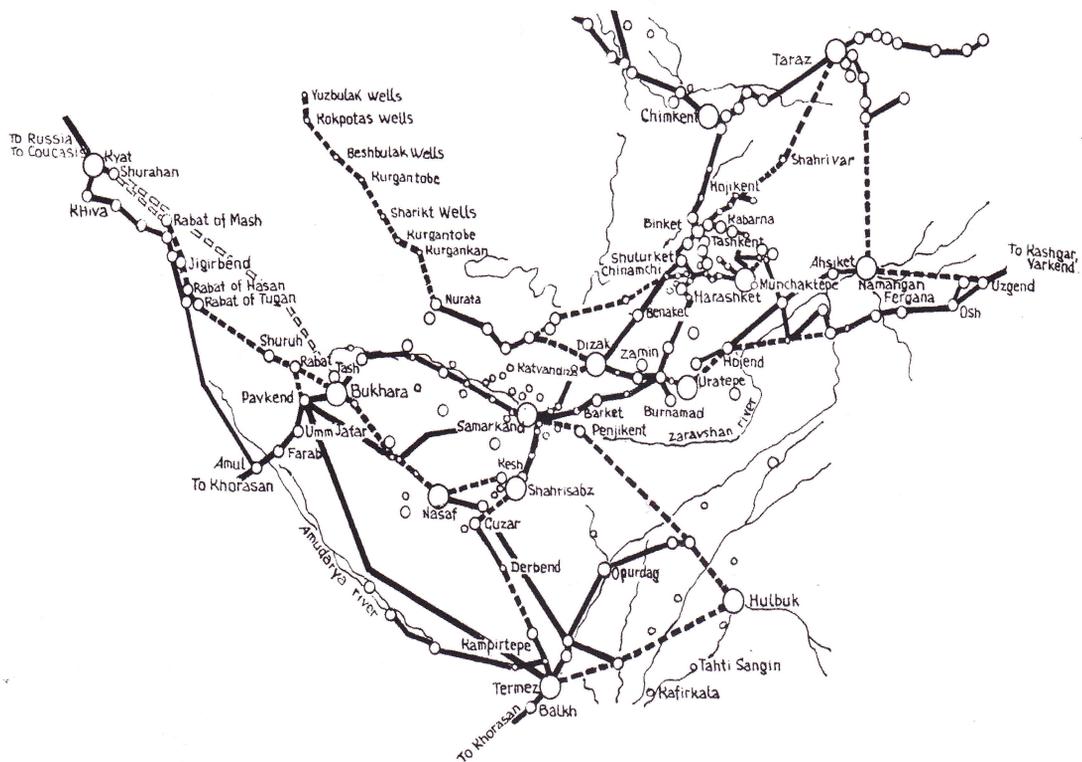


UZBEKISTAN

At different historical periods a territory of Uzbekistan, the Maverannahr's heart, had been traversed by considerable segments of the Silk Road. Caravanserais, settlements and towns emerged and flourished; scores of them grew in size, played a key role in the transit trade, widely renowned along the Silk Road route, commencing from the remotest regions of China and ending with the Mediterranean.

For some time past, large-scale excavations caused by genuine interest of the people in their eventful past, have been underway in all the regions of Uzbekistan. Excavations gained an unprecedented scale on new building sites; joint expeditions have for more than two decades been organized in collaboration with the largest archaeological centers of Europe, Asia and America. Archaeologists have been successful in exploring and establishing the age of new building sites; joint expeditions have for more than two decades been organized in collaboration with the largest archaeological centers of Europe, Asia and America. Archaeologists have been successful in exploring and establishing the age of the widely reputed urban centers across the Silk Road routes, including Samarkand, Bukhara, Khiva, Karshi, Tashkent, Shahrisyabz, Margilan, etc.

The purpose of the project is to sum up accumulated information about the largest archaeological monuments of Uzbekistan, from Fergana to Khorezm. In so doing, an emphasis



Maverannahr on the Great Silk Road

will be laid on the analysis of some not popular monuments currently being excavated on the sites.

The analysis originates in the “Celestial Empire”, i.e. China via the Central Asia to the Mediterranean countries, through quicksand of Gobi and Taklamakan deserts via mountain passes of Tien Shan and, finally, to the blissful Fergana valley.

Fergana

Fergana had of yore been densely populated, as evidenced by numerous monuments of different historical periods, written sources, etc. The most dependable information about Davani, ancient Fergana, is provided by Chinese chronicles, since the 2-1 centuries BC [Gorbunova, 1986, p.58-68]. The chronicles say that “above 70 large and small towns numbering several hundreds of thousands” are located in Davani [Bichurin, 1950, II, p.149]. It goes to show that these towns and Davani had passed a long path of their development long before establishing ties with China. As fairly viewed by Y.A.Zadneprovskiy, initial period is, most probably, attributable to the middle of the I millennium BC (approx. 5-4 centuries BC) to concur with the Shurabashat culture (Zadneprovskiy, 1977, p.109). Numerous finds of Han mirrors and ushu coins are illustrative that routes of the Silk Road traversed Fergana and that the oldest urban centers arose on this track.

In the early and, especially, developed Middle Ages, Fergana developed Middle Ages, Fergana remained to be a key gate to China. There were numerous villages and towns in the area. Geographers of the 10 century refer to 40 towns. According to ibn Khaukal, “Fergana is a country where rich towns and villages are located”. He points out that “there are no villages in Maverannahr to outsize the Fergana ones; sometimes in number; in other cases, for abundance of cattle and pastures, village’s bounds reach 1-day march” [Betger, 1957, p.24-25]. “Hudud al-Alam,” reports that “Fergana is a flowering and wealthy region. It has scores of mountains, steppes, towns and running waters. Fergana is a gate of Turkestan. There is a plenty of Turkic slaves. There are numerous gold and silver mines; deposits of copper, lead, ammoniac and mercury, burning stone... a great quantity of medicinal herbs” [Materials on the History of Kyrgyzes, 1973, p.44].

Making the round of the towns Osh and Uzgen located in Kyrgyzstan, caravans moved across a territory of modern Uzbekistan. The first large town on their way was Kuba.

Kuba. A precipitous mountain river Kuvasay with its picturesque banks that once flowed into Syr Darya and an administrative center of Kuvasay region – Kuva, preserved in a slightly changed form an original name of this formerly large town, second to Fergana in size and importance. Impressive ruins of the town next to the modern regional center on half-way from Margelan to Andizhan have long since riveted researchers’ attention [Bulatova, 1972, p.93].

Large-scale archaeological excavations were carried out here in 1998 on the occasion of jubilee of Ahmad al-Fargoni [Shirinov, Matboboev, Ivanov, 1998]. First ever in the history of region’s exploration archaeologists succeeded to reach the mainland and identify tableware of Eylatan-Aktam type. Also, fragments of painted vessels in the form of dabs and crossed lines were found both in the complex proper and walls of later periods (clay was taken out of lower layers). The complex is dated to the 4-3 centuries BC, though earlier dating is possible as well (till the mid- 5 century BC). [Matbabayev, Gritsina, 2001, p.84-85]. Indirectly evidenced is a find of three bronze arrowheads going back to the 5 century BC [Ivanov, 2006, p.124]. Thus,

one can say with certainty about the development of this territory by settled tribes of Eylatan circle.

Materials obtained are not contrary to an assumption that red-engobed ceramics appeared here in the 2-1, possibly, 3 centuries BC. In the early medieval period, Kuba was the Fergana's largest town and a residence of the heir to the throne. By the time of the Arab invasion, a thickness of town walls reached, at least, 12-14 m.



Kuba. 7 century



Kuba. Buddhist goddess 6-8 cc.

Note that Kuba, this spelling, spread in ancient times, was referred to in written or narrative sources. Archaeological excavations and materials helped to essentially supplement this information. The first settlement or, probably, a group of settlements came up in place of the Kuva site as far back as in the 4-3 centuries BC. The probability remains that at the date of Alexander the Macedonian's campaign to the Central Asia, particularly, Syr Darya, these settlements had gone through a certain stage in its development. The 2-1 centuries BC saw periods of intensification and formation in Kuva's development when the Silk Road started to operate and one of its routes crossed Kuva. The town essentially expanded its borders. Note that refined, red-engobe and highly polished, mellifluous, pleasant to the ear and eye, delightful vessels are found practically on the entire territory of the shahristan and the citadel.

During the early Middle Ages (5-8 centuries A.D) the town's role increasingly rose; the citadel and the shahristan were fenced by thick walls. It became a residence of Fergana kings, and a name of the one of them – Far is widely known as fighter against Arab invaders. The town had repeatedly been destroyed by foreign invaders. However, as distinguished from other populated localities, Kuva returned to life. Discovery of the fragment of wood beam from the 8 century layer with graceful fretted ornament is indicative of the high level of artistic handicrafts and of spreading of the traditions of the Sogdian culture in South Fergana [Ivanov, 2006, p.126].

Arab authors provide information about town's afterlife, in particular, in the works of al-Muqaddasi and Ibn Khaukal (10 century). Kuva contrived to hold out and, having surmounted consequences of the Arab invasion, tended to prosper. True, the town had to move to rabad, industrial district now densely lined with modern buildings. A Friday mosque, one of the Maverannahr's earliest, was erected on palace's ruins, and possibly ruins of the temple devoted to the first deities.

It was a spacious walled rabad that came to play a crucial role in the town. Bazaars fostered to expand trade; a new citadel, a prison, etc. were erected. In its size and significance, Kuva was second to Ahsiket, a capital of the Fergana possession, and even excelled it in the number of canals, gardens, and healthy climate. Hand-made goods of Kuva artisans became famous far beyond the limits of the town.

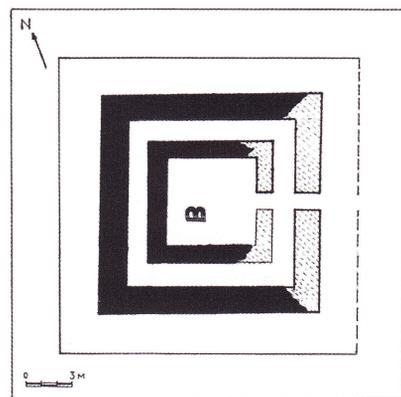
It was the invasion of the Mongolian armies that dealt an irremediable blow at Kuva. The town was practically razed to the ground; just speechless ruins reminded of the tragedy throughout centuries. A shabby village was located here in the end of the 15 century.

Above-cited are main stages of the “biography” of an unobtrusive of Maverannahr. Even better, its destiny, ups and downs, heyday and collapse amazingly coincide with Zamin – second in size and importance, town of Ustrushana, neighbored by Fergana. Both towns were located on one and the same caravan route; both routed by Mongolians and never reached their previous status and importance. However, a Buddhist temple was discovered by archaeologists in the 1950s on the site Kuva that brought world fame to the town. Fragments of a gigantic Buddha sculpture in 2,5 man’s height were unearthed in the sanctuary to include a head, shoulders, a part of breast and a left arm. Clay heads, splinters of sculptures, plaster with remains of painting, fragments of architectural décor and components of roofing burnt. Sculptures of horse and man, possibly a warrior or a groom, were found at the entrance. A destroyed Buddhist temple is an eloquent testimony to a carnage inflicted by Arabs over an alien sanctuary. In so doing, Arabs sought to scrub out human’s memory the very fact of its existence. And they got it on. It was no mere coincidence that the Chinese Buddhist-traveler Hoy Chao wrote in the first half of the 8 century: “No teaching of Buddha, no monasteries, monks and nuns are existent in Fergana”.

It should be noted that some researchers tend to put the town Homing, as referred to by the Chinese medieval chronicle in the first quarter of the 7 century, in place of Kuba (Shirinov in co-authorship, 1998, p.27-30).

Note that in Kuba the road bifurcated: caravans could follow the southern route and further to the west skirting the town Ahsiket or turn to the north-east, to Syr Darya crossing, and to Ahsiket.

Margilan-Marginan came to be the next town on the southern Fergana route, one of the oldest and outstanding towns not only in Fergana but far beyond its limits. In 2007, the town celebrated its 2,000 anniversary. Regretfully, written sources provide scanty reports on the town, like many other largest urban units of neighboring regions of Ustrushana and Chach, located on trade routes. [Gritsina, 2007, p.29-30]. Thus, of the al-Istahri’s earliest sources refers to the town as the one among regions of Lower Nisya [Materials on the History of Kyrgyzs..., 1973, p.32]. The same is true of reports by Ibn Khaukal and al-Idrisi [Betger, 1957, p.26; Materials on the History of the Central... 10-19 centuries, 1988, p.19, 59, 70]. Note that al-Makdisi provides more detailed information about Marginan, following which it was a small town with a cathedral mosque amongst bazaars and a river at the town gates. As-Samani defines Marginan as one of the most famous towns of Fergana, mentions its district Gandab. The same information is provided by Yakut al-Hamavi [Kamaliddinov, 1993, p.112]. who added that a group of scholars came from the town, and that Rishtan was one of its villages [Materials on the History of the Central, 1988, p.85-86].



Kizilartepa. Reconstruction of the Fire temple (A.Anarbaev, F. Maksudov)

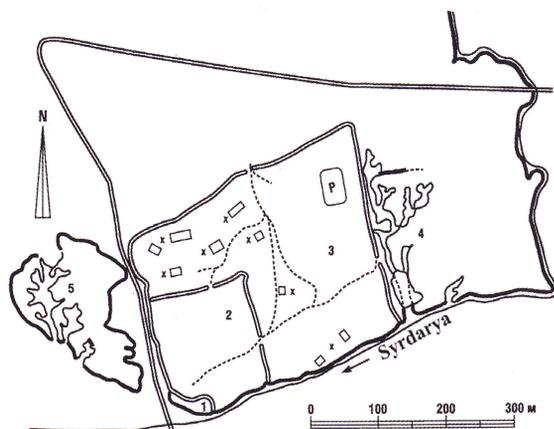
Various information about Marginan and its district is provided by Babur. In particular, he mentions a fortress. Of interest is the fact that above 100 descendants from Ustrushana village of Peshagir fought in Marginan and its environs. Also, Beneveni informed that gold was extracted here [Baburnameh, 1993, p.30-31, 42, 44, 84-85, 97, 174].

Under numismatic materials, a mint-place was active in Marginan since earlier 11 century. According to B.D.Kochev, in the period as mentioned above the town dropped behind the largest towns of Fergana in its importance and economic status, but in the mid- 11 century it turned into "one of the most famous towns of Fergana", left Kuba behind and took leading positions prior to the beginning of the 13 century [Kochnev, 1998, p.64-65]. As is seen, the as-Samani's report on Margilan's flourishing in the pre-Mongolian period is borne out by numismatic data.

It was archaeological sources that greatly broadened our knowledge about the town and its district. The Silk Road's active involvement in trade relations was marked by the appearance of a large settlement at the turn of AD with its own temple of fire worshippers. With the course of time, the settlement turned into a regional cult center with a small town around it [Anarbayev, Maksudov, 2007].

Kokand. Passing by Margilan, caravans made their way to Kokand (Hvakand) via some intermediate points. The town was located on Hvakandsay that took water from Sohsay. In fact, we dispose of no information about it. It is mentioned in passing by some sources; distances from this town to other centers and the river Syr Darya (5 farsahs) are shown. "Hudut al-Alam" provides scant information about the town as saying that it was a densely populated town with a great quantity of areas under crops [Materials on the History of Kyrgyzes... 1973, p.45]. Jemal Karshi (13 century) indicates that a grave of Abdallah, grandson of Imam Huseyn and a brother of Mohammad Bakir who died in 731 [Bartold, 1963, p.217] was situated in Hvakand. At present, no buildings of the pre-Mongolian period have continued to our days. However, archaeological excavations on an area made it possible to identify main stages of its development. In the middle of the 1990s, archaeologist G.P.Ivanov, when exploring a later medieval monument Mui-Mubarak, gained access to the 5-6 centuries materials. Re-excavations were carried out in 2007 due to the dating of the town (head of A.Anarbayev). The re-excavations made it possible to uncover remains of paks and mud-brick made fortified walls going back to the 1-2 centuries. A layer of the so-called re-engobed ceramics typical for Fergana of the 1 century BC – 1 century AD was discovered under the walls. Similar materials were obtained from another monument – Tepakurgan located in the center of the modern town. Hvakand's age was not behind the one of Margilan. There was a straight road from Hvakand to Ahsiket and back via steppes and sands (7 farsahs). Further, caravans followed to Hudjand to enter a territory of modern Tajikistan. From Kuba caravans may reach Ahsiket, Fergana's principal town (10 farsahs).

Ahsiket. Ruins of the ancient and medieval town Eski Ahsi are presently scattered on the precipitous right bank of Syr Darya, near villages Gulkishlak and Shahand, Turakurgan district of Namangan region. According to Ibn Khaukal, the town was located on the northern bank of the river Shash, approx. 1 farsah from mountains. The town consisted of a citadel, a shahristan and an adjacent suburb. A ruler's palace and a prison were located in the citadel, while a cathedral mosque outside the citadel. A place for holiday prayers was on the river's bank. Note that both shahristan and suburbs had their own bazaars. All the gates of the rabad looked the gardens that surrounded the town in 2 farsahs. On the opposite side of the river Shash there



Map of the site Eski Ahsi. (A. Anarbaev)

various designations were disclosed here. The bath-house operated in the 10-11 centuries up to the Mongolian invasion. There were ruins of a cathedral mosque, districts of metallurgists who smelted high-quality steel that brought fame to medieval Fergana. Note that the Fergana armor and weapons were one of the major export items on the Silk Road routes. Beyond any doubts, Ahsiket was well organized: there were cobbled streets and pavements, a system of underground water pipelines and havuzes [Anarbaev, 1987, p.80-87]. In the 10-12 centuries Ahsiket became one of the most renowned towns of the Orient with an area of 400 he. It was verdure of suburban gardens of Ahsiket that made it possible to enter the town in a list of those with salubrious climate. V.V.Bartold believed that a part of the town was located on the left bank of Syr Darya, since caravans first entered rabad's gates and next crossed the river [Bartold, 1963, p.217-219].

The latest excavations revealed the earliest layers of the site that go back to the 3-1 centuries BC. In the reviewed period its area reached, at least, 40 he. Capital city Ershi is supposed to be located on the site, as mentioned by the early Chinese chronicles.

Bap (Pap). Written reports on Bab are scanty. It was reported that the town, located on the bank of the river Shash, was large and rich [Bartold, 1963, p.219]. According to Ibn Khaukal, from "Hvakand to Ahsiket is one passage, and there are two roads: one on an arid desert and sands – seven farsahs from Ahsiket gates, then across the river Shash to Ahsiket; another road – across the river to Bab – five farsahs, and from Bab to Ahsiket – two farsahs" [Materials on the History of Kyrgyzes..., 1973, p.21]; from this it follows that a separate river crossing operated near Bab.

Large-scale excavations were carried out on the site Munchaktepe, following which archaeologists singled out main stages of its formation. One of the key researchers B. Matbabayev divides them into several separated territories, including a citadel in the south-eastern part of Balandtep, a considerable portion of which was washed away by the river. Note that the internal town was located in the northern and north-western parts of Balandtep; a suburb was situated to the north and west from Balandtep (site Ayrtam). Also, Munchaktep I and II was a town necropolis. The oldest materials obtained from the citadel go back to the first centuries AD and up to the Arab expansions (7-8 centuries). Supposedly, an essential urban center of North Fergana was located here in the period under consideration. Bab was reputed to be a large handicraft center in the Samanidee-Karakhanide period and up to the Mongolian invasion.

rose pastures and meadows behind which sands peeped out [Betger, 1957, p.25-26].

The site has for many years been studied by an expedition of the Institute of Archaeology of the Uzbekistan Republic headed by A. Anarbaev. As viewed by the researcher, Ahsiket consisted of a citadel, two shahristan and two rabads. At present, once rectangular citadel has been washed down by the river waters. Excavations revealed that Ahsiket was one of the largest towns of Maverannahr. Remains of medieval bath-house of unusual design together with a complex of rooms of

Explorations made it possible to discover remains of tower and town sewage lines; about 40 Samanidee fels; remains of pottery and metal production [Matbabayev, 1994; 2009, p.25-26].

Beyond any doubts, a town necropolis Baba is an outstanding archaeological monument on the Silk Road. It consisted of ground graves and semi-underground burial vaults on a hill along the Syr Darya bank. Total number of burial vaults unsealed was 7, each having a ground, an arched entrance and a chamber dug out in continental loess. Note that chambers were used as family crypts in which family members, male and female, old and young, had been buried for 100-150 years.

It should be noted that 47 caned coffins were identified in one of the crypts. It was unique dry loess conditions that helped to preserve not only coffins but even all attributes of obsequial rites, from fabric to boxes made of rice straw.

Note that coffins were put one on another in several rows; manufactured of cleaned cane tied by twisted strip. Next to them or in the coffins there were wooden tables and crockery, with food debris, wattled baskets and boxes.

The buried were in full dress of Chinese and local silk of bright colors; faces covered with silk shawls. Numerous adornments, including finger-ringers, beads of semi-precious stones, necklaces and amulets of fish vertebra and stones; spindles and spinners, musical instruments were found in female interments. Bows and arrows: a boottree, a grafter, musical instruments, local and Chinese coins, shells cowry were found in male interments.

Funeral increments, clothes of Chinese and Sogdian silk, shawl fabric, beads of semi-precious are illustrative of extensive trade exchange on the Silk Road routes. Of interest is a burial in a clay coffin – ossuary of Sogdian type probably owned by a merchant from Samarkand [Matbabayev, 1994, p.58-65; Matbabayev, 1998, p.269-305; Matbabayev, 2009, p.30-60.

Kasan. The town was located 5 farsahs away from away from Ahsiket. Written sources say that in the end of the 8-beginning of the 9 centuries it was a capital of Fergana kings [Bartold, 1963, p.219]. Ruins of the ancient and medieval Kasan, composed of two complexes – Mugkala and Mugtepa respectively, have long been in the focus of attention researchers, starting with later 19 century and ending with contemporaneity [Matbabayev, 2009, p.27-28]. First serious researcher A.N.Bernstam

carried out extensive archaeological explorations on the site in 1948 to provide the first all-round in 1948 to provide the first all-round description of the town. The site occupies a small area of 2 he surrounded by walls and towers. To his thinking, Mugkala and Mugtepe are chronically different parts of one and the site. Kasan sprang up in the Kushan period, at the turn of AD as a town-headquarters, camp-fortress. The capital center Guyshuan from the Chinese chronicle could have been situated here [Bernstam, 1952, p.232-244]. Of the same view was another renowned researcher of the (Fergana) at the turn of AD and a center of Fergana in the 6-8 centuries [Zadneprovskiy, 1962, p.531]. Later on, Kasan lost its importance, and in the second half of the 12 century it became a capital-headquarters of an appanage principality within the bounds of the state of Karakhanides.



Mugkala - Kasan (A. Bernstam)

Chach and Ilak

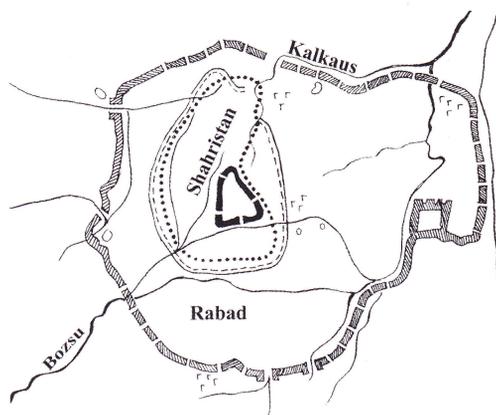
Chach and Ilak (Shash, according to the Arab transcription) was the most urbanized part of Maverannahr. Written sources say that there were about 50 urban centers, most of which reached enormous proportions [Buryakov, 1982, p.145; Buryakov, Gritsina, 2006, p.165]. Chach's water supply came from the river Chirchik (Parak, Farak, Tyurk, according to sources); that of Ilak – from Ahangaran (river Ilaka) [Buryakov, 1975, p.12, 105]. Its enemy was based not only on farming and cattle-breeding but development of mineral resources, including gold and silver, ore and non-metallic minerals. A greater portion of these riches was located in the mountains directly bordered by Fergana [Buryakov, 1972; 1975, p.10]. As a rule, written reports do not separate Chach from Ilak, just emphasize their identity. According to Ibn Haukal, these possessions stretched 2-3 days march. "There is no country like this in Khorasan and Maverannahr by its numerous cathedral mosques, cultivated villages... A boundary of the region stretches from one side to the river Shah..., from another side to the Iron Gates in the steppe, between Shash and Ispidjab which is called Kalas and is a pasture. From the third side the region reaches mountains... From the fourth side it comes up to the Christian village Vinkerd" [Betger, 1957, p.22].

Two main roads led from China to Chach. One of them, northern was longer, but more comfortable and safer. It passed round great Chinese deserts and mountains, and came up to Shash via towns of Semirechye and Ispidjab. "There are two mail stations between Ispidjab and Gazgerd; one passage to "Binket", according to al-Muqaddasi. He clarifies that "there is 1-day march from Binket to rabad Anfaran; 1-day march to Gazgerd; 1-day march to Ispidjab" [Muqaddasi, 1994, p.244; Baytanayev, 2003, p.75].

Another southern, or Fergana road led to Shah from Hudjand. As viewed by Buryakov, the road followed along the right bank of the river Shash to a place called Zhon Muarsid where the caravans had a rest and waited for better time to get out. From this place the caravans turned toward Chach, passed by the castle Muhinnan to the "silver mine Chach" and further through a number of intermediary points, then arrived in Binket.

Binket-Tashkent. Tashkent was one of the oldest urban centers of Maverannahr on the Silk Road; celebrated its 2,200 anniversary in 2009. Throughout centuries the town had been a capital of Chach. However, the first capital, as some researchers believe, was located in place of the site Kanka, and later on shifted to a region of modern Tashkent.

It has to be kept in mind that the first settlement near modern Tashkent shaped as far back as in the 3-2 centuries BC. Its ruins are scattered on the routes of cultural contacts and ethnic movements under the title Shashtep. The site has preserved within the bounds of Tashkent micro-oasis inside its multi-meter thickness all main stages of its formation, starting with the 9-7 centuries BC and ending with the Timurid period. An original architectural complex sprang up here in the 2-1 centuries BC: defensive and cult. A cross-shaped structure was encircled by round walls. Its residents preserved their nomadic



Binket - Tashkent

habits and already proficient in the fortress construction; manufactured bronze and iron ware, ceramics. Of interest is an ivory article in the form of Parthian king's head (1-2 centuries AD), testifying to relations between the Silk Road routes and the remotest regions [Mukminova, Filanovich, 2001].

This gave impetus to the emergence of new urban settlements, one of which accepted from Kharashket functions of a capital of Chach possessions. During the struggle against Arabs the town was called "Madina Chach" – "capital of Chach". Its ruins were found in the center of modern Tashkent. That was the cite Mingurik – a fortress with an area of 35 he, a large rectangular citadel, a castle-palace of ruler and a temple of fire. The town had double walls with rectangular bastions and oval towers, a system of by-pass galleries with loopholes.

The town was built very densely within the limits of walls, and not always one-storeyed. It was populated by nobility, merchants and artisans; many houses alternated with shops and trade rows. The town was supplied with water from Salar canal.

In addition to towns, there arose castles of nobility, and among them Aktepe, the most remarkable of this sort, on the north-eastern outskirts of Tashkent. To judge by its size and internal structure, it was a country residence of Chach's ruler. It had an area of above 1 he; included a tower-donjon, a building and a courtyard surrounded by walls and moats. Archeologists uncovered several tiers of fortified walls, a palace complex and a home temple, storehouses and a room for soldiers, a naus burial-vault.

As a consequence of struggle against Arab and Chinese invaders, the town was destroyed. A new town arose 5 km to the north-west under a new name "Binket", and "Tashkent" since the 11 century. It was one of the largest towns of Maverannahr, "farsah-to-farsah" dimensions; consisted of a citadel, a shahristan and two large trade-industrial rabads-suburbs renowned for their green gardens, canals and havuzes, excellent buildings of wood and burnt brick.

The citadel was a military-administrative center, while the Shahristan, green and cool, had bazaars, shops where metal articles, weapons, harness carpets, felt mats and fabric were manufactured. Weaving and carpet-making were based on raw materials brought from nomadic steppe. Wool, cotton fabric, rugs, tanning articles were manufactured in the capital. The town was famed for its Shash bows and arrows, saddles with high pommels [Filanovich, 2007, p.70].

However, a greater part of bazaars was placed in rabads with their 7-8 gates that linked Binket both with large towns and the northern regions of the steppe especially as nomads were active consumers of Shash products, including winter smart clothes, carpets and rugs; harness, weapons and armor.

Binket was also famous for its glass and glazed ware; also, mines' proximity contributed to the development of metal handicrafts. Skilled craftsmen settle down in special districts of the town and joined their professional shop organizations, as evidenced by written sources (Ihvan as-Saf, 9 century) and archaeological observations. Precious metal-made products, perfumery and weaving goods were famed for beyond capital's bounds [Mukminova, Filanovich, 2001, p.39].

In the 11-12 centuries, Tashkent was a part of Karakhanid and then Khorezmshah possessions. Having been defeated by Naymans in the east and apprehensive of their advancement toward oases, Khorezmshah Mohammad ordered to destroy Fergana and Chach, and resettle their residents. We dispose of no reports on what had happened, however, Tashkent was not

mentioned among towns that protected themselves against the Mongolian invaders. As a large eastern advanced post on a border between oases and nomadic steppe, the town was restored to life under Amir Timur who put up here during his military campaigns and meetings with representatives of nomadic nobility [Buryakov, Gritsina, 2006, p.174-176].

Shahdjuvartepa. Remains of a small town are hidden under ruins of this site, located on the brisk mountain routes near crossing over Pskem [Bistkam]. The town was reported to be called "Varduk". The name may be translated as "a fortress at the mountain" [Bogomolov, 1994, p.5]. Skirting round Varduk, one could get to the Talas valley, and from there to the Celestial Empire and back. The road was rather bumpy, for one had to overcome steep slopes and passes, and in warm season only. Yet, it was shorter and enjoyed certain popularity. One can also get from Varduk to Fergana via Kasan.

Shahdjuvartepa was a large cultural and economic center of the mountain valley Bistkam. This small town had a citadel, circular in plan, and adjacent from three sides blocks of residential and industrial building. Excavations revealed remains of metallurgic production, from concentration and melting to blacksmith' and jewelry processing, pottery, dwelling houses, bath-houses with rich architectural décor, water pipelines.

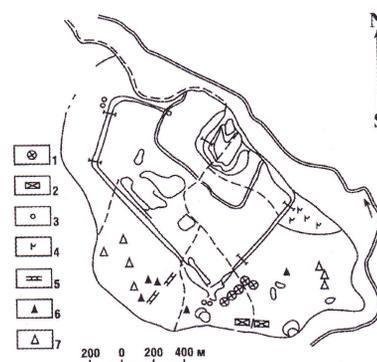
Of great interest are decorative tiles of the 12 century made of well-burnt clay with deep fretted ornament of vegetation-geometrical and epigraphic nature, as well as carved blocks of semi-columns. Also, a kiln for brick and terracotta plates was discovered. It should be noted that the site sprang up in the early medieval period to exist till the beginning of the 13 century. Its topography is noted for buildings of caravanserai type and a bazaar square.

Also, of interest are coins of the 10-13 centuries emitted by different towns; glassware, specimens of toreutics and glazed ceramics with zoomorphic pictures; stylized ivory dice; playing bricks, perhaps, from table game nards; bronze ware [Tikhonin, Fonarev, 1986, p.60-62; Tikhonin, 1991, p.89-91].

Kanka-Kharashket is one of the oldest and largest populated localities of ancient Chach. Its ruins, presently known under the name "Kank" site, are scattered 8 km to the east from Syr Darya, about 70 km to the south-west from Tashkent, on the left bank of the old river-bed Ahangaran. Area of the Shahristan is above 150 he, with rabads – at least, 400 he.

Kanka consists of a citadel, square in plan, and a shahristan with an area of about 7 he. Height of the citadel is 45 m. Second shahristan is larger; walled with an area of 45 he. Third shahristan is enormous; above 150 he. Walls of all shahristans are monumental. In a good sate of preservation are defensive banks; remains of gates and main streets; bazaar squares and a caravanserai. Suburbs-rabads surrounded the town from three sides. Walls of the first one, small fortress of the citadel are highest and sheer. It is reminiscent of an eastern classic fortress.

Excavations found that the town Kharashket arose in place of a small settlement of the middle I millennium BC with earth-houses, molded vessels typical for Tashkent oasis' earliest agricultural culture known in science under the title "Burlyuk". As viewed by specialists, the town emerged as strongly reinforced fortress in the 4 century BC Ancient architects were well aware of principles of classic eastern



Map of Kanka

fortification. Excavations revealed a structure, square in plan; oriented toward cardinal points; double fortified walls with stylobate; not high berma; two-storied intra-wall by-pass corridors for concealed movement of defenders.

The fact that the town-fortress was erected to comply with a common plan gives grounds to believe that Antioch of Layaksart could have been situated here – a place where, under a classic tradition, commander Demadamant, setting out against nomads in the end of the 4 or the beginning of the 3 century BC, crossed Yaksart-Syr Darya and erected an altar in honor of Apollo [Buryakov, 1982, p.106; Buryakov, Bogomolov, 2009, p.69].

Archaeologists were successful in discovering a fire temple near a citadel, as mentioned by Chinese chronicles. Earlier 7 century, the town was destroyed by Turkic tribes, while the temple was burnt down. Clay stamps – bulls were unearthed inside the temple to seal up donations inside the temple to seal up donations or goods stored. Stamps had portraits of priests with covering inscriptions [Bogomolov, Buryakov, 1995, p.218-239].

Following devastating raids of nomads the capital moved to Tashkent, and the town was in a desolate state for some time, in the 9-first half of 11 centuries the town prospered to be an important trade and industrial center on the Silk Road. The town was densely lined with buildings; rapidly developed metallurgic, glass-blowing, weaving, ceramic and jewelry productions. Finds included a great quantity of iron products: nails, locks, keys, crampons, dowels, knives, axes, horse-shoes, etc. widely used in urban life. Note that products of Kanka artisans were frequently exported to other regions. Places of secondary metal working, as well as furnaces, ferriferous slag, iron balls were found on the site [Bogomolov, Gendelman, 1990, p.94-105].

Written sources report on glazed and non-glazed ceramics, excellent specimens of which are identified by archaeologists. Also, monumental structures of local nobility, caravanserais and other buildings are found inside the town.

A Moslem necropolis of the Karakhanide epoch was explored at the third shahristan [Bogomolov, 2008, p.177-196].

In the 12 century, possibly due to the displacement of the river Ahangaran, its bed that fed water to the town ran out, and the life in the town had gradually come to a standstill. Further aggravating the case was a political situation arising from an unceasing struggle of Khorezmshah against Karakitays and Naymans. The town died away before Mongolians invaded, and its residents moved closer to Syr Darya, Benaket.

Benaket-Sharkiya. Works of well-known medieval historians and geographers single Benaket out of other numerous towns of Shash as a large center spread out in the outfall of the river Ilaka-Ahangaran, on the right bank of Syr-Darya.

The site came into the focus of attention of scholars in the end of the 19 century, however, first professional excavations started here in 1973 under the scientific supervision of Acad.Y.Buryakov and underway to our days.

At present, a small part of a citadel, partially shahristan and spacious rabads intensively washed away by Syr Darya are extant. Total area of the site is approx. 400 he. In its heyday the town was reputed to be the nicest in Maverannahr, its age exceeding two millenniums, according to materials of archaeological explorations. An early medieval town was based on a fortress, square in plan, with an area of about 36 he, erected by architects of Kaunchin culture. Layers of the 3-4 centuries revealed coins of ancient Chach Mintage [Buryakov, Bogomolov,

2009, p.89]. Later 7-earlier 8 centuries, an unnamed “ruler of Banak” minted his own coin [Buryakov, 1996, p.153-160].

Note that the town’s intensive growth and flowering fell on the 9-12 centuries. As al-Makdisi (later 10 century) put it, “residents of Benaket are rabble-rousers, and there is no fortified wall”. Lack of the fortified wall was explained as being due to Samanidees’ political course who proclaimed themselves as guarantors of state’s security. Explorations revealed that walls around the town arose later, in the 11 century. As viewed by researchers, main bazaars of Benaket were located in rabads. The same was true of a Friday mosque and a major handicraft part of the town.

Excavations found wonderful specimens of glazed ceramics. A vessel depicts a graceful figure of ibex with solar pearls. The find is interpreted as “an echo of Zoroastrian cult related to worshipping Farn deity that granted welfare and abundance” [Buryakov, Bogomolov, 2009, p.82].

Pertaining to the 11-12 centuries is a main water pipeline made of burnt brick and discovered in the shahristan. Two lines of ceramic pipes were laid of the floor [Anarbayev, 1978].

Rabad revealed districts of ceramists and glass-blowers, kilns, repositories for raw materials, finished and defective products, jewelry shops. Among finds discovered in the site of interest is a bronze rectangular salver with a deepened bottom in the form of concave rosettes. Products of this type are reputed to be rarity, and go back to the pre-Mongolian period [Negmatov, Kilchevskata, 1979, p.37-41].

In the 11-12 centuries, the town became a capital of appanage within the bounds of the state of Karakhanides with the right of independent coinage.

Benaket was Shash’s single town that fiercely resisted Mongolians in 1219 and shared fate of other towns of Maverannahr: it turned into lifeless ruins with spontaneous residence. *The life in the town was restored in the end of the 14 century only when Amir Timur ordered to raise a strong fortress Sahruniya (in honor of his son)* [Buryakov, 1975, p.28-30; Buryakov, Gritsina, 2006, p.167-168].

Kavardan-Kabarna. The site Kavardan was discovered recently – in 1972 by Chach-Ilak archaeological expedition headed by Y.Buryakov. The monument is located 25 km to the east from Tashkent in a village with the same name, on the left bank of the ancient river-bed Chirchik, currently occupied by the Karasu duct and the canal Hamdam.

Structurally, the site is somewhat different from other urban centers. It consists of a strong citadel, 100 m in diameter and above 15 m high, known under the title Hantep, a separately standing fortification Khanumtep and to shahristans encircled with walls and towers. Inside the site there are vast areas with no construction elements. To all appearances, it was traditional for nomads felt yurts, as has been typical for other sites of the Tashkent oasis [Buryakov, 1975, p.49-50]. To the north from the site there is a significant necropolis Mingtep numbering above 1000 burial erections. Area of the site is above 75 he. Beyond its limits there are traces of pottery. The site is identifiable with the medieval town Kabarna, as referred to in some sources. The town was located on the caravan route from Binket to Tunket [Buryakov, 1975, p.86-87; Alimov, Duke, 1990, p.79-83].

Explorations of several years’ standing helped to identify main stages of the site development. Traces of different tribes of Bronze and earlier Iron Ages were fixed on the site, commencing from the III-II millenniums BC and ending with Burlyuk culture of Tashkent region, 9-7 centuries BC By

the time of flowering of Kaunchin culture there sprang up first fortified settlements Khantep and Khanumtep, 3-5 centuries AD. In the reviewed period a barrow necropolis came to be shaped. Under an embankment there was a burial mount composed of catacombs and a dromos – semi underground trench leading to a burial chamber. An entrance to the chamber was ceiled by brickwork. Usually, there were group burials of 2 to 6 dead men which was indicative of multiple burials. Ceramics of different forms and sizes, everyday articles and adornments were exhibited as utensils for repose of the dead. Mug-type vessels were decorated with handles with animal protoms, among which there prevailed a depiction of sheep. Some vessels were accompanied by models in the form of family or dynastic tamga [Alimov, 1979, p.52-58, fig.15-18; Alimov, Baratov, 2009, p.80].

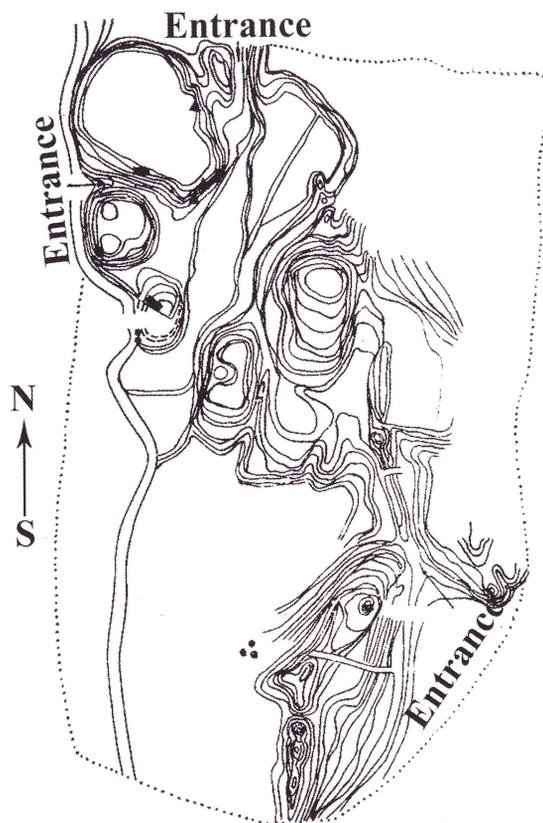
Appreciable changes took place in the 5-7 centuries both in production, domestic and ideological cultures. Artifacts obtained as a result of excavations are typical for the Chirchik basin and material culture of various settled nomadic troubles from the Euthalith and early Turkic environment [Alimov, Baratov, 2009, p.80]. Nauses sprang up on the territory of the necropolis, burial of dismembered bones in ossuaries came to be practiced [Alimov U., Alimov K., 1989, p.42-44].

The site was intensively developed in the 10 to the beginning of the 13 centuries; housing construction was underway; pottery metallurgy and metal-working progressed as well. The town played an essential role in the trade – artisan potential of the eastern regions of Shasha, exchange of urban produce into cattle produce of local tribes. Among rare finds there was a vessel of the 10 century full of burnt apples.

In the 15-17 centuries, the site was settled sporadically, as in the reviewed period the road kept on functioning as domestic route for the eastern regions of the province [Buryakov, 1975, p.99].

Imlak-Tunket. According to the written sources of the 10 century, Tunket was located on the bank of Ilak. It was one of the largest urban centers comprising a half of Binket. The town had a kuhendiz (a citadel – A.G.), a shahristan and a rabad. A palace of the ruler was situated in the citadel; inside the rabad and the shahristan there were running waters and a bazaar. Near the citadel there was a cathedral mosque and a prison. The town was surrounded by fortified walls [Materials on the History of Kyrgyzes..., 1973, p.29; Betgerm 1957, p.24].

At present, ruins of the site Imlak are located on the left bank of the river Ahangaran, to the north-east from the town Almalyk. It is strongly destroyed, nevertheless, archaeological



Kavardan settlement

studies helped to enrich our knowledge of Arab travelers [Masson, 1953, p.70-93; Buryakov, 1966, p.76-123; 1975, p.110-112; 2009, p.78-79].

Excavations showed that the town arose in the pre-Arab times, and by the 7-8 centuries there were different handicraft and metallurgic workshops. It was no coincidence that a main route from Binket to the mountains of South Chatkala crossed Tunket. Note that large gold and silver mines, as well as lead, copper and iron ores were developed in the region [Buryakov, 1975, p.110]. A new heyday fell to the 9-10 centuries when mineral resources were intensively extracted and processed in Tunket. An eloquent testimony to this fact is huge slag-heaps that contained gold, silver, lead and iron ores. One of the largest mint-places of Maverannahr was active in the region; widely developed were ceramic, glass-blowing and other handicrafts. Artistic ceramics is not inferior to the Afrasiab one by its design. An area of the town is above 150 he. Note that mining and metallurgic production sharply reduced in the second half of the 11 century, and the town came into decay. Another town – Nuket became a capital of Ilak [Buryakov, 1975, p.111; 2009, p.78].

Ulkantoytepe-Nuket. Nuket (or Nauket) was one of the five largest urban centers of Chach-Ilak. These centers included Binket (capital of the region), Harashket, Benaket, Ushturket, Tunket [Buryakov, Gritsina, 2006]. Ruins of Nuket, currently destroyed and in a bad condition of preservation, are located near the regional center Toytep. The history of the study of the site starts with the end of the 19 century to last till now [Bogomolov, 2009, p.88-91]. As viewed by experts, total area of the site was, at least, 150 he to include a citadel, a shahristan and rabads. Even today its walls, 20 m high, make a great impression on visitors.

A settlement of urban type arose in the 3-5 centuries. Going back to this period is a burial mound behind walls of the site that number approx. 150 burial mounds. Explorations revealed that it was attributable to the tribes of the so called Kaunchin culture of the Tashkent oasis. In the 6-8 centuries, Nuket became one of the major urban production centers in the Ahangaran valley. *The rite of burial changed, from now on, Nuket residents constructed special burial chambers – nuases with clay boxes ossuaries inside. Bones of the dead bodies having been previously cleaned from muscular tissue were placed and kept in ossuaries without accompanying stock* [Bogomolov, 2009, p.89]. Unique was a find of stone stele and openwork bronze plate with a picture of dancing woman in light flowing dress which is associated with pre-Arab cults [Masson, 1953, p.52-53].

In the 10 century, Nuket turned into a large trade and artisan center of Ilak and an economic capital of the region. The town reached its height in the 11-12 centuries when the capital of Ilak moved here. The 11 century saw a mintage of silver coins designed for foreign trade relations. Transit caravans went to Binket to Fergana and Ustrushana, the largest Urban centers of medieval Chach – Harashket and Benaket and further to the Samarkand route of the Silk Road following there crossing Syr Darya.

Excavations found on the site a huge quantity of different artifacts. Worthy of note are copper and silver coins (about 1000) going back to the Karakhanide period, various jewelries, metal, glass and ceramic ware. Of interest is a find of a vessel of kashin covered by the luster (11-12 centuries). A bottom of the vessel had a picture of a man on the horse covered by rich cloth [Buryakov, 63, p.256-257]. Workshops on non-ferrous metals and iron were discovered in the south of the citadel.

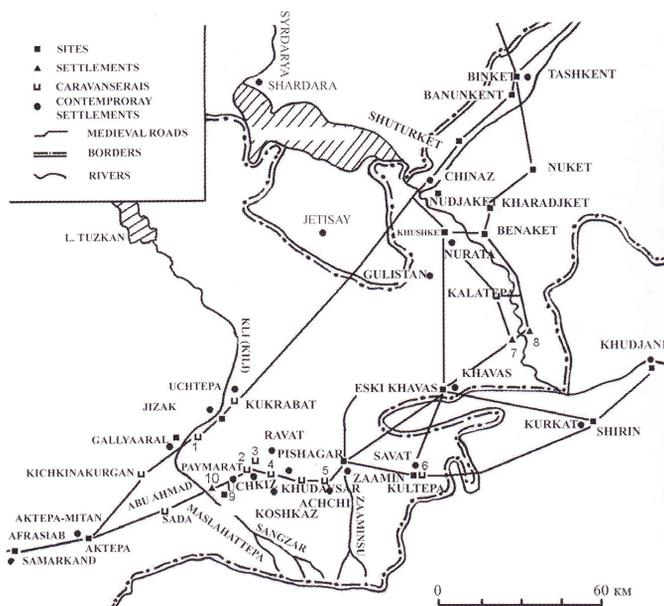
In the beginning on the 13 century the town was destroyed by the Mongolian hordes and revived as a small settlement in the 17-18 centuries.

Turtkultepa-Undjaket (Nedjaket). The site was discovered in 1971 on the right bank of Syr Darya near the village Gul and identifiable with the medieval town Undjaket. The site consists of a citadel and to shahristans. An area of the most populated fortress kernel is 24 he [Buryakov in co-authorship, 1973, p.456-457; Buryakov, 1975, p.43-47]. Re-excavations headed by Y.Buryakov were carried out in 2006.

The research work demonstrated that the site arose in the end of the 9 century. It sprang up as a fortification and a passage across the river Shash due to flourishing trade routes from Sogd to Shash and back within the bounds of the Samanidee state. It was no coincidence that written sources of the reviewed period referred to transportation of goods via Syr Darya and Chirchik and across these rivers as principal occupation of townsfolk. As distinct from Hushket, of which it would be talked below, the life in Undjaket lasted up to the Mongolian invasion. Note that the life on the site continued in the subsequent centuries as well, as evidenced by the finds of the 15-17 centuries and up to our days.

Ustrushana

Ustrushana was an ancient and medieval state situated between Samarkand and Hudjand within the bounds of Syr Darya and Gissar ridge. The complete information about Ustrushana was provided by Arab geographers and historians. Thus, Ahmad al-Katib calls Ustrushana as “stretched and important country to have 400 fortresses and several large towns”. An anonymous work “Kitab Hudud al-alam min al-Mashrik ila-l-Magrib” (“Book on Limits of the World, from the East to the West”), written in the end of the 10 century, called Ustrushana as “...spacious, prospering land with towns and numerous rustaks (districts). Much wine is exported from here, and iron comes from its mountains” [Hudud al-Alam, 1970, p.115]. In so doing the work enumerates the largest populated localities of Ustrushana; a reinforced fortification in Zamin. According to al-Istahri, mountains occupied a greater portion of the country but “...there is no river, across which ships could sail, nor lake”. He provides a detailed description of the bounds and enumerates



Ustrushana on the Great Silk Road

towns scattered from the west to borders of Samarkand; from the north to Shash and a part of Fergana; from the south – a part of Kesh, Saganiana, Vashdjirda and Rasht limits; from the east – a part of Fergana... Towns of Ustrushana are Arsiniket, Kurket, Gazak, Vagket, Sabat, Zamin, Dizak, Nudjiket and Kharakan, and a town where its rulers reside is Bundjikat” [Materials

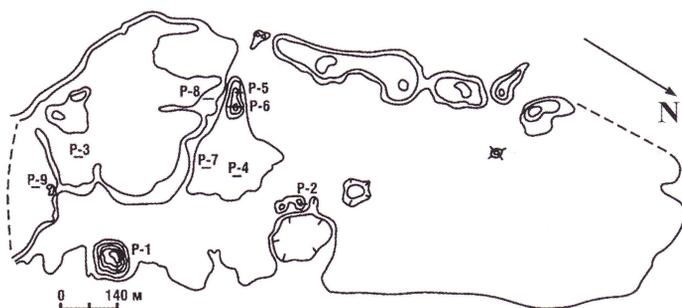
on the History of Kyrgyzes..., 1973, p.18-19]. Al-Muqaddasi put Marsmanda on this list as well (Al-Muqaddasi, p.240]. Ibn Khaukal pointed out that all the towns above were centers of large rustaks; no towns were in remaining rustaks [Betger, 1957, p.20-21]. According to these sources, a territory of Ustrushana was divided into rustaks. No exact quantity of rustaks has so far been established. Al-Muqaddasi cites a figure of 17 [Muqaddasi, p.240], though their number was supposedly 18, of which rustaks Bundjikat, Sabat, Zamin, Burnamad, Kharakana, Feknan, Havas, Shavkat and Fagkat were located in the steppe part; rustaks Ming, Asbanikat, Biskar, Bangam, Vavr, Shagar, Mascha, Burgar and Buttam – in the mountainous part. The town Bundjikat (modern village Shahristan in Tajikistan) was the capital of the region.

Throughout centuries Fergana, Chach and Ustrushana as neighboring regions maintained close economic and political ties. These ties were of different nature, either faded in certain historical periods, or rose again, but never ceased. First researchers of the Nurtepe culture noted similarity between the ancient Ustrushan archaeological complex and materials of the Chust and, particularly, Eylatan cultures. The analysis demonstrated relations with southern regions of the Central Asia and Ahemenide Iran via Marakanda, as a peculiar re-translator of cultural innovations [Gritsina, Buryakov, 2002, p.174]. Beyond any doubts, the Nurtepe residents felt appreciable impact both of ancient Sogdian and Kayrakkum culture. At the same time, the nurtepe culture not only absorbed certain elements of the cultures above but also re-translated them, as is seen from native lands of Chach.

From Fergana and Khudjand the caravans entered into Ustrushana lands they crossed several populated localities on the territory of today's Tajikistan and put up at one of the largest urban center Sabat.

Kultepa-Sabat was a center of the steppe rustak of Ustrushana with the same name. It was the nearest point on a large trade route from Zamin that led from China to Fergana, Khudjand, Sogd and further to the Mediterranean countries.

Medieval Sabat is one of the few places of Ustrushana that was echoed in travel notes. In particular, it was reported that running water flowed across the town and that it was surrounded by gardens. Beyond any doubts, Hodjamushkentsay was "a source of running water". The importance of the town was accounted for by the fact that "there were bazaars covered by low roofs of



Kultepa site

passage type". That is a single example of erections of this type known in Ustrushana according to written and archeological sources even despite medieval covered bazaars were known in other places as well, specifically, in Chaganiana, Zemm, Amul.

It has to be kept in mind, that Sabat was situated at the fingerpost of three roads. It is no mere coincidence that its name is translated as "three caravanserais". One of them led to the "chief town" of the region – Bundjikat [Volin, 1959, p.208].

Excavations carried out in different parts of the site Kiltapa situated near a village with the same name in Zaamin district of Djizak region, made it possible to judge about layout and dynamics of the urban territory and outline main stages of town economy's formation.

The emergence of the town goes back to a period, not earlier than the 4-5 centuries AD, when the so called "castle culture" broke out in Ustrushana. Going back to this period were notes of Arab sources that said that Ustrushana was a spacious possession with 400 castles. However, the nearest district of the site is full of monuments of older periods, commencing from early Ahemenides and ending with later antiquities. One of the oldest routes of Maverannahr that formed a basis for later routes crossed this area, not far from the site Kultepa [Gritsina, 1990, p.18-22].

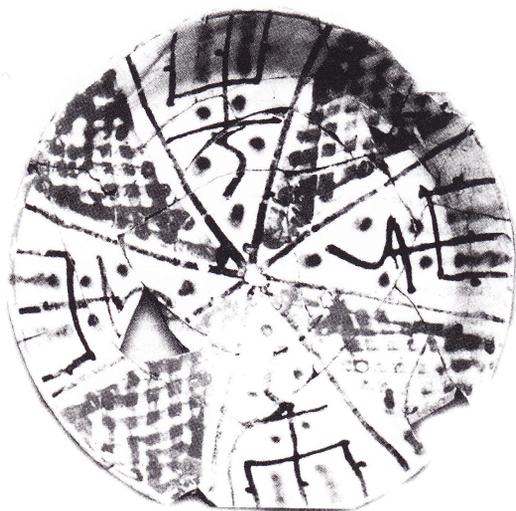
Existence of broad relations became apparent from a treasure of jewelry and silver Sasanid coins. The treasury was based on dragma of Peroz (459-484) minted in different towns of Iran; one coin belonged to Khosrov II minted in 619-620 [Baratova, 2002, p.52]. In all probability, the coins were a part of tribute paid by Peroz to Euthalites.

Remains of monumental architecture on the citadel of the site, zindan, high-quality crockery with unique specimens are illustrative that a palace complex of the rulers of Karakhanide Sabat was located on this site. It should be noted that a great quantity of decorated, and kashina glazed ceramics was found on the site. This find is unique for Ustrushana to infer that Ustrushana centers for the manufacture of these products were located on this site.

A unique "bowl-calendar" of the 12 century was disclosed, the edges of which are designed in the form of festoons. A mirror of the vessel is decorated with an intricate stamped ornament that echoed pre-Moslem traditions arising from the celebration of Navruz [Gritsina, 1999, p.6-7]. Excavations of the palace of the 11-12 centuries in the citadel of the site revealed a bronze chirag-lamp. Its handle is crowned by a picture of the bird, most likely, nightingale. A sculptural depiction of nightingales is a rare phenomenon, as these birds are so expressive in singing and similarly inexpressive in their outward appearance. It should be noted that a great number of iron wares were found on the site, including nails, platelet, fissure needles, locks, kapkirs, and labor implements. All these articles were widely used in everyday life and delivered to bazaars along the Silk Road routes. These finds give weight to the reports of written sources on large-scale extraction and working of iron in the medieval Ustrushana. Earlier 13 century, the life in the town faded, and Timuride Sabad shifted to the right bank of Hodjamushkentsay (hills of Maytep) from Sabad the caravans made their way to Zamin.

Kurgantepa-Zamin – was one of the oldest and largest urban centers of Maverannahr according to the hierarchy of Ustrushana towns in the 9-10 centuries. It took the second place after the capital, according to medieval geographers. So, more information about this town is provided as compared with other towns.

The Zamin possession was first mentioned in the beginning of the 8 century AD. More detailed information about Zamin was provided by Ibn Haukal and al-Muqaddasi. Under Ibn Haukal, the capital of the region Bundjikat "was followed by Zamin that was located on a large road from Fergana to Sogd and called Sarsanda. Next to it there is an old town, currently in ruins. Bazaars and a cathedral mosque were moved to Sarsanda, so did its residents. No new walls are around these structures. Zamin is a place of lodging for travelers from Sogd to Fergana. It has running water, gardens, vineyards and pastures... A town's rear looks Ustrushana



Zamin. Glazed ceramic dish. 11 century

town. Our today's knowledge allows to suppose that the oldest kernel of the future town had been shaped in the 2-1 centuries BC on the left bank of the river Zaaminsu, as evidenced by appropriate materials [Ancient Zaamin, 1994, p.28-32]. In the early Middle Ages the town moved to the right bank of the river, and its citadel is localized in place of site Aktepa. In the reviewed period several large burial mounds were formed around the town, inside which burials in khuma and ossuaries were made. Pre-Moslem rite of burying dismembered bones in Zamin's khums, like some other places of the Central Asia, was practiced up to the Mongolian period. Terracotta male statues are also indicative of idolatry in the region.

Earlier 11 century, a mint-place came to operate in Zaamin-Sarsand, and a name of the town appeared on coins (Kochnev, 1990, p.56]. In the end of the 10 century, the town was comprised of two parts, leaped to the right bank and connected by bridges.

Obviously, Zamin is one of the typical representatives of "floating towns", a territory and a citadel of which moved from one place to another indifferent historical periods. The same is true of other populated localities of Ustrushana – Dizak and Sabat (ancient Zamin, 1964, p.46-48].

Excavations on the site Kurgantepa revealed a district of ceramists and unearthed several ceramic kilns. Glazed and non-glazed ceramics, like in Sabat, include numerous specimens, not inferior in quality and design to products of Maverannahr's leading centers. Note that tamga-shaped indications appeared on glazed vessels of the 12-earlier 13 centuries, and protoms of sheep – on vessels of rough embossing. Beyond any doubts, this tendency was attributable to the influx of new nomads to Ustrushana and, particularly, Zaamin.

Next stop for caravans was a caravanserai Turtkultepe located 2 farsahs (14 km) from Zaamin.

Turtkultepe-Hudaysar. Excavations on the site were carried out in 1996. In 2006-2008, excavations were carried out within the framework of the joint Uzbek-French expedition [Gritsina, 2003, p.16-17; Gritsina in co-authorship, 2009, p.100-108].

Excavations revealed a part of 14 m entry ayvan that led to a spacious courtyard. Its walls were made of large pahs blocks and mud-brick, a floor paved with flat stone plates

mountains, while its front, looking the country of Ghuzes, is a steppe with no mountains" [Betger, 1957, p.20].

The site of medieval Zamin is situated in the regional center Zaamin, on the left bank of the river with the same name. The monument has repeatedly been in the focus of attention of researchers. At present, it practically lost its micro-relief. Its citadel was designed as memorial complex, and square and dwelling structures were situated on adjacent area.

Excavations of several years' standing in Zaamin made it possible to retrace the development of urban territory and specify whereabouts of the ancient, pre-Arabic and pre-Mongolian (Samanidee-Karakhanide)

and large pebbles. Numerous finds of earthenware, coins, burnt and raw brick make it possible to date the caravanserai to the 10 century and even earlier. Throughout its existence the caravanserai had repeatedly been repaired and reconstructed. It was structure's considerable size (the largest among the famed caravanserais of Maverannahr), materials of the Samanide period, monumental nature of architecture, lack of other rabads to the north from it, location on borders of primordial Ustrushana lands (large caravanserais of this type were usually erected on borders of possessions) and situation in direct proximity to "hostile country" that give grounds to identify it with rabad Hudaysar.



Turkultepe. Aivan

Excavations of 2008 reaffirmed monumental and state importance of this caravanserai. At the first stage it was probably a rabad of bordering military-strategic designation that concurrently performed functions of caravanserai. Note that in the reviewed period no sufs were available in entry ayvan or adjacent rums. Worthy of note is a unique nature of internal planning. We are witnessing spacious rums more adjusted for rough life of military garrison rather than for caravan servicing. No habitual hudjra were available here. At the second stage, former barracks were re-built for dwelling rooms with sufs - stove-benches. In the second half of the 12 century a settlement arose in place of the caravanserai. Actively applied in the settlement were monumental structures of the Samanide period, new ones erected. Outward walls were leveled to be used for every day needs.

Excavations discovered a great quantity of glazed and non-glazed ceramics with a high share of painted and red-polished crockery. It was important ironwork that gives weight to high level development, production and working of metals as referred to in written sources.

The probability remains that ceramics (partially, at least) were manufactured in Ustrushana as well. It is evidenced by defective articles, ceramic slag and fragments of kiln's brickwork.

Finds of ball iron reaffirm the developed blacksmith's handicrafts and those of glass clots – glass production.

Noteworthy is a great quantity of refined flasks decorated with excellent stamped ornament that most probably, manufactured not for domestic application. Hence, there was a small handicraft center that supplied its products not only to the local population but visiting caravans as well.

-Dizak. The site of ancient and medieval Dizak is located on the territory of the modern town Djizak and includes a citadel with adjacent territory and 5 rabads. Total area is above 30 he [Pardayev, 1995, p.10].

Dizak must have been the third in size and importance town of Ustrushana, though one of the most thorough medieval authors al-Muqaddasi who provided detailed information about the largest urban centers of Ustrushana, mentions Dizak in passing [Muqaddasi, 1994, p.240]. In "Hudud al-Alam" Dizak is referred to as a village with running water [Hudud al-Alam, 1970,

p.115]. According to as-Samani, Dizak or Dizak-u-Sabat was a great village en route to Shash upwards Samarkand [Kamaliddinov, 1993, p.99]. Samanidee Dizak is supposed to have been located in place of sites or Urda. However, no respective materials of this period have so far been found.

Its initial, classic kernel is localized in place of the site in the south-eastern outskirts of modern town Djiza. During the early Middle Ages there were several Kaunchin culture-affected castles in the district (Rasulbaykultepe, Pardakultepe and Komilbabatepe). Two massive trivets for roasters (the so called brazier of Kaunchin type in the form of sheep's) protoms are an eloquent testimony to this fact [Pardayev, 1995, p.11-14].

After well-known events connected with the final conquest of Ustrushana in the end of the 9 century, the town moved to a new place. Written sources of the 9-10 centuries report on "a new town" and present Dizak as flowering, densely populated town, surrounded by gardens where qazis as frantic fighters for triumph of Islam chose to stay. Dizak was renowned for its numerous rabads and excellent woolen clothes famed far beyond the town [Materials on the History of Kyrgyzes..., 1973, p.18-19, 21, 27; Betger, 1957, p.20].

From Dizak the way followed along Sangzar to lead to the rustak Kharakana with a center of the same name.

Kurgantepa-Kharakana. The site Kurgantepa is the largest and renowned monument of Galyaaral district of Djizak region. Total area of the site, including a citadel, a shahristan and an industrial suburb is 90 he. Explorations identified main stages of its development, commencing from Hellenistic and ending with later Middle Ages. Arab sources tend to place Kharakana 5 farsahs from Dizak; 9 farsahs from Zamin and the same distance from Samarkand town [Materials on the History of Kyrgyzes..., 1973, p.21]. According to Ibn Rust (first half of the 10 century), from Zamin to Dizak is 1 day of march; from Dizak to Kharakana – the same distance.

An anonymous written source of the 10 century "Hudud al-Alam calls Kharakana as a prospering Ustrushana village [Hudud al-Alam, 1970, p.115]. It was also reported that a rabad caravanserai was located near the town. Kharakana is usually localize in place of the site Kurgantepa (E.Kadirov, A.Berdimuradov, M.Pardayev). However, there is also another point of view. As viewed by Y.F.Buryakov, the town Katvandiza which means "A fortress in Katvan steppe" was in place of the site Kurgantepa. Indeed, whereabouts of the monument are in line with reports of written sources. Contributing to this are impressive ruins of the monument. Besides, a distance from Kurgantepa to the site Kalyatepe where medieval Dizak has traditionally been placed is as 2 times less as mentioned in written sources.

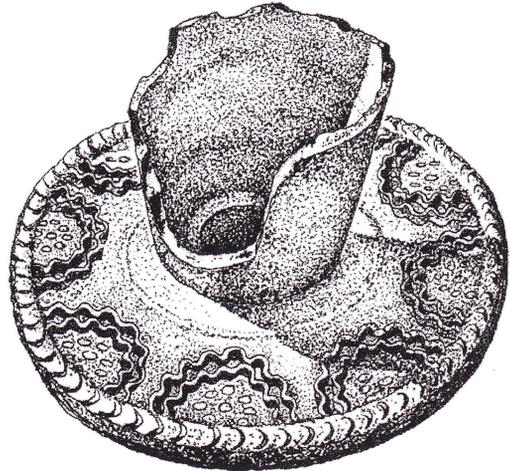
Another caravanserai Sarbaztepe, or Kanchikartepa is located on the right bank of Sangzar, 1750 m from the site Kurgantepa. It has a form, rectangular in plan, dimensions 75x60 m; 4 m high. Towers as if peep out in the corners; internal part lowered; walls made of paks, at least, their lower part. In the middle of the western wall there is a hillock rising above a level of the walls by 1-1,5 m. To judge by layout, this is a large caravanserai. The hillock in the western wall is none other than remains of a ruined portal of the main entrance. The hillock lay stretched towards a road to indicate the caravanserai's portal came out of wall's plane. In considering its impressive size, gates from road's side and materials of Samanide-Karakhnide period, its location on a medieval route, one could suppose that the point is about a rabad mentioned by Arab sources. Most probably, that was a rabad located near Harakana [Gritsina, Grenet, 2005, p.37-39; Gritsina, 2009].

The article examined a road that led of Ustrushana from Fergana across main populated localities, the so-called Fergana road. One could get from Shash to Ustrushana. One could get from Shash to Ustrushana by two basic routes. One of them led to the town Hushket via a passage near Benaket.

Nurata-Hushket is of interest, for it sprang up during the so-called “Moslem renaissance” when other Moslem countries experienced an unprecedented upsurge [Metz, 1973].

The site Nurata is situated near a village with the same name in Syr Darya region. According to archaeological materials, the site was identifiable with Hushet located near a passage via Syr Darya to Benaket [Gritsina A, 2008, p.239-254].

At present, the site has an area under cemetery, area of 7,5 he. There are several eminences and depressions. The area is traversed from the south to the north by a narrow gully – remains of the main street. Locality inspection showed that the village Nurata, as well as fields around an extant part of the site, is located on the former territory of the medieval town. Glazed and non-glazed earthenware, including bowls, cauldrons, jars, covers, kuburs, dastarkhans and sandals were discovered on the site and surrounding area. Also, copper and glassware were found on the site. Materials of the early 10 century are fixed on the entire territory of the citadel. The earliest materials were discovered in its northern part. It should be noted that in the reviewed period Hushket potters were manufacturing early glazed earthenware typical for Shash. Glaze was put on tile without preliminary engobing. Painting had a form of green color streak against pale rose-colored background. This is one of the oldest ornamental and concurrently magic symbols.



Hushket. Dastarkhan

The research into the site Nurata demonstrated that we have a developed medieval town located at the northern juncture of borders between Shash and Ustrushana. The town existed for a short period of time: from the end of the 9 century to the first half of the 11 century. At its golden age it occupied an area of about 45 he. As distinguished from Nedjaket, it ceased to exist, except for a short term residence in the 14-16 centuries when a passage across Syr Darya was restored after a fortress Shahruhi was erected on the order of Amir-Timur. From Nurata via Hungry Steppe there was a straight road to another town of Ustrushana-Havas.

Eski-Havas – Havas is one of the oldest urban localities not only of Ustrushana but entire Maverannahr as well. Impressive ruins of this once flowering village of ancient and medieval Ustrushana currently rise above the south-western suburbs of the town Havas near a village Caravanserai. The site consists of a large citadel and two related areas. The citadel is located in the north-western part. Its dimensions are 130x140 m, height – 14 m.

Havas is mentioned practically by all the travelers of the 9-11 centuries who described trade routes that led from Sogda via Ustrushana to Chach, Hudjand, Fergana and back. In the period under consideration, the so-called “Havas road” enjoyed great popularity, as did “Benaket road”. The site revealed a suite of cultural layers that testified to its incessant residence from

the 4 century BC to the 20 century inclusive. Note that the oldest layers were retraced actually along the whole area of the site (above 10 he). Stratigraphically, the site Eski Havas was a model monument for Ustrushana, since stratigraphic columns of other ancient monuments, including the site Muktepa in Istaravshan (Uratyub), are characterized by lacunas [Rahimov, 2002, p.105-106]. Thus, from the first half of the 4 century BC and up to the 19 century inclusive Havas acted as major staging post of trade and military main lines within the framework of ancient populated localities of Fergana, Chach and Sogd that rapidly developed due to the Silk Road activity.

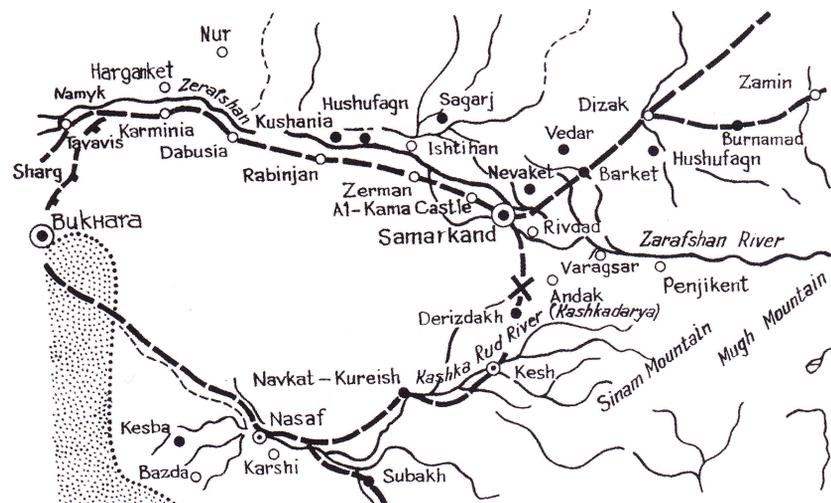
The second way from Shash to Ustrushana came from Nedjaket. According to written sources, the road came to the Christian village Vinkerd, then to Dizak through wells of Humeyr and Huseyn. One farsah left to the town, caravans put up at a caravanserai presently could Kukrabat.

The monument is located 7-8 km to the north from the site. It has a form square in plan; dimensions: 65x65 m; height – up to 3 m. The monument revealed fragments of the earthenware of the 9-11 centuries and burnt brick of Samanide format (21x21x4 cm). No excavations have so far been carried out on the site. At present, the monument is strongly damaged. From Harakana, the road led to Samarkand via Bulungur, or Katvan steppe.

Sogd

Sogd is a central part of Maverannahr; one of the oldest and most developed regions of the settled culture of the Central Asia.

Under “Sogd” is meant a valley of Zeravshan and a valley of Kashkadarya. Written sources single out three main regions: Central Sogd, or Samarkand Sogd; Western Sogd, or Bukhara



Routes of the Great Silk Road in Sogd

Sogd; Southern Sogd, or Nahshab. Sometimes they talk about Northern Sogd meaning a territory between Nurata and Syr-Darya with its settled life developed weakly and renowned for its caravan route with numerous caravanserais and two crossings over Syr Darya. One crossing was located near the medieval town Uturlitepa. A road led to the capital of Shash-Binket; the second one led to Ispidjab, Sayram and Binket [Buryakov, Gritsina, 2006, p.64-65]. Written sources of the 8 century, i.e. a period of Arab conquest, refer to 8 towns and villages of the Central Sogd which is not in line with Shash and Fergana where the number of towns was much greater. Later on, the situation somewhat changed: 12 towns were mentioned by the 10 century. This fact is explained in two ways: Samarkand Sogd was

primarily an agricultural region to serve the center; or such a large trade and industrial town as Samarkand suppressed the urban life progress, so most populated localities proved to be large villages.

As for the Bukhara oasis, there were about 30 towns in the 10 century that testified to rather high density of the urban life. Note that towns like Tavavis, Baykent, Bamidjket and Ramitan were reputed to be large ones and played an appreciable role in the economic and political life of the region.

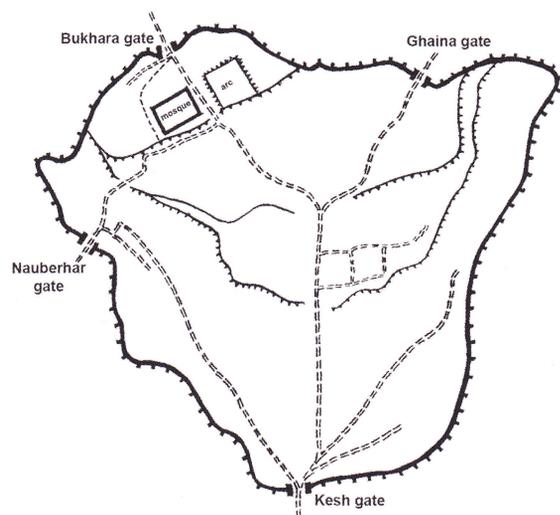
Southern Sogd is one of the oldest urbanized regions of the Central Asian interfluvium though there were fewer towns here than in Samarkand Sogd. Since the antiquities, it was divided into two economically and politically independent historical-cultural regions: eastern piedmont called Nautaka in the classic period; as Kesh – in the Middle Ages; and western; plain – steppe called Ksenipp in the classic period; as Nahsheb (Arabs called it Nasaf) in the Middle Ages.

As for medieval sources largely of the 10 century, there is a strict differentiation of the said notions that implied Samarkand and its towns under Sogd. For instance, in his well known work “Book of Ways and Countries” Ibn Khaukal pointed out that “adjoining to Bukhara from the eastern side is Sogd that begins after Karminiya and Dabusiya”. He makes a reservation as saying that Bukhara, Kesh (Kish) and Nasaf (Nasaf) were allegedly districts of Sogd though managed by an independent divan [Betger, 1957, p.14].

Thus, having passed 4 farsahs from Barket, caravans reached Samarkand.

Afrasiab-Samarkand. Samarkand is a capital of Sogd, the most famous town of Central Asia renowned also in the Near and Middle East. It was natural that pre-Mongolian Samarkand did not confine itself with limits of Afrasiab proper. In the 9 century, there shaped a large rabad – suburb to the south from Afrasiab; in the end of the 10 century it occupied a greater part within the bounds of Divari Kiyamat [Belenitskiy in co-authorship, p.224-227].

Samarkand is one of the oldest urban centers. In 2007, the town marked its 2750-anniversary. Indeed, a 20 m layer of cultural deposits of Afrasiab vividly echoed all main stages of formation and development of the ancient and medieval town, the entire Central Sogd as referred to in numerous legends and stories. Al Idrisi, author of “The History of Samarkand (11 century)”, mentioned one of these legends that formed the basis of Samarkand’s emblem. According to the legend a snow leopard came down from Zeravshan mountains and blessed the construction of Samarkand. Since this time, the townsfolk were called leopards, and their flags and emblems had this animal’s picture on. Impressive is author’s anticipation: among recently discovered unique paintings of the 12-13 centuries near the citadel of Afrasiab, among depictions of humans and animals there were also pictures of animals strongly reminiscent of snow leopards [Grene in co-authorship, 2005, p.34].



Afrasiab. Ancient Samarkand



Afrasiab mural paintings. 7 century

Afrasiab has been explored for above 130 years. Excavations reaffirmed its uniqueness as model archaeological monument, with which other historical towns and settlements of the Central Asia go by. The oldest settlement in Afrasiab was founded by tribes of the so called molded decorated ceramics earlier I millennium BC, and by the first half of the 7 century BC the town had been surrounded by walls. In the 6 century BC Sogd was a part of the Ahamenide power. A territory of today's Afrasiab was fortified by walls with towers and loopholes, the remains of which are found today to impress visitors. A monumental palace complex of the Ahemenide satrap was unearthed on the citadel and around it [Inevatkina, 2002, p.24-25].

In the classic period, all the area of the site was developed. The joint Uzbek-French archaeological expedition has for many years been exploring the citadel, including a grandiose structure, living quarters, halls and a granary, currently destroyed and neglected after a strong fire [Grene, Isamidinov, 2001, p.58]. In the reviewed period, the Bukhara Gates were active in the northern steep part of the site with its complex system of entry and exit designed to insure town's security in case of blockade.

During the pre-Arab invasion when trade relations with the West and the East developed in Sogd, local merchants and nobility concentrated huge riches with their estates competing with palaces of rulers. A model of monumental architecture is a front palace in the north-eastern part of Afrasiab with a large hall being decorated with polychrome painting. Living quarters, front and production complexes were unearthed in the central part of Afrasiab. Excavations discovered the world's oldest complete set of ivory chess [Alimova in co-authorship, 2009, p.104].

Earlier 8 century, Sogdian ruler Gurek concluded an agreement with the Arab commander Kutayba ibn Muslim and surrendered Samarkand. Arabs ousted Sogdians out of medina (internal town) and settled down there. The number of Arabs was considerable. Written sources report on 12,000 Arabs stationed in one garrison only. Samarkand became a stronghold of conquerors in Maverannahr. Pertaining to this period was the construction of two grandiose palaces uncovered in the first shahristan. One of them was erected, as some researchers believe, by deputy caliph Nasr Ibn Sayar earlier 740 when the latter allowed Sogdians to return to their native town. The palace was the earliest Moslem structure of this sort in Maverannahr [Grenia, Ivanitskiy, 2000, p.64-69]. The constructions of another palace started in 751 or 752 when the Arab commander Abu Muslim was staying in Samarkand. The palace proved to be unfinished, because Abu Muslim was urgently recalled from Samarkand, made a pilgrimage and later killed in Bagdad.

In the 9-10 centuries Samarkand was experiencing a new growth. A great quantity of written sources is available to describe this period. The fullest information is provided by Ibn al-Fakih (later 9-earlier 10 centuries) and by al-Istahri (10 century). In the reviewed period Samarkand was a residence of caliph's governor-general, and later a capital of the first Samanides. All these contributed to the flowering of handicrafts and trade that was vividly echoed in archeological

finds. Living quarters, as well as ceramic, glass metal, jewelry workshops were discovered both in Afrasiab and outside it. For many years, archaeologists have been engaged in exploring a cathedral mosque of Samarkand (8-13 centuries), one of the most grandiose structures of the epoch. The mosque is believed to have been built in place of a Sogdian temple of idols and fire worshippers. In 1220, the mosque was burnt down by Mongolians.

In the 12-13 centuries the life in Afrasiab gradually faded due to the water supply problems. Note far from a citadel there were uncovered remains of the palace and household “pavilions” connected by a system of passages and streets. The largest of them was decorated with unique paintings depicting people, animals and plants [Karev, 2010, p.60].

Following the destruction of Afrasiab by the Mongolian conquerors, the townspeople finally moved to a rabad that with due course became a center of Timurid Samarkand.

Koktepa - Proto-Samarkand. The site Koktepa is a remarkable monument that not only filled up a gap arising from town planning processes in Sogd before formation of Samarkand and after the conquest of Sogd by Ahamenides but also outlined well-grounded prospects of transition from Koktepa to Samarkand. As a result of excavations of several years' standing carried out by the joint Uzbek-French expedition, it turned out that materials of the site Koktepa help to clarify some historical events of transition period between the Bronze and earlier Iron Ages.

The monument was discovered in 1984; located 30 km to the north-east from Samarkand, near the town Cheleka it consists of two strictly separated areas: the so called palace with adjacent territory surrounded by walls with gates in the northern part, and a territory, the main part of which was occupied under a cult-religious centers and also fenced by a separate wall. The site is surrounded by a common wall to take area of above 20 he [Isamiddinov, Ivanitskiy, Inevatkina, 1994, p.33-34; Rapen, Isamiddinov, 2008, p.49-57].

The site was populated in the period of the molded ceramics above in the second half of the II-earlier I millenniums BC At this time, houses were erected with the use of pahs and the so-called convex-plane brick of unestablished standard. All these testify not only to preferences of different strata of the population but to its social stratification. The very image of material culture is indicative of ties with Burgulyuk culture of the Tashkent region. Finds of this period are characterized not only by earthenware but by stone matrices for casting bronze sickle and knives. Widely used were also stone implements. Remains of a round building of pahs and brickwork, whose designation is still disputable, were discovered in site a cult-religious center. In the Ahemenide period, the bounds of the site appreciable expanded, and it was encircled by additional monumental walls. Its area reached nearly 100 he. As is supposed, before the arrival



Map of Koktepa



Koktepa. Excavations of "Saks Princess".

I century BC - I century AD

hid itself behind walls of this fortress. Koktepa was believed to be one of the "towns" built by Alexander the Great. The same is true of "kingly town" – basilea, or the second capital of Sogd where Spitamen went under pressures of the Macedonian army [Isamiddinov, 2000, p.215]. The Greek domination ended in the second half of the 3 century BC, and the site was populated by nomads. At the turn of AD, a burial mound was situated here as evidenced by the discovery of a noble man's grave in the site's citadel.

There are a number of outstanding archaeological monuments in the district of Samarkand. Worthy of note are two monuments Kafirkala and Suleymantepa. As viewed by researchers, Kafirkala was a residence of Sogdian rulers. Following the results of the joint Uzbek-Italian expedition, archives burnt by Arab invaders were unearthed. Several hundreds of bulls, imprinted on burnt clay are extant. These involved depictions of kings, animals and plants, various symbols and inscriptions that provided priceless historical information [Abdullayev, Berdimuradov, 2005, p.25-31].

Suleymantepa-Bazgerd was a Christian church. According to Arab geographers, the church was located in the Rustak Savadar to the South from Samarkand. As a result of the joint Uzbek-Ukrainian expedition, the church was localized on the southern outskirts of the town Urguta. It was a basilica with two naves, an altar and an adjacent courtyard made of burnt brick. Floors of all the rooms were paved with ceramic tile. Walls of the altar rooms were decorated with polychrome painting. The excavations revealed artifacts with Christian symbolic [Gritsina in co-authorship, 2006, p.2-6]. The monument was used as a cult erection from the 10 to the 13 centuries.

Chimbaytepa-Zerman. When enumerating populated localities involved in the 8 century developments of Samarkand Sogd, written sources refer to a village Zerman [Belenitskiy in co-authorship, 1973, p.187]. Note that the village was mentioned in later periods as well. The village was located 7 farsahs from Samarkand en route to Bukhara; 5-6 farsahs from Rabindjan and 1 farsah from Ishtikhan. Having compared sources, V.V.Bartold suggested to localize it in place of the village Chimbay [Bartold, 1963, p.147-148]. Indeed, on the left bank of the Rovshan, Pastdargom district of Samarkand region, there is a small site with the same name with total area not exceeding 12-14 he. It consists of a citadel with 2 shahristans and a rabad. A part of the citadel was washed away by water. The citadel and the first shahristan, the highest parts

of Ahemenides the town Koktepa was as important center as Samarkand. Later on, as a capital of Sogd Samarkand became an important urban center. The next period of the history of Koktepa was attributable to the Greek-Seleucid occupation when defensive construction was underway to resist nomads that throughout the whole period of the site repeatedly troubled its residents. In particular, the site revealed remains of a fortress with semi-circular towers and monumental walls. Probably, in the 3 century BC a Seleucid garrison

of the side, were encircled with fortified walls. The second shahristan was separated from the first one by a deep hollow and fortified with defensive walls and towers.

The archaeological exploration retraced the dynamics of shaping of its main parts and provided materials enough to describe housing architecture, fortification and handicrafts.¹ The oldest kernel of the side is a citadel with an adjacent territory with its materials of Kaunchin type with specimens of Sogdian ceramics. In the reviewed period, it was a village reinforced on the eve of the Arab invasion with defensive walls. In the 8 century, it remained to be a small village. During the Samanides [9-10 centuries], the citadel and the first shahristan were abandoned; and the second shahristan formed nearby that was walled later (most probably, not earlier than the 11 century after the collapse of the Samanide dynasty). In all probability, the site had no citadel in the Moslem period, so it is pertaining to the citadel-free site, as was in the site Nurata-Hushket (see above). The suburb formed gradually within the 12-earlier 13 centuries, as a cemetery did on the site.

As for the handicraft products, it is represented by glazed and non-glazed earthenware, different metal and glassware of the 10-11 century. Qualitatively, these products were not inferior to the urban once and were mostly imported from other large handicraft centers. Beyond any doubts, a part of it was manufactured on the site to meet needs of domestic market. An eloquent testimony to this are remains of kilns and smelting furnaces, as well as defective ceramics. Worthy of note out of glazed earthenware is a plate with depiction of two fish swimming in the opposite directions. Note that depictions of fish in the reviewed period meant personification of chthonic, underground world, silence of the diseased. On the other hand, the fish was a symbol of luck, welfare and honors that's why the fish was frequently pictured on the ceramics of the 10-12 centuries. The crockery of this sort enjoyed popularity among potters and buyers. Two encircled fish made up an ancient symbol of "day and night".

These are main stages of the Sogdian village that had turned into a town on the Silk Road route at the date of the Mongolian invasion.

Dabusikala-Dabusiya. The site Dabusikala located in Payarik district of Samarkand region, has repeatedly been in the focus of attention of researchers. Later 19 century it was N.F.Sitnyakovskiy who inspected Dabusia and noted that the site included a barrow Kala-I Ziya ad-din, a residence of local ruler. In 1915, it was L.A.Zimin who provided detailed information about the site.

Like other towns of Maverannahr, the town was divided into three parts: a citadel, a shahristan and a rabad. Area of the shahristan was not less than 23 he; rabad – above 50 he. Medieval narrative sources repeatedly referred to this important Sogdian town. According to at-Tabari, Dabusia played important role on the great caravan road between Bukhara and Samarkand. After the conquest of the Zeravshan valley, the Arabs erected three fortresses with strong garrisons in Dabusia: Kasr al-bahili (a castle of Bahilites); Kasr ar-rih (a castle of wind) and Kemerdjia.

At present, visitors are impressed by steep slopes of the walls, deep ditches and high precipices formed by stormy waters of the river Zeravshan. All these remind of the site Sharkiya

1 The excavations were carried out in 2009 by the Pastdargom expedition of the Institute of Archaeology of the Academy of Sciences of the Republic of Uzbekistan headed by the author under financial support of the "Forum of History and Culture of Uzbekistan" Foundation.

(Shahruhiya) in the Tashkent region and the site Ahsikent in the Namangan region that are intensively washed a way by waters of the river Syr Darya.

Later on, the town was mentioned due to the struggle of the last representative of the Samanidee dynasty al-Muntasir against Karakhanide Ileks. Ibn Haukal noted that Dabusia was situated to the South from the Sogdian river and that it was smaller than Arbindjan and had no large Rustaks or villages [Betger, 1957, p.27]. Written sources add that cotton fabric respectfully titled as “Khorasan brocade” was manufactured in Dabusia, as was in Bukhara. This product enjoyed great demand of the well-to-do part of the population. It was Dabusia as a few towns of the Samarkand Sogd and the entire Maverannah that seriously resisted the Mongolians [Bartold, 1963, p.478].

Dabusia has for several years been in the center of attention of the joint Uzbek-Japanese expedition. Excavations revealed materials of the 2-1 centuries BC and up to the later Middle Ages [Berdimuradov in co-authorship, 2009, p.76-94]. The formation of the town in the classic epoch made it possible to suggest that a fortress Baga where Spitamen hid himself from the army of the Alexander the great, could have been located here [Rtveladze, 2002, see a map]. However, no materials of the antiquities have so far been discovered on the site. It is doubtful that Baga could have been located in Nur (modern Nurata). No archaeological work has been done on the site, while materials available are of minor importance [Adilov, 2010, p.7-8].

After the Mongolian invasion, Dabusia is mentioned as a fortress and a residence of the local ruler.

Burguttepa (kohne Kurgan) – Kermine – modern Karmana. Kermine is one of the Sogdian towns located on the “Shah road” from Samarkand to Bukhara. Written sources mention it due to different events and provide no information about it proper.

The site Burguttepa is situated in the town Karmana, Navoi region, to the south from highway Samarkand Bukhara. In 1986, it was explored by an expedition headed by Y.P.Manylov. The site consists of a citadel and a shahristan in the east, separated by a ditch (?) and encircled by walls. An initial configuration of the monument is missing. Damaged worst from economic activity is the citadel. The settlement is occupied by a cemetery.

Materials available enabled researchers to establish the site habitation from the 3-2 centuries BC to the earlier Middle Ages [Manylov, 1987, p.171, 173, fig.19]. In 2000-2001 the Karman expedition of the Institute of Archaeology of the Academy of Sciences of the Republic of Uzbekistan carried out excavations on the site. As a result, researchers suggested that an antique kernel of Karmana (Kermine) was located here and later grew into an urban center of Bukhara oasis on one of the branches of the Silk Road (Shah Road in the Middle Ages) and played an important



Karmana. Citadel

role up to the later Middle Ages [Bartold, 1963, p.141, 385, 456]. Several excavations were carried out on the monument. The oldest materials were obtained from a prospecting shaft at the citadel foot where a suite of cultural layers were retraced to provide materials of the classic period. The excavations continued

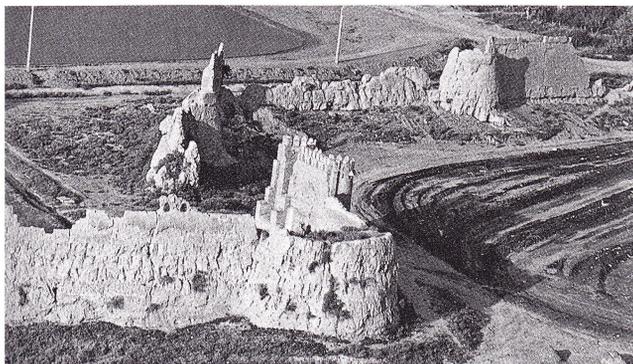
before ground waters came out. No constructive remains were identified, except for remains of an earth-house dug-out in the continental loess [Huzhanazarov in co-authorship, 2002, p.179-187].

Thus, the Karmana expedition succeeded to obtain not only various data on ancient and medieval history of material culture of the oldest Central Asian town located on the main branch of the Silk Road and the so-called “Shah Road” but also outline the structure and dynamics of the urban territory within the whole period of its existence.

According to preliminary data, the oldest pre-Mongolian kernel of the town was the site Burguttepa, where a settlement with primitive abodes of semi-earth type (supposedly from the 4-3 centuries BC and, perhaps, slightly earlier) grew into a small town destroyed by the Mongolian invaders in the beginning of the 13 century.

Bukhara. As archaeological explorations revealed Bukhara is inferior to Samarkand in terms of antiquities and at the same time was on equal terms and even exceeded it in the Orient in certain periods. It was no mere coincidence that Hafizi Tanish Buhari (16 century) wrote: “Look, four towns are located in Maverannahr in four places. The first town is Bukhara, a source of science and scholarship. Its land is famed in the countries of Rum and China...”

Written sources frequently refer to this legendary town and provide various information about it and its environs. Greatly contributing to this is Mohammad an-Narshahi (10 century) who wrote “The History of Bukhara” that provided detailed information not only about Bukhara itself but also other populated localities of the oasis.



Bukhara. Fortress walls with gates

In the 8 century Bukhara was not the largest town of the oasis. For example, Ramitan was larger, and entered into agreement with Kutayba ibn Muslim independently. The flowering of Bukhara fell to the 9-10 centuries when it became a capital of the state of Samanides and one of the largest towns of Maverannahr. In the period under consideration the town was comprised of a citadel, area of 3,5 he; madina – shahristan with an area of 35 he and a rabad. The town grew on blessed, though running dry, waters of Zeravshan, as al-Istahri put it: “the rabad has the river Sogda that traverses bazaars as well. That is the end of the river Sogda. It is distributed by mills, estates and cultivated areas. Abundance of water gets to a place where water is concentrated in neighborhood with Paykend near Ferebr” [Betger, 1957]. In this period Bukhara was famed for its handicrafts. It was second to Merv by manufacturing textile. The fabric was sold to many countries, up to Egypt, Byzantine and North Europe. Besides, copper lamps, harnesses, animal produce were exported to bazaars.

As for archaeological work, researchers were faced with great difficulties due to dense building typical for many other towns of the Central Asia. This notwithstanding, in 1997 owing to the preparations for 2500-anniversary of the town, a multimeter stratigraphic prospecting shaft was finished in Ark; materials obtained from the center of the shahristan near a mosque Kalyan and a madrasah Miri Arab near Tim Abdullakhan and other places. These materials

made it possible to through light on the whole spectrum of town's antiquity from the middle of the I millennium BC to the 20 century inclusive.

One could get to South Sogd from Samarkand through two main routes. One of them, shorter but more difficult, led via Zeravshan mountains and across the pass Tahtakarach and further to Kesh. The second route, developed and calmer, led to the south-west along Zeravshan mountains and via an easily accessible Jam pass to the Karshi steppe and further to Nasaf. The second route had long been used not only by trade caravans but nomads as well who left burial mounds and settlements – headquarters [Gritsina, Genito, 2009, p.34-44].

Koytepa (Kendytepa) is located on the southern outskirts of the village Chandyr, Pastdargom district of the Samarkand region. It consists of the central hillock encircled with a square of defensive walls. Total area does not exceed 2 he. Walls are made of paks, rather massive – about 8 m thick. Intra-wall corridor is rather wide – 3,5 m. Inner space of the settlement in the form of rammed ground was intended for yurts; poles left holes of circular, oval and rectangular form. Erection of such settlements-headquarters concurred with the start of the Silk Road and movement of nomadic peoples to the south of the Central Asia. (2-1 centuries BC).

A settlement based on the settled mode of life arose here at the second stage of its existence at the turn of centuries BC and AD. For some time, the wall kept on acting as defensive work, at least, intra-wall gallery was narrowed by dint of brickwork. Shortly after it was used under various structures. Living quarters of rectangular raw brick were erected in the courtyard. Handicraft workshops arose behind the walls. Earthenware was of high quality typical for the reviewed period to have come as a result of exchange.

Note that one more settlement is in the focus of attention of researchers with the results obtained so far and echoing with data on the settlement Koytepa [Berdimuradov, Hasanov, Franceskini, 2009, p. 57-64]. To all appearances, settlements of this type came to life due to the Silk Road and stretched along the steppe routes.

Several monuments are situated in the western part of the Karshi oasis, following which experts are in position to establish displacement of capital centers from place to another.

Yerkurgan. The site is one of the most studied monuments of South Sogd. Heightened interest in the monument is aroused by the fact that it was the first capital of Nahshab, or the Karshi oasis. The site is situated 10 km to the west from Karshi. The first urban settlement here was attributed to the 8-7 centuries BC. In the pre-Ahemenide period it had an area of 34 he and was encircled with a new wall. Following Alexander the Macedonian's campaigns the town was encircled with an outward wall and its territory reached above 150 he. Excavations of several years' standing explored a palace of the ruler, a town temple, a dahma, a mausoleum, quarters of ceramists, metal workers, etc. In the 6 century, the town came into decay under pressures of Turks and Sasanide Iran. Functions of the capital center went over to Nasaf [Suleymanov, 2000, p.24-25; 2004].

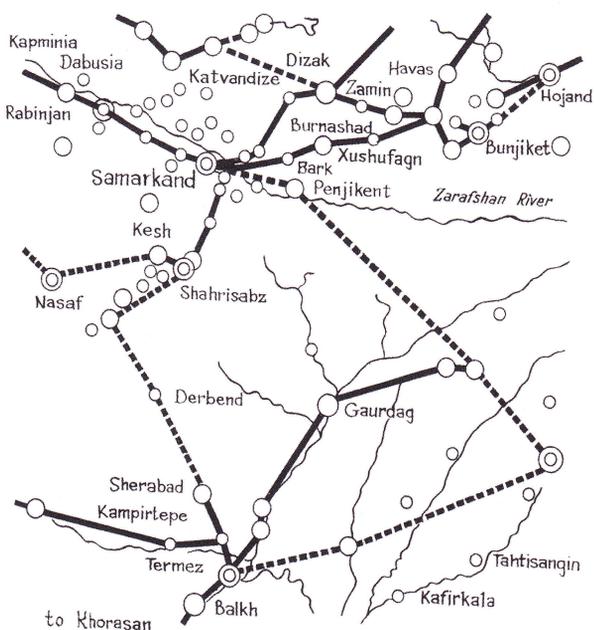
Shulluktepa-Nasaf. The site is located 8 km to the north-west from Karshi. After Nasaf obtained a status of capital center it impetuously expanded to turn into one of the largest towns of South Sogd. According to sources of the 10 century, the river Kashdarya divided the town into two parts. A citadel, above 30 m high, was located in the southern part. Excavations revealed



Yerkurgan.

Bowl for burning

that the urban life was concentrated in the rabad; kuhendiz (citadel) was destroyed. The town wall had four gates. The southern half of the town was central to include a palace of the ruler, a prison, a cathedral mosque and bazaars. In the 11-12 centuries, Nasaf lived its heyday and up to the Mongolian invasion it was the region's largest center. [Masson, Lunina, 1968]. Later on, the center went to Karshi. It should be noted that two localities were pertaining to Nasaf's towns - Kasbi and Bezda (site Kunya-Fazli) which with their ancient roots were older than Nasaf and Karshi. Kasbi, of which medieval sources report nothing, was equal to Nasaf in its area (200 he) and played an important role en route from Bukhara to Balkh. As



Roads from Samarkand to Kesh, Nasaf, Toharistan

for the eastern part of the Karshi oasis, the movement of capital centers was largely identical to the history of Nahshab. Note that Sangirtepa and Uzunkyr that arose on Shurobsay in the 8-7 centuries BC were reputed to be the first capital of the region. Subsequently, the center moved in place of modern Kitab where a large ancient and pre-Arab town Kesh appeared, once a capital of Sogd. According to the sources of the 10 century, the town consisted of three parts: a neglected citadel; a medina and a rabad. Total area of the town was approx. 400 he. A ruler's residence was situated outside the town, while a mosque and a prison – in a destroyed medina. Perhaps, for lack of water the town gradually moved in place of Shahrissyabz.

Khorezm

Khorezm is an ancient and medieval region located in the lower reaches of Amu Darya. This wonderful area was discovered by the Khorezm archaeological-ethnographic expedition headed by S.P. Tolstov who succeeded to reveal and study tens of major monuments of "open air museum". Publications of the research materials on these monuments have long since become classical in the Central Asia [Itina, 1981; Gritsina, 2008, p.264-267].

According to medieval authors of the 10 century, there were 33 urban centers in Khorezm. Besides Kyat and Gurgandj, there were the largest ones, including Mizdakhan, Dargan, Bartegin, Jaz, Jashira, Zarruh, Kurder and Jit. Below-cited are the oldest ones:

Kazakly-yatkan (Akshakhankala). The site Kazakly-yatkan was a center of the oldest Khorezmian oasis – Tashkyman situated on the right bank of Amu Darya. As viewed by researchers, this was the first capital of united Khorezm (end of the 4 century BC). As for Kyat (Kas), it performed functions of the capital since the 4 century AD

The town was a large trade center en water route from India to the countries of the Near East and Northern Black sea that traversed Amu Darya, Uzboy and the Caspian. The site revealed a temple complex that included a vaulted gallery that girdled a temple, an ayvan and

a “100-column hall”. Note that the temple was decorated with multi-colored painting and stucco molding [Yagodin, Betts, 2007, p. 109-113].

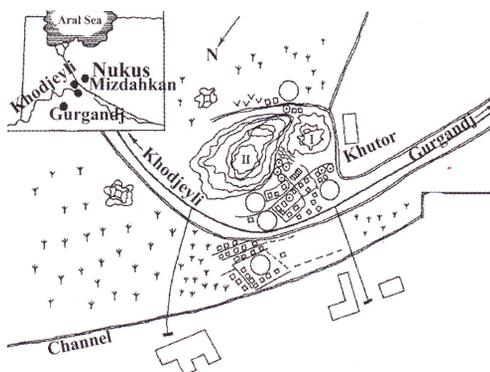
Tashkymantepa is located in an oasis with the same name. Excavations revealed that from the 4-3 centuries BC to the 1 century AD there was one of the major cult centers of ancient Khorezm that had its impact on the entire right-bank Khorezm. A main ritual function was to worship fire [Yagodin, Betts, 2007, p. 108].

Ichankala-Hiva was not a large town in the 10 century. Its area hardly reached 30 he. The town was situated on a large trade route between Merv and Gurgandj. At present, Hiva is renowned for its not only outstanding medieval monuments but also reputation as one of the oldest populated localities of Khorezm and the entire Central Asia. Like Bukhara, Hiva did not change its location but remained within the bounds of its ancient walls. The oldest kernel of the town is Ichankala surrounded by fortified walls of the 5-4 centuries BC. Owing to the preparations for 2,500- anniversary, excavations were held on fortified walls, in Ichankala and a citadel Kunyark that provided rich dating materials and reaffirmed Hiva’s age [Hiva, 1997, p.21-29; Buryakov, Gritsina, 2006, p. 61-62].

Khazarasp that means “thousands of horses” was as three times less as Hiva and developed inside ancient fortified walls. The town was situated on the river route to Margiana and Bactria, and on the land route to Sogd. It arose in the middle I millennium BC and survived hitherto [Vorobyeva in co-authorship, 1963, p. 157-200; Mambetullayev, Abdirimov, 2002, p. 165-167].

Written sources of the 10 century say that Mizdahkhan, Khorezm’s third town [Belenitskiy in co-authorship, 1973, p.175], was located near the town Hodjeyli. Consists of a citadel Gyaurkala ; a site of Golden Horde period – shahar Antakiya; ruins of separate buildings; urban and suburban irrigation systems and agro-irrigation layouts. Area of the complex is above 200 he [Turebekov, 2007, p.93]. Following the first serious publications [Yagodin, Hodjayov, 1970].

Mizdahkhan has become a model monument for the Central Asia of the 12-14 centuries. Excavations of many years made it possible to accumulate huge, unique materials on the history of the region. Researchers thoroughly explored artisan and living quarters, cult erections and a fortification. A palace of town’s ruler was unearthed to consist of 40 rooms.



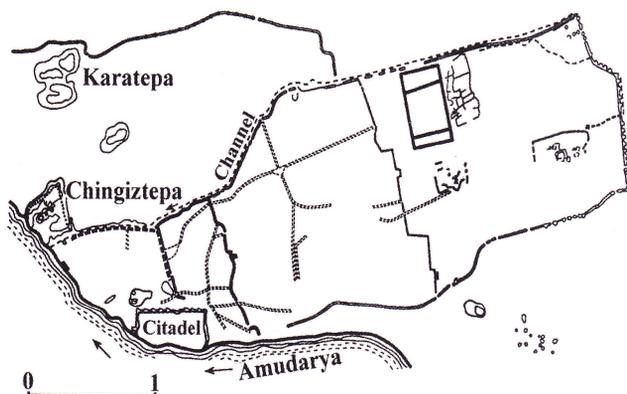
Mizdahkhan. Map of the site

Bactria-Toharistan

Bactria-Toharistan is a historical area situated on both banks of Amu Darya, including North Afghanistan and southern regions of Uzbekistan and Tajikistan.

Termez was the largest urban center in the upper reaches of Amu Darya, and together with the nearest district it formed an independent unit. In the 10 century, it consisted of a kuhendiz, a medina and a rabad; area – slightly above 400 he. The town has always been in the focus of attention of specialists as the most studied archaeologically. Many specialists believe that in the ancient times it was called Tarmita, or Tami according to the Chinese version. Large-scale

Fayaztepa



archaeological excavations due to the preparations for the 2,500-anniversary found that in the middle I millennium BC there was an unfortified settlement situated on a brisk route to connect Northern Bactria with Ahemenide metropolis. A rapid growth of the town was apparent in the Greek-Bactrian period when an early trade route from China via the Northern India to Bactria and Sogd had been established; and later from Balkh. The town flourished in the Kushan epoch (first centuries AD) when a passage near Kasmpyrtepa (Alexandria Oxiana) lost its significance.

Termez. Archaeological sites

In the reviewed period, all routes that led from Sogd to Bactria were concentrated here. The town has outstanding monuments of ancient, pre-Arab and Moslem cultures [Masson, 1940. p.6-10; Termez..., 2001; Pidayev, 1987, p.87-96; 2001, p. 12-19].

Kampirtepa - one of the outstanding archaeological monuments of ancient Bactria was discovered by E.V.Rtveladze in 1972 (end of 4 century BC - mid 2 century AD). The town was located on the steep banks of the Amudarya river and was partially washed off by the water. It was a large fortress with a citadel in the south surrounded with curved line of walls, which repeated the relief of the hill from the North. The fortress wall contained rectangular towers with shooting wards and loop-holes. As the researches showed it was the state fortress erected according to the same plan. It contained the special depositories for food keeping, probably, intended for caravans. Vessels of different shapes used for food keeping, a plenty of coins and utensils were found there. Such

unique thing as a comb adorned with skillfully carved compositional scenes was also discovered there. Glass beads, Egypt pendants, bronze mirrors from China, ivory beads and hairpins from India were found side by side to local Bactria birch-bark manuscripts. Necropolis was discovered in the outskirts of the town. However, the fortress had been functioning for a short time and



Archaeological site Kampirtepa

suddenly disappeared in the period of prosperity of the Kushan Empire. Perhaps, it was not only the result of political events but was also caused by the climatic factors, such as a great overflow of the Amudarya river, which destroyed the ford and therefore the fortress suffered neglect. Nevertheless, some finds at Shurob indicate that the ford continued to exist by tradition, however the superiority passed to Termez - a large town of the upper Oxus.

Khalchayan (Denaus region) is extant in the form of ruins of separate sites. A unique palace of the rulers of "Geray clan", one of the five nomadic tribes that settled down and adopted a culture of local crop-producing population; founders of the Kushan Empire. It consists of a column ayvan, a transversal reception hall and a 2-column throne-room. The palace was decorated with a polychrome monumental painting and sculpture, presently renowned across the cultural world [Pugachenkova, 1966, p.286].

Budrach-Saganian. A medieval center of the Surkhandarya upper reaches, a capital of the region – Saganian, or Chaganian was located 4-day march from Termez. A town with the same name is described by medieval authors as a large and densely populated town that exceeded Termez in size (However, Termez was more populous). It had large covered bazaars and a cathedral mosque with columns of burnt brick; supplied with running water; salubrious climate and other good things. Its ruins are extant under a name of Budrach site.

Together with rabads and an area of above 4 sq. km, the town was situated on both banks of the river Sangardak It consisted of three parts: a citadel Akmazar; an enormous town-shahristan in the form of trapezium, 900 m long with a wall encircling it on all sides, particularly, from the north-west and north-east; a suburb-rabad strongly damaged due to modern re-planning. Excavations disclosed living quarters and fragments of industries; unique treasures of bronze articles and coins that threw light on the history of the capital of Chaganian



*Dalverzintepa.
Fragment of sculpture*



*Buddha sitting with two monks.
1-2 centuries*

Dalverzintepa. The site was situated near the town Denau; it has a rectangular form with a circular citadel in the southern part. The town came into being in the Greek-Bactrian period; however, its heyday fell to the Kushan period. A system of fortifications with towers and arrow-shaped loopholes is typical for the ancient fortification. The site revealed large living quarters with column ayvans, vestibules and reception halls, practically not inferior to palace complexes.

Of unique Dalverzintepa finds there is a treasure of golden articles, including adornments, and special golden weights with Indian characters Kharoshti to mark their weight in special units – staters, drachmas and dhana (close to the Greek obole). Adornments included necklaces and refined pendants; an encrusted pectoral.

Note that two Buddhist temples were discovered inside the town and beyond its bounds. A town temple of the 2-3 centuries AD is possible an integral part of the monastery. Outside the town walls there, perhaps, was “town of dead” – necropolis with ground structures – nauses, rectangular buildings with a central vaulted corridor and a series of transversal rooms-chambers filled with the deceased. Entrances to these chambers were tightly closed until a next burial procedure. [Pugachenkova in co-authorship, 1978, p. 238].

Archaeological monuments of Uzbekistan situated on the Silk Road are a part of historical treasure of the world civilization and the peoples of Uzbekistan, without which no future of the country is conceivable. Underground archives should be safely protected. Much work has been done on this track in the years of independence; however, archaeological monuments are still being destroyed.

The author endeavored to focus on the most prominent monuments of each historical region, as well as identify recondite or newly discovered facts. Hopefully, this essay, incomplete though, will contribute not only to the propaganda of the archaeological heritage of Uzbekistan but also foster its study and preservation.