

A STUDY OF CULTURAL ROUTES OF JAMMU REGION

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As defined by the expert committee on 'Routes as a Part of our Cultural Heritage' which met at Madrid, Spain, November 1994, "A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time." The same is true of the routes of Jammu and Kashmir State, the northern most state of Indian subcontinent. The state of Jammu and Kashmir, especially the Kashmir valley has acted as the converging and the diverging point of various cultures. The trade and caravan routes linking Central Asia with southern Asia passed through the state. The state is bounded by China in the north and east, Afghanistan in the North West and Pakistan in the west. It is only in the south that the state is linked with the rest of India. Here the state boundaries of Himachal Pradesh (south) and Panjab (south-west) touch the southern boundary of Jammu and Kashmir. With the total geographical area of 2, 22,870 square kilometers the state lies between 32 17' N to 37 degrees 5' N longitude and 74degreesE to 80 degrees 30' E Latitude.¹ The declaration of cease fire line on January 1, 1949 left an area of 83,808 square kilometer under the illegal occupation of Pakistan.² It would not be wrong to mention here that the state of Jammu and Kashmir in ancient times comprised not only the provinces of present day Jammu, Kashmir and Ladakh but also the regions like Bhimber, Sialkot, Mirpur, Kotli, Muzaffrabad, etc, which are now under POK jurisdiction (see map 1).

The state presents "a picture of three storied house with three distinct physiographic divisions."³ The first storey formed by the plain bordered by Shivalik hills in Jammu. The second storey constitutes the Middle Himalaya which borders the Kashmir valley in the south. Pir Panjal is the significant mountain of the group. Beyond the Kashmir are located the Inner or Greater Himalayas running in many north-west to south-east, almost parallel ranges.⁴ These

ranges constitute the third storey. The paper will focus on some of the routes carved out in these mountain ranges and their impact on the socio-religious life of the people of the region.

Various routes were carved by the traders in these mountains in order to find access into the valley as Kashmir since ancient times had flourishing trade based economy because of which it was very well connected for external as well as internal trade. The region was so located that through out its history it remained strategically as well as economically very important, as through the region passed the main routes of cultural and commercial intercourse. In this context it may be noted that Kashmir was always known for articles like saffron, costus, wood, wool, etc. Saffron has been referred to as Kasmiraja, meaning produced in Kashmir.⁵ Kalhana also refers to its growth in Kashmir. We have ample of references to prove that saffron was exported from Kashmir to China during third century B.C. and that the Chinese and Tibetan monks used large quantities of saffron in the rituals connected with their daily worship.⁶ Another prized commodity for which Kashmir was famous was kuth. Kuth was used as a chief ingredient in incenses and medicines.⁷ Besides these, wood, also formed an important aspect of trade as suggested by a scholar, Kashmiri wood was carried to Persia, etc, as early as sixth century B.C.⁸ Accordingly we are informed that Gadara (Gandhara) wood obtained from Kashmir forests was used in the Susa Palace.⁹ The transportation of wood must not have been a problem as Akhnur, situated on the bank of Chenab had served as an entrepot from Harappan days and wood from the mountains was collected here.¹⁰ After the navigation of Indus (by Skylax of Caryanda,) in which river

⁵ D.D. Kosambi, "Feudalism in Kashmir," in the Journal of the Bombay branch of Royal Asiatic society, the sradhasatabdi commemoration volume, 1956-60..

⁶ Bamzai, P.N.K., *Kashmir and Central Asia* (Life and Light Publishers, Delhi, 1980), p.33.

⁷ Y.B.Singh, *Commercial activities in Ancient Kashmir*, p 38.

⁸ Ibid

⁹ Ibid

¹⁰ Y.B. Singh, "Silk route and the economy of Jammu and Kashmir under the Kushanas". P64. C.E. Bates, *A Gazetteer of Kashmir*, light and Life Publishers, New Delhi, 1980 pp517, 519

¹ S.D. Chib, *This beautiful India Jammu and Kashmir*, Light and Life Publishers, New Delhi, pp 28-29

² Ibid

³ A.N. Raina, *Geography o Jammu and Kashmir*, New Delhi, 1971, p1

⁴ S.D. Chib. *Opcit*, p30.

Chenab ultimately merges, the transport of wood was probably possible. Kashmir carried lucrative trade with other parts of India, Asia, and Europe as can be gleaned from the literary sources of Kashmir.¹¹ Entire trade of the area was possible only because of the network of routes and which resulted in an expansion of commercial and cultural exchanges between Kashmir, China, Tibet, etc on one hand and on the other with rest of India. Kalhana mentions that perhaps, *dvaras* and *darangs*, were constructed to keep an eye on the safe transit of caravans.¹² The valley was connected with the rest of India through the routes which passed through the region of Jammu. *Hieun tsang*, the celebrated Buddhist pilgrim who is said to have visited the valley in 633 A.D mentions Pan-nu-tso i.e. modern day Punch, Ho-lo-she-pu-to i.e. modern day Rajauri¹³ He entered India from *Udabhandu*, *Urasa* (present Muzafarabad and Uskara) entered the valley via Baramulla gorge¹⁴. He then from the Valley going in a southwesterly direction reached Pan-nu-tso i.e. modern day Punch. From there the pilgrim traveled south-east and reached Ho-lo-she-pu-to i.e. modern day Rajauri.¹⁵ (See map 2) both these states at that time were subject to Kashmir. Details of the route are as under:

Srinagar
Tosmaidan pass
Punch
Sakhi Maidan
Mendhar (Buddhal)
To
Rajauri.

After leaving Rajauri, the pilgrim is said to have went further South-east and reached the country of Takkas (Punjab) and after crossing river Beas reached S'akal (Sialkot, now in Pakistan)¹⁶.

This is a reference to the Tosmaidan route.

¹¹ Y.B.Singh "Commercial activities in Ancient Kashmir", : "Silk route and the economy of Jammu and Kashmir under the Kushanas".

¹² Kalhana, *Rajatrangini, A chronicle of the kings of Kashmir*, (English translation with an introduction, commentary and appendices by M.A. Stein in 2 vols. Motilal Banarsidas, Delhi, 1961), vol 2, p 355.

¹³ *Hieun Tsang : Experts in on Yuan Chawang's Travels in India*, Munshiram Manoharlal, New Delhi, 1981, pp164. Samuel Beal, *The Life of Hieun Tsang*, Academia Asiatica, India, 1973, pp75- 84.

¹⁴ Joseph and Schewartzerg (ed), *A historical Atlas of South Asia* see map on the cultural sites and routes of Chinese travelers.

¹⁵ *Hieun Tsang : Experts in on Yuan Chawang's Travels in India*, Munshiram Manoharlal, New Delhi, 1981, pp164. Samuel Beal, *The Life of Hieun Tsang*, Academia Asiatica, India, 1973, pp75- 84.

¹⁶ Ibid

Alberuni in the 11th century mentions Balaur being connected with Kanauj on one hand and Chamba (Himachal Pradesh, another state of India) on the other¹⁷. He writes "Marching from Kanoj towards North – North West, you come to Shirashara, 50 farsakh from Kanoj, Pinjaur, 18 farsakh, situated on the mountain, whilst opposite it in the plain there is the city of Thaneshvara. Dhamala, the capital of Jalandhar, at the foot of the mountains, 18 farsakh; Ballavar, 10 farsakh, thence marching west ward, you come to ladda, 13 farsakh, fortress of rajagiri 8 farsakh, thence marching westward, you come to Kashmir, 25 farsakh."¹⁸ Balaur, had developed as an important trade center in the 9th –10th centuries A. D. and a temple was constructed either by the trade guilds of the place or the ruling family was in a position to provide proper monetary support to its construction. As per researches done so far on the region, it has been concluded that since most of the temples of the region fall on the routes, there is a possibility of them having been built by the trading community of the region.

However, the most popular and the most frequented route was from:

Bhimber by Rajauri and Pir Panjal to Srinagar (See map3).¹⁹

The starting point of the route was perhaps Gujarat (now in Pakistan), which was a flourishing trade centre from ancient times. The route passed through various stages before it reached Srinagar (Kashmir).

Bhimber (Pakistan)
Saidabad (Pakistan)
Naushera
Changas Serai

Rajauri---- the route bifurcated here: one went via PirPanjal Pass and the other crossed from Darhal Pass. Both the routes met at Pir Panjal. C. E. mentions that the route via Darhal pass was the earlier route, which was also the old Mughal route. Later, the route via pir Panjal became more popular²⁰.

The route via PirPanjal Pass, from Rajauri reached

¹⁷ Sachau, E.C (editor). *Alberuni's India*, Volumes 1 and 2, Atlantic Publishers and Distributors, New Delhi, 1989, p 5.

¹⁸ *Ibid*

¹⁹ Bates C.E, *A Gazetteer of Kashmir*, light and Life Publishers, New Delhi, 1980 pp 352-373, 430- 435, Frederick Drew Frederick, *The Jummo and Kashmir Territories, A geographical account*, reprint, oriental publishers, Delhi, 1971, pp 525-527.

²⁰ Bates C.E., *opcit* pp 352-373, 430- 435

Thanna
to
Baramgala (*somewhere after Baramgala, PirPanjal Range was crossed via the pass of the same name*)
Poshiana
Aliabad sarai
Hirpur(*Shapeyan*)
Sahajimarg
Khanpur
Rambag
Srinagar

This route was difficult and remained open for seven months i.e. from May to November and the Pir Panjal pass could be crossed at 11,400 feet high. The route has been referred to by *Frederick Drew* as Grand trunk road and by *C.E. Bates* as the old imperial road²¹. This was perhaps, the same route, which has been referred to by *Kshemendra*, a 7th century historian from Kashmir, *Lavana* meaning *Salt*.²² Salt has always been a prized commodity in Kashmir as it was obtained from outside. Salt was imported into the valley from the Punjab salt ranges. In fact the salt range of Punjab, including Pakistan occupied Punjab across the Indus was an important source of salt for the valley. Importance of salt was so great in the valley,²³ that in times of festivities and marriage occasions, People made gifts of salt instead of sweets. Central Asia is also known to have great demand for salt. The route also seems to have been the favourite of the Mughal emperors like Jehangir, who spent summers in the valley²⁴. This was perhaps the same route, which was frequented by them to reach Kashmir valley.²⁵ The route seems to have been popular with the caravan traders too. All along the route have been reported the remains of the *serais* (rest houses), which were got constructed by the Mughal emperors and their governors. C.E. Bates mentions that Maharaja Ranbeer Singh who ruled Jammu from 1857-85 A.D. had also ordered the construction of such rest houses on the route, but since no remains of these have been found we are not sure if the order was implemented.²⁶ This was the route, which not only connected Kashmir with Panjab but in turn was also connected with the other parts of

India like Prayaga (Allahabad), Ayodhya (Oudh), Sthanesvara (Kuruksheetra), Varanasi (Benaras), Patliputra (Patna), Pancaldeas (Rohilkhand), Gauda (Bengal), Trigarta (Jalandhar), Ang (Bhagalpur), Vanga (Eastern Part of Bengal) etc²⁷, thereby connecting the State of Jammu and Kashmir with of rest India.

Another route, which deserves mention here, is the **Route from Jehlam by Punch to Srinagar** (*see map3*).

The stages, which this route covered, were as follows:

Jhelam
Chechan
Mirpur
Chaumuk
Biari
Sansar
Kotli
Saira

Punch (*from Punch the route bifurcated via Haji pir pass and Tosmaidan pass*). The route via Haji pir pass went to Kahuta, Aliabad, Uri, Baramula, Patan, Srinagar. The Tosmaidan route passed from Mandi, Loharin to Tosmaidan pass, Ferozpur, Gulmarg, Tangmarg to Srinagar.²⁸

Frederick Drew has referred to the route as practicable for laden ponies. In this route Haji pir pass is crossed, which is 8500 feet high. Though covered with snow, it still could be traversed. From Baramula to Srinagar boats were taken. During Maharaja Ranjit Singh's time the carriage used was coolies, palkee, mules, etc. Due to the lucrative trade on these routes, hill principalities like Rajauri and Poonch developed and their economic significance never diminished though the political achievements may not have been of much significance. Remains in form of *serais* (*popularly known as Mughal serai*) and forts all along the route, especially in Rajauri have been reported. The purpose of such *serais* was to provide shelter to caravans. Later on they were enlarged and made good enough for royal entourage.

However, the routes, which traversed the entire region of Jammu and Kashmir, acted as channels for transporting not only commercial commodities but also religious and cultural influences of the neighboring areas into the region. This is evident when we study the population (pre- Independence) along these routes. A picture which emerges shows the concentration of Muslim and Sikh population in these areas. Muslim population has been reported thickest around the

²¹ Ibid 352-373, 430- 435, Frederick Drew, *opcit*, reprint, oriental publishers, Delhi, 1971, pp 525-527

²² Ksamendra, *Samaymatrika*, Sarga II, 81, 92, 104.

²³ Traders stored salt in the valley for further trade with central Asia. C.E. Bates, *opcit* 72-93

²⁴ Elliot and Dowson, *The History of India as told by its own historians*, in 2 volumes, Kitab Mahal, W.D. Pvt Ltd, Allahabad, 1964, pp

²⁵ G.M. Rabbani, *Ancient Kashmir – A Historical Perspective*, (Gulshan Publishers, SriNagar, 1981). P 24.

²⁶ Bates C.E., *Op.Cit.*, Pp 548-549

²⁷ Ksamendra, *opcit* 81, 92, 104.

²⁸ *Statistical Atlas of the Jammu and Kashmir state*, first edition, Calcuta, 1927

Mughal route leading from the plains of western Panjab into Kashmir through the Bhimbar, Rajauri, Shupian routes across the PirPanjal. i.e. the area west of river Chenab, particularly around Naoshera, Rajauri, and Poonch.²⁹ Similarly the concentration of the Sikh population too has been in Hazara district, Poonch and Muzzafrabad areas. Turkish invasions in 11- 12 centuries led to the establishment of Muslim power in India. This in turn led to the introduction of Muslim element in the Indian society thereby changing its composition. One cannot rule out the fact that the Muslim influence in Jammu too was felt probably during the Turkish inroads.³⁰ Mahmud of Ghazani in his attempt to conquer Kashmir is said to have in A.D. 1015 laid siege on the hill- fort of Lohkot (Ioharin), present day Punch, situated on the southern slopes of central PirPanjal.³¹ He twice laid the siege to the fort of Loharkot, but was unable to capture the fort. Further we are informed that ChakerDeo, the ruler of Jammu invited the Ghurid Sultan to help him against Khusrav Malik, the Ghaznavid.³² Then in the battle of Tarain in 1193-94, the Jammu contingent led by Narsingh Dev, son of the ruler of Jammu, fought against PrithviRaj Chauhan.³³ Thus, one cannot rule out the possibility that Muslim population in these areas. Later however, we find references to conversions amongst the Rajputs of the area, which were under the stress of religious offences like *Gohatya*, and *Brahma Hatya*.³⁴ We have references to Charak Rajputs embracing Islam.³⁵ In the 15th century, however, the conversions were forceful. Timur refers to have converted the defeated ruler of Jammu to Islam.³⁶ The name of the Raja is not mentioned. Dharam Chand, the seventh descendent of the Chib dynasty of Bhimber was forced to embrace Islam by Ibrahim Lodi. (1517-26).³⁷ He was named Shadab Khan and married to the daughter of a Muslim noble.³⁸ It is said that the Raja tried to

escape this forceful conversion but was killed in a skirmish. He was buried in a grave on a hill called Adi Dhak.³⁹ His grave became a pilgrim for both Hindus and Muslims. The Mughal emperors Jahangir and ShahJahan are also said to have forced conversions.⁴⁰ Largest numbers of forceful conversions were made by the Mughal emperor Aurengzeb in the area around Muzzafrabad.⁴¹ It seems that the Muslim Rajput tribes of the area were converted to Islam to make the Mughal route to Kashmir safe and congenial. Besides, Muslim missionaries also visited Jammu region in the early days of the Sultanate and one such missionary PirMitha settled in Jammu in the 15th century A.D. A locality where he stayed in Jammu has been named after him. The Muslim population thus, increased on these routes. Till date there is a caste, which is known by the name Mughals.

Similarly the spread of Sikhism in the region was also via these routes which were frequented by the Sikh Gurus and saints on their way to Kashmir.⁴² Many Sikh Gurus including Guru Nanak visited the region to spread their message. On his second "Udasia" or missionary journey from Kashmir to South, Guru Nanak is said to have passed through Jammu Region.⁴³ He traveled through Kishtwar, Baderwah and Thatri.⁴⁴ He is also said to have visited the Shrine of a Devi near Katra.⁴⁵ He entered the city near Jamvant cave and visited PurMandal.⁴⁶ Thereafter he went to Sialkot and from where he returned to his native place Kartarpur, in Punjab. While in Jammu, Guru Nanak is said to have delivered many of his discourses, which attracted people to the faith hence, number of religious centers were established to spread his teachings. After Guru Nanak, Guru Angad, the second Sikh Guru visited the region and also paid homage to the Devi shrine.⁴⁷ The fifth Guru, Guru Arjun Dev is said to have sent his disciple Bhai Madho Sodhi to Kashmir to win over the people who had embraced Islam and he was successful in reconverting the people, who had embraced Islam in duress.⁴⁸ His activities were

²⁹ In the beginning the Muslim population largely consisted of the immigrants but later there were conversions and their number increased.

³⁰ We cannot rule out the fact that due to Turkish inroads, the capital of Jammu was shifted from Bahu to Babor.

³¹ R.C. Majumdar (ed), *Struggle for Empire*, Bhartiya Vidya, Bhavan, Vol 5, p 12

³² Ibid, 118.

³³ S.D.S.Charak, *A short History of Jammu Raj*, Jay Kay publishers, 1971, p62.

³⁴ S.D.S.Charak, *History and Culture of Himalayan States*, Jay Kay Publishers, vol VII, p52

³⁵ Ibid, p53

³⁶ Elliot and Dowson, *Mulfuzat-i-Timuri*, VollIpp 468-472. though the name of the ruler is not mentioned but Bhim Dev was the ruler of Jammu at that time.

³⁷ S.D.S.Charak, *History and Culture of Himalayan States*, p53

³⁸ Ibid

³⁹ S.C. Sharma, "*Nirmala Saints and Spread of Sikhism in Jammu and Kashmir, till 1947*" in Journal of Sikh studies, vol XXV, NoI, 2001. GuruNanak Dev University, Amritsar, pp 57-77

⁴⁰ Ibid

⁴¹ Ibid

⁴² Sikh is a community which follows the teachings of GuruNanak.

⁴³ S.C.Sharma, "*Sikh Gurus and the states of Jammu and Kashmir*" in the journal of Sikh studies, vol XXVII, NoI, pp 1-10

⁴⁴ .C. Sharma, "*Nirmala Saints and Spread of Sikhism in Jammu and Kashmir, till 1947*" ,pp 57-77

⁴⁵ Ibid

⁴⁶ Ibid

⁴⁷ Ibid

⁴⁸ Ibid

concentrated in the area of Punch.⁴⁹ Various other Gurus like Hargobind, Guru Har Rai, went to Kashmir via Jammu. Guru Hargobind on his route to the valley visited places like Naoshera, Bhimber, Rajouri and Punch, which fall on the route from Bhimber *by Rajauri and PirPanjal to Srinagar*.⁵⁰ Later, during the time of the Mughal emperor Aurengzeb, when the Sikh ranks started dwindling, Guru Gobind, in order to meet this challenge created the Khalsa, whose primary duty was to fight tyranny. For the propagation of the teachings of Guru Nanak, he created a separate order called Nirmalas, who were sent to different parts of India to spread the teachings of Guru Nanak.⁵¹ To carry out the missionary work, these saints visited various areas like Kashmir, Mirpur, Muzzafrabad, Poonch and people in large numbers were converted into Sikhism.⁵² . Most of these conversions were concentrated around Muzzafrabad and Poonch areas and the converted Sikhs are known as Poonchi Sikhs.⁵³ These areas lay on one or the other routes which connected the valley with other parts of India. Wherever these Sikh saints went they established *Deras* and Gurudwaras. Some of the important *Deras* and Gurudwaras , which were constructed on these routes are as under.

Gurudwara Chatti Padshahi was constructed in the honour of Guru Har Gobind Singh Sahib in the area of Muzzafrabad. A *Dera* and *Guru- Ka Langar* were also established in the area to follow religious congregations. Several Gurudwaras were established in the villages in Poonch i.e. like Rangola, Palil, Bangarana, Tangiat . In a village called Chakkar, situated in between Muzaffrabad , at an altitude of 4500feet above sea level , was constructed another Gurudwara. At Dar kot another Dera was established. From this Dera, missionary activities were carried out and numbers of people were baptized.⁵⁴ Other *Deras* and religious places which were established in the region were at Shalkot, Rawalkote (place of pilgrimage of the Sikhs). Samadhi Veri Sahib was another place of oblation of the Sikhs. On Baisakhi people from various religious affiliations pay visit to Samadhi Veri Sahib. In Punch Dera Nagali Gali was very popular and became a place of pilgrimage for everyone and is popularly known as Santpura Nagli Sahib.⁵⁵ Lastly Gurudwara of Bhai Budh Singh and *Dera* of Banda Bahadur need to be mentioned. The *Dera of Banda Bahadur* is situated in Reasi (Jammu). The holy shrine was in fact a congenial and a serene place meant for the

meditation of the Baba. He also used the place to train the Sikh soldiers in the technique of playing arms. ⁵⁶ Thus we find that along the routes Sikh *Deras* and Gurudwaras were constructed for the propagation of Sikhism and the religion traveled along these routes and spread in the region of Jammu and Kashmir. Various routes passing through the region thus, brought the scholars and saints to this nodal point from different parts who exchanged ideas on religion, literature and like.

⁴⁹ Ibid

⁵⁰ Ibid

⁵¹ Ibid

⁵² Ibid

⁵³ Ibid

⁵⁴ Ibid

⁵⁵ Ibid

⁵⁶ Ibid

Abstract

It is a well-known fact that cultural and commercial intercourse existed

between India and China since ancient times. It may however be noted here

that Kashmir, the northernmost state of India played a major role in this commercial intercourse. We also know that for external trade Kashmir was connected to central Asia via the silk route. The commodities like saffron, kutha (herb used for medicinal purposes), etc were in great demand in China. We have ample of references to prove that saffron was exported from Kashmir to China during third century B.C. and that Chinese monks used large quantities of saffron in the rituals connected with their daily worship. Similar demand existed for Kutha also. Trade with China was thus to some extent responsible for the flourishing economy of ancient Kashmir.

However, the intercourse between China and Kashmir was not only commercial but cultural influences too flowed via the silk route. Hieun tsang, the celebrated Chinese pilgrim is said to have visited the valley in 633 A.D. to study Buddhism. Later Fahien and Itsing, the Chinese pilgrims came to India to know more about Buddhism. Hence, the importance of this study cannot be underestimated.

The trade and salt routes played an important role in stabilizing the economy of Jammu and Kashmir state since ancient times. The routes acted not only as the channels for trade and commerce but also contributed in the promotion of culture and learning. Kashmir, the summer capital of the state of Jammu and Kashmir evolved as a cultural and intellectual center from ancient times and continued to be so at least till after the Mughal era, and it's an atmosphere, which still pervades today. Jammu, the winter capital of the state too basked in the same atmosphere. It would not be wrong to mention here that the state of Jammu and Kashmir in ancient times comprised not only the provinces of present day Jammu and Kashmir but also the regions like Bimber, Sialkot, Mirpur, Kotli, Muzzafrabad, etc, which are now under POK jurisdiction. It may also be noted here that the region was so located that through out its history it remained strategically as well as economically very important, as through the region passed the main routes of cultural and commercial intercourse. Due to this Kashmir since ancient times had flourishing trade based economy and hence was very well connected for external as well as internal trade. For external trade Kashmir was connected to Central Asia via the Silk route and with the western world through sea/ riverine routes. Similarly for internal trade Kashmir was connected with the rest of Indian sub-continent through various land routes, which passed through different areas of the State, thereby enhancing the trade

potentials of these areas. Entire trade of the area was possible only because of the network of routes and which resulted in an expansion of commercial and cultural exchanges between Kashmir, China, Tibet, etc on one hand and on the other with rest of India. It was because of the lucrative trade that the entire region, comprising the modern state of Jammu and Kashmir, flourished. These routes, which traversed the entire region of Jammu and Kashmir, acted as channels for transporting not only commercial commodities but also religious and cultural influences of the neighboring areas into the region. Looking at the population of the state one can easily have the glimpse of the cultural fusion, which took place in the areas along these routes. One important example of this is the concentration of the Sikh community along these trade routes in the area of Poonch. Similarly we have people who call themselves Mughals and trace their descent from them. A study of the cultural fusion which took place on these routes is an important part of the intangible heritage and is an interesting study.