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GRADUATE DIPLOMA WORK

THEME: THE ANCIENT TRADE ROADS IN CENTRAL ASIA (UNTIL "GREAT SILK ROAD")

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INTRODUCTION

Ancient transportation networks and trade routes were built by our ancestors for a variety of reasons: as a way to exchange goods, as a way to control the widespread pieces of an empire, as a way to transport drinking water or sewage, even as a way to keep your feet from getting wet. They were built to accommodate foot traffic, or animal-assisted transportation, or canal barges or wooden carts. Sometimes they fell abandoned almost immediately, and sometimes they were rebuilt and reused over decades or centuries.

The importance of thesis: In the last years during the archeological and historical research in Central Asia and other territories showed that this continent remained main role Civilization of the ancient East. During Archeological research there had been found various materials. According to them, We began to use historical concepts in our research work in a wide range which relevant to "civilization of Central Asia" , "Civilization of Middle Asia", "Turan or Civilization of Turkistan. As our president Islam Karimov stated "the territory of Uzbekistan is located in the central part of Eurasian continent, locating in essential transcontinental region, it is mentioned that the place was remained communication between the east and the west in the first step of humanitarian history."[1] Currently for that case, in the development of history of our motherland is essential matter like a part in the civilization of the world. Transcontinental economic-cultural relation played crucial role in the formation and development of civilization of Central Asia. "The formation and development of Central Asian system is the complicated process, which has taken place with such process as introduction and evolution of types of economy, ancient people migration and ethnogeny process, urbanization and urban culture development, product exchange and trade, initial transfer to using horses and

[1] Karimov I. A. Buyuk Ipak Yo'li- taraqqiyot yo'li. Yevropa-Kavkaz-Osiyo (TRACEKA) transport tarmog'ini rivojlantirishga ba'g'ishlangan xalqaro anjumanda so'zlagan nutqidan.(1998 yil. 8 sentabr. Boku) "Biz kalajagimizni o'z qo'limiz bilan quramiz". 7 jild. T., "O'zbekiston",1999 yil

other means of transport, development and evolution of service system on caravan road (on road building, provision of safety, medical and other services) as well as other social, political , economic, and cultural processes have been studied" [2]in the given diploma work. As we mentioned above, the history of the ancient trade routes goes far away in Central Asia, in addition to that the process of civilization occurred with creating ancient trade in mutual relation. That's way, for saying the exact stages of civilization in Central Asia, we should have clear knowledge about ancient trade routes which were used by our ancestors.

The purposes of thesis:

Trade routes and urban supply routes are the sequences of pathways and stopping places used for the commercial transport of cargo. Trade routes connect public markets. They also link producers with such markets. Supply routes, by contrast, take products directly to individual consumers. When such activities are secret, so as to avoid paying custom duties, or to avoid detection by authorities, a smuggling route is created.

The geographical scale of such operations varies very strongly. Accordingly, trade routes are best conceptualised as long-distance arteries, ones which span tens or hundreds of kilometres, and which are routinely connected to countless smaller capillaries of both commercial and non-commercial transport.

In addition to trade/supply routes, there are also many other networks which move (a) goods, (b) people and (c) information:

administrative routes (used for periodical inspections, administration of justice, and revenue collection)

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[22] Hvon Le Coq, Albert, 1928. Buried Treasures of Turkestan. Reprint with Introduction by Peter Hopkirk, Oxford University Press. 1985.

exchange routes (used for establishment and maintenance of good social relationships between neighboring communities)

military routes (ones which supply fortresses and garrisons, routes of advance, and 'communication lines' established during military campaigns)

nomadic transhumance routes

passenger routes (established by movement of fare-paying travellers)

pilgrimage routes

pillagers' raiding routes

postal routes (operated by runners, riders, and couriers travelling by carts and ships)

settlers' migration routes

signals routes (maintained by means of homing pigeons, beacons, watch-towers, and semaphore stations)

tribute routes (used as an instrument of international politics) after knowing types of routes , our next plan is to list purposes:

First of all: giving information about natural and social situations for formation of civilization in Central Asia

Second of all: listing some economic factors for ancient trade routes' formation and development

Third of all: identifying about earliest internal and external trade–product exchanging routes in Central Asia

Fourth of all: The participation of Central Asia in foreign caravan, trade and economic relations in the period of Achaemenids

Literature review: there is a proverb which is often used by the president of Uzbekistan that "without knowing your history, it is impossible to imagine your future".[3] And the process of development and improvement depend on the nation's knowledge about their own history. While studying this topic, several books and speech of Islom Karimov have been used. And at the same time , have been used these scholars work: Sarianidi V.I.[4], M. Herity[5], Herodotus[6], Sen Tansen[7], Whitfield Susan ,[8] Dani, A.H. and V.M. Masson,[9] Rawlinson , Hugh George[10], Lach Donald Frederick, [11]Baypakov Yu. F.[12] Sagdullaev A. C.[13]Curtin Philip DeArmond[14], Farrokh Kaveh[15], Chami [16]F. A.,Suleymanov R.X[17] Sidebotham Steven E[18], Toth Nicholas, Schick, Kathy[19], Leften Stavros Stavrianos[20] and of course as a main source is Mavlonov O'[21]

Main point and matter of scientific research: main point of this diploma work is to identify and to study about the ancient trade roads in Central Asia.

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[3] Каримов И.А. Тарихий хотирасиз келажак йук. Т.7. – Тошкент. Узбекистон. 1993. б-135.

[4] About velikom lazuritovom puti na Drevnem Vostoke // Kratkie soobscheniay o dokladah I polevih issledovaniayh Instituta Archaeology Academy nauk USSR. Vip. 114, 1968. P.3-9; Aynkovskay N.V. Nekotorie voprosi economici.

[5] The Pre-historic period - internal and external communications

[6] Herodotus, Histories, IV

[7] Buddhism, Diplomacy, and Trade: The Realignment of Sino-Indian Relations, 600–1400, Manoa: Asian Interactions and Comparisons, a joint publication of the University of Hawaii Press and the Association for Asian Studies, ISBN 0-8248-2593-4

[8] (2004), The Silk Road: Trade, Travel, War and Faith, Chicago: Serindia, ISBN 1-932476-12-1

[9] UNESCO History of Civilizations of Central Asia. Paris: UNESCO, 1992

[10] Intercourse Between India and the Western World: From the Earliest Times of the Fall of Rome. Asian Educational Services. ISBN 81-206-1549-2.

[11] Asia in the Making of Europe: The Century of Discovery. Book 1. University of Chicago Press. ISBN 0-226-46731-7.

[12] Sredneyvekov goroda Kazaxstana na Velikom Shelkovom puti

[13] Qadimgi O'zbekiston ilk yozma manbalarda T.., 1996 yil

[14] Cross-Cultural Trade in World History. Cambridge University Press. ISBN 0-521-26931-8.

[15] Shadows in the Desert: Ancient Persia at War. Osprey Publishing. ISBN 1-84603-108-7.

[16] "The Early Iron Age on Mafia island and its relationship with the mainland." Azania Vol. XXXIV.

[17] Qadimgi Naqshab, O'zbekistonning taraqqiyot masalasi mill.avv Vii asrdan milodiy VII asrgacha

[18] Berenike and the Ancient Maritime Spice Route. University of California Press. ISBN 978-0-520-24430-6

[19] "21 Overview of Paleolithic Archaeology". In Henke, H.C. Winfried; Hardt, Thorolf; Tattersall, Ian. Handbook of Paleoanthropology. Volume 3. Berlin; Heidelberg; New York: Springer-Verlag. p. 1944. ISBN 978-3-540-32474-4 (Print); 978-3-540-33761-4

[20] A Global History from Prehistory to the Present. New Jersey, USA: Prentice Hall. ISBN 0-13-357005-3

[21] Mavlonov O'.M. Markaziy Osiyoning qadimgi yo'llari

And **the matter of work** is about the formation and the stages of development of the ancient trade routes in Central Asia and its role in the process of world civilization as well as other social, political, economic, and cultural processes have been studied in the given diploma work

Scientific news of this diploma work: This thesis focused on making clear and finding some evidence about the earliest trade routes until Great Silk Road in Central Asia. While doing this diploma work, we tried to do some comparison in various periods about different roads. Nowadays our government are paying great attention to make people known English in all educational establishments. That's way, it can be very useful handout to learn about ancient trade routes in English and if it is possible to publish this diploma work in abroad, foreigner can be informed about our process of civilization and our ancient trade routes

Structure: It consists of introduction, main two chapters, four sections, conclusion, recommendations, scientific references and glossaries.

I Chapter. The earliest stage of trade-barter routes in Central Asia : its formation and development

I.1. Natural and social situations for formation of civilization in Central Asia

New discoveries continue to widen and deepen our knowledge of the prehistory of mankind throughout the world. The study of ancient civilizations in Central Asia considerably extended the temporary limits of history and explained the origin of some integral components in the complex evolutionary process in the world. Before going too further, my plan is to make clear where Central Asia is located and which countries are situated in.

Central Asia is the core region of the Asian continent and stretches from the Caspian Sea in the west to China in the east and from Afghanistan in the south to Russia in the north. It is also sometimes referred to as Middle Asia, and, colloquially, "the 'stans" (as the five countries generally considered to be within the region all have names ending with the Persian suffix "-stan", meaning "land of")[22] and is within the scope of the wider Eurasian continent.

In modern contexts, all definitions of Central Asia include these five republics of the former Soviet Union: Kazakhstan (pop. 16.6 million), Kyrgyzstan (5.5 million), Tajikistan (7.6 million), Turkmenistan (5.1 million), and Uzbekistan (29.5 million), for a total population of 64.7 million as of 2012. Other areas sometimes included are Afghanistan, Mongolia, eastern Iran, and northwestern Pakistan, and sometimes X injiang and Tibet in western China, the Kashmir region of northern India and northern Pakistan, and southern Siberia in southern Russia.

Various definitions of its exact composition exist, and no one definition is universally accepted. Despite this uncertainty in defining borders, it does have

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[22] Paul Mc. F. (2001-10-25). "stans". Word Spy. Retrieved 2011-02-16.

some important overall characteristics. For one, Central Asia has historically been closely tied to its nomadic peoples and ancient trade routes.[23] As a result, it has acted as a crossroads for the movement of people, goods, and ideas between Europe, West Asia, South Asia, and East Asia.[24]

During pre-Islamic and early Islamic times, Central Asia was a predominantly Iranian [25]region that included the sedentary Eastern Iranic speaking Bactrians, Sogdians and Chorasmians, and the semi-nomadic Scythians and Alans.[26] The ancient sedentary population played an important role in the history of Central Asia. After expansion by Turkic peoples, Central Asia also became the homeland for many Turkic peoples, including the Kazakhs, Uzbeks, Turkmen, Kyrgyz and Uyghurs. Central Asia is sometimes referred to as Turkestan.

From the 19th century, up to the end of the 20th century, most of Central Asia has been part of the Russian Empire and the Soviet Union, both being Slavic majority countries. As of 2011, the "stans" are still home to about 7 million Russians and 500 thousand Ukrainians.

After making obvious about the location of Central Asia, now , our next main goal is to identify about natural and social situations for formation of civilization

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[23] Dani, A.H. and V.M. Masson, eds. UNESCO History of Civilizations of Central Asia. Paris: UNESCO, 1992.

[24] Dani, A.H. and V.M. Masson, eds. UNESCO History of Civilizations of Central Asia. Paris: UNESCO, 1992.

[25] Encyclopædia Iranica, "CENTRAL ASIA: The Islamic period up to the Mongols", C. Edmund Bosworth: "In early Islamic times Persians tended to identify all the lands to the northeast of Khorasan and lying beyond the Oxus with the region of Turan, which in the Shahnama of Ferdowsi is regarded as the land allotted to Fereydun's son Tur. The denizens of Turan were held to include the Turks, in the first four centuries of Islam essentially those nomadizing beyond the Jaxartes, and behind them the Chinese (see Kowalski; Minorsky, "Turan"). Turan thus became both an ethnic and a diareeah term, but always containing ambiguities and contradictions, arising from the fact that all through Islamic times the lands immediately beyond the Oxus and along its lower reaches were the homes not of Turks but of Iranian peoples, such as the Sogdians and Khwarezmians."

[26] C.E. Bosworth, "The Appearance of the Arabs in Central Asia under the Umayyads and the establishment of Islam", in History of Civilizations of Central Asia, Vol. IV: The Age of Achievement: AD 750 to the End of the Fifteenth Century, Part One: The Historical, Social and Economic Setting, edited by M. S. Asimov and C. E. Bosworth. Multiple History Series. Paris: Motilal Banarsidass Publ./UNESCO Publishing, 1999. excerpt from page 23: "Central Asia in the early seventh century, was ethnically, still largely an Iranian land whose people used various Middle Iranian languages."

in Central Asia. There are a lot of research in this topic. "And many discoveries in the region have confirmed most of the suppositions made on the great role played by Central Asia in the history of world civilization and on the close links existing between different cultures inside the region".[27]

Of course, "ancient trade routes played a significant role in formation of civilization in Central Asia. And this section deals with the ancient period in the history of civilization in Central Asia , when the earliest human cultures emerged and determined to a considerable extent the later developments of local cultures and peoples "[28]. At the same time, the main trends in historical developments, namely, the steady progress in the cultural evolution as a general rules as well as regional diversities, become evident even in the case of these most ancient times. The complex and unequal nature of the development of ancient societies was fully reflected in the Central Asian region. In studying the ancient history of Central Asia we may clearly distinguish various types of culture. In the first place, there are different stages of cultural and historical development. One such stage, for example, was emergence of either complex or class societies. This development was invariably accompanied by various elements, such as craft specialization, monumental architecture, systems of script and exchange. This phenomenon has manifested itself in various forms both in the Old and the New Worlds. At the same time, such general trends are loacally manifested depending on the actual ecological and social setting. At the level we are dealing the phenomena of the second order, that is, with the regional types of culture. This clearly seen in the material of Central Asia. For example, in a number of strocbreeding cultures of the prehistoric age in Central Asia, Iran and Afghanistan, regional and subregional peculiarities combine with certain common cultural features, which enable us to integrate them into wider cultural entities. Finally, we may distinguish a basic unit of the concrete historical

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[27] Danni A. H.. Masson V. M. History of civilizations of Central Asia 1999 year

[28] Harmatta J. ed., 1994. History of civilizations of Central Asia, Volume II. The development of sedentary and nomadic civilizations: 700 BC to 250. Paris, UNESCO Publishing.

example, namely a local culture or a civilization reflecting the general features in the development of a group of tribes or peoples. A. H. Danni. V. M. Masson have followed a concept of periodization, which is reflected in its structure. The lengthy Palaeolithic period is dealt with in three successive chapters, following technological and cultural developments. Local variations were either less important, or may not always be distinguished in the available data. For this reason, these chapters contain few detailed local accounts. Local variations became more obvious with the advent of food-production, manifested in various agricultural and stockbreeding societies. The presentation and analysis in these chapters follow historical and cultural subdivisions of the Central Asian macro – region. Variations in subsistence patterns increase: Neolithic agricultural communities coexisted with Neolithic predators, engaged in hunting, fishing and food-gathering, occupying the northern and eastern area of Central Asia. The development of a dynamic husbandry and, later, nomadism, increased the mobility of considerable population groups; migrations and displacement became more prevalent. The predecessors of several modern peoples emerged in the environment. The following stage in the emergence of settled civilizations arose as part of the introduction of metallurgy. The subject of the present section covers all these important milestones in human prehistory. The evidence related to the Palaeolithic is fairly rich, albeit limited to a series of lithic implements. No remains of Lower Palaeolithic site, which are normally more informative , are so far known. Notwithstanding the paramount importance now attached to sites in East Africa, Central Asia retains its position if not as one of the centres of anthropogenesis then at least as an area settled by man at an early stage. As early as the lower Palaeolithic , man effectively adapted himself to various ecological conditions. One may suggest that these lay at the root of cultural diversity and of local peculiarities distinguished by research in the typology of lithic implements. In the general terms, a hypothesis about the existence of great cultural zones, represented by hand-axes and pebble tools, was put forward by Movius based mainly on the Soan assemblage from Pakistan. More recently a much more

complicated pattern has emerged; everywhere local variants of Palaeolihic assemblages are distinguished, various series of pebble tools being treated as diagnostic indices. One cannot exclude the possibility of separate groups of Palaeolithic men coexisting side in Central Asia developing various traditions in manufacturing stone tools. The phenomenon, which is established in the eastern Mediterranean , probably occurred in Central Asia as well. The types of stone tools clearly indicate cultural links with regions of western Asia. The determination of a Neandertal population, known from the discovery of the burial in the Teshik-Tash Cave in southern Uzbekistan, is of great significance. How man came to build settled communities is a major question that remains to be fully answered. But it is clear that he was responding to the changing climatic conditions of the Holocene Age. Whether man himself was unteligent enough to bring about a revolution in his cultural response to the climatic change, it is difficult to say. But many have accepted the model of V.G.Childe who speaks of a Neolithic revolution, implying a deliberate attempt on the part of man to involve a new technology for his survival in a new age. This model arises from the then available evidence which placed the origin of food production in western Asia and gradual diffusion of this technology to other parts of the world. The evidence is now much more varied and Central Asia has produced definite material to show that food- producing communities developed more or less simultaneously in Iran, as evidenced by sequences of Sialk, Hissar,and Tepe Sang-I Chakmak, and also in many cave sites, in Central Asia, as evidenced by Jeitun, and also in the oases cultures; in Pakistan at Mehrgarh and Kili Gul Muhammad; in Kashmir at Burzahom; in the Gangetic valley at Sarai-Nahar-Rai and Mahadha. At the same time there appears to have been a definite change in man- animal relations. This is expressed in the terminology of nomadism, where man as a member of a nomad group builds new fraternal affinity with new kind of animals, which not only supply himwith food but serve as a source of other services. In this way these animals become subseveint to man.

Thus, it is evident that Central Asia was part of a greater area where the emergence of a new type of economy and related mode of life occurred. This process of polycentral archaeological investigations in Central Asia has revealed the existence of several such local centres. As a rule, we may establish their relation to earlier, or Mesolithic assemblages. Thus, the change, in general terms, was of a spontaneous transformation, though in individual cases accomplished models and standards could have been used.

"The first stage of historic change described above has been dubbed by some as "barbarism" or primitive state of living, as it marked the beginning of community life, but it was certainly a great step formard in the march of humanity towards improving conditions of living by deliberate and intelligent effort. Irrigation farming by early agricultural communities produced a noticeable surplus and that stimulated the development of the economic system as a whole."[29] It led to the exchange of experience and resource material. But the greatest change was in the development of social life. Small-scale trade in precious stones such as jade, shells and other sundries is evident in this period. Larger-scale long-distance trade appears only at the next stage when the use of metal led to mining and metallurgy. In the first stage of bronze technology land trade between sites in Central Asia is amply evidenced and at the same time trade links are noted with the sites in Iran, Afghanistan and the Indus valley. Sites such as Altyn- depe in Turkmenistan, Shahri-I Sokhta in eastern Iran, Mundigak in southern Afghanistan and provide material for the transition stage from simple food production to a gradual growth of complex societies having multifarious craft specialization. Professional craftsmen emerged as social groups leading to a new type –of socio=economic relationship. It is difficult to say what the centre of attraction was for population concentration in different focuses. It may have been stimulated by craft developments, by political considerations, or by purely religious or ceremonial factors. At the same time social stratification may have

[29] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road. "Tehron" 2000

resulted from particular economical relations between groups of craftsmen. Wharever may have been the motivation, the evidence is varied, as seen at Rahman Dheri in Pakistan, Mundigak in Afghanistan and Namaz-depe in Turkmanistan. Throughout this extensive area, uniformity is not apparent nor do we have any evidence of writing at this stage. Fundamental change occurs in the nature of Bronze Age societies when alongside land –route trade , overseas commerce and communication is noted between the Indus Civilization and Mesopotamia. "The Indus Civilization extended far beyond the Indus valley, and links were established from the Gujarat coast trough Makran to various places on the Persian gulf. "[30] The maturity is noted not only in the highly developed urban architecture but also in the use of writing, most probably by a sophisticated class of scribes, and increasing use of seals and sealings, probably for treading purposes. This sudden outburst reached its climax in the emergence of planned cities in the Indus Civilization. "Other areas show their own peculiarities. But the Indus system with its uniform pattern is certainly inique in the civilization of the ancient world. Its extent, its richness, its influence and its wide connection present a new picture of an urban setting in Central Asia."[31] For long it was thought that this Bronze Age development in Central Asia was due to a process of diffusion from Mesopotamia. But recent evidence has now made it abudantly clear that it experienced a long process of growth in this very environment, and its unique features prove that it did not owe its origin to western Asia. The development is not the same all over Central Asia. The patterns differ from Chine to the Oxus valley and from Iran to the Indus and the Ganges valleys. So far we have spoken of the "urban revolution", of the urban centres and of their vast "underdeveloped" neighbours who must have continued in their traditional patterns of life. It is important to note that the development of local urban and

[30] Farrokh K. (2007). Shadows in the Desert: Ancient Persia at War. Osprey Publishing. ISBN 1-84603-108-7.

[31] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road. "Tehron" 2000

proto-urban civilizations, as well as agriculture, are based on the stable foundation of local economic potential and cultural traditions. This was an important stage in the spontaneous transformation. At the same time, in individual cases, we may distinguish stimulated transformation, the adoption of norms and standards first established in the most ancient centres of civilization , Sumer and Elam . One significant elements of this is the broad impact of Proto-Elamite culture, from cylindrical seals to tablets with Proto-Elamite scripts discovered at numerous sites on the Iranian platue, including Hissar and Shaht-I-Sokhta. We may note that the Proto-Elamite element entered at the formative stage as an integral part of the socio-cultural complex of the civilization that developed between Mesopotamiaand the Indus valley. l At the same time, the originality of local civilizations, which actively developed in the course of the third and early second millennia b.c. was remarkable. As known from recent research, some outstanding items of artistic culture found in Elam were imported from the zone of ancient civilizations in eastern Iran and Afghanistan. If the Indus Valley Civilization, known from the early 1920s, has established itself in the literature on the world history, a number of civilizations in the southern regions of Central Asia are only appearing in the pages of archaeological publications. As a result we may distinguish a subregion of early urban civilizations taking and intermediary position between Mesopotamian on the one hand and Harappan on the other. The franch scholar Pierre Amiet, stressing its original character , has labelled it as Trans-Elamic. A more appropriate term may be coined later, but the existence of a separate centre of civilization in the south of Central Asia has been proved beyond doubt. At a time when these civilizations were evolving in the south of the region, changes were under way in the steppe zone of Central Asia, which were of prime importance for world history and culture. Already in the Neolithic, the transition to farming and stockbreeding was apparent in several areas. The latter gained in importance in the course of time. From early times the dry steppes and semi-deserts were rich fodder and contained large herds of ungulates. Then, with their domesticated animals, herdsmen

inhabited this area. In all probability, the horse was domesticated in the fourth millennium b.c., "while the camel spread northwards from the southern regions. In the second millennium b.c,. the transition to the the wide use of metals, stockbreeding and farming as the main sources of food was completed. The tribes of the steppe zone were Neolithic hunters and fishers. The use of horse-drawn light chariots was an important innovation"[32]. Warriors on chariots armed with spears with bronze heads presented an important armed force. Working tools were also made of bronze. This was a new type of culture. Mobile and warlike stockbreeders conquered the dry steppes and penetrated the mountains. Moving south they encountered the agricultural oases. Archaeological sites, cemeteries in the first place in the middle Amu Darya(Oxus) and in Pakistan, indicate the displacement of large population groups in the process of cultural assimilation and symbiosis. The question arises of who these peoples and tribes were. Recent investigations may in some vases supply an answer. Anthropological materials from graves and cemeteries provide data on the physical appearance of this population. "The materials related to the Palaeolithic indicate that the population of Central Asia at that time was similar to that of Europe and the eastern Mediterrnean area. Based on present evidence we may conclude that the Crystallization of the physical features of the population of one type in the greater part of the area was essentially complete by the beginning of the Neolithic, as it was in Europe and western Asia. "[33]Moreover, in the Altai mountains and the Minussinsk depression, mixed types are recorded incorporating eastern and western physical types. Among the eastern types the so-called Mongoloid element developed initially in the forest and taiga regions. The evidence relating to the Late Neolithic and Bronze Ages is more complete. The northern regions of Central Asia are included in the vast area of the Andronovo culture. The skeletons of the peoples of the eastern regions of Central Asia were more massive

[32] Christian D. (2000). "Silk Roads or Steppe Roads? The Silk Roads in World History". Journal of World History (University of Hawaii Press)
[33] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road "Tehron" 2000

than those of Kazakhstan, but these differences were probably local; the population as a whole was of a western character. Anthropogical records from southern Central Asia indicate the differences in the massivness which was an important feature in the differentiation of the western types beginning with the Late Neolithic and Bronze Age,such as the Anau-type population. Even more gracile individuals lived at sapallitepe, resembling those from Mundigak in the south. In southern Tajikistan there was the same degree of gracility as in Kara-depe and Geoksiur. Thus , the establishment of the gracile varieties occurred more intensely in Afghanistan and along the Amu Darya than in Turkmenistan and south Tajikistan. The western groups spread farther to the east on the steppes of Eurasia during the migration at the B.C./ A.D. transition. One may suggest that the Neolithic population of Altai, Tuva and Mongolia belonged also the same population. All these areas were parts of their initial settlement. The contacts with the eastern group occurred in eastern Mongolia and in the forest-steppes of southern Siberia. The western groups spread along the northern ridges of Tibet up to Gansu province, where they came in contact with local population. The Harappan population was a homogeneous one, markedly gracile, apparently of the western type, making up the bulk of the population. The tendency towards the broad nasal feature resembles in the initial mixing with the so called Negroid protomorphics of the Mesolithic population in northern India. Summing up, we may note that the Pre-Indo-European speaking population of India and Pakistan belonged to the western group. The spread of this population occurred in a different environment and its anthropological manifestations may be established only if new materials belonging to later periods are found in northern India and Pakistan. Thus, Central Asia was initially settled from the west by the protomorphic mixed populations of the western and the so-called Europoid types. They survived in a slightly modified form in northern India up to the Bronze Age.[34] In Central Asia the assemblage of a western type based on protomorphic

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[34] Edwards I. E. S.; Boardman J. Bury J. B.; Cook, S.A. (1969). The Cambridge Ancient History.

combinations probably evolved in the Upper Palaeolihic or Mesolithic. Tibet was originally inhabited by the Mangoloids: the contacts with the western types occurred along its confines, in Gansu province and in eastern Mongolia. The gracilization was under way beginning from the Neolithic, with various intensity. Large-scale migrations occurred in the area of Central Asia in the Bronze Age. Ethnicity within local population is difficult to establish; language, being an important element of ethnicity, must have changed several times. "The existing decipherment of the Indus script still exists but is generally not accepted; according to a widely held view, it belonged to the Proto-Dravidian type. Positional-statistical spread in prehistory. The discovery of a seal with a Proto-Indus inscription at Altyn –depe is of great significance. Tablets with Proto-Elamite script from Iran suggest that its population was Elamite-oriented."[35]

Cambridge University Press. ISBN 0-521-22717-8.

[35] Krech Sh. (Editor); Merchant, Carolyn (Editor) and McNeill, John Robert (Editor) (October 2003). Encyclopedia of World Environmental History. USA: Routledge. ISBN 978-0-415-93735-1.

I.2.The economic factors for ancient trade routes' formation and development

Ancient trade originated in the migratory patterns of prehistoric nomadic people who ranged over long distances across the continents of Africa, Asia, Australia, Europe, North America, and South America, for thousands of years.

Archaeological evidence reveals the origins of a mysterious and creative people who learned to transform themselves in response to changes in the environment and disruptions in age-old patterns of nomadic life.

It can be surmised that nomads were close observers of nature –its colors and patterns, its natural cycles, and its sudden impulses –because the ability to journey easily over diverse geographic areas depended on a knowledge of terrain, plant and animal life, climatic variations, and food and water resources. "As small families followed migrating herds of deer, antelope, and bison, they moved easily and quietly, gathering wild honey, tsama melons, cucumbers, roots, and berries. They lived, worked, and raised their children beside rivers, across vast deserts and valley landscapes, and in pristine mountain caves."[36]

"They developed complicated navigational skills, a thriving trade network, symbolic etchings, ceremonial burials, extravagant cave paintings, beads, jewelry, carved figurines, and elegant stone tools about 100,000 years ago there was a technological, cultural, and demographic evolutionary period in which

[36] Harmatta J. ed., 1994. History of civilizations of Central Asia, Volume II. The development of sedentary and nomadic civilizations: 700 BC to 250. Paris, UNESCO Publishing.

people began to ornament themselves with shells and ivory beads, create colorful abstract patterns, realistic cave paintings, and symbolic figurines, and engage in a thriving trade with their neighbors to obtain the materials necessary for survival – obsidian, medicinal herbs, deer hides, shells, amber, stone ornaments, and so forth."[37]

This evolutionary period was marked by a high degree of complexity in stonework, tool skills, weaving, and pigmentation, with a great deal of attention to color, shape, image, and artistic pattern in bead making and costume, and to the symmetry of a stone tool, the balance of a grinding wheel, or the precision of a weaver's shuttle.

Nomadic handwork was the first "luxury goods"; beads, ornaments, finely made tools or spear points that evoked the status and power of a particular family, which recognized the importance of complex, detailed, and elegant design to the art of communication, and were important as "ritual gifts" and items of trade.[38]

At differing times and in various geographical areas, and perhaps due to either positive or negative environmental changes, instead of following migrating herds, a number of hunter-gatherer tribes began to specialize in the domestication of sheep and goats. This involved protecting, feeding, breeding, and herding the animals, and marking the boundaries of water supplies and grazing pastures.

The traditional migration ranges became the herding routes for nomadic pastoralists who also built migrating tribal villages, making it possible to move their herds between pastures and water supplies while maintaining a home base.

As a result, there was stabilization and increase of food supplies and the ensuing economic prosperity brought trade in livestock, surplus foodstuffs, and materials

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[37] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road . "Tehron" 2000
[38] Carolyn B. "Jade Earrings Reveal Ancient S.E. Asian Trade Route" [on-line article] available at http://news.nationalgeographic.com/news/2007/11/071120-jade-trade.html; Internet; accessed 5 September 2008.

such as obsidian and amber, which gave nomadic life a sense of social structure and settled existence, which first temporarily and then permanently began to absorb the nomadic way of life. The age-old patterns of nomadic hunter-gatherer life were transformed by pastoralism, and some nomadic sheepherders, instead of herding their animals long distances, began to experiment with growing wild grasses, which led to cultivating wheat, flax, barley, shallots, watercress, vegetables, and herbs.[39]

The families who maintained the home camps specialized in protecting the water sources and farming the crops, while other families specialized in animals to pull transport and haulage carts or in the production of farm tools, cooking utensils, and storage vessels.[40]

As the home camp families and crop farmers became more sedentary and dependent on the herders for milk, meat, and supplies of draft animals, the herders became dependent on reliable supplies of water and feed, and everyone depended on the toolmakers and artisans. Consequently, the gradual evolution of food and tool specialization increased the need for social interaction, communication, and trade. It was essential for traders to learn foreign languages and be familiar with dissimilar customs; and the development of cultural and language skills in the course of trade interconnected the families and laid the groundwork for the founding for local trade networks between early communities. The emergence of Neolithic civilizations can be traced to this kind of cultural and commercial exchange organized around an alliance of pastoralism, cultivation, artisanship, and trade, as nomadic families, who had prospered by complying with the laws of nature, now depended on pastoralism and cultivation

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[39] Jared D. Guns, Germs, and Steel: The Fates of Human Societies(New York: W. W. Norton, 1999), 142.

[40] Ancient Silk Route in the 1st Century" [on-line article] at www.geocities.com/bhuniahoo/pedong.html; Internet; accessed 16 February 2008.

and relationships of mutual exchange. [41]The travel and trade patterns and that had played a pivotal role in nomadic survival now brought people together around permanent villages and established interchanges of goods, services, favors, and obligations, and reinforced community cohesion and tradition through an awareness of common goals, cultural ceremonies, intermarriage, and political coalitions. The rudimentary techniques of pastoralism and cultivation that had enticed nomadic hunter-gatherer families into villages were increasingly replaced by complex farm cultures, and the resulting increase in populations depended on the methodical breeding of sheep, goats, and cattle, as well as developing seed diversity and germination, and seasonal irrigation and soil conservation, for a constant food supply.

During the Neolithic Age, as far back as 16,000 BC, long distance trade in the black volcanic glass called obsidian flourished as a material excavated for exchange. This was concurrent with lapidary artisans inventing complex tools for the symmetrical cutting, precise drilling, and polishing of hard stone and the gradual increase in the trade of exotic goods such as lapis-lazuli, garnet, sapphire, jade, mother-of-pearl, carved ivory, carnelian beads, gold and silver jewelry, soft leather bedding, furs, medicinal herbs, and salt.[42]

Obsidian would be supplanted by copper during the Chalcolithic Age, and later by bronze and iron. Nomadic travel and the trade in goods promoted an exchange of ideas and technologies, blurring the lines between families and tribes and encouraging their assimilation into communities, which was made possible by the increase in food supplies.The long distance exchange of goods made it profitable to produce and distribute pottery, beads, jewelry, glass, gold, and silver on a large scale, and new tools and methods were invented to extract metals, minerals, fine

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[41] Schulze G. G. (Editor); Ursprung, Heinrich W. (Editor) (January 2003). International Environmental Economics: A Survey of the Issues. USA: Oxford University Press. ISBN 0-19-926111-3.
[42] Rawlinson, H.G. (2001). Intercourse Between India and the Western World: From the Earliest Times of the Fall of Rome. Asian Educational Services. ISBN 81-206-1549-2.

clays, crystals, pigments, precious stones and metals, tin, copper, iron, and coal from the earth. Innovative metalworking techniques and pottery and lapidary skills, led to the crafting of storage and ritual vessels, fine ceramics, richly-colored glazes, ivory and jade carvings, complex copper and bronze objects, intricate carnelian and lapis-lazuli beads, seed pearls, garnets, rubies, diamonds, topazes, and sapphires, metal basins, copper kettles, cast-iron pots, glass faience beads, and gold figurines.In the evolution of trade and civilization, as prosperity became more and more defined by economic status, the potential for ornament to be exploited as wealth redefined the concept of "luxury goods". For ancient nomadic people, the "luxury" of costume and ornament was an essential part of communication, along with the ability to journey to diverse geographic areas, know the territory and climate, speak languages and be familiar with customs.[43]

Familiarity with cultures was an important aspect of a trade network and helped merchants be familiar with the possibilities of for exchange. With the increase in trade affiliated with larger populations, "luxury goods" now evoked power and wealth, and technologies were invented to produce material luxuries in greater quantity.

As the political power of city-states was formalized, the consumption of rare, artistic, costume, ornament, and furnishings, demonstrated official status and personalized the way a person wanted to be seen with gold and silver jewelry, pearls, sapphires, and diamonds, silk and wool carpets, woven stuffs, brocades, fine white linen cloth, embroidered coverlets, bed ornaments, and tapestries, porcelains, blue-glazed stoneware, and celadon, carnelian, lapis-lazuli, and onyx beads, faïence, pâte de verre, and liu-li glass beads, jade figurines, delicate forged ironwork, paneled screens, and intricate woodcarvings.

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[43] Stearns, P. N.; William L. Langer (2001-09-24). The Encyclopedia of World History: Ancient, Medieval, and Modern, Chronologically Arranged. Houghton Mifflin Company. ISBN 0-395-65237-5.

While “luxury goods” became the accouterments of power, the techniques of agriculture, winemaking, metalworking, lapidary, and textile weaving evolved in complexity. “The first long-distance networks of caravan routes and shipping routes were established by approximately 10,000 BC, between the early-urban settlements in lowland Mesopotamia; and by 8,000 BC, there were trade routes throughout Asia, Africa, and Europe.”[44]

Along with luxury items, stone beads, gold, silver, and silk, seeds –wheat and flax grains, preserved foodstuffs, and beer and wine were highly prized as trade goods. The rapid transmission of goods from farmer and artisan to merchant and trader was central to the emergent civilizations of Mesopotamia, Eastern Mediterranean, lower Nile Valley, Indus Valley, and China.These first civilizations were reliant on the regular trade in grain, olive oil, spices, incense, opium, wool, textiles, copper, iron, enameled mosaics, celadon pottery, cedar timber, silver inlay, carved ivory, precious gemstones, honey, wine, raisins, tea, pine resins, building stone, furniture, metal weaponry, and horses. As each successive political power understood the value of trade and cooperation, they gathered powerful merchants, traders with language skills, precise record keepers, bankers, coin and seal makers, gold and silver smiths, and specialists in the drying, preservation, and warehousing of food, around them, in order to expand trade.

Merchants developed uniform weights and measurements, and learned to predict weather cycles and ocean currents and to navigate to more distant lands. This way, the ancient nomadic paths became a vast network of roads and sea routes connecting the cities of Sumer –Ur, Umma, and Kish –then northward along the

[44] Lach, Donald Frederick (1994). Asia in the Making of Europe: The Century of Discovery. Book 1. University of Chicago Press. ISBN 0-226-46731-7

Fertile Crescent into the surrounding deserts, and northeast over the Zagros Mountains to Susiana.[45]

"From Susiana, northwest to Anatolia and Urartu and the Caucasus Mountains, then southwest across the Levant to the trading cities along the Mediterranean coast, Arvad, Byblos, Sidon, Tyre, and Nabataea, west to Hellas or south to Kemet and Pademe, then east across the Red Sea to Jeddah, south to Awsan across Arabia to the ancient port of Dilmun.Dilmun was crowded with trading ships from which the prosperous merchants of Dilmun linked to the major foreign trading ports of West Asia via the Persian Sea along the Arabian Sea to Qahtan and Axum, out to the Bay of Bengal to the Indian Ocean and Mohenjo-daro, through Khotan and Dunhuang over the Himalayas to Chang'an, or from Aaryavart, Siam, Kambuja, and Lhasa, over the Himalayas to Pu-erh, Zhangye, and Chang'an."[46]

The migratory patterns of ancient nomadic people and how they survived reveals the mystery and allegory of the origins of human life as it was subject to the mysterious and inexplicable workings of fate, and how over thousands of years generations of farming and artisan and merchant families relied on those time worn nomadic ancestral routes to establish long-distance trade relationships For the original nomadic people, trade was an instinctive response to the essential human need for social bonding, ritual gifting, cultural and economic prosperity. The ancient trade routes represented diverse geographic locations and a complex worldview that drew energy from nature through art and design, and was grounded in the nomadic ability to adapt to dramatic change and survive and prosper.

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[45] Toutain J. (1979). The Economic Life of the Ancient World. Ayer Publishing. ISBN 0-405-11578-4.
[46] Schulze G. G. (Editor); Ursprung, Heinrich W. (Editor) (January 2003). International Environmental Economics: A Survey of the Issues. USA: Oxford University Press. ISBN 0-19-926111-3.

II Chapter. Ancient trade-product exchanging roads in Central Asia

II.1. The earliest internal and external trade–product exchanging routes in Central Asia

"Irrigation farming by early agricultural communities produced a noticeable surplus and that stimulated the development of the economic system as a whole. It led to the exchange of experience and resource material. But the greatest change was in the development of social life. Small-scale trade in precious stones such as jade, shells and other sundries is evident in this period. Larger-scale long-distance trade appears only at the next stage when the use of metal led to mining and metallurgy."[47] That's way, the early internal trade routes played so important role to connect ancient mines with places. In that time, demanding product-barter between places of the Central Asia was becoming higher. This process led to farmation of ancient trade routes in mining places to gain and find precious stones and metal. As we know , the Central Asia was rich in natural sources, like rare minerals, precious stones and other mining products which were in great

[47] Masson M.E. K voprosu o vzaimootnosheniayh Bizantii and Srednei Azii po dannaim numizmatiki// Trudi Sredneaziatskogo Gosudarstvennogo Universiteta / Novay seriay. Vip.23. Tashkent, 1951. P.37.

demand in the Middle East and other places of ancient world. Thus, in the beginning of Neolithic period , Badakhshan[48] was widely known with its lazurite (Lapis Lazuli [49]) the beginning of contacts and exchange links is referred to the III – I millennium BC, these links were worked out in connection with exploitation of deposits of lazurite in the mountains of Badakhshan and of deposits of nephrite in the upper stream of river Yarkent-Daria, in Khotan region. Lazurite, extracted in Badakhshan was exported to Iran, Mesopotamia, Anatolia, Egypt and Syria. This part had the name "Lazurite Road"(Lapis lazuli is found in limestone in the Kokcha River valley of Badakhshan province in northeastern Afghanistan, where the Sar-e-Sang mine deposits have been worked for more than 6,000 years.[8] Afghanistan was the source of lapis for the ancient Egyptian and Mesopotamian civilizations, as well as the later Greeks and Romans. "During the height of the Indus valley civilization about 2000 BC, the Harappan colony now known as Shortugai was established near the lapis mines.In addition to the Afghan deposits, lapis has been extracted for many years in the Andes (near Ovalle, Chile), the Lake Baikal region "[50]of Russia;Siberia; Angola; Argentina; Burma; Pakistan; Canada; India; and in the USA in California and Colorado). It connected Central Asia and Middle East with Mediterranean and India. Also existed so-called "Nephrite Road" which connected East Turkestan with China. Finding this kind of evidences in Central

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[48] Badakhshan (Pashto/Persian: بدخشان) is a historic region comprising parts of what is now northeastern Afghanistan and southeastern Tajikistan. The name is retained in Badakhshan Province which is one of the thirty-four provinces of Afghanistan, in the far northeast of Afghanistan, and contains the Wakhan Corridor. Much of historic Badakhshan lies within Tajikistan's Gorno-Badakhshan Autonomous Province located in the in south-eastern part of the country. The music of Badakhshan is an important part of the region's cultural heritage.

[49] Lapis is the Latin word for "stone" and lazuli is the genitive form of the Medieval Latin lazulum, which is taken from the Persian لازورد lāzaward, meaning "heaven" or "sky", since the sky is blue; therefore, it is the "stone of heaven" or "sky stone". Lāzaward is from the Persian لاژورد lāzhward, the name of a place where lapis lazuli was mined.[6][7] Taken as a whole, lapis lazuli means "stone of Lāzhward".

The name of the place came to be associated with the stone mined there and, eventually, with its color. The French azur, the Italian azzurro, thePolish lazur and the Spanish and Portuguese azul are cognates

[50] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road "Tehron" 2000

Asia was proved two main facts. First of all, the existence of "Lazurite Road" and secondly, the use of mine was begun in IV B.C."There are many ancient places which where were found the products made from lazurite[51]. For example, "sarazm"(Masson B.M, 2000 C 114) ", in "the culture of Zamanbaba"(Sagdullaev A.C, 2004 , 32-33 pages), "Anov", "Altin tepe" and "Namazgah" all of in southern Turkmenistan (Masson B.M. 1981, c 84; Kurbansakhatov K, 1987, c 149) and this place gives information about existence of "Lazurite Road"." [52] At the same time, the regions natural conditions also emphasized the value of irrigated agriculture, in most places the only possible way to farm or at any rate the most profitable, given the arid climate and the usual additional complication of a particular distribution of precipitation. The potential of irrigated agriculture is assessed on the basis of three factors: temprerature, topography and water supply. Of great importance to the developing cultures in ancient times was the availability of roads. In the case of India and Pakistan, this problem has been studied by B.Subbarao, who identified three types of region: focal or central, relatively isolated and completely isolated regions. The problem has also been specially examined in relation to Bronze Age cultures by A.H.Dani. [53]In Central Asia the major routes for cultural and commercial contacts, the dispersal of tribal groups and subsequently the movement of military forces generally circumverted the harsh mountain countries

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[51] In ancient Egypt, lapis lazuli was a favorite stone for amulets and ornaments such as scarabs; it was also used in ancient Mesopotamia by the Sumerians, Akkadians, Assyrians, and Babylonians for seals and jewelry. Lapis jewelry has been found at excavations of the Predynastic Egyptiansite Naqada (3300–3100 BC), and powdered lapis was used as eyeshadow by Cleopatra.[3] In ancient Mesopotamia, lapis artifacts can be found in great abundance, with many notable examples having been excavated at the Royal Cemetery of Ur (2600-2500 BC In ancient times, lapis lazuli was known as sapphire,[11] which is the name that is used today for the blue corundum variety sapphire. It has also been used in the Tajmahal in India

[52] Mavlonov O'. M."Markaziy Osiyoning qadimgi yo'llari" 2008, 44 page

[53] Masson M.E. K voprosu o vzaimootnosheniayh Bizantii and Srednei Azii po dannaim numizmatiki// Trudi Sredneaziatskogo Gosudarstvennogo Universiteta / Novay seriay. Vip.23. Tashkent, 1951. P.37.

and the waterless deserts. Of the large rivers, the Indus in Pakistan and the Amu Darya in Central Asia were used transport in various parts. With its convenient anchorages, the coastline of interregional sea commerce, which is attested even during the Harappan civilization and which figured prominently both in Roman times and in the Middle Ages. But the chief role in all periods was played by the overland roads, and from the early agricultural periods, caravan paths threaded their way along the mountain systems that the Iranian plateau. For archaeologist they are mapped by the settlement of early farming tribes that were dispersed along them. Harder to overcome was the barrier of Paropamisos and the Hindu Kush with its high passes that lay across the way from Central Asia to Pakistan and India. Yet they too, like the southern coastal shipping route, were conquered no later than the period of the Harappan civilization, as indicated by the discovery of a Harappan trading post at Shortugai on the middle course of the Amu Darya, which confirmed the close links between the cultures of the Bronze Age Indus valley and of the northern Kopet Dag plain that had previously been established from close parallels in their material cultures and finds imported artefacts: for instance, the distribution of stone vessels with artistic reliefs, some of which were made in Tepe Yahya in south-eastern Iran, the Indus Valley, Mesopotamia.

And now , it is important to mention some ancient connection roads,

Gorno-Badakhshan – Sarazm. This connection road was consist of two main parts. First part passed by Paropamisos mountains, Temir Darvaza in Surhkandarya region and second part was by southern Sogd.

Gorno-Badakhshan- the culture of Zamanbaba . this way also had two main parts , they are from Gorno-Badahkshan- northern Afghanistan (Dashli)- the middle point of the Amu Darya- the lower valley of Zarafshan or Gorno-Badakhshan- northern Afghanistan (Dashli)-Surkhan region (Sapally)-the lower valley of Kashkadarya- the Culture of Zamanbaba. The evidence showed the second road was most widely-used in II millennia B.C.

Gorno-Badakhshan- southern Turkmenistan . This connection road was used in Neolithic Age and Bronze Age: Barakhshan –Shurtukai- Myndygak- Namazgah-Oltintepe but from II millennia B.C that road was from Badakhshan – northern Afghanistan the left coast of the Amu Darya until Odoytepe , and from here the valley of Murgab – southern Turkmenistan.

Central Asia's another internal road that connected by Murgob played great role in linking between southern and central region. Firstly, this road was used to link the places of southern Turkmenistan with the Murgob river.

As we mentioned before, "there existed proto-urban civilizations in III millennia B.C in southern Turkmenistan and II millennia B.C in southern Uzbekistan. With the recent evidence , it can be known that Sappaly and Jarkoton Culture appeared because of some ancient routes. Some scholar believed that the creation of Sappaly connected the migration from Anau-Namazga. The migrated people from Kapetdog to Margyona placed in two coast of Amu Darya in Bacteria and formated two cultural places in Afghanistan (Dashli) and in Surkhandarya (Sappaly).(Askarov A.1977, c 156-158) "[54] .Above opinions can be informed us about the route of migration; Namazga-Murgob- Dashly(Northern Afghanistan)-Sopolly(Sherabod). The opening of II millennia B.C , ancient connection route which linked the valley of Fargana with region's southern parts became more widely-used. Because, metal findings and other evidence in Chust Fargana are similar with southern Turkmenistan's or Iran's.

Thus, in the Bronze Age, along the water places of Central Asia formated some ancient internal routes from southern part to the north-east. This communication roads appeared in the rivers of region: the Amu Darya, Zarafshan, Syr Darya and other crossed-places of rivers and this process led to use of some means of water transport. With combining given information above, there were many connection roads used in Neolithic Age and Bronze Age in Central Asia.

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[54] Mavlonov O'.M. "Markaziy Osiyoning qadimgi yo'llari" 2008, 46 page

“1) Kapetdog- Murgob – low Zarafshan–high Zarafshan. This communication route was widely-used in Neolithic Age and Bronze Age.

2) Kapetdog – Murgob - Khoresm this road was used in Bronze Age in III-II millennia B.C

3) Kapetdog – low Murgob- middle Murgob-northern Afghanistan- Surkhan valley. this road played so important role in the process of urbanization in the end of III- the beginning of II millennia B.C

4) Surkhanandarya- Kashkadarya- Zarafshan -Northern Tajikistan-Fargana Valley the demand of this road was so high in the middle of II millennia B.C

5) Northern Afghanistan and Surkhandarya- the coasts of the Amu Darya- Khoresm this road used after Bronze Age and the along two coasts of the Amu Darya was wide trade routes

6)High Zarafshan- low Zarafshan- Khoresm this road was began to use in Neolithic Age and Bronze Age)”[55]

First reason of creating ancient route is to connect mining places with other parts, second reason is migration because of demand of irrigational places.

And , as we all know that there were so many external roads in Central Asia. Before beginning to list of them, I should give some general information about what reason was to create for external trade routes.

This transcontinental trading way largest in the history of mankind connected Europe and Asia and in days of old was stretched from antique Rome to ancient capital of Japan Plank beds. Certainly, trade between the East and the West was conducted from time immemorial, but it were separate pieces of the future great way. Occurrence of commercial relations was promoted in many respects by working out in mountains of the Central Asia of deposits of

[55] Mavlonov O’.M. “Markaziy Osiyoning qadimgi yo’llari” 2008, 46 page

semiprecious stones - lazurite, a nephrite, a cornelian, turquoise, valued in the east. “So, existed "lazurite" way on which of the Central Asia to Iran, Mesopotamia and even to Egypt delivered this stone. Simultaneously with it developed "nephrite" way connecting areas of Hotana and Yarkand with areas of Northern China. Besides, the cornelian was taken out to the countries of Forward Asia from Sogdiana and Bactria, and from Khoresm - turquoise. All these routes, eventually, have joined the Great silk way.”[56] If to speak about the history of Silk Road, the beginning of contacts and exchange links is referred to the III – I millennium BC, these links were worked out in connection with exploitation of deposits of lazurite in the mountains of Badakhshan and of deposits of nephrite in the upper stream of river Yarkent-Daria, in Khotan region. Lazurite, extracted in Badakhshan was exported to Iran, Mesopotamia, Anatolia, Egypt and Syria. This part had the name “Lazurite Road”. It connected Central Asia and Middle East with Mediterranean and India. Also existed so-called “Nephrite Road” which connected East Turkestan with China. This road delivered the nephrite, so popular in the yards of Chinese Emperors, to China.1)

In the middle of I millennium BC “The Steppe Road” began to function. By the description of Herodotus, we can follow its direction: from Black Sea region to the shores of Don River, than to the lands of Sauromates to South Ural region, to Irtysh and lake Zaisan. Furs and leather, Iranian carpets items of pressure stones were spread by this road.2)

Not long ago it was considered that invention of silk and trade of silk is referred to the I millennium BC. But the Chinese archaeologists, who excavated in the province Chzhetszyan, near the lake Taikhu, found silk fabrics, belts and yarn, referring to the epoch of neolith. The age of fabric – 2750 (+- 100) year BC. Its analysis is the evidence that almost five thousand years ago silk growing was

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[56] Kuzmina E.E. The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

already developed. “In the VI-V cc BC the Chinese silk began to be exported to the other countries, including west. Silk horse-cloth with the embroidered phoenixes on it was found during excavations of one of "Tsar" burial mounds of Pazyryk in 2 In Neolithic and Bronze Age, some very important events occurred to make faster the process of civilization in the ancient world (Mesopotamia, Egypt, Elam, Indus Valley, Central Asia and etc.) .”[57] For instance, the use of metallurgy, irrigational farming, proto-urban –cities and large united countries, and inventions in means of water and land transport(horse, donkey, camel). For that kind of reason, Central Asia was able to communicate with the ancient Middle East and several economic factors caused to motivate Central Asia in the creation of ancient trade routes with the Middle East. Especially , the metal , none-metal, precious stones, rare mineral of ancient Bacteria and Sagdiana were high demand in the Middle East. Lapis lazuli was so appreciative stone in Mesopotamia, Egypt. As we mentioned before, main lapis lazuli mine was located in Central Asia. Lapis lazuli was being mined in the Badakhshan province of Afghanistan as early as the 3rd millennium BC,[2] and there are sources that are found as far east as in the region around Lake Baikal in Siberia. Trade in the stone is ancient enough for lapis jewelry to have been found at Predynastic Egyptian and ancient Sumerian sites, and as lapis beads at Neolithic burials in Mehrgarh, the Caucasus, and even as far from Afghanistan as Mauritania. The ancient Aryans played very important role to spread that precious stones.

The immense tectonic forces deep within the earth and upheaval that thrust to great heights the rugged mountains that characterized the original Aryan lands, also produced precious stones, crystals and metals that became sought after all around the world known to the ancient Aryans and their neighbors. “The Aryans began to trade very early in their development and the precious stones and metals

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[57] Kuzmina E.E . The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

such as lapis lazuli, rubies, emeralds, mountain crystal, gold and silver, that they found buried in the earth and mountains was among the very first items they traded."[58] Amongst these items, lapis lazuli played a very special and significant role, since the Pamir-Badakshan region was home to the only lapis mine known in those early days, and because the known world developed a hunger for this prized stone, a demand that the Aryans met by carrying the lapis to distant lands. By the second half of the 4th millennium BCE, Badakhshan lapis lazuli (stone of blue) was being traded in countries as far west as Sumer and Akkad (Mesopotamia), and the Nile Delta (Egypt) (cf. Ancient Mesopotamian Materials and Industries by Peter Roger Stuart Moorey, p. 86). The 2500m / 9,000ft high Sar-e Sang, Badakshan mines, now in north-eastern Afghanistan, were the only known source of lapis lazuli in the ancient world. By the 3rd millennium BC, the lapis lazuli trade had extended south to Harappa and Mohenjo-Daro in the Indus Valley Civilization (Hapta Hindu of the Vendidad's list of nations. Modern day Pakistan and north-western India). "The ancients found numerous uses for lapis lazuli. Among the uses was the making of the expensive pigment ultramarine which was used in Illuminated manuscripts and panels. The pigment was made by grinding the lapis to a powder.The Aryans acquired exotic items from the lands they visited and traded these items in the other countries they visited. Stone age artefacts from the Harappa and the Tigris / Euphrates (Sumer) valleys have been found in the ruins of Central Asian towns presently in Turkmenistan, towns and settlements such as Altyn Depe. Location of the ancient 6,000+ year-old Sar-e Sang mines lapis lazuli mines"[59]. The British Museum site that describes the seal described below also states, ""The Sar-i Sang mines in the region of

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[58]Knight E. F. 1893. Where Three Empires Meet: A Narrative of Recent Travel in: Kashmir, Western Tibet, Gilgit, and the adjoining countries. Longmans, Green, and Co., London. Reprint: Ch'eng Wen Publishing Company, Taipei. 1971.

[59] Kuzmina E.E The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

Badakhshan in north-east Afghanistan were probably the source for all lapis lazuli used in the ancient Near East. From here it was carried across Iran, where several lapis working sites have been discovered, and on to Mesopotamia and Egypt"[60]. Another source for lapis lazuli exists in southern Pakistan (a region of the Indus Valley civilization) but it is unclear if they were mined at the time of this seal."

Captain John Wood, a surveyor with the British Navy was commissioned to explore the Amu Darya River and in December 1838 came upon the Sar-e Sang mines. He wrote: "Where the deposit of lapis lazuli occurs, the valley of the Kokcha is about 200 yards wide. On both sides the mountains are high and naked. The entrance to the mines is in the face of the mountain, on the right bank of the stream, and about 1,500 feet above its level.

"The workmen enumerate three descriptions of ladjword (lapis). These are the Neeli, or indigo color; the Asmani, or light blue; and the Suvsi, or green. There relative value is in the order in which I have mentioned them. The richest colours are found in the darkest rock, and the nearer the river the greater is said to be the purity of the stone." Marco Polo visited the Sar-e Sang mines during his travels along the Silk Road. The area is rich in other gemstones such as rubies and emeralds and precious metals such as silver and gold that were actively traded throughout the ages (see GeoVision / Gem Hunter & Gubelinlab sites).

Very important evidence about lapis lazuli is Tepe Hissar.Tepe Hissar, an archaeological site of largest known urban settlement in the northeast corner of present-day Iran, flourished from 4,500 to 1,900 BCE (Metal Age). It is located ninety kilometres southeast of the Caspian Sea, near the modern city of Damghan, along the south slopes of the Alburz mountains, and south of Turkmenistan. Hissar was strategically and centrally located on the east-west trade route. Amongst the artefacts found at the site, were those made from lapis

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[60] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road . "Tehron" 2000

lazuli turquoise from Badakshan in the east. According to The Shelby White-Leon Levy Program for Archaeological Publications, Harvard University: "Its strategic location along the major East-West trade route, between southern Mesopotamia, Iranian plateau and Central Asia, further heightens its presumed economic and political role in the region. The importation of lapis and turquoise implies connections with the east, and at the same time links with the west have been documented by blank clay tablets reminiscent of Proto-Elamite tablets, and a cylinder seal. Its importance, therefore, as a cornerstone of chronology, cannot be overemphasized." According to the British Museum in their description of a Bronze Age, c. 2400-2000 BCE, Lapis lazuli stamp seal from the Ancient Near East (? - placed in Room 52 - Ancient Iran), "... Behind the man are a long-horned goat above a zebu. This last animal is related in style to similar creatures depicted on seals from the Indus Valley civilization, which was thriving at this time. There were close connections between the Indus Valley civilization and Central Asia. One of the prized materials that was traded across the region was lapis lazuli, the blue stone from which this seal is made." The earliest road in Central Asia was Lapis Lazuli road. The beginning of this route from Badakhshan lazurite mine went to Mesopotamia, Egypt. The found remains of Lazurite in Sumer and Akkad proved that lazurite delivered from Badakhshan mountaions. At the same time, lazurite exported to India (Sagdullayev A.C. 2000 c.119) and from the middle of I millennium as well as Chine(Mavlanov O’.M Mahkamova D 64-68 pages Kobzeva O.P 2005 c.6). Having begun Lapis Lazuli road from Badakhshan Lazurite mine passed through Shurtugai where was located in the left coast of Amu Darya, near joining Ko’kcha Darya with Amu Darya. This road separated several parts in Shurtugai, one of parts went through Kabul Darya valley, Hindikush to northern India. “Shurtugai played so urgent role to deliver metal, none-metal products to India. In Neolithic and Bronze Age finished formatting trade routes between Central Asia and Iron , Mesopotamia. This road reached internal places of Central Asia through Anau, Namazga, Oltyn tepe in southern Turkmenistan , Zaman-baba, Zarazm in Zarafshan. It is

assumption that coming from Mesopotamia to Zarafshan was this road:Namazga-Murgob-Zaman-baba-Sarazm."[61]

Northern India played so significant role to improve cultural and economic relation with other countries of ancient world in Central Asia. The creation of trade route between India and Murgob was approximately in II millennium B.C and this road had two main direction

1) Harappa –Kvett- Mundigak-Oltyn tepe- Murgob –Oltyn tepe-Murgob(kulolly)
2) Harappa-Shurtugai-Dashly-Murgob this road proved with finding some evidence in India and Murgob.

Silk was exported from China to the West; in return, China obtained nephrite from Khotan, glassware, silverware, and adornments from the Mediterranean region, and horses and furs from the nomads of the Steppe.

As we know, the functioning of the ancient trade routes, however, go back to earlier times. Herodotus (VII, 23) wrote about long-distance trade in the Steppe inhabited by Scythians in the fifth century B.C. This went from Tanais-on- the-Don to the Urals and further to the Altai (Chlenova 1983). P. Rein- eke (1897) was the first to show, based on the widespread presence of a particular type of art depicting certain animals (deer, tigers, etc.), that there were contacts throughout the vast area from the Black Sea Littoral to China in the seventh to fourth centuries B.C. The contacts are also proved by the finding of articles made of Chinese cotton and silk fabrics, other trade products in Pazyryk, and of bronze mirrors in Pazyryk, Minusinsk, and Eastern Kazakhstan (Lubo-Lesnichenko 1961; 1975).

[62]At present no doubt remains that some parts of the Road began functioning as early as the Bronze Age. One of its sections was used for transporting lapis lazuli

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[61] Mavlonov O'.M. Markaziy Osiyoning eng qadimgi yo'llar Toshkent. "Akademiya" 2008 yil
[62] Kuzmina E.E. The prehistory of Silk Road. 1998 yil

from Badakhshan to Western Asia, Egypt, and India, from the third millennium B.C. People also exported turquoise from Sogdiana. Beads imported from Bactria and Sogdiana were found in the burials of certain pastoral tribes of the second millennium B.C These included the Ural region (where lapis lazuli was found in Sintashta and Ushkatta and turquoise in Alabuga), Gurdush, near Bukhara, in which lapis lazuli, agate, and turquoise in the shape of the Maltese cross were discovered, and even in Siberia, where turquoise was found in Rostovka, again shaped like the Maltese cross, in Sopka II.

In the third millennium B.C., the Nephrite Road came into existence: nephrite (i.e., jade) quarried in Khotan and Yarkand was transported to China, where it was already widely used by the time of the Longshan Culture and was particularly evident in the Zhou dynasty.[4]

In the Bronze Age, relations were established between China and Transbaikalia, where, in the vicinity of nephrite deposits, clay tripods of the *li* type dating from the turn of the second to the first millennium B.C. have been found (Okladnikov 1959). In the second millennium B.C., nephrite became familiar to the farmers of Central Asia and to the livestock-herding tribes in the Steppe (Rtveladze 1995, 14). "Beads made of jade or its imitations were found in burial grounds of the Andronovo Culture in the Urals, at Alakul, Uskatta; in Kazakhstan, at Aishrak, Kanai; and in Siberia, at Rostovka . Nephrite objects were part of the burial complexes at Turbino (Bader 1964), Okunevo, and related sites."[63]

Thus, the southern part of the Silk Road routes ran along the traces of the old Lapis Lazuli Road, laid in Western Asia as early as the third

"Thus, the southern part of the Silk Road routes ran along the traces of the old Lapis Lazuli Road, laid in Western Asia as early as the third to second millennium B.C., and also along the splendid road built by the rulers of the

[63] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road "Tehron" 2000

Persian Empire to connect all the satrapies of their vast domain—from Egypt and Asia Minor to Sardis and Persepolis and further eastward to India and the satrapies of Central Asia, up to the land of Saka. This was the route taken later by Alexander the Great after his defeat of Darius III, the last of the Persian (Achaemenid) rulers."[64]

But the major and crucial part of the Great Silk Road routes went through the northern regions of Central Asia and the Eurasian Steppe, whose peoples were active participants and mediators in cultural contacts from China to Europe and Southern Central Asia . It is the history of these Steppe routes of the future Great Silk Road, and the fortunes of the Steppe peoples that employed them, that will be the main focus of the present work.

The Eurasian Steppe stretches over five thousand miles, from the Danube to the central sections of the Great Wall of China. It is a zone that for millennia saw the spread of goods, innovative technologies, new religious beliefs and artistic images, and, finally, of certain ethnic groups that came to determine the ethnogeny of various peoples, including those who spoke Indo-European languages. It is a huge, fluid historical and cultural space over which, in ancient times and the Middle Ages, the trans-migration between different peoples from the extreme ends of Asia to the Western countries was realized."For many centuries the populations of the Steppe had a nomadic way of life, contributing to their role as middlemen on the Silk Road routes. But what was the lifestyle of the Steppe tribes, what was their role in the history of Eurasia, and how did these contacts develop? Nomadic peoples inhabit one-fifth of the globe: these are the fishermen, hunters, and reindeer-breeders of the northern parts of Eurasia.

"Nomadic peoples inhabit one-fifth of the globe: these are the fishermen, hunters, and reindeer-breeders of the northern parts of Eurasia and America, the itinerant hunters and gatherers of the Americas, Africa, and Australia, the Gypsies, and, lastly, the migratory cattle breeders . Some researchers use the

[64] Kuzmina E.E. The prehistory of Silk Road. 1998 yil

word "nomads" to embrace all these peoples. The term "nomad" itself, however, comes from the Greek word *nomas,* "wandering in search of pasture," and it is in this original meaning that it entered the Russian historical tradition (Rudenko 1961; Markov 1976; Vainshtein 1991; Khazanov 1984); it is also used extensively, following C. D. Forde's example (Forde 1963), in ethnology abroad. In the context of this work, the word "nomads" denotes the nomadic and seminomadic pastoral peoples that populated the broad belt of Steppe, deserts, and highlands in Eurasia. "[65]It should be noted that "cattle" in this context includes sheep, goats, and other animals that may be pastured in herds and flocks. Hereafter we shall refer to such groups as "pastoral peoples" or "nomads." The issue of the role of nomads in history has long been on scholars' minds. Arnold Toynbee (1935; Zlatkin 1971) saw in the mobility of pastoral nomads the dynamic force that determined the succession of stages in the cultural and ethnic development of the Old World. Much attention to the role of the pastoral nomads ofa was paid by the researchers of the New French Historical School, or the Annales School, particularly by F. Braudel (1986). He introduced the notion of "la longue duree," that is, of the long temporal span of global processes, later called by Emmanuel Le Roy Ladurie "still history." Braudel sees the presence of pastoral nomads as a disruptive force often interrupting periods of slow historical processes, allowing for rapid change and oscillation. The Steppe area stretched along the border of the Old World civilization from the Atlantic to the Pacific, serving as a buffer zone. "When these horse-breeders or camel-breeders happen to clash with each other, when a drought or a demographic increase occurs, this compels nomads to abandon their pastures and invade their neighbors. This has palpable repercussions thousands of kilometers away. In the epoch that seems to epitomize slowness, these people epitomize great rapidity and unexpectedness. The relay is passed all the way from Germany to China".The Soviet scientific tradition, on the contrary,

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[65] Kuzmina E.E. The prehistory of Silk Road. 1998 yil

emphasized the relatively static character of nomadic societies. “When attempting to fit the history of the people of the Eurasian Steppe into the Procrustean framework of Marxist social and economic formulations, Soviet historians divided the culture of the Steppe inhabitants into periods based solely on their synchronization with the neighboring farming societies. No less open to discussion are issues of the origins of nomadic pasto- ralism.” [66]As far back as the classical epoch, the theory of three stages of economic history was put forward, reflected by Varro (116-27 B.C.) in his tract *De re rustica*: (1) consumption of natural products; (2) livestock herding; and (3) plow cultivation. This conception prevailed for almost two millennia until, in the late nineteenth century, German scholars who studied the development of food production (farming and herding) managed to demonstrate that livestock herding had not preceded farming, but that the two processes developed simultaneously and were interrelated (Hahn 1896). These conclusions were verified reliably in paleozoological and paleobotanical studies of the materials from sites belonging to the epoch of the Neolithic revolution (Shnirelman 1980; 1989). The reasons for the transition from the complex farming and pastoral economy to the specific economic and cultural type of nomadic pastoralism are still the subject of heated debates. O. Lattimore (1967; 1979) advanced a popular hypothesis adopted by many Western scholars, in which the transition to pastoral nomadism was due to the pressure of the surplus population of the farming regions on the periphery, which caused parts of the population to migrate into marginal areas unsuitable for farming—these groups then were forced into nomadism. A different approach to the reasons for this development is taken by specialists on the history of the Eurasian Steppe. According to Gryaznov (1955, 1957), the transition to a nomadic existence resulted naturally from the growth of the livestock population and the accumulation of experience in conducting the pastoralist economy. This point of view is accepted by most Russian

[66] Christian D. (2000). "Silk Roads or Steppe Roads? The Silk Roads in World History". Journal of World History (University of Hawaii Press)

archaeologists. Yet many researchers stress the role of geographic factors and climatic changes in stimulating the process. The date of the establishment of nomadism in the Steppe is estimated in quite different ways. A. Toynbee, proceeding from general theoretical considerations, assigned it to the fourth to third millennium B.C. The majority of Russian scholars, on the contrary, hold that economic and cultural types of nomadic livestock herding took shape only as early as the Scythian epoch and, accordingly, date its establishment to the mid- or early first millennium B.C. In addition, some researchers believe that the transition from the complex farming and livestock economy occurred suddenly, arising. Within one or two generations, while others contend that it was a long, gradual process that extended over centuries or millennia. This road had several directions The first direction tied Surkhan Region with Sogd. Their main went through Temir Darvaza to Kashkadarya, and separated two roads , first by crossing Akrabat (Kaltaminar Road in Medieval Ages) went to northern Kashkadarya and from there, run through the High Kashkadarya River reached to Sarazm. Second, from Akrabat , Lower Kashkadarya River went to the middle part of Zarafshan(especially Karnob mine) and lower part (Zaman Baba) to Central Kizilkum.Next direction went from Surkhan, through the coasts of Amu Darya or by water to Khorezm was used widely.”Third direction run from the left coast of Amu Darya, and through Dashly to Murgob-Tajan-Southern Turkmenistan. In Neolithic and Bronze Ages, the road which connected Central Asia with India was strategically important (Harappa-Shortugai-Sarazm) because while researching Sarazm found very clear evidence about connection between India and Sarazm.”[67] For instance, archeological research found a lot of jewellery, pottery things which made pearls.This findings can prove the existence of relations between Harappa and Central Asia. With basing on some historic and geographical evidence, this road began from Shurtugai to Zarafshan was two main directions.Shurtugai –Dashly- Sapally-(near Termiz)-Temir

[67] Mavlanov O’.M. Markaziy Osiyoning eng qadimgi yo’llar T.., 2008 yil

Darvaza-Akrabat- Kaltaminar- Northern Kashkadarya-Takhtacha-Urgut-Sarazm Shurtugai-joint place between the Kofirnihan River and Amu Darya- Chkharra in Babatag-Hissar burials related Bronze Age in Southern Tajikistan(Takhty Sangyn)-Mura-the north-east part of lake Iskandar-Kshtut-Sarazm perhaps, local people helped to reach trader's destination. According to existence of road between India and Central Asia, these directions can be shown. Mokhenjo-Daro-Harappa-Mundigak-Namazga-Murgob; Mokhenjo-Daro-Harappa-Shurtugai-Surkhan Region-Southern Tajikistan—Sarazm. Mokhenjo-Dara- Harappa-Shurtugai-Southern Tajikistan-then through Amu Darya to Zarafshan and Khoresm. This road separated two direction from here. Southern route went to Ural and Sibir. Western route went through Caspian to the north of Black Sea. Mokhenjo-Dara-Harappa-Shurtugai-Surkhan Region-Kashkadarya-Zarafshan-Kizilkum mines-the mines of central Kazakhstan- Ural-Sibir. Thus , the relation were so hard between India and Central Asia. In Neolithic and Bronze Ages, they effected each other from cultural, religion, ethnic, anthropologic parts. In conclusion, Central Asia's external relation were with Sibir, Altai, Northern Turkistan, Mongolia, Chine in II millennium B.C. Inventing iron made the process of civilization faster." Using iron in Central Asia goes to X-XI centuries B.C. And in that time, several united countries appeared in the history of Central Asia (For instance: Khoresm, Bacteria, Margiana, Sagdiana, Fargana, Choch), and some of them formatted with one united country (ancient Bacteria and Khoresm). Connecting ancient Bacteria with Sagdiana had several directions. First road went by the coasts of Amu Darya. They were Shurab- Kelif or the desert of Kerki-Kashkadarya- Yerkurgan-Nakshipaga. Second route that tied Bacteria with Sogd run from Shurab- Surkhan Region-Temir Darvaza to Akrabat. According to recent research, there were Beshkutan and Tashlashkan which related to early Iron Age."[68] "The route separated some directions in Akrabat, one route went the North-West-by Ural River to Yer Kurgan. Next road

[68] Mavlanov O'. M. Markaziy Osiyoning eng qadimgi yo'llar T.., 2008 yil

went to Nautaka in Hissar mountains and through-Takhtakaracha to Marakanda, the roads that come from Bacteria to Akrabat or from the crossing point of Amu Darya (Kelif, Kerki) and separated in there. "[69]First road went to Zarafshan and next one went through Margioana to Marakanda. For that kind of reasons, Erkurgan in low Kashkadarya played very important role in road communication system in early I millennium B.C in Central Asia. The shortest road was to go from the borders of Bacteria to Sagdiana was Akrabat-Dara Tepe-Nautaka(Uzunkir)-Takhtakaracha- Marakanda. **Ancient Bacteria and Khoresm** This road tied the left coast of Amu Darya. This road run through Mirzabekkala-Kerkicha, Choplitepe and connected with another route in Adaytepe that went to Murgob. The water of Amu Darya played very important role in these routes. Connecting roads Sagdiana with Khoresm had several directions. Main direction went through Zarafshan River to Amu Darya and by its the right coast reached to ancient Khoresm. And it was possible to go Khoresm , crossing the near point of Adaytepe to the left coast of Amu Darya, with joining the road that come from Margiona.The connecting road of Sagdiana-Chach-Fargana. That road connected with Fargana Valley, Tashkent, Ustrushana to the southern parts of Central Asia. In early Iron Age the period of Achaemenids influenced the development of trade communication in Central Asia. First reason was economic relation, second cause was political parts. During these period, relations among Mesopotamia, Egypt, the Middle East, Iran, India, Altai, Northern Turkistan, Ural and Sibir were so important in foreign trade. That's way, many commercial roads formatted in Central Asia. The Steppe Road, The Golden Road and other road were some of them. The **Steppe Road** – "In the middle of I millennium BC "The Steppe Road" began to function. By the description of Herodotus, we can follow its direction: from Black Sea region to the shores of Don River, than to the lands of Sauromates to South Ural region, to Irtysh and lake Zaisan. Furs and leather,

[69] Mavlonov O'. M. Markaziy Osiyoning eng qadimgi yo'llari T.., 2008 yil

Iranian carpets items of pressure stones were spread by this road."[70] "The beginning of that road was from the southern trade cities of (Typ, Olvia, Hersons, Pontykapey,) Black Sea, to the shores of Don River (Tanias), than the low lands of Volga, Aral, Southern Kazakhistan, after that to the Irtysh and Zaisan eventually reached to Altai and Northern Turkistan. Evidence about this road can be found in Chinese sources. There was another road that is called "The Gold Road". Usually gold was mined from Altai and delivered to the South in these roads; Altai-Northern Turkmenistan-Yettisuv-Sogd-Bacteria Altai-Northern Turkistan- Fargana Valley-Chach region-Ustrushana-Sogd-Bacteria. Altai-Gobi Desert-Tibet-Pamirs-Bacteria"[71]. In that time, Amu Darya played very important role in ancient trade. For instance, it was possible that road began from India to through Bacteria and Khoresm, than Amu Darya-the Caspian Sea-Caucasion- Balack Sea. The later history of nomadic societies also is viewed variously: A. M. Khazanov, for instance, insists that the evolution of nomads "was not a continuous, progressive process," and that, "in the course of almost three millennia in the nomadic world of the Eurasian Steppe, movement in a circle clearly prevailed over progressive [i.e., linear] evolution" " (Khazanov 1975, 265, 273); whereas M. P. Gryaznov (1955), S. S. Chernikov (1960), S. I. Vainshtein (1991, 288-90), and others single out two periods: the period of the early nomads, which ended in the mid-first millennium B.C. and was characterized generally by the nomadic horde and by the decay of the clan system in favor of rising confederacies; and that of the late nomads, characterized by such cultural innovations as the collapsible yurt, the precursors of stirrups, nomadism in small ethnic groups, and the predominance of patriarchal and feudal relations. These issues were discussed in the 1980s in the pages of the journal *Soviet Ethnography.* Thus, despite many years of active study and a large volume of works on the history of the Steppe livestock herders who established Trans- eurasian contacts along the future Silk Road routes,

[70] Kuzmina E.E. The pre-history of Silk Road 1998 yil
[71] Mavlonov O'. M. Markaziy Osiyoning eng qadimgi yo'llari Monografiya T.., 2008 yil

many questions concerning their history remain open. In the present work, therefore, I will attempt to trace the cultural evolution of the population of the Eurasian Steppe and to assess in light of new materials the various hypotheses concerning the character and dynamics of its cultural evolution, the prevailing directions of cultural exchange at different stages, and the intensity of contacts along certain the ancient trade tracks in different historical epochs. "Given the paramount importance of the role of transportation along these future routes, special attention will be paid to issues of the domestication and use of the horse and the camel, and to the spread of wheeled transport and horse chariots."[72] Much later the domestication of local animal species took place in the zones of the secondary civilizations, which by then had already adopted livestock herding: in India of the Zebu cattle, and in Central Asia, of the Bactrian camel.[1] (These facts are vital for solving the issue of the domestication of the horse in the Eurasian Steppe.) "From the zones of the secondary civilizations the skills of farming and livestock- herding began to spread to other regions of the Old World, including the Eurasian Steppe."[73] There were several successive stages of economic development in the history of the Steppe economy, distinguished by distinctive styles of interaction between man and environment, the specific character of the cultural complex, and the different directions of the prevailing cultural relations along the future Silk Road routes. The assumption of A. P. Okladnikov and V. N. Danilenko, still shared by many authors, is based upon the uncritical understanding of C. Coon's work (1951), which acknowledged the Caspian Sea South Littoral as the center of sheep and goat domestication. However, the scanty materials of the Belt Cave came under severe criticism from scholars since, according to DNA chromosomal data, all the domestic sheep species derive from a Western Asian progenitor. Credible traces of the early food production economy in Central Asia have been established only for

[72] Kuzmina E.E The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

[73] Litvinsky, B. A., ed., 1996. History of civilizations of Central Asia, Volume III. The crossroads of civilizations: 250 to Paris, UNESCO Publishing.

the agricultural Jeitun Culture in Southern Turkmenistan. The Jeitun Culture had its earlier roots in Western Asia and has evidence of domestic sheep, goats and cows, grains of two-rowed barley, and soft and dwarf wheat. These domesticated species were all of Near Eastern origin (Tsalkin 1970b, 123-26, 148; Masson 1971, 79; Shnirelman 1980, 73; Korobkova 1981, 13). Other sites from the Neolithic and early Eneolithic period in Central Asia do not show any traces of a food-producing economy, although more than 800 Kelteminar sites already have been examined in the Aral Sea Littoral (A. V. Vinogradov 1981; A. V. Vinogradov et al. 1986). Due to specific ecological conditions, the local economy was based on fishing. This was also typical of the Bukharan oasis sites Only the discovery of camel bones and a spindle whorl in the late Neolithic burial ground of Tumek-Kichidjik alludes indirectly to the possibility of the origins of livestock herding here (A. V. Vinogradov et al. 1986). Assumptions about the pastoral character of the economy of Tajikistan's mountain tribes of the Hissar Culture also have been disproved (Ranov 1998, 113). "In the Steppe zone of Central Asia, the most ancient sites associated with the food-producing economy are the Zaman-Baba burial ground and settlement (Kuzmina 1958; Gulyamov et al. 1966, 118-86) (Fig. 36). Impressions of wheat and barley grains, as well as querns and sickle inserts, were found here."[74] From the osteological materials, 15% of the bones belong to deer, wild boar, and dzeren, indicating a hunting economy, and 85% of the bones come from domesticated cow, sheep, goat, and donkey. Animal bones are present also in the graves. But this grave and settlement complex is not representative of the origins of the Pit-Grave Culture, if for no other reason than its chronological placement. A. Askarov (1981) and V. I. Sarianidi (1979) assigned it to the latter half and even to the late second millennium B.C. and related the Zaman-Baba Culture to the Bactria-Margiana complex, a chronological placement we no longer accept. The settlement and the burial ground have now been placed at the third-second

[74] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road . "Tehron" 2000

millennium B.C. on the basis of the southern imports, analogous to materials from Namazga V, Shah-tepe II, Hissar III B, and Mundigak IV (Kuzmina 1958, 33; 1968, 306). This date for the burial ground was recognized by V. M. Masson (1966). Our chronology is built upon the traditional chronology' for the Namazga Culture. However, even if we accept the calibrated dates used by Western scholars, Zaman-Baba's dating is later than the calibrated dates for the Pit-Grave Culture (RassamakinV. N. Danilenko's linguistic reasoning contradicts that of modern linguistics (Kuzmina 1981, 38).His idea (1974, 25) that it was the purely pastoral nomadic economy that originally established itself in the Steppe is invalid also. On the contrary, at the early stages the complex food-production economy was present throughout the Old World (Shnirelman 1980, 94; Rassa-makin 1999, 73).In the southern Russian Steppe, the appearance of domesticated species of plants and animals resulted from contacts with the mixed farming populations of the Carpatho-Danubian zone, which, according to C. Renfrew's model (1987; 1992), were influenced by exchange networks that resulted in the diffusion and spread of farming communities Is the hypothesis that nomadism and the military use of horses originated in the Steppe in the fourth millennium B.C. justifiable given the available evidence? Undoubtedly, for the shepherds of the Copper Age to control the herd, they probably knew how to ride on horseback. A strap or a cord halter would suffice for these early horseback riders. But the rider who must shoot and fight with a spear requires a means of controlling the horse, presumably a bridle consisting of a bit and cheek-pieces. D. Ya. Telegin (1973) identified as the earliest extant cheek-pieces those fashioned of bone with one or two orifices at Dereivka. “On the basis of these early cheek-pieces, the hypothesis for the early spread of horseback riding in the Eurasian Steppe, also acknowledged by J. Mal- lory (1989), D. Anthony (Anthony 1995; Anthony and Brown 2000), and others, had been put forth. In actual fact, this hypothesis is based upon a misunderstanding. In 1970, P. M. Kozhin published an article in which he assumed that the horn articles with holes found at the sites of the Afanasievo Culture in Siberia remotely resembled the

cheek-pieces of the Scythian period, and therefore these Afanasievo cheek-pieces indicated the existence of horseback riding. “[75]This assumption was rejected by M. P. Gryaznov, causing Kozhin to retract the hypothesis. Nevertheless, V. N. Danilenko and N. N. Shmaglii (1972), and D. Ya. Telegin (1973) identified similar articles from Dereivka as cheek-pieces, thus declaring the horse pasto- ralists of the Steppe to be nomadic riders, who conducted distant military raids. M. Gimbutas (1977), who, according to A. Hausler's inquiries (1996), studied in Germany in Heidelberg under prominent supporters of Pan-Germanism, furthered this hypodiesis in a political manner. Gimbu U is believed that the savage warrior-riders, coming from the east, destroyed the farming culture of Europe by fire and sword. This is not the first time I have had to challenge this hypothesis (Kuzmina 1983). Recently a study was conducted on a group of European artifacts that are widely distributed across different cultures (Dietz 1992). According to the ethnographic and archaeological data, the analyzed artifacts have a wide distribution ranging from the horn hoes of Tripolye (Rassamakin 1999J to unfastening devices in China “The solution to the crisis lay in the more productive type of livestock husbandry, namely, the driving-to-pastures (or *jailau)* method. Under the driving-to-pastures system of livestock herding, the herds are driven off to remote pastures, and every season the pastures are changed, which enables an unlimited increase in the livestock population. “[76]This more progressive system makes it possible to harmonize the needs of the society with the possibilities of different natural niches. Several types of seasonal nomadism are known: meridional, desert, vertical, and so on (Rudenko 1961). In some regions these types had already been established in the

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[75] Li et al. "Evidence that a West-East admixed population lived in the Tarim Basin as early as the early Bronze Age". BMC Biology 2010, 8:15.

[76] Kuzmina E.E. The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

previous period. Meridional transhumance implies that in winter cattle are driven off to the South, where it is warmer and the blanket of snow is thinner. (Horses are capable of getting fodder from under the snow, provided that the blanket of snow is under 0.5 m; sheep can also get fodder, along with horses.) The emergence of this form of transhumance is documented by late Timber-Grave and Andronovo sites in the Caspian Sea North Littoral and Transcaspia (Galkin 1992). Under the desert nomadic system, herdsmen drive their herds to the desert in early spring when it is is watered and covered with vegetation, in existence of this form of transhumance is borne out by the finding in Khorezm of Andronovo- type ceramics over the abandoned dwellings of the Tazabagyab Culture (Itina 1977). The vertical form suggests that in spring the herds were driven to highlands covered with alpine plants and tall herbage .Such sites are known in the Tian Shan (Arpa, and numerous burial grounds of the Semirechye type) (Bernshtam 1952; Kuzmina 1970; Ga- lochkina 1977) and the Pamirs (the Yuzhbok burial ground, etc.) (Lit- vinsky 1972) (Fig. 26). As a rule, stationary winter settlements are situated in foothills and in well-protected valleys on fertile soils, often in the vicinity of mines. The distribution of Bronze Age sites in the Steppe, deserts, and highlands shows that herdsmen established optimal routes, taking into account the presence of water sources, subsoil water for digging wells, and mountain passes. Superimposing this map of the locations of Bronze Age sites on maps showing the routes of medieval and twentieth-century nomads brings one to the conclusion that the traditional paths were optimal (A. V. Vinogradov, Kuzmina, et al. 1973; Kuzmina, Lyapin 1984). These routes were also used for the movement of caravans. Altay (V c. BC). Silk fabrics are discovered in the burials of VI-V cc. BC in the region of South and West Europe. The nomadic tribes of precious silk, through them the remarkable goods entered Central Asia and Mediterranean. But the researchers consider that there is no reason to spend about existence of Silk Road in VI – IV cc. BC. “More obviously, it was the delivery of prestige goods through the steppe zone. Delivery was carried out by the route near the 40 parallel and, starting in a big

bend of Khuankhe-river, crossed east and north spurs of Altai, steppes of Kazakhstan and Black Sea region and reached the land of Greeks and ethrusks."[77] A major early civilization -- rivaling in sophistication the ones that emerged in the Indus Valley, or Mesopotamia, the famed Cradle of Civilization -- apparently thrived in Central Asia between 2200 B.C. and 1800 B.C. [78] These people, who lived in desert oases in what is now Turkmenistan and Uzbekistan, used irrigation to grow wheat and barley, forged distinctive metal axes, carved alabaster and marble into intricate sculptures, and painted pottery with elaborate designs, many with stylized versions of local animals, according to discoveries that have emerged over the past decade or so. "Who would have thought that now, at the beginning of the third millennium A.D., we'd be discovering a new ancient civilization?" said Fred Hiebert, an archaeologist at the University of Pennsylvania Museum in Philadelphia. Hiebert has excavated in the region nearly every year since 1988, shortly before the Soviet Union fell. Some researchers consider writing a criterion for any true civilization, and now Hiebert thinks he may have evidence for that, too -- a tiny stamp seal carrying four letter-like symbols in an unidentified language. He has dated it to 2300 B.C. On May 12, Hiebert will present his findings at an international meeting on language and archaeology at Harvard University. "The implication of the seal is incredible," he said, because there's no existing evidence that these people had a written language. And the characters engraved in the stone stamp are unlike any ever seen. "It's not ancient Iranian, not ancient Mesopotamian. I even took it to my Chinese colleagues," he said. "It was not Chinese." How could such an advanced culture have been so overlooked? "In the 1970s, Soviet archaeologists working in remote deserts west of Afghanistan came upon vast ruins, each one bigger than a football field. All were built with the same distinct fortress-like pattern --

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[77] Litvinsky B. A., ed., 1996. History of civilizations of Central Asia, Volume III. The crossroads of civilizations: 250 to 750. Paris, UNESCO Publishing.

[78]Gregory S. Chora C. Ancient Trade and Civilization. July 9, 2009

a central building surrounded by a series of walls. By the mid-' 70s, the Soviet archaeologists had discovered several hundred of these structures in the areas known as Bactria and Margiana."[79]But their findings remained little known to the outside world because they had been published in Soviet journals, and never translated. No one knows the extent of this civilization, which may reach beyond Margiana, deep in the Kara Kum desert, and Bactria, which straddles the Uzbek-Afghan border. Hiebert believes that a third area, Anau, near the Iranian border, is connected to this civilization, perhaps even the origin of the culture. It is about 2,000 years older, going back to 4500 B.C., or the Copper Age. A trade route is a route along which goods are transported from one area to another. In early times, trade routes brought the luxuries of Asia and the Middle East into Western Europe. Later, these routes enabled countries to exchange raw materials and manufactured goods. Commerce gave rise to great cities along the routes. Trade routes have also increased contacts between peoples and resulted in an exchange of ideas and ways of doing things.

[79] E.E Kuzmina. The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

II.2. The participation of Central Asia in foreign caravan, trade and economic relations in the period of Achaemenid

Before beginning main parts of this section, our purpose is to give some information about Achaemenids. Achaemenids (Hakhâmanišiya): royal dynasty of ancient Persia, named after its legendary founder Achaemenes (Hakhâmaniš). According to the official story, the Achaemenid or Persian empire was founded by Cyrus the Great, who became king of Persis in 559 BCE and defeated his overlord Astyages of Media in 550. The size of the Median empire is not exactly known, but it seems to have included Cappadocia and Armenia in the west and Parthia, Aria and Hyrcania in the east. Cyrus added Lydia (perhaps in 547, but probably later), Bactria and Sogdia, campaigned in India, and captured the city of Babylon in 539. His capital was Pasargadae, built on the site where he had defeated Astyages. In 530, Cyrus was killed during a campaign against the Massagetae, a Scythian tribe. He was succeeded by his son Cambyses, who conquered Egypt (525). "Three years later, civil war broke out when his courtier Gaumâta revolted. Cambyses returned home but died in Syria. A distant relative of Cambyses, the Achaemenid prince Darius, however, killed Gaumâta."[80] After the second coup in one year, many provinces of the Achaemenid empire revolted; the most important rebellions were those of Phraortes of Media and Nidintu-Bêl of Babylonia. After nineteen battles, tranquillity returned to the Achaemenid empire. Darius described his victory in the Behistun inscription, in which he presents himself as the faithful servant of the Persian supreme god Ahuramazda. (We do not know whether the Achaemenids adhered to the teachings of the Bactrian prophet Zarathustra, although later Persian dynasties certainly were Zoroastrians.) It should be stressed that there is not a single piece of contemporary evidence that calls Cyrus or Cambyses Achaemenids. (The texts that do, were written during the reign of Darius.) It is possible that there was no link between the two first Persian kings and the family of Darius. Darius

[80] Pierre L, Les inscriptions de la Perse achéménide (1997 Paris)

reorganized the empire and created satrapies, territorial units that also served as tax districts. He also founded Persepolis, where many administrative texts were discovered, and built a palace in Susa. Capable generals like Mardonius added new countries to the empire, which now extended from Macedonia in the west to Pakistan in the east, and from the river Syrdar'ya and the Caucasus mountains in the north to the Libyan desert and the Persian Gulf in the south. During the reign of Darius' son Xerxes, the expansion of the empire came to an end. Gandara and Taxila in the far east were lost. The Greek researcher Herodotus of Halicarnassus describes in his Histories Xerxes' ill-fated campaign against the Greeks (480-479). In the west, Macedonia, Thrace and several Greek towns in Asia Minor became independent. However, Xerxes was able to keep the empire intact during the transition from an expansionist to a more static organization. "Under his successors Artaxerxes I Makrocheir (465-424) and Darius II Nothus (423-404), the empire remained as it was: the strongest power on earth. In several regions (e.g., Asia Minor) we detect strong Persian cultural influence."[81] In Greece, the Athenians copied many institutions of their powerful neighbor. They were not the only ones. To the north of the Achaemenid empire, the Cadusians learned how to organize itself. The war against this tribe was to flare up several times in the fourth century. After the death of Darius II, civil war broke out between Artaxerxes II Mnemon and his younger brother Cyrus, who marched with an army of Greek mercenaries to the east, but was defeated at Cunaxa near Babylon. This event was important, because it was now obvious that the Persian infantry was no match to the Greek hoplites. The Achaemenids developed a policy of dividing the Greek powers (Athens, Sparta, Thebes) and were able to strengthen their grip on Asia Minor, where the Greek towns were again subdued. On the other hand, Egypt became independent under Amyrtaeus. Several times, the Persians tried to reconquer the former satrapy, usually employing Greek mercenaries. (The Egyptians did the same.) These attempts came to nothing until

[81] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road. "Tehron" 2000

two generals of king Artaxerxes III Ochus (358-338), Bagoas and Mentor of Rhodes, were finally successful and forced the last pharaoh of independent Egypt, Nectanebo II, to flee (342/341). After the death of Artaxerxes III, there was a crisis in the Achaemenid dynasty. The new king was Artaxerxes IV Arses, but after a brief reign, he was replaced by a distant relative, Darius III Codomannus (336-330). Several satrapies revolted, but Darius immediately put down these rebellions. However, in the meantime, the Macedonian king Alexander the Great had invaded Asia Minor. Although Darius sent out a Greek mercenary leader, Memnon of Rhodes, and a Persian admiral, Pharnabazus, the Macedonians were able to reach Syria, where they defeated Darius at Issus (333). The Persians built a new army, but two years later, they were defeated at Gaugamela. Darius was murdered (330) and Alexander started to reign as an Achaemenid king, keeping the empire together. After Alexander's death in Babylon (11 June 323), his empire was divided into three parts: Macedonia was ruled by Antipater, Ptolemy reconstituted the Egyptian kingdom, and Seleucus ruled the Asian parts of Alexander's realms. In fact, the Seleucid empire was a continuation of the Achaemenid empire.

The Royal Road of the Achaemenids was a major intercontinental thoroughfare built by the Achaemenid king Darius the Great (521-485 BC), to allow access to the conquered cities throughout the Persian empire. It is also, ironically enough, the same road that Alexander the Great used to conquer the Achaemenid dynasty a century and a half later.

The Royal Road led from the Aegean Sea to Iran, a length of some 1500 miles (2400 kilometers). A major branch connected the cities of Susa, Kirkuk, Nineveh, Edessa, Hattusa and Sardis. The journey from Susa to Sardis was reported to have taken 90 days on foot, and three more to get to the Mediterranean coast at Ephesus. The journey would have been faster on horseback, and carefully placed way stations helped speed the communication network.

From Susa the road connected to Persepolis and India, and intersected with other road systems leading to the ancient allied and competing kingdoms of Media, Baktria and Sogdiana. A branch from Fars to Sardis crossed the foothills of the Zagros mountains and east of the Tigris and Euphrates rivers, through Kilikia and Cappadocia before reaching Sardis. Another branch led into Phyrgia. Before going so deeply, I have to give some information about architectural features of the Royal Road Determining architecture of the road is somewhat difficult, since the Achmaenid road was built following older roads. Intact sections of the road which date to Darius's time, such as that at Gordion and Sardis, were constructed with cobble pavements atop a low embankment from 5-7 meters in width and, in places, faced with a curbing of dressed stone.

"A hundred and eleven way-posting stations were reported to existing on the main branch between Susa and Sardis, where fresh horses were kept for travelers. A handful of way stations have been tentatively identified archaeologically. One possible waystation is a large (40x30 meters) five-room stone building near the site of Kuh-e Qale; another is at the site of JinJan (Tappeh Survan), in Iran."[82]

Another point which should be known it is archaeology of the Royal Road

Much of what is known about the Royal Road comes not from archaeology, but from Herodotos the Greek historian, who described the Achaemenid imperial postal system. Archaeological evidence suggests that there were several precursors to the Royal Road: that portion which connects Gordion to the coast was likely used by Cyrus during his conquest of Anatolia. It is possible that the first roads were established in the 10th century BC under the

[82] Kuzmina E.E. The prehistory of Silk Road. edited by Vikotor H.Mair 1998 New York Press

Hittites. These roads would have been used as trade routes by the Assyrians and Hittites at Boghakzoy.

David French has argued that the much later Roman roads would have been constructed along the ancient Persian roads as well; some of the Roman roads are used today, meaning that parts of the Royal Road have been used continually for some 3,000 years. He argues that a southern route across the Euphrates at Zeugma and across Cappodocia, ending at Sardis, was the main Royal Road. This was the route taken by Cyrus the Younger in 401 BC; and it is possible that Alexander the Great traveled this same route while conquering much of Eurasia in the 4th century.

The northern route proposed by other scholars as the main thoroughfare has three possible routes: through Ankara in Turkey and into Armenia, crossing the Euphrates in the hills near the Keban dam, or crossing the Euphrates at Zeugma. All of these segments were used both before and after the Achaemenids.

Royal road: according to the Greek researcher Herodotus of Halicarnassus (fifth century BCE) the road that connected the capital of Lydia, Sardes, and the capitals of the Achaemenid empire, Susa and Persepolis. From cuneiform texts, other royal roads are known. Herodotus describes the road between Sardes and Susa in the following words (Histories 5.52-53). As regards this road the truth is as follows. Everywhere there are royal stations with excellent resting places, and the whole road runs through country which is inhabited and safe

Through Lydia and Phrygia there extend twenty stages, amounting to 520 kilometers.

After Phrygia succeeds the river Halys, at which there is a gate which one must needs pass through in order to cross the river, and a strong guard-post is established there.

Then after crossing over into Cappadocia it is by this way twenty-eight stages, being 572 kilometers, to the borders of Cilicia.

On the borders of the Cilicians you will pass through two sets of gates and guard-posts: then after passing through these it is three stages, amounting to 85 kilometers, to journey through Cilicia.

The boundary of Cilicia and Armenia is a navigable river called Euphrates. In Armenia the number of stages with resting-places is fifteen, and 310 kilometers, and there is a guard-post on the way.

Then from Armenia, when one enters the land of Matiene, there are thirty-four stages, amounting to 753 kilometers. Through this land flow four navigable rivers, which cannot be crossed but by ferries, first the Tigris, then a second and third called both by the same name, Zabatus, though they are not the same river and do not flow from the same region (for the first-mentioned of them flows from the Armenian land and the other from that of the Matienians), and the fourth of the rivers is called Gyndes .

Passing thence into the Cissian land, there are eleven stages, 234 kilometers, to the river Choaspes, which is also a navigable stream; and upon this is built the city of Susa. The number of these stages amounts in all to one hundred and eleven.

This is the number of stages with resting-places, as one goes up from Sardes to Susa. If the royal road has been rightly measured the number of kilometers from Sardes to the palace of Memnon is 2500. So if one travels 30 kilometers each day, some ninety days are spent on the journey. This road must be very old. If the Persians had built this road and had taken the shortest route, they would have chosen a different track: from Susa to Babylon, along the Euphrates to the capital of Cilicia, Tarsus, and from there to Lydia. This was not only shorter, but had the additional advantage of passing along the sea, where it was possible to trade goods. The route along the Tigris, however, lead through the heartland of the

ancient Assyrian kingdom. It is likely, therefore, that the road was planned and organized by the Assyrian kings to connect their capital Nineveh with Susa. Important towns like Arbela and Opis were situated on the road.

It is certain that the Assyrians traded with Kanesh in modern Turkey in the first half of the second millennium BCE. The names of several trading centers and stations are known and suggest that the route from Assyria to the west was already well-organized. This road was still in existence in the Persian age.

A traveler who went from Nineveh (which was destroyed by the Medes and Babylonians in 612) to the west, crossed the Tigris near a town that was known as Amida in the Roman age (and today as Diyarbakır). This was the capital of a country called Sophene. Further to the west, he crossed the Euphrates near Melitene, the capital of a small state with the same name, which may have been part of the Persian satrapy Cilicia. It is probable that the ruins of the guardhouse mentioned by Herodotus are to be found near Eski Malatya.

The border between Cilicia and Cappadocia was in the Antitaurus mountain range. The last town in Cilicia, and probably the place of the 'two sets of gates and guard-posts' mentioned by Herodotus, was at Comana, a holy place that was dedicated to Ma-Enyo, a warrior goddess that the Greeks identified with Artemis.

The route continued across the central plains of modern Turkey, a country that was called Cappadocia. The exact course of the road is not known, but it is likely that it passed along the capital of the former Hittite empire, Hattušas. The Halys was crossed near modern Ankara -which may well have been a guard-post along the road- and the next stop was Gordium, the capital of another kingdom that had disappeared in the Persian age, Phrygia. “The road has been excavated at this site and was 6 meters wide. Crossing the Phrygian plain and passing though Pessinus, a famous sanctuary dedicated to the goddess Cybele, and Docimium,

famous for its pavonazetto marble, the Royal road reached Sardes. "[83]At Persepolis, many tablets were found that refer to the system of horse changing on the Royal road; it was called pirradaziš (a word related to modern Persian pishtaz, "post"). From these tablets, we know a lot about the continuation of the road from Susa through the formidable Persian gate to Persepolis -23 stages and a distance of 552 kilometers- and about other main roads in the Achaemenid empire. No less important was, for example, the road that connected Babylon and Ecbatana, which crossed the Royal road near Opis, and continued to the holy city of Zoroastrianism, Rhagae. This road continued to the far east and was later known as Silk road. Herodotus describes the pirradaziš -for which he uses another name- in very laudatory words:

There is nothing mortal which accomplishes a journey with more speed than these messengers, so skillfully has this been invented by the Persians. For they say that according to the number of days of which the entire journey consists, so many horses and men are set at intervals, each man and horse appointed for a day's journey. Neither snow nor rain nor heat nor darkness of night prevents them from accomplishing the task proposed to them with the very utmost speed. The first one rides and delivers the message with which he is charged to the second, and the second to the third; and after that it goes through them handed from one to the other, as in the torch race among the Greeks, which they perform for Hephaestus. This kind of running of their horses the Persians call angareion. To the Greeks, this was most impressive. There is a story by Diodorus of Sicily that between Susa and Persepolis, even greater communication speeds were reached: Although some of the Persians were distant a thirty days' journey, they all received the order on that very day, thanks to the skilful arrangement of the posts of the guard, a matter that it is not well to pass over in silence. Persia is cut by many narrow valleys and has many lookout posts that are high and close together, on which those of the inhabitants who had the loudest

[83] Majidzadeh Y. Lapis Lazuli and The Great Khorasan Road "Tehron" 2000

voices had been stationed. Since these posts were separated from each other by the distance at which a man's voice can be heard, those who received the order passed it on in the same way to the next, and then these in turn to others until the message had been delivered at the border of the satrapy.We can not establish whether this is true. If it is, it is the ultimate tribute to the Persian talent to organize this; if it is a mere fantasy, it is a beautiful compliment.

The road, although without the pirradaziš system, was still in use in Roman times. The bridge near Amida (modern Diyarbakir in eastern Turkey) is an illustration. In the fourth century CE, it was important enough to be defended by an entire Roman legion, V Parthica, and it remained important: the bridge was repaired several times. After gaining Central Asia by Achaeminds, the function of road moved the new process.Achaeminds conquered the north of India and from the south of Central Asia to the Mediterranean Sea in the second half of VI B.C. "They ruled the people of Central Asia about 200 years. The region was separated to satraps and the people of region(Parfians, Khoresians, Sagdians, Bacterians, Sakks, Massagets) were forced to pay various taxes. The Royal Road began function in the period of Darus I in the end of VI B.C. Royal Road connected Lidia, Frigia, Kappadakia, Klikia, Armenia, Matien, Kissia with Sard and Suza where were trade and commercial centers of Achaeminds."[84] The lengths of Royal Road was 2400 km. and every 24-25 km was built stations by government. Royal Road was famous for its post service. It was so fast due to being in every station could be supplied with horses and another postman. That's way, reports or new information could be delivered without much trouble. Recent archeological evidence showed that rabots were built in every 24-25 km in Central Asia. In that time, the route started from Bacteria then through Murgab and Southern Turkmenistan to Achaeminds. In particular, the direction of route were from Bacteria- Marv-Nice-Ecbatana-Persapol-Suza and those roads joint with northern part of region. For example, the cities of ancient Sogd(Marakanda,

[84] Mavlonov O'.M. Markaziy Osiyoning eng qadimgi yo'llar T.., 2008 yil

Nautaka, Ksehipb,Bukhara, Paykent and etc.) and went to to the road that came from Khoresm. During Achaeminds period, Royal Road, the Steppe Road and the Gold Road were used at the same time.

Local and transcontinental trade roads in early Antique. The beginning of Antique period related the Great Alexander who built his own empire in VI B.C after ruining Achaeminds. Alexander came to the important Marakanda the city of Bacteria and Sagdiana in the shortest road in that time. According to the evidence, the army of Alexander in this road; Bacteria-Termiz-the Sherabad River-Ura River-Nautaka-Marakanda or Bacteria-Shurab or Chuchkaguzar-the Sherabad River-the Ura River- Dara Tepe-Uzunkir-Marakanda**.** "In Antique Age, the widely-used road began from Bacteria (Aykhanim) to Termiz, from here through Sherabad Darya and Temir Darvaza to Sagd. Termiz began playing important role from I millennium B.C. the connecting road between the center of Bacteria and Sagdiana had two main directions. Firstly;Termiz-Nautaka-Takhtakaracha-Samarkand or small Ural River and Guzar Darya to low Kashkadarya. Secondly; Bacteria-Kelif or Kerki-Nakshipa(Erkurgan)-Kukdala-Jam-Marakanda. As we know, internal routes in Central Asia so important role."[85] However, external trade continued as well in that time. According to some historic sources, several Bacterian traders went to Alexander (in Egypt) to commercialize.

[85] Mavlnov O'.M. Markaziy Osiyodning eng qadimgi yo'llar T.., 2008 yil

Conclusion. As we mentioned in introduction, ancient transportation networks and trade routes were built by our ancestors for a variety of reasons: as a way to exchange goods, as a way to control the widespread pieces of an empire, as a way to transport drinking water or sewage, even as a way to keep your feet from getting wet. They were built to accommodate foot traffic, or animal-assisted transportation, or canal barges or wooden carts. Sometimes they fell abandoned almost immediately, and sometimes they were rebuilt and reused over decades or centuries. If to speak about the history of the ancient trade routes, the beginning of contacts and exchange links is referred to the IV –III I millennium BC, these links were worked out in connection with exploitation of deposits of lazurite in the mountains of Badakhshan and of deposits of nephrite in the upper stream of river Yarkent-Daria, in Khotan region. Lazurite, extracted in Badakhshan was exported to Iran, Mesopotamia, Anatolia, Egypt and Syria. This part had the name "Lazurite Road". It connected Central Asia and Middle East with Mediterranean and India. Also existed so-called "Nephrite Road" which connected East Turkestan with China. This road delivered the nephrite, so popular in the yards of Chinese Emperors, to China.

In the middle of I millennium BC "The Steppe Road" began to function. By the description of Herodotus, we can follow its direction: from Black Sea region to the shores of Don River, than to the lands of Sauromates to South Ural region, to Irtysh and lake Zaisan. Furs and leather, Iranian carpets items of pressure stones were spread by this road.

A trade route is a route along which goods are transported from one area to another. In early times, trade routes brought the luxuries of Asia and the Middle East into Western Europe. Later, these routes enabled countries to exchange raw materials and manufactured goods. Commerce gave rise to great cities along the routes. Trade routes have also increased contacts between peoples and resulted in an exchange of ideas and ways of doing things. The oldest known roadway in

history is the Lapis Lazuli in Central Asia, a deliver way built of traders to cross a desert area; and the best known is the Steppe Road, but there lots more roads, canals, and causeways to discuss as important connections between early civilizations all over the world. Trade routes provided mankind's most significant meeting place, the market. In primitive societies only religious events - cult rituals, or rites of passage such as marriage - bring people together in a comparable way. But in these cases the participants are already linked, by custom or kinship. The process of barter brings a crowd together in a more random fashion. New ideas, along with precious artefacts, have always travelled along trade routes. And the natural week, the shared rhythm of a community, has frequently been the space between market days.

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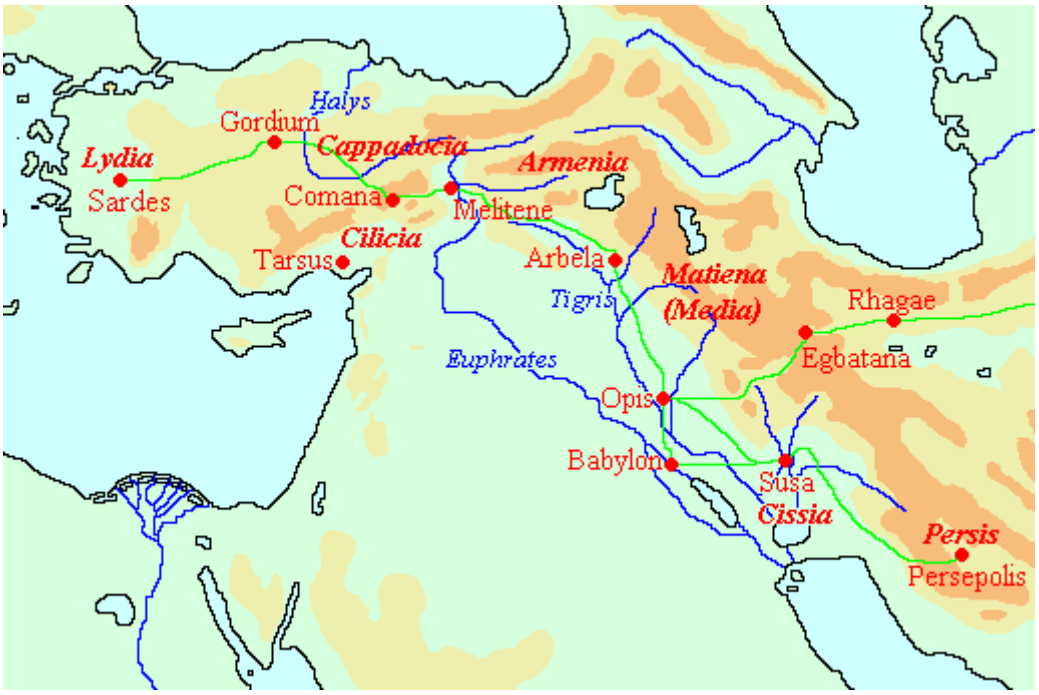
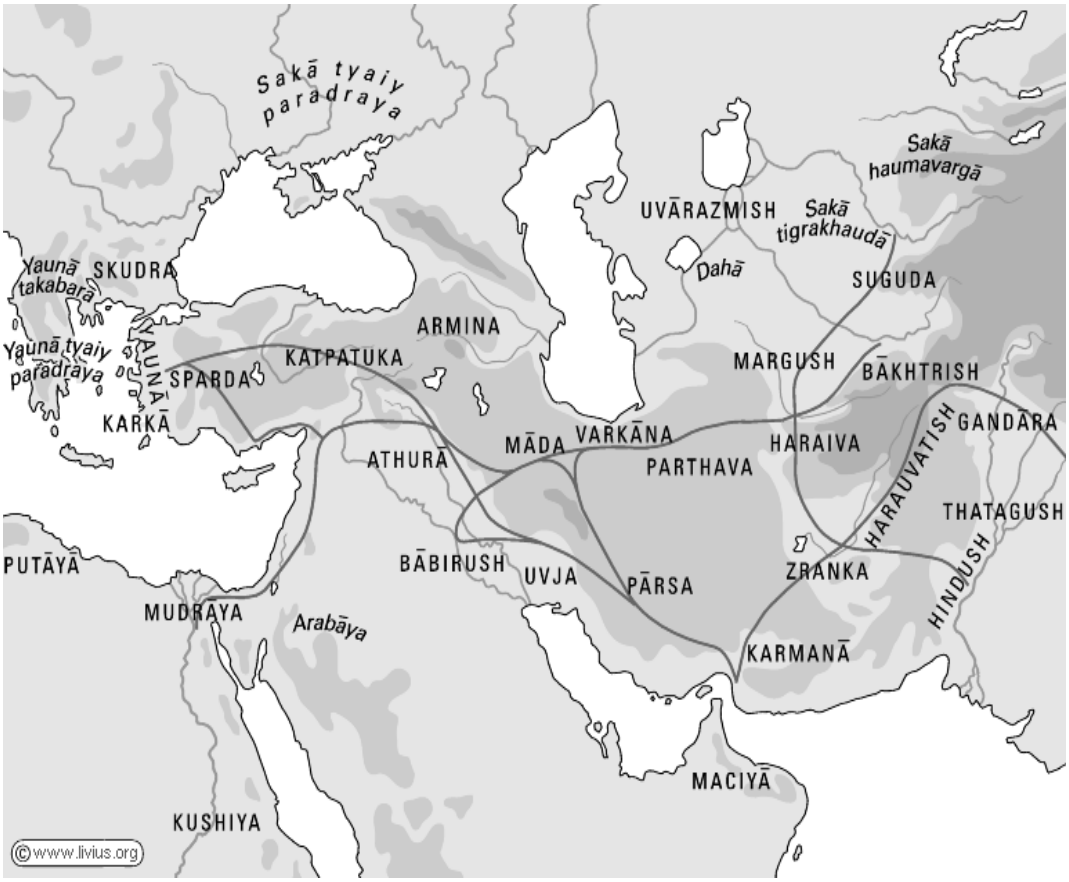
Glossaries

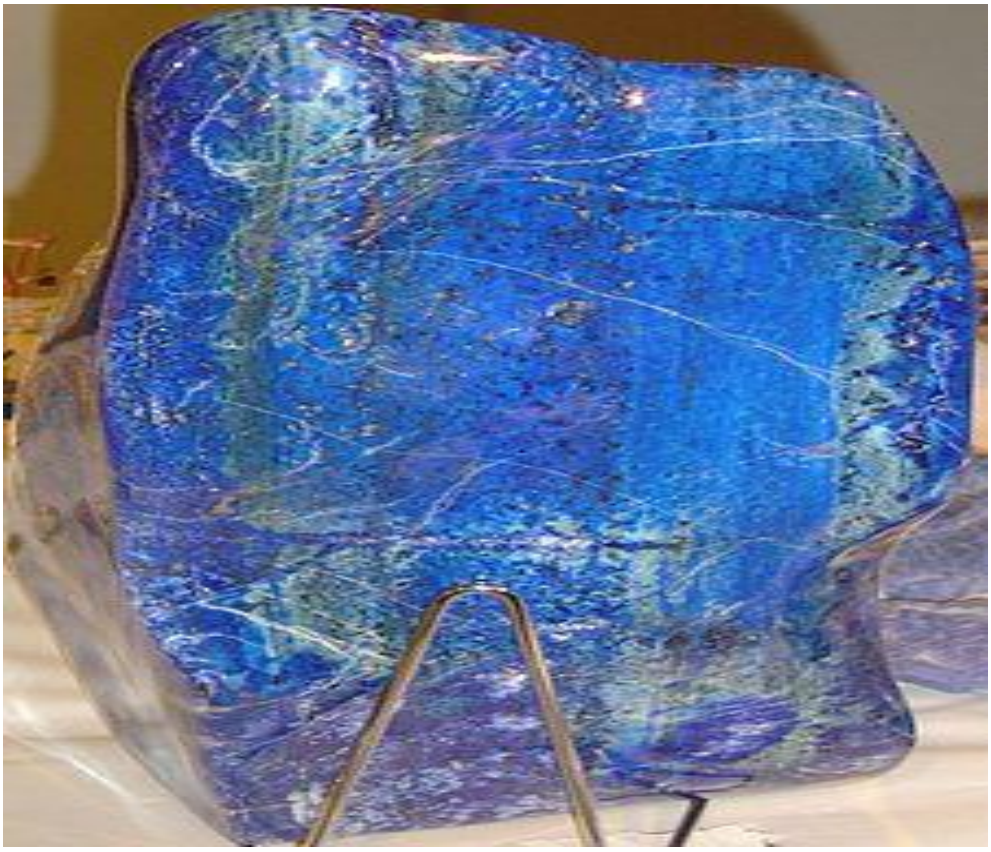
The map of Royal Road



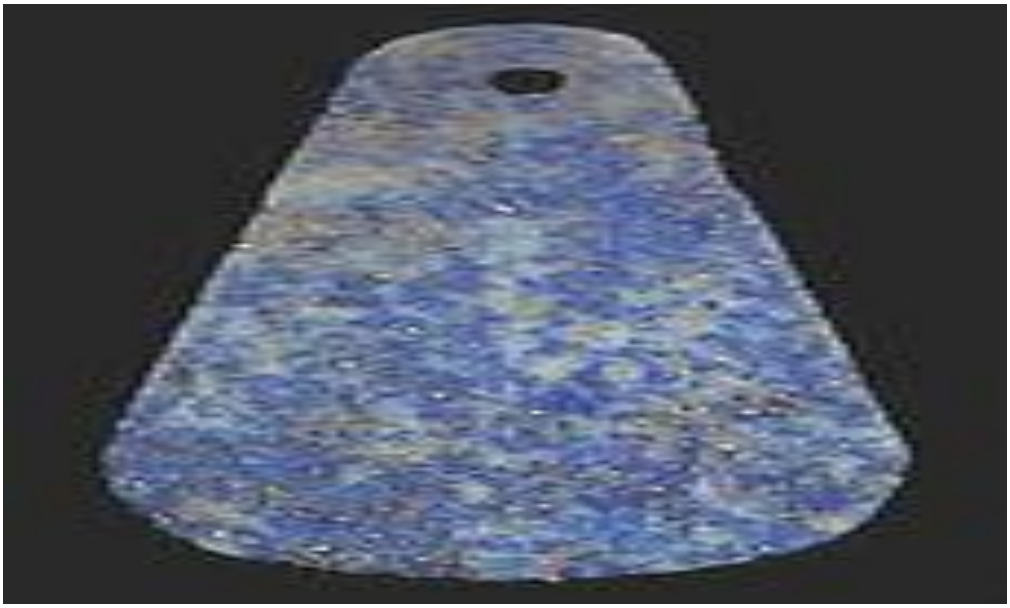
The Royal road with ancient names



A polished specimen of lapis lazuli



A Mesopotamian lapis Lazuli pendant circa 2900 BC



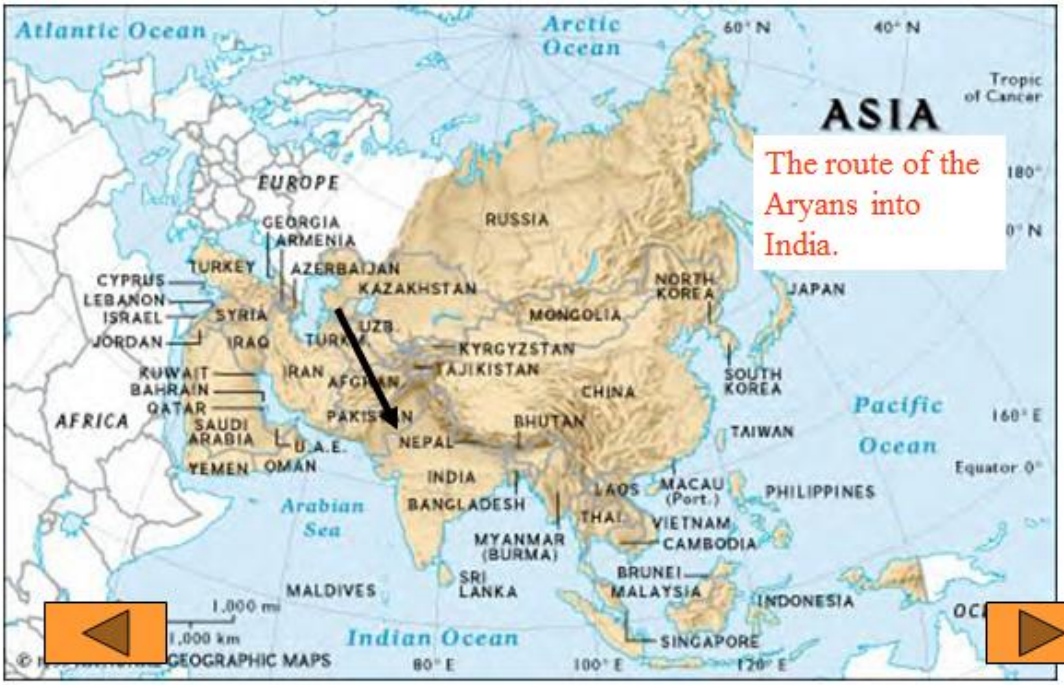
A 11 cm (4.3 in.) long lapis lazuli dovegold studded with pegs. Elamite .Dated 1200 BC from Susa , Iran

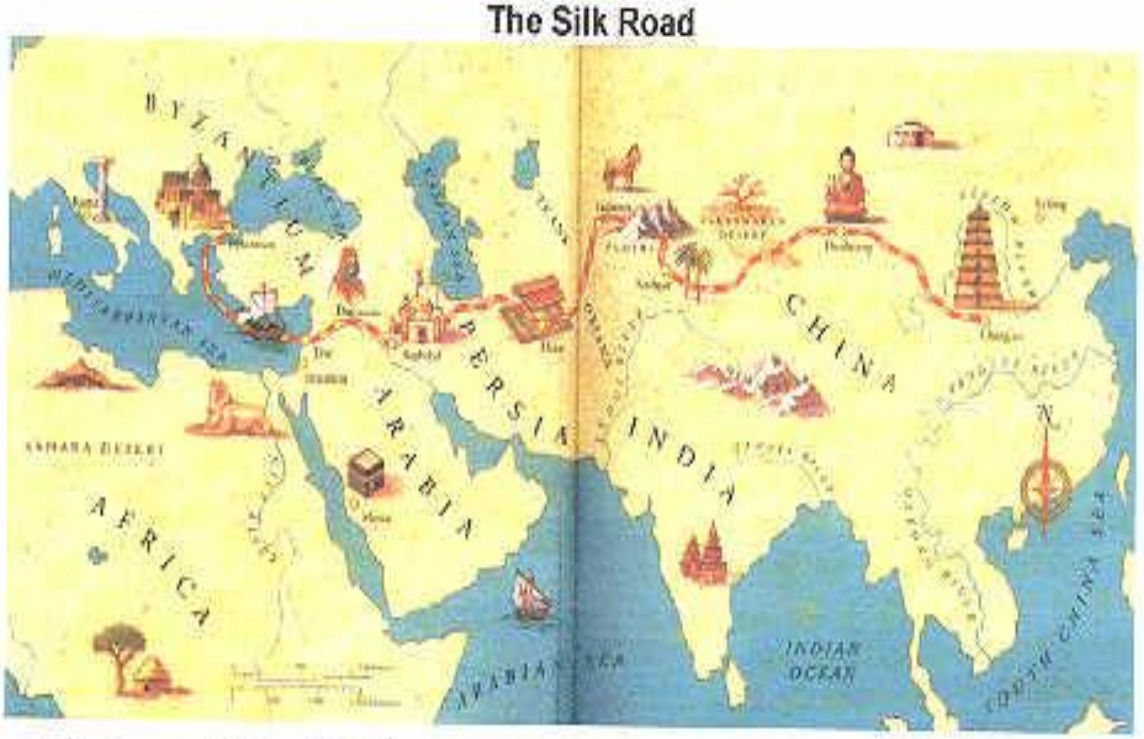
The bridge at Diyarbakı

Indus Valley

Here is a reconstruction of what the entrance to Mohenjo Daro might have looked like.

Aryan Invasion




The Silk Road
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