ANALYSIS OF THE RESEARCH CONCERNING NON-CHINESE LITERATURE RELATED TO THE SILK ROAD

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Abstract

The original records for history, culture, and societal developments may be found in non-Chinese literature from the Silk Road. It is an essential and important component of literary studies. This article focuses on the research value of non-Chinese literatures on Silk Road, starting with the study of non-Chinese writings in the eastern stretch of the Silk Road. It seeks to alert the academic community to the Silk Road's multi-level research.

Keywords: Silk Road; Literature; Study.

Introduction

The Silk Road spans 7,000 kilometers across the Eurasian continent, from the Central Plains in the east to the Mediterranean Sea coast in the west. The eastern Silk Road, which spans the whole Western Regions and has the Central Asia Silk Road as its eastern limit, extends all the way to Xi'an. Daxia, Anxi, Seychelles, Yue Shi, Sogdia, Tochallan, Huns, Rouran, Tuoba, Turks, Hui, Tubo, Xixia, Mongolia, India, Han, etc. were among the people who resided along the Silk Road's eastern route. They speak 19 different languages. Mani, Sogdian, and Uighur are among them, as are Nepal, Syria, Arab, Tibetan, Brahmi, Lu, Chinese, and other languages. These documents, particularly those that aren't Chinese, have great research value because they are the authentic records of the local tribes regarding the history, geography, economy, culture, nationality, literature, art, production, social life, war, and foreign relations along the Silk Road. They are also not artificially destroyed.

Foreign Research on Non - Chinese Documents on Silk Road

Western travel and examination of the Silk Roads beginning in the 19th century led to the development of Western studies of non-Chinese literatures in the eastern portion of the Silk Road. This scientific inquiry is undoubtedly being conducted against the backdrop of the West's expanding colonization of the Orient. In light of the advancement of the research and the many viewpoints, the Great Nation chauvinism and the "Western Civilization of the East" emerge. Four phases may be distinguished in it:

Late 19th Century to Early 20th Century

An overview of the expedition journey and the gathering of the eastern Silk Road comprised the key studies during this time. Including Henri Yul's Eastern Regional Records Series (London, 1866), Sven Heding's Heart of Asia (Leipzig, 1903), Hermann's Silk Road between Ancient China and Syria (Berlin, 1910), Li Sidofen's five volumes of "The Travel Notes of China" (Berlin, 1877-1912), Huntington's "The Pulse of Asia" (New York, 1907), James' "The Golden Journey of Direct study of Silk Road literature has also started to develop. For example, Hartmann's "Turkic instrument uncovered by Erken (Berlin, 1905)," Ye Wenzhu ("(Kolkata, 1893-1912)," "Fragments of Buddhist Documents Discovered in Xinjiang ("(Oxford, 1916)," and Chawhans' "a Manichaeus contract found in China."

1920S-1940S

In the past, Western explorers or oriental researchers stolen a significant quantity of historical artifacts from the eastern Silk Road. As a result, the old national language of the Silk Road's eastern part served as the primary study subject throughout this time. the explanation and analysis of the literature. Such as Brecque's "Middle Turkic vocabulary" (Budapest, 1928), Bailey's Khotan Documents (Copenhagen, 1938), Khotan Documents (I-VI Cambridge, 1945-1967) Dreyfus's "Back Language" (Leningrad, 1928), Kono's "The Hotan and the Seychelles Grammar" (Leipzig, 1941), Boyce's Stanford Instruments Found in Xinjiang (Oxford, 1927), Thomas's "Tibetan Literature on Xinjiang, China" (London, 1935). Naturally, compared to the preceding phase, study on the political, economic, cultural, religious, and other aspects of the Silk Road prospered. Lecock's "Central Asia Buddhism" (Berlin, 1922–1933), Rama's Nestorianism (Tubingen–Leipzig, 1930), Henning's "Central Asian Manichaeism" (Oxford, 1934), The "Islamic culture" of Bartowad (Kolkata, 1934), Sven Hedin's Silk Road (Leipzig, 1936), Bergman's "Xinjiang Archeology"

1950s-1980s

The focus of this phase has shifted to include deeper research into the ancient languages spoken along the Silk Road as well as the analysis and categorization of diverse languages and written materials. Examples are Studies in Yuanyu (Vienna, 1982), Emmy's Guide to Yu's Literature (Tokyo, 1979), and Feng Jiban's Old Turkic Grammar (Bonn, 1950). Back to Back Dictionary: Early Islamic Central Asian Turkic Documents (Wiesbaden, 1977), Bailey's Yuzissen Dictionary (Cambridge, 1979), Clarke's Introduction to Xinjiang Uyghur World Customs Documents (Blum Dayton, 1975), Beuys' Manitian Eylan instruments in the Turpan-Tibetan Turks (Berlin, 1960), Zondman's Mani-Sogdian instruments (Berlin, 1985) Special "German Oriental literature" and so on. The history of the Silk Road, ethnic, cultural, religious, artistic, and geographical studies are all thriving and shining on the foundation of these literary studies. For instance, Yang Peter's Xinjiang-Silk Road: The Spread of Islam in China (New York, 1987), Hau Senge's History of Central Asia and the Silk Road during Islam (Amsterdam, 1983), Huayanei's "Natural Changes in the Ancient Silk Road" (Tokyo, 1977), Tsubovsky's "The World of the Silk Road" (Tokyo, 1981), Haruki Nagasawa's History and

1990s - Early 21st Century

The study of the history, culture, religion, art, business, and trade of the Silk Road has emerged as a new area of interest in the study of the Silk Road in the twenty-first century using the findings of ancient Chinese research in the eastern portion of the Silk Road. Books on the Silk Road include Richard's "Religion on the Silk Road" (London, 1999), Wu Fangsi's Silk Road 2000 (London, 2000), Massey's Silk Road: Cultural and Trade Freeway (New York, 2000), Susan's Silk Road Life (London, 1999), Richard's Religion on the Silk Road (London, 1999), Longan's Thousand-Buddha Caves: Chinese Art on the Silk Road (London, 1990), John's Proceedings of the Silk Pino's "Tolhu writers and Buddhist literature in the Western Regions" (Paris, 1991), and Annabel's Ore Ernst & Young "Silk Road" (Paris, 1992). "Nomadic and Settlers in the Western Regions" by Von Herbert (Paris, 1990); "Silk and Happy Life" (Rome, 1992); and "The Western Regions, the Land of the Buddha, the Catalog of the Grand Palais" (Paris, 1995); and co-author of "Silk and Happy Life"; Wait. The categorization of the literature is not very scientific, the literature review and research

value mining are not in-depth enough, and the various types of literature on the survey are not complete, despite the fact that western academics have made significant advances in the study of non-Chinese literatures on the Silk Road.

Research on Non - Chinese Documents on Silk Road in Chinese

In the Ming Dynasty, the study of non-Chinese literary works in the eastern Silk Road region began. The exemplar book is HuaYi Translation (Beijing, 1379) and it contains the pieces "Commentary from Gaochang Hall" and "Text". Three steps make up the recent research:

From the Early Twentieth Century to the Seventies.

Early study in this era mostly concentrated on the translation of accomplishments in other languages, but subsequently incorporated a proof of foreign language. Such as the translations of "the recent Oriental language and ancient history of the invention and its conclusions" by Bo Xi He and Wang Guowei (Beijing, 1924), "Tocharian test" by Bosh and Feng Chengjun (Beijing, 1957; Shanghai, 1935), "Travels to Marco Polo" by Zhang Xingliang (Shanghai, 1936), "A Study of the Western Regions" by Yang Zhao (Shanghai, 1944), Studies on language, culture, and history along the Silk Road, particularly in Xinjiang, have also progressively come to light after the foundation of the People's Republic of China. Although the majority of these studies are based on literature from ethnic minorities and China, contemporary literature still has considerable relevance as a source. For instance, the text reform commission's "Kazakh concise method" (Urumqi, 1954), Ktappba's "History of Mankind and Kazakhs" (Urumqi, 1948–1949), Diyidi's "Uyghur folk proverbs and riddles" (Beijing, 1957), etc.

1980s-Early 21st Century

Chinese academics started studying non-Chinese languages and their writing systems in the eastern Silk Road region on their own during this era of research. For example, the "Ancient Scroll of the Sand Sea in Shamian Village - Lu Lü Shu" discovered in China (Beijing, 1988), Ji Xianlin's study of spit fire (Nanchang, 1998), Hu Zhenhua and Huang Runhua's "Gaochang Museum Accent" (Beijing, 1984), and the Research Society for Ancient Chinese Characters' "Study of Ancient Chinese Characters." The study of the language and writings of the present country along the Silk Road is excellent, in addition to the research on ancient writing. Examples include Cheng Chih-Liang's Uzbek Janes (Beijing 1987), Geng Shimin's Modern Kazakh Grammar (Beijing 1989), and Liu Yitang's Uyghur Studies (Taipei 1987). The specific studies on the history, geography, culture, art, religion, and archeology of the Silk Road are also thriving and rich, thanks to the Chinese literature and the study accomplishments already made overseas. The "Trinidad Silk Road" by Guo Sifen, published in Taipei in 1981; "Silk Roads of Friendship and Communication" by Wu Bolun, published in Xian in 1983; "Silk Roads" by Yang Jianxin, published in Lanzhou in 1988; "Silk Road" by Chen Liang, published in Shanghai in 1981; "Introduction to Ancient Uighur Culture and Literature," by Geng Shimin, published in Urm

The First Decade of the 21st Century.

Based on the notion of language and literature, the study of non-Chinese literatures in the eastern section of the Silk Road in the twenty-first century has seen a new trend that combines language and history. For instance, Yu Tai-shan's Early Silk Road Literature Research (Beijing 2005), Huang Shengzhang's Collection of Ancient Western Articles (Hefei, 2010), and Liu Wen-shu's Manuscripts on the History of the Shathai (Beijing, 2007) Research

on Ancient Uyghur Literature Beijing, 2003; Introduction of Uyghur Ancient Writings and Ancient Documents by Niu Ruji (Urumqi, 2000); Oasis of Culture (Urumqi, 2005); and Yongming's Historical Records of the Western Regions in Ancient Turks Literature (Xi'an, 2014). Geng Shimin's Introduction to History and Culture in Xinjiang (2006); A Collection of Xinjiang Literature and Studying the Huiwen language has been the primary focus of growth for Chinese academics over the last ten years since it is the most significant non-Chinese literature on the eastern stretch of the Silk Road. For instance, Deng Hao and Yang Fuxue's The Reciprocal Literary and Economic Documents (Lanzhou, 2002), Li Zengxiang's "Brief Papers on the Language of Back Papers" (Urumqi, 2000), the "Foundation of Turks Linguistics" (Beijing, 2013), and Zhang Tieshan's Studies on Language Structures of Back Papers (Beijing, 2004). Yi Mu's Introduction to Turkic Linguistics and The Ancient Uyghur Literature Tutorial, were published in Beijing in 2004 and 2006, respectively.

It may be claimed that our study of non-Chinese literatures in the eastern Silk Road region has the potential to catch up later given current developments. Flaws are not hidden; certain research limitations are also becoming more apparent. For instance, the integration of history and linguistics is not deep enough, the connection of linguistics and textual research theory is not near enough, the translation and justification of linked research is not thorough enough, and so on. On the other hand, it is difficult to accurately evaluate foreign studies and may even be replicated by mistake since it is impossible to directly study most non-Chinese literatures and must instead depend on the findings of western research.

The Research Value of Silk Road Non - Chinese Literature

Enrich the History and Culture of the Silk Road, Enhance the Cohesion Among All Ethnic Groups in Xinjiang, and Deepen Their Recognition of the Chinese Nation and Culture.

The people of all ethnic groups residing in this country are the ones who created the history and culture of the Silk Road. At the same time, the eastern Silk Road has served as a hub for the coexistence of many ethnic groups. The Chinese culture was mostly developed by interaction and coexistence between ethnic minority local governments in the eastern Silk Road region and the Central Plains dynasties, despite the fact that they also met sometimes. Using the Gaochang nation from the 5th to the 7th century as an example, local men dress in Western style while local women dress in Mainland style. Texts contain both Chinese and Western characters, or Western characters when studying classical Chinese documents. All of this may be seen as the result of the blending of many civilizations. This blending of cultures has contributed in some way to the development of Chinese national culture.

to develop a proper understanding of the country and its history, to refute the justifications and hysteria of anti-Chinese forces and national separatists in the West, and to defend the motherland's unification and social stability.

One of the thoughts and attitudes of individuals on national and ethnic concerns is the notion of nation. The idea of history, commonly referred to as "the view of social history," is a basic perspective on people's social history in general and a crucial component of one's attitude on the world. Because of the disparities in the political systems of China and the West, Western anti-China groups have long struggled to implement the so-called "peaceful evolution." One of its key strategies is to pervert the concepts of history and country in an effort to provide the national separatist movements a legitimate cover. For instance, the widely accepted "Pan

Turkic theory" on the stated: Huns in Chinese history are the Turkic peoples of the ancient forebears, just as Hungarians in European history are. Chinese researcher Liu Yan-gang noted in his book "The History of Huns" (2016) that several arguments and current scholarly research might disprove the theory that Hungarians sprang from the Huns. It wasn't actually true what they said about using the Huns to demonstrate how much superior the Han empire was to Rome. The alliance between the Turks and Huns is hardly even worth noting.

To safeguard the intangible cultural heritage of the Silk Road, ensure the prosperity of all ethnic groups, and raise the level of culture in all ethnic groups.

The material and cultural features of the Silk Road have almost entirely vanished as a result of the harsh natural climate, ongoing conflict, and particularly the destruction of non-Islamic culture following Islamization. All of the ethnic groups along the Silk Road have deeply ingrained institutional and spiritual cultures despite the irreversibility of material civilization. For instance, various traditions of worshipping fire, shamanism, and even Buddhism were perpetuated throughout the acts of worshipping Mazar described in Volume 39 of the Western Regions Charter. Islam forbids worshipping idols, however Uyghurs have the statue "Seven and Zhuo" and shout "worship" in reference to them.

The branches of trees and bushes were danced about Mazar during the journey, which was followed by a shamanic dance. The deceased were also offered sacrifices, and the skin, head, and tail of sacrificial animals were hanged on a wooden pole. As a result, the ethnic culture of the Silk Road is not a homogeneous Islamic civilization but rather an amalgam of East and West cultures with a rich past. The non-material culture of the Silk Road peoples is also quite affluent at the same time. For instance, the ancient Uighur medical philosophy and practice are covered in great detail in the Uyghur medical writings. Its contents specifically include a range of illnesses and their symptoms, as well as medical deployment and preservation.

Humane tourism resources should be made available, local income channels along the Silk Road should be expanded, and ethnic areas' economic standing should be raised.

In the eastern part of the Silk Road, the Gobi, deserts, snow-capped mountains, grasslands, and many peaks make up a natural tourist resource that offers resources for tourism-related activities. However, if individuals are exclusively exposed to natural beauty, they will quickly get visually fatigued. In order to draw a regular flow of foreign visitors, it is thus required to enhance the humanistic tourism resources based on the tourism of natural beauty. Resources for humanistic tourism, often referred to as cultural tourism resources, are cultural landscapes created by varied social settings, people's lives, historical artifacts, culture and arts, ethnic traditions, and material production. Humanities become the subject of tourist gazing since they have their own distinctive traditional qualities. They are the focused reflection of the national style and the consolidation of human history and culture. They cover all facets of contemporary human culture in addition to the spiritual and financial richness left behind from the lengthy history of humanity. The study of non-Chinese materials from the Silk Road is helpful for humanistic tourism, which may then be enhanced via a variety of means, including folk performances, cultural encounters, and so on, to increase visitor spending and local governments' revenue from inhabitants in the eastern part of the Silk Road.

to improve the image of the country, boost pride and confidence, foster patriotism, and foster an international perspective.

The eastern Silk Road has seen ongoing Islamic extremist invasions since the 1980s, when Islamic Sahifist terrorists first appeared. Xinjiang suffered in particular. Prejudices towards ethnic minorities that practice Islam, particularly the Uyghurs, have grown as a result of the ongoing bloodshed and terrorist attacks. The Uyghurs have also experienced some embarrassment and a decline in national self-confidence as a result of this. Uyghurs will come to understand that the socialist vision on social harmony is the fundamental Uyghur worldview and that Islamic Salafism is not the Uyghurs' dominant ideology via study of non-Chinese literatures in the eastern Silk Road region.

To combat the spread of illegal religions and extreme religious beliefs, reference materials should be made available for the rational formulation and successful implementation of ethnic and religious policies.

Ethnic and religious policy must take into account both the present situation and history. Based only on emotions, ignoring history and truth can only result in unfavorable outcomes. As an illustration of how Islam spread in Xinjiang after the 1980s, more than 20,000 mosques were actively constructed by individual cadres who exclusively took religious believers' demands into account. Particularly in the regions of eastern and northern Xinjiang, this very religious environment has compelled some individuals who are not religiously devout to submit. In truth, the literature reveals that there have historically been a variety of Uighur beliefs. Along with shamanism, they also include manichaeism, nestorianism, and taoism. Particularly, Buddhism persisted during the Mongolian era (even in the Hami region until the 16th century). It may be claimed that there are certain Uyghur communities that do not fully adhere to Islam. Additionally, Islamic culture is merely one aspect of Uighur traditional culture, which is mostly an agrarian society. To the detriment of the majority of the secular masses, certain researchers often conflate social norms with religious rites while doing research or publishing books about the Uyghur people. Therefore, to maximize the fight against ideology and thwart the spread of illegitimate religions and extreme religious beliefs, national and religious policies should be developed in accordance with local conditions and cultural and historical traits of the ethnic minorities in Xinjiang.

Conclusion

In conclusion, China has a long history of studying non-Chinese literature and inherent advantages that will make it successful in the future of this study. Breaking down geographical boundaries and giving the whole country the ability to do research is the top objective. Both the leading edge of social science research and the top design from the management departments of social sciences are required. In our view, it will undoubtedly advance study of the non-Chinese literatures of the Silk Road to a new level, driven by the theory of historical linguistics and via a combination of studies on the history of languages.

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