



Analysis of Silk Road Tourism Development (Emphasizing On South Korea)

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Abstract. In a research about “formation of Silk Road through security” (Case study: The works and findings of archeology regarding the road from Semnan to Garmsar), K. Niknami and M. Dahpahlavan came up with the following results: Undoubtedly, the governments and merchants have founded precise plans and transaction methods during the history to dominate Silk Road. Silk Road in its route, from the city of Shahrud to Caspi Gates (Eivankey) in Iran was as a narrow natural passageway, limited from the north to Alborz Mountains, and from the south to the Desert (Kavir). Studying historical texts, analyzing the ancient times and analyzing the strategic roles and importance of security in formation of roads, all indicate that natural bases and required facilities should have been provided for the environmental, physical, financial and commercial (transactions) securities for establishing an international connecting route. R. Sorour (2008) found the following results in a research about “Silk Road and its symbolic role in realization of the Islamic nations in the globalization era: Silk Road is the base of the oldest cultural, scientific and commercial exchanges and transactions in the history of East and West, and an effective factor in developing the relations between different nations as well as extending Iranian/Islamic culture. Due to its location within the mentioned cultural centers, the role of Iran is quite important and decisive that by benefiting from thousands of geographical, historical, archeological, scientific, cultural attractions etc. could have a great role in developing historical elaborations of the Islamic world and also realizing the Islamic nations union plan in the globalization era. E.Aliakbari (2012) came across the following results in a book “Iran tourism geography: Desert trips and participating in the tours for old caravans in apparently rough but beautiful environments are among the methods that could revive the desert regions (P: 54, 310).

Keywords: Silk Road, Tourism Development

1. INTRODUCTION

In his articles and studies about the foreign policies about Silk Road during Sassanid and Parthian eras, Ali Babaei Darmani concluded the following results. It is to say that this article was published in Pajouhesh (Research) Scientific-Specialized seasonal magazine (related to Tehran University History Science Association) (No. 8, P: 157-167).

Perhaps, the Iranian diplomacy showed no particular and prominent importance as in the period of the reign by Anoushirvan (of Sassanid dynasty), as compared to other periods in Iranian history. The reflection of this active diplomacy is seen in the works written by Byzantine historians. The subject to deal with in this article is the importance of trade, silk in particular, in political discussions among Iranians, Romans and the Turkeyot in east of Iran.

Since there are inevitable historical relations between Iran and eastern countries such as China and Korea, existence of Silk Road, and due to the speech made by the South Korean ambassador in Iran Sang Dung Yob, about the Intangible Cultural Heritage Summit on Thursday night in Oct. 09 2014, regarding friendship between Iran and South Korea, in Esfahan Abbassi Hotel stating “The two countries have done extensive efforts to re-establish Silk Road and have a lot in common cultures. The Intangible Cultural Heritage Summit should lead to developing the relations between different countries...” (Courtesy of IRINA), it was decided, in

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addition to historical and political analysis of Iran, China and Korea relations and its effects on the number of tourists entering Iran from Korea, let us analyze the capacity of tourism in Ardebil province with its old caravanserais that are the memorial constructions in commercial relations in this road. By appropriate infrastructures, relative or wholly renovations, advertisements via holding relative exhibitions with Silk Road or domestic and foreign tours, especially for South Korean tourists, we should provide the development of facilities and services of the local communities and also prevent destruction of this national asset and provide stronger political/cultural relations with other countries and restoration of Silk Road.

A concise description on Iranian foreign affairs history in old ages

Iranian diplomatic history has witnessed the presence of politicians and decision-makers that smartly tried, by protecting the resources of their own county to prevent wars between the superpowers of those old ages, performing as powerful armies by their diplomatic powers.

During the reign of Achaemenian dynasty, Tissaphernes the 5th perpetuated the domination of Achaemenians on Anatolia with smartness. Orobas, the unfortunate negotiator of the Parthians, who had gone to negotiate with Sulla the famous Roman commander, lost his life by the command of Mehrdad the 2nd of Parthian dynasty, due to not observing the dignity of Iran in the negotiations between him and the Cappadocia's king and Sulla (Plutarch- Sulla, item 6).

But, the other Parthian diplomat, Vissex the 6th did his duties very well, and in response to the Roman commander, Crassus, who said: "I will tell you, in Ctesiphon", he replied: "You will visit Ctesiphon, if you see a hair on my palm!" (Plutarch- Crassus, item 22).

A high ranked commander in Sassanid era, called Surena (7), was responsible to conclude a peace treaty on behalf of Shapour the 2nd, between Iran and Rome, in 263 A.D. But, we are realized about the presence of Zikyazd Goshnasb, a high ranking Iranian diplomat in during the reign of Anoushirvan, in political negotiations with the Romans. This is praised by th Roman historian Menander Protector (Menander Protector, Book VI, section 1, 60).

The importance of Silk Roads in Iranian economic/political policies in Parthian and Sassanid eras

Before the gradual completion of marine trade between Mediterranean Sea and Indian Ocean regional countries, the main route in transacting goods between East and West was Silk Road with the approximate length of 8000km that connected China to Byzantine. We have no adequate information about the silk trades, before the Parthians come into power and before the reports by some Chinese ambassadors.

Parthians were the main competitors of Romans in the eastern borders of East Rome, and dominance of transactions between the East and West in Silk Road was important for the Parthian kings. They used to maintain the routes and resting areas, and charge all the caravanserais. Foreign merchants were not allowed to enter the land of Parthians (Civilization history and the world culture – translated by Azarang).

In addition to rivalry with Rome, Parthia was an important part on Silk Road, with famous horses. About 100 B.C., Parthians started cultivating alfalfa for their horses for winter seasons. They found their horses were stronger and heavier than the small horses of nomads in steppes in the north of Iran (Civilization history and the world culture – translated by Azarang).

Immigration of Yuezhi tribe to the west after the destructing attacks by the tribe of Hun was quite effective in Iranian political history. After the first rush of Yuezhis to Scythians who resided in eastern borders of Iran, the eastern borders of Iran was the subject of threats by this moving tribe, from 130 A.D. Farhad the 2nd, the Parthian king was defeated in the war with

Scythians, and his successor, Ardavan the 5th, was also defeated in the war with Yuezhis. However, Mehrdad the 2nd, known as Mehrdad the Great succeeded to avoid the invasion of Iran's eastern borders by Scythians, and extend Iranian borders to Herat and Merv. There is a point in "The history of the first Han dynasty" indicating the dominance of Iranians on Fararoudan, by the final years of the 2nd century B.C. At that time, about 20 thousand Parthian riders welcomed the Chinese envoy, Chang Chin, in Fararoudan that reveals the recourse towards peace in eastern borders of Iran.

Releasing eastern borders of Iran from invasion of desert tribes provided development of international trades in Parthians era. Thanks to the written statements about history of old Chinese ruling dynasties, we have some information about the trading relations of the Parthians with the Chinese. These resources reveal that by benefiting from suitable geographical situations, Parthians became quite wealthy through trading silk. Parthians had the control of sensitive places of Silk Road, thus preventing direct transactions between the Romans and the Chinese. In this respect, "The history of the first Han dynasty" states: "The Roman Empire always wished to send envoys to China, but since the Parthians were interested in having the trade of silk with the Roman Empire, they smartly prevented direct trades between them and the Chinese." (Tashakori, 1977: 16).

A report by V. Loe about the history of ruling Chinese indicates the monopoly of trading silk by the Parthians: "Romans were always interested in sending their envoys to China, but Parthians wanted to keep the profitable monopolies from East-West commerce in their own hands. Hence, they never permitted Romans to pass through their lands." (Tashakori, 1977: 17).

The trip by Ken Ying 3 the envoy of Pen Chao 4 as one of the high-ranking Chinese commanders to Iran is also reported in "The history of the first Han dynasty" that he was seeking a way to travel to Rome and have business with the Romans. Iranian sailors narrated false stories for him to dissuade him from going to Rome and having commercial relations with the Romans. They told Ken Ying that travelling to Rome might have taken about 2 years in case of no proper winds. Thus, the marine travelers had to prepare 3-year supplies of food. They also added that there was a mysterious creature in the sea that had caused the death of hundreds of people. In this way, they discouraged Ken Ying from his desired journey, for the monopoly of trading silk be in the hands of Iranians (Tashakori, 1977: 17).

This policy continued in Sassanid era and Sassanid kings tried to maintain the monopoly of trading silk. People in Sassanid era used to buy silk from Soghadi merchants to sell it with high prices to the Romans. It should be noted that consuming silk in Iran was quite negligible as compared with the Romans, who were interested in luxuries and silk clothing. This trade used to make a great profit for the Iranians, since it used to fill their treasury with plenty of Byzantine gold coins and empty the Byzantine treasuries. However, by the 2nd half of the 6th century A.D. and changing the balance of power between the superpowers of those ages, the conditions for trading silk between Iran, Byzantine Empires and China was altered from one hand, leading on another hand to extensive political negotiations between the countries dealing with the trade of silk.

A short review on the history of foreign policies by Saljukid and Khwarazmian dynasties

From the beginning of the reign by Saljukid dynasty (430H.) to the end of Khwarazmian government (616H.), Iranian civilization and culture had an era of magnificence and stability, but rather populist and sterile that can be regarded as cultural classic era in the history of Islamic Iran, an era with populist exalting prominence and the magnificence lacking hope and promotion. Establishing schools and libraries, and abbeys and bazaars transformed the large cities in Khorasan, Iraq and mountainous provinces as active scientific and spiritual centers, affecting the cultural developments of that era (China and Central Asia- Political and security relations, Translated by Omidnia).

A short review on the history of foreign policies of Iran and Han Empire, during Timurid era

Timur was born in the district of Kash from the city of Samarkand, in a tribal family from Transoxiana Turks, as descendants of Qarachar noyan Serdar and his mythical close relative, Genghiz Khan of Mongolia (736H.). He founded Timurid government.

A more complicated form of superpowers relations was then established in Central Asia. The power of "Tohan" tribe dominated Chinese advances and yields in Central Asia and then other main cities in the region. The aim of Tohans was sharing East and west commercial profits with China by invading important parts of Silk Road. The other aim of Tohans was beholding Toju's lands (Turkish lands) that China had invaded. China disagreed with both these aims and resisted against them. China managed to strengthen its dominance and influence in Central Asia. The dominance of Arab Empire was developing in those days. Chinese and Arab Empires had conflicts with each other for influencing in Central Asia, and numerous war occurred between them in that regard. The people from "Shi" opposed the Chinese and united with their enemy, i.e. the Arab Empire, but this unity did not take long. From then on, Tang Empire put away the aim in domination of Central Asia, but the economic, commercial and cultural relations between China and that region never eliminated. China always had sincere relations in later centuries with Central Asian countries, having transactions via those areas with Roman and Iranian Empires. From then on, Iranians and Arabs were doing business in the city of Chang An, supplying Iranian and Arab made goods to the Chinese. Tang dynasty had friendly relations with Roman Empire.

Chinese people transferred their important industry of paper manufacturing to Samarkand, and it found its way from there to other places in Central Asia. The art of manufacturing porcelain was also transferred from China to Central Asia and then other places in the world.

Yuan dynasty (Mongolian dynasty) established full dominance of China on Central Asia, increasing bilateral economic and cultural ties. It is written in Vo. 22 of Mongolian History that in the period of Ming dynasty's reign that ruled in China from 1368 to 1644, and when the Timurid dynasty was ruling in Central Asia, the people from Samarkand and other regions of Central Asia had their fine relations with China. Timurid dynasty primarily established good economic and commercial relations with China, causing flourishing and promotion of Silk Road (China and Central Asia- Political and security relations, Translated by Omidnia).

Business effects all over Eurasia region

Other business routes connected the residing people along Silk Road to the Barbarians residing in civilization borders. A route for trading of wood was created in between Baltic sea and Black sea. Caravans of camels were also going through African Sahara, to connect west of Africa to the Roman north of Africa (Civilization history and the world culture – translated by Azarang).

Trip of the advertising committee to the Silk Road

According to Kanishka, the governor of Koushani established the new ideas for business routes. He encouraged propagating committees to teach a new branch of Buddhism along Silk Road (Civilization history and the world culture – translated by Azarang).

Business routes between Rome and China

Roman and Han Empires were separated from each other by a vast area of loess steppes of high mountains and deserts. However, Alexander (the Great) had provided relations between Southwest Asia and India, 320B.C. His successors, the Seleucid Empire made political and business relations with Maurya Empire in India. Roman and Han Empires were connected via

carriageways in Central Asia (100B.D.). However, China had no armies sent to west of Asia, before 100B.C. Woody, the 6th Han emperor sent a troop to the west of Central Asia, 102B.C. some of his men returned with bundles of vine, alfalfa and fit war horses. Military expedition of Woody opened the ways for exchanging ideas and goods between China and Central Asia. These connections provided relations between China and the Roman world (Civilization history and the world culture – translated by Azarang).

Silk Road

Silk was taken from China for a century and it became the most valuable luxury material in the Roman world. Merchants used to travel to Eurasia by camel, horse and stallion caravans, doing transactions in spices, fabric and other goods. Romans called this road that connected China to the Roman world as “Silk Road”. Silk Road started from the valley of River Wi in China, passing through Pamir, and continued along areas in Central Asia, reaching Mesopotamia and finally Antioch in Syria.

Perhaps no caravan has passed all the way from the valley of River Wi to Antioch, on its own. Chinese, Greek, Iranian and Roman merchants used to pass through a part of this road. The goods used to be transacted a number of times, before reaching the destination, since the costs of hiring caravans and protecting them against burglars were very high. Transportation of valuable goods such as silk and spices could only be profitable in that road (Civilization history and the world culture – translated by Azarang).

Silk Road continued in those days to Afghanistan, Uzbekistan, Iran and Alexandria in Egypt. The other route was from Pakistan and Kabul in Afghanistan to Persian Gulf, from Kabul towards the south, i.e. Karachi in Pakistan and in case and in case the route was through the seas, it included Persia and Rome.

There were 4 large countries along Silk Road, from 200 B.C. to 200 A.D., i.e. European Rome, Persia in Western Asia, Koushan in Central Asia (Central Asia and north of India) and Han dynasty of China in Eastern Asia. Establishing Silk Road provided direct and effective transactions between these ancient civilizations. After that, developing the civilizations required further relations.

Transactions between West and East were a lot via Silk Road. Some plants are called “ho” in ancient Chinese documents, e.r. “hotao” (walnut), “hojiao” (pepper) and “holovabo” (carrot). Most of these words are originated from western countries. Transactions between China and western countries via Silk Road was quite flourished during the reign of Tang dynasty (7th- 9th Centuries A.D.). Rare birds and animals, perfumes, pearls, glass materials and western countries gold or silver coins, music, dancing, food and clothes from Western and Central Asia found their ways into China. At the same time, Chinese products and technology including silk, paper manufacturing, printing techniques, melamine kitchenware, porcelain, gunpowder, compasses, were exported from China to other parts of the world, playing a great role in developing the world’s civilization.

Cultural exchanges via Silk Road was similar to trading various materials. Buddha’s religion entered into China as one of the three religions in the world, by the end of West “Han” ruling government. About 10000m² of wall paintings are seen in Xinjiang’s Kizil cave temple that was established in the 3rd century, indicating promotion of Buddha’s religion from India to China. According to inferences, this religion was first entered China via Silk Road, to the city of Kizir in Xinjiang, and then to Dong Hwang in Guangzhu province, as well as other areas in China. The religious caves remained from Buddha’s religion along Silk Road, such as “Mogaocoi cave” in Dong Hwang, “Luongman cave” in “Luian show mixed eastern and western art styles, indicating cultural exchanges of East and West via Silk Road. These caves are now considered as the world’s cultural heritages.

Analysis of Silk Road Tourism Development (Emphasizing On South Korea)

Following political and economic changes of Europe and Asia, especially development of sailing techniques, marine transportation played a great role in commerce, after the 9th century. Silk Road as a traditional road gradually destructed. Silk Road was used a little in 10th century as a business road during the period of reigning by Song dynasty.

After emergence of global capitalization and by the maniac growth of colonization and extension of sea routes, the lands of China and Central Asia were transformed into underdeveloped and poor regions, losing their economic prominent conditions soon in international relations. After some decades of doubtfulness, China came into the real route of power by the end of 1970s. After dissolution of U.S.S.R in 1990s, five ethnic countries of Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan, and Tajikistan were established. Although the internal affairs, national capabilities and strategies of China and these countries differ with each other, but there are lots of similarities in their governmental views about international affairs, all wanting to develop their collaborations and active presence in global political stages.

Silk Road has a long history, playing great and important roles in developing the world's civilization. Recently, the "New study plan of Silk Road" mentioned by UNESCO has considered this road as "Dialog Road", in order to provide the development of dialogs and exchanges between eastern and western countries.





Historical/geographical analysis of Royal Achaemenian Road and Silk Road

Royal Road reveals the evidences of road construction in Achaemenian era. This highway with the approximate length of 2700km is the first known international road in the world. This road was for caravans, connecting Pasargadae to Persepolis, Shush and other Iranian royal regions. The road that its construction started by the command of Darrius the Great of Achaemenians was from Saard (capital of Lidia, the most western parts of modern Turkey) and after connecting Pasargadae to Persepolis, the capital of Achaemenians, it was extended to Shoush, and was known from that time as the “Royal (Shahi) Road”.

The west part of Royal Road reaches Saard and Lidia, from Shush. The eastern part is inside Iran, going from Shush to Ekbatan, Ray, Parthia and the east of the empire. There used to be many caravanserais, gates and caserns along the road and it was quite a safe road. The government’s representatives and other people used to use this road. We start analyzing this road from its most western part:

1st part: It was 520km from Liddel to Frigia, and 20 caravanserais existed along that section.

2nd part: After Frigia, Royal Road reaches the River Hallis. There was an important place in this place to control the traffic.

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3RD PART: Royal Road reaches Cappadocia by passing through River Hallis. This route was 572km and has 28 caravanserais.

4th part: the road reaches Cecelia after 86km. There was two control places in that route.

5th part: Ufrite River along the road in Cecelia/Armenia border has the potential of shipping. There were 15 caravanserais and a controlling area in the route with 310km in Armenia.

6th part: In the 753km route in Armenia to the land of Mattin, there were 34 caravanserais.

7th part: There are 4 rivers in Mattin that have shipping potentials that could not be passed through due to their flow intensities, first of which is Tigris, the second and third ones have the common name of Zabatus and the fourth one is called Guindos.

8th part: The road enters the land of Sisin and after 24km and 11 caravanserais, it reaches the River Karkheh. This river has the potential of shipping. The road, then, reaches to the city of Shush.

If the route is guessed with right directions, the distance from Shush to Saard was 2500km. If a caravan travelled 30km per day, it would require 19 days for the trip. This route is probably very old, since in case Achaemenians were constructing it, they would go from Shush to Babel and then to Ufrite, the capital of Yailia. Tigris, in the middle of the road is the center of Assyrians inhabitation. Thus, it is possible that this part of the road would have been constructed by Assyrians for connecting Nineveh and Shush. However, the importance of the work by Achaemenians is controlling the road and not construction of that. The important cities of Epis and Erbil are in this route, and the city of Omidieh, the center of Mellitan is located west of Nineveh, on the route to Tigris.

There is Antitarus mountain range between Cecelia and Cappadocia. The last city of Cecelia was Komana. Present Turkey starts after this city of Cappadocia. The road direction is not known at this place, but it probably went through the capital of the ancient country of Hiti, called Hatetosas. The city of Hallis was located beside Ankara, where one of the controlling passages was in it. Then, the route was towards the center of Frigia, called Guerdium. It was excavated here for the road and its 6m width is quite apparent. After passing from Psiunus, the road was ended in Saard.

Many of the discovered plates in Persepolis are about travelling of government envoys and changing of their horses along the road. Government couriers used to travel from these roads with fast speed. According to the plates, we could realize that the route from Persepolis to Yasouj at Pars Gate was 552km with 23 caravanserais. The road from Babel to Ekbatan intersected with the Royal Road, beside the city of Epis. This route reached to the Zoroastrian holy city of Ray, and then went towards the eastern regions.

The route towards the eastern regions was later known as Silk Road. Silk Road is the way from Mediterranean region to China. This name was used a lot from 1st century A.D., though it was used before that, too. People used to go from Babel to Epis and Ekbatan in 6th century B.C., passing from near the city of Saveh (existing) towards Ray. Then, through Satrapi Parthia, they used to arrive at Qomes, which was near the city of Damghan (existing). Passing from Alborz mountains, they used to go to Tous, which was in the desert. The road was then divided into two branches, from the city of Tous. The southern branch was the route towards Herat and Kandahar, reaching to the valley of Kabul and Punjab. The northern branch had its routes towards Karakon desert and the city of Merv, and from there, it was going towards Samarkand, Balkh and Mazar-i- Sharif and Kondour.

Horses or camels were used for this route. The road went up in highlands towards north of Niroud and the altitude of the road in a place called Borj Sangi (Stone Tower) was 4723m above sea level. The eastern part of Silk Road started from Khounjerab, continuing to the country of China.

Courtesy of : <http://www.iranatlas.info>
<http://galry.blogfa.com/>

Roads require facilities in order to aid travelers' welfare and security, for them to reach safe and sound to their destinations, including caravanserais, markets, shades, watchtowers, tea houses, post offices, etc.

Iran was in the route of international trade between Far East from one side, and Mediterranean coasts and Europe from the other side, and a main part of Silk Road commercial route was passing through northern parts of Iran. Thus providing the welfare and security of the merchants, who were the prominent sources of income for the governments in this long road, was quite important.

According to this study and regarding the climate and usage, caravanserais have various designs and no caravanserai is similar to another, but general similarities exist. However, with any plan or design, caravanserais have always been the place of intersecting cultures and it has provided the effects of traditions and cultures on each other.

It is to say that considering the remaining works from people in the past that indicates their cultures, traditions and habits and living standards is quite important. But, some of them are considered less by the authorities, and no actions are done to restore them and introducing them to people. Caravanserais of Silk Road in Iran that have their roots in our culture are among these historical constructions. They require more attention today.

Report by Haratian

<http://www.yjc.ir/fa/news/>

Analysis of Ardabil province caravanserais

Ardabil caravanserais; the memorial of 3-thousand civilization in the Silk Road margin

Ardabil has a three thousand year civilization in the margin of Silk Road, the history of which is expressed by its unique caravanserais for their types of architecture and accumulation of Iranian fine arts.

Many of these caravanserais have been ruined for various reasons, such as changing of traffic routes and passage of time, and only ruins of some have been remained.

But, even these remaining numbers could prove the highly flourished commercial history of this region, during different eras. According to experts, caravanserais in different areas of this province indicate the economic promotion of all the cities in this region, in the past.

The most important caravanserais of Ardabil province are Saein stone caravanserai in Nir, Shah Abbassid Shour Gol in Billeh Savar, Abbassid Naqdi Kandi and Qanli Boulaq in Meshkinshahr.

Abbassid Naqdi Kandi Caravanserai

This caravanserai is located in 200m northern margin of Ardabil-Meshkinshahr asphalt road, 35km away from Ardabil beside Naqdi River and on top of shallow and green valley of Naqdi Kandi. Abbassid Naqdi Kandi caravanserai resembles a mountain design for its plan and style. It is 30m*29m, and constructed from lime mortar and rubble.



- Retouched grey granite is used at the base of the construction
- The entrance is in the west. After entering, we confront with two rooms at each side
- Then, we enter the hall, the northern and southern sides of which are 4 rooms
- These rooms could be accessed from the east side

This building was constructed in Safavid era. There is a small cemetery, 100m east of the caravanserai, on a natural hill, which is probably related to the period that the caravanserai was open. Due to its specific location in Ardabil-Meshkinshahr road, it could be regarded as a traditional café.

This construction requires to be repairing and given to private sector. One of the important specifications of this building is its mountainous plan. Documentation stages and registration of this building in the list historical and national constructions is being pursued. This caravanserai is within the properties of a person called Haj Sultan Ali Jafari from Naqdi Kandi village.

Country's soldier (Qanli Boulaq) Caravanserai

Country's soldier (Qanli Boulaq) Caravanserai is located in a village with the same name, in North Arshaq region, about 800m away from Iran- Republic of Azerbaijan, 20km north of Razzi Region center. Its distance to the center of the county of Meshkinshahr is 95km.

Location of Qanli Boulaq in Silk Road and also in the border point of Republic of Azerbaijan and Iran are the two exclusive specifications of this caravanserai.

Qanli Boulaq Caravanserai was quite important in Safavid era, and was used by Iranian businesspersons and merchants doing business with the northern neighbors including Russia, having had special bullshness in business up to Qajarid era. This construction is registered in the list of national monuments, No. 1009016.

Qanli Boulaq Caravanserai is constructed with 4 verandas; the style that was common in Safavid Islamic era. The outside façade of this caravanserai includes an entrance gate in the east side with the width of 4m and height of 3.5m, and there are three rooms on the sides.

The façade of the caravanserai has no canopies and tile-work.

The only decorative elements on the façade of the northern wall of the main gate are rhombic elements made by burned bricks.

Central yard of the caravanserai is with dimensions 27.5m*27.5m, and 21 rooms are placed around it beside verandas, and the entrances to these rooms are from the considered doors in the width of verandas.

The smallest room is 3m*4m and largest one is 3m*10m. Western section of the caravanserai is completely destroyed, only the foundations or foundation marks of which are remained in some parts.

The material used in this section and other destructed areas of the caravanserai are taken by the villagers for their private buildings. These materials include 21cm*21cm*5cm bricks and lime mortars.

This caravanserai has no base stones. Veranda roofs are arched and rooms have short domes on their roofs. There is a room larger than other rooms in the south of caravanserai, which was probably used in case of necessity or stable.

There are places inside the rooms used as mantle shelves. The quadruplet verandas are in pentagon form and observed as a pentagon tower. With its plan and materials, this architectural work belongs to the glorious Safavid era.

The apparent specifications of the building are the use of burned bricks in its decoration and its construction style with 4 verandas, and it is the only remaining caravanserai from Safavid era with 4 verandas, in Ardabil province. This building is not used now due to its destructed sections, but it could be used if it is repaired and restored, as an instruction place for villagers or as a border market place.

This place is now being under observation of Tourism and Cultural Heritage Organization and the registration procedures are being done. Since this building is the only caravanserai with 4 verandas in Ardabil province, pathological studies for it, preparation of the restoration plans, organizing, maintenance and reinforcing some parts of it are quite important for archeological studies. Also, since this ancient building is involved with the past history and the memories of sincere defense of this Islamic land, appropriate efforts should be made in its registration in the list of national monuments.



Shour Gol Caravanserai

This caravanserai is situated southeast of Shour Gol village in Shour Gol district, Billeh Savar plain. Shour Gol Caravanserai is located in an area (200m*150m), on a hill with the height of 3m from adjacent lands. Dimensions of the caravanserai is 20m*29m. Entrance to the caravanserai is in the south, and after that, there is a corridor with the length of 6m, by which you can enter the central yard (18m*9m). Some ceramic tiles from Islamic period and the historical eras (Parthians) were collected, according to which, they are definitely related to the period from 5th century H. to 8th century H.



Documents regarding friendly relations between Iran and Korea, via Silk Road:

“Silla” in old geographical texts is about the location of Korea Peninsula.

In the conference subjecting: “Situation of KANG CASTLE (KANG DEJ) in Iranian geographical imaginations”, Mohammad Baqer Vosouqi stated: “Iranian geographical class indicates a combination of Iranians scientific knowledge about pre-Islamic period and completion of this information in the Islamic era. It is indeed a collection of instructions by Zoroastrian and other Persian religions, as well as scientific findings by astronomers by the end of Sassanid era that gradually entered their ways into religious narratives and texts of Iranian people. The imagination about *Kang Dej* is not limited to the geographical situation, but it also indicates utopian specifications.”

This Tehran University history professor continued: “lots of similarities of *Silla* situation has been found with the geographical imaginations of Muslims, and this trend continued in geographical, historical and literature contexts of Muslims, for a long period, up to the 16th century. According to old Iranian contexts, such as *Bandahash* and *Minovi Kherad*, and also Islamic contexts like *Mafatih-al Olum* written by Abu-Abdollah Mohammad Kharazmi and *Tarikh Habib al-seir* written by Qias al-din Khand Mir, Kang Dej was situated in the most eastern part of the earth and east of China, with 180° of distance from West Africa. But the book *Hafez Abrou* has stated about this region to be at the most eastern point, in conformity with the present place of Korea and Silla.”

He pointed to religious and ancient Persian Pahlavi texts, and said “According to these resources, Kang Dej is in east of China in Koran Peninsula. It is considered in geographical imaginations by Persians in the past as a green land with no illnesses and pains and according to Iranian geographers it was located on the opposite eastern point of Khaledat Island, the origin of meridian.”

Pointing to Islamic contexts and conforming different manuscripts regarding the names of this region to Korean Peninsula, Vosouqi continued: “Silla, Basilla, Shila and Gosilla have come in Islamic contexts, indicating this region. Our first information about it is from Persian Gulf Iranian sailers and marine contexts, as well as from *travelling documents of Soleiman and Abu-Zeid Sirafi* written in the 10th century. The most documentary evident in this regard is *the world map of Hafez Abrou*. Ferdowsi’s descriptions from Kang Dej in *Shahnameh* is also similar to the explanations about Silla in *Koushnameh*.”

Koushnameh

Koushnameh is an epic poetry about the love story of a Persian king and a Korean princess in one thousand and some years ago. This artwork could involve the historical creativity of the people in both countries. The documentary “Koushanemeh was broadcasted May of this year from South Korean TV network. According to competent historical resources such as Koushnameh, Iran and Korean relations started thousands of years ago due to the situation of both countries in the route Silk Road. A prince of Sassanid government called Abtin immigrated to Silla region in Korea with his friends and got married to a princess in that region, the result of which was then creating strong cultural relations between Iran and Korea, as two rich cultures. This mythical epic poetry is in the style of *Shahnameh* that was written by Iranshah Bin-Abol-Kheir, in the 6th century, between 400-504H., in Farsi, saying a lot about North and South China (Chin-o Machin). This book talks about the events in the story history of ancient Iran, with a different narrative as compared to Ferdowsi’s *Shahnameh* and *Shahnameh* stories before that from another view.

The story of Koushnameh deals with Zahhak’s nephew, “Koush with ivories”, who used to rule in China, Africa and the West lands, outrageously and was the enemy of Jamshid dynasty,

looking for them to harm them. With a forged pedigree from the side of Darnoush Manoush, he forced the Roman emperor to pay per capita tax.

About Koushnameh, the head of Hang Yang University Museum stated: The original book is kept in British Museum. It was written in the 11th century by an Iranian scientist. So far, eight seminars are held about this book, and continuous meetings, analyses and discussions are done about it. Some parts of it are translated and published in credible scientific journals in South Korea and other countries, with the aim for better identification of the people of Silla and their communities.

Korean music is affected by Persian music

Gim Bo Hay participated in International Koushnameh Symposium by presenting an article “Iranian Zoroastrian music and Korean Shemnism”, saying: “I believe Persian music has affected Korean music. Iranian lands and Central Asia renovated their traditional music in 15th and 16th century. In my opinion, Muga recital was invented earlier than 15th century, having relations with the Sassanid and Tang royal courts.

Professor of Hang Yang University added: “Before Zoroastrianism, Hourian songs as a set of written music in Cuneiform script on mud plates was created 1400 years B.C.

Historically, Kurdish music refers to Hourian period. The characteristics of Kurdish music are based on stature system and famous Gouran melody.”

He continued: “The names of old songs resemble the old frame of music in Persia and Central Asia. The existing documents are related to international cultural and music exchanges in the 7th century. Findings show that these exchanges were done with China, Turkish nations and Iran, affecting Korean musical instruments by Persian music.”

Iran transfers West cultures to the East and the East culture to the West

The next presented article was from Ki Dong By, titled “Immigration in Eurasia”. He said: “There are two human dispersal models in Eurasia, in Pleistocene period. Human beings left Africa and immigrated via two routes of Central Asia and Southern Coasts towards Far East. The main aim of archeology project in Gilan and other northern parts of Iran is due to claims based on presence of primitive humans in Altai in Russia. Silk Road is introduced as the immigration route of human beings, by some archeological documentations.”

This Hang Yang University professor said: “I believe that as the heart of many Eurasian cultures, Iran transferred the Eastern culture to the West, and vice versa. The geographical situation of Iran is regarded as the gate for transfer of cultural aspects from Near East and Northeast Asia to other regions in the world.

Analysis of political relations of Iran and South Korea in the recent century

Relations before the revolution

Relations between Iran and South Korea was not desirable before the revolution, for two main reasons:

- 1- Political relations between the two countries were hold for a long time in accredited levels and charge d'affaires, due to focusing of Iran political relations on Western countries and Europe and hence, Iran economic cooperation was mainly formed with developed industrial countries such as the U. S. A, England, France Germany, and also Japan in the Oceania region.
- 2- South Korea had no considerable economic and industrial capabilities at that time to attract Iran's collaborations in these aspects. Moreover, Iranian economic and

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commercial partners were the buyers of our crude oil and since South Korea was not then an industrial country, it was not considered an attractive customer for Iran's crude oil. However, Iran had collaborations with South Korea in some cases, before the Islamic revolution.

Fishing in Persian Gulf:

Using the potentials of South Korea in shipping and fishing, in a trip by the prime minister of that country to Iran, sending about 10000 Korean workers to Iran was then agreed. It was the only technical cooperation in shipping industries with that country, in Persian Gulf that its primary procedures were fulfilled by the end of Pahlavi dynasty. This project was suspended in 1979.

Iran and South Korean relation was developed in 1965, when the Korean government established an embassy in Tehran. Embassy of Iran in Tokyo was accredited in Seoul until 1954. At that time, Iranian embassy was opened in Seoul in charge d'affaires level, but ambassadors' missions in the countries started from 1977.

Relations after the revolution

South Korea acknowledged the regime of I.R. Iran after the revolution. The interrelations between the two countries after the Islamic revolution were affected politically by specific priorities of I.R. Iran. Seoul has always been interested in maintaining and expanding economic, technical and scientific exchanges with I.R. Iran, in parallel with promoting political relations between the two countries. According to the invitation by political deputy of Iranian foreign affairs ministry, his Korean counterpart came to Iran in 1989, and promoting political relations between the countries were considered in his negotiations with Iranian high ranked authorities, when in June of the same year, both countries agreed in promoting political relations between them. The views of that country about the imposed war against Iran was with passivity together with official neutrality and in addition to maintaining good relations with Iran, continuing its obligatory bounds during the war and having considerable human and financial losses, that country avoided expanding its relations with Iraq. Tens of Koreans working for various contracts of that country with Iran in different projects were killed due to Iraqi invasions and some of their ships were damaged in Persian Gulf, but that country never stopped shipping to I.R. Iran ports. After accepting Resolution No. 598 by the UN Security Council by the involving parties in Iraq/Iran war, South Korea expressed its full readiness for collaborating in the renovating programs of I.R. Iran.

2. CONCLUSION

There are inevitable, historical relations exist between Iran and eastern countries including China and Korea. Also, a speech was made by Sang Dung Yob the Korean Ambassador to Iran, about "the Intangible Cultural Heritage Summit" on Thursday night in Oct. 09 2014 in Esfahan Abbassi Hotel, who said: "The two countries have done extensive efforts to re-establish Silk Road and have a lot in common cultures. The Intangible Cultural Heritage Summit should lead to developing the relations between different countries...". Due to the above reasons as well as the existence of the connecting rout of Silk Road, it was decided that in addition to considering historical and political relations between Iran, Korea and China, the relevant effects on the number of tourists from South Korea to Iran to be analyzed in order to reveal the historical importance of tourism between Iran and South Korea.

Some of the tourism potentials in Ardabil province with old caravanserais as memorials of the commercial relations in Silk Road are also to be considered with regards to appropriate

infrastructures, relative or complete renovations and through propaganda via holding related exhibitions with Silk Road or tours, especially for South Korean tourists.

According to various reports, due to ever increasing economic developments, South Korea absorbs numerous tourists and has also numerous tourists to other countries, every year. Thus, we could expect a flourishing future in tourism industry. Therefore, by more emphasis on cultural and geographical tourism and provision of cultural infrastructures, it would be better to absorb more Korean tourists to our country. In this way, not only we could provide the development of facilities and services by the local communities, but also we could provide employment and made proper conditions to train the required workforce. For instance, we could instruct Korean language to the tour leaders, or provide catalogs in Korean language for the tourists from that country. More importantly, we could prevent the destruction of these national assets, and provide stronger political/cultural relations with other countries and make provisions to restore Silk Road.

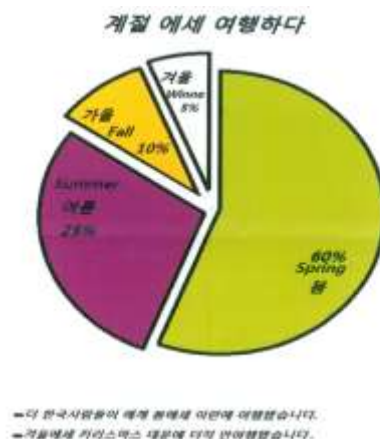
Analysis of the number of South Korean tourists to Iran in the past few years

The following graphs show the number of South Korean tourists to our country in the past 10 years. As a whole, the total of 430 tourists have visited Iran in the past 10 years. To round off, only 400 tourists are considered for the graphs. 430 people indicate the number of tourists from South Korea to Iran in 10 years. It is quite a low rate from a country with increasing number of tourists to all over the world, due to high economic potentials and ever-developing lifestyle; the country that according to estimations will have prominent future in foreign and domestic tourism, and the country that has a lot in common for its cultural and historical similarities with Iran. The graph on the left shows the highest number of Korean tourists in spring, summer, autumn and winter that the lowest rate refers to winter, since it coincides with Christmas holidays.

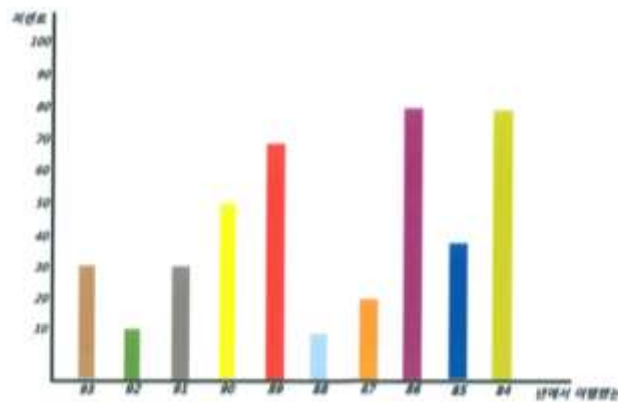
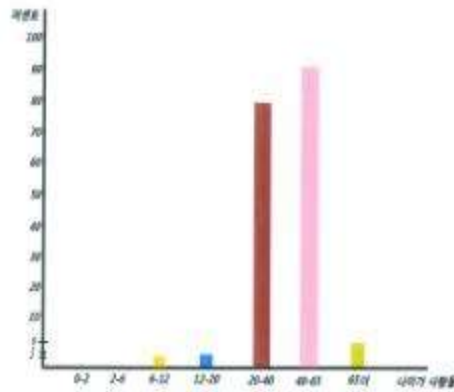
The second graph indicates the age of the tourists, and we rarely observe adolescents and children as tourists. Most of the visitors are 40-65 and 20-40 years of age, respectively. The tourists over the age of 65 are in third place.

The third graph shows that we had the highest number of Korean tourists in 2007 and then 2005 and the lowest rate belongs to 2009. Although this number shows a relatively considerable growth in 2010 and 2011, but yet again we can observe a reduction for 2012 and 2013. A negligible growth in the number of tourists can be observed for 2014.

Considering the numbers of tourists, we can conclude that we should seriously think about it to improve the drop in the number of tourists. It is required to provide infrastructures to improve tourism attractions and tourism in the route of Silk Road could be a proper solution for that.



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