

ETHNIC COMPOSITION OF SAMARKAND CITY NEIGHBORHOODS IN THE SECOND HALF OF THE XIX - EARLY XX CENTURIES

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Abstract. *This article will comment on the neighborhoods of the city of Samarkand during the Russian Empire and the Ethnos living in them, some of their traditions and traditions. From the conquest of Turkestan by the Russian Empire, much paid serious attention to the local population and interaction with them. This attention was supposed to allow in the future to strengthen the Empire's control over the indigenous people and maintain its rule for a long time. For this reason, many studies have been carried out for these purposes, based on the goals of the Empire.*

Keywords: *empire, neighborhood, administration, Ethnos, ethnic process, county.*

ЭТНИЧЕСКИЙ СОСТАВ ГОРОДСКИХ КВАРТАЛОВ САМАРКАНДА ВО ВТОРОЙ ПОЛОВИНЕ XIX - НАЧАЛЕ XX ВВ.

Аннотация. *В данной статье рассказывается о махаллях города Самарканда времен Российской империи и проживающих в них этносах, некоторых их традициях и обычаях. После завоевания Туркестана Российская империя уделяла серьезное внимание местному населению и взаимодействию с ним. Это внимание должно было позволить империи в будущем усилить контроль над коренными народами и сохранить свое господство в долгосрочной перспективе. По этой причине было проведено множество исследований, основанных на имперских целях.*

Ключевые слова: *империя, район, администрация, этнос, этнический процесс, округ.*

INTRODUCTION

In the researches carried out during the Zarafshan district (1868) established in place of the Samarkand province (1868) and the Samarkand region (1886) established in its place, the names of the six gates of the city and their respective neighborhoods are recorded by the beginning of the 19th century [1;6]. The appearance of the names Khoja Ahror, Suzangaron, Paykabad, Qalandarkhana, Yehudyil Mahallasi [1;7] in the city in this period in the statistical collections related to the imperial period confirms our above-mentioned opinions. Because until that time, sources related to the history of the city used the concept of the Jewish part of the city and did not mention it as a separate neighborhood.

MATERIALS AND METHODS

The sources involved in the research process are mainly the literature of the period of the Russian Empire, and the sources of this period are distinguished by the fact that they are mainly based on statistics and the study of the ethnography of the local people is the first priority. The fact that the analyzed sources and the information presented in them are confirmed by the competent state bodies and management structures increases the level of reliability of the given information.

RESULTS

Since 1906, accurate data on the population of five districts of the city of Samarkand began to be provided. According to these data, at the beginning of the 20th century, 9,220 yards

and 50,692 people lived in the part of the city of Samarkand inhabited by local residents [1;6]. At the beginning of the 20th century, in the European part of the city of Samarkand, there were 946 courtyards, and their number was 15,974[1;7].

In the middle of the 19th century, there is information about the administrative division of the city of Samarkand based on six gates, and on this basis, the location of neighborhoods and the occupations of their residents. The city of Samarkand, whose population consisted of 25-30 thousand people at the beginning of the 20th century, became a unique metropolis of Central Asia with a population of 66 thousand people. We can explain that the reason for this is the increase in the number of the local population based on the stable situation, the increase in the number of immigrants, and the strengthening of trade and economic relations based on modern means of production.

DISCUSSION

"Iranian" neighborhood in the city of Samarkand is mentioned in the studies of the imperial period. According to the data, Iranians were at the front of the population in Samarkand. A. D. Grebinkin, an active researcher of ethnography of the population of Samarkand of this period, cites his thoughts about the resettlement of Iranians to Samarkand and their neighborhood. "Iran (Kazylbashi) did not come to the city of Samarkand voluntarily. Those who were brought as slaves or born here are also the descendants of former slaves" [8; 111]. Before the invasion of the Iranian king Nadirshah, the Iranians living in the neighborhoods of Samarkand were engaged in crafts and construction. As a result of his invasion, the process of leaving the city of Samarkand began for people whose main faith was Sunni. It was during this period that the Shia Iranians who lived in Samarkand were freed from slavery. done[7;373].

Marv people were mentioned as another minority nation of Samarkand city during Zarafshan district. During the restoration of the city of Samarkand, they were promoted by Amir Shahmurad and were considered skilled craftsmen. A.D. Grebinkin interpreted the Marvites as a layer, a branch of the Iranians[8;112]. The similarities in their dialect, commonalities of life, and cultural life, although Grebinkin points out that the conclusions are correct, for long periods of time, Turkic or Turkicized people here The settlement of the peoples requires extensive research on Grebinkin's conclusions. Marvs and Iranians consist of around 1,000 families in Samarkand province, and horticulture is particularly well developed among them[;113].

There is also talk about Arab neighborhoods during the Zarafshan district of Samarkand city. The places where they live are mainly around the city of Samarkand and Kattakurgan uezd [8; 114]. Arab neighborhoods appeared in the city of Samarkand and its surroundings in the early centuries [5; 180]. In the 17th century, some Arabs from Afghanistan settled in the vicinity of the city of Samarkand, and their main occupation was blacksmithing [5; 185]. In the period of Zarafshan district, information was also given about the life of peoples and clans such as Mazan, Luli, Juchi, Khoja in the city of Samarkand and its surroundings. They could also be found in 32 volosts of Samarkand uezd [10; 38]. Since their main occupation is begging (mainly Luli, except for the Khuja clan), they constantly move around without settling down in one place. They mostly lived in separate and small neighborhoods in the city of Samarkand and were engaged in small handicrafts and partial trade. Grebinkin spoke in detail about the social and economic characteristics of these peoples, and noted that they were given to local residents as barshchina (forced labor) to work, and this situation was especially widespread in the city of Samarkand and Chelak regions. However, during the reign of Amir Nasrullah, this situation was put to an end.

That is, their forced labor was ended [8; 115]. Because in this period, the level of consumption of the population returns to normal. The tax policy carried out during the time of Amir Haydar greatly helps this process.

In the statistical reference of 1898, the ethnic composition of the city of Samarkand is given, in which the names of Uzbeks, Tajiks, Iranians and Jews are recorded [11; 303]. This opinion does not lead to the conclusion that other nationalities did not live in the city of Samarkand, and they did not have neighborhoods. During this period, there were Indian and Afghan settlements in the city of Samarkand [6; 16]. Research conducted since 1991 substantiates these opinions. Although they are poor nationalities, they have their own villages and played an important role in the social and economic life of Samarkand city. In particular, the Afghan rulers lived in the Kavarzor neighborhood of Samarkand and played an important role or were considered the main mediators in the Russian Empire-Great Britain Empire-Afghanistan-Iran relations[6;18]. A.P. In his memoirs, Khoroskhin mentions the Afghans living in Kavarzor neighborhood in Samarkand. He expresses his opinion about Abdurakhman, the pretender to the Afghan throne, who sought patronage from the Russian Empire. During this period, Sardar Abdurakhman, the main opponent of Amir Sherali Khan, who had accepted the British protectorate by force, stopped to ask for help in Afghanistan. "When I was leaving Samarkand, the ambassador of Abdurakhman was waiting to be received by Abramov, the commander of Zarafshan district, in the Afghan neighborhood of Samarkand" [14; 66] the author writes in his memoirs. A similar task was performed by Indian citizens living in the neighborhoods of the city of Samarkand [15; 55]. In this period, there were 33 caravanserais in the city of Samarkand, with a total of 712 shops. According to the data, 9 of these caravanserais were under the control of Indian citizens [4; 23]. The sources of the imperial period contain information on the nationalities living in Samarkand and their number, and they were updated due to socio-economic and political reasons. Because some peoples lived in Samarkand for a long time and then migrated or were resettled to other regions. It is this aspect that does not allow us to get accurate information about ethnic groups living in Samarkand.

In 1908, the collection "All of Turkestan" contains information on the population and ethnic composition of the provinces of the Turkestan General Governorate. According to him, Uzbeks formed the largest diaspora in Samarkand, numbering 390,000 people. Tajiks with a diaspora of 200,000 people took the next turn[2;282]. These data show that the representatives of these two nations have been living side by side as blood-brother people since time immemorial and that they are considered to be the indigenous population of Samarkand. Kyrgyz numbered 21,000, Arabs 20,000, local Jews 6,000, Afghans 2,000, Indians 2,300, and a small number of other nationalities (Kazakh, Kyrgyz, Turkmen, etc.) 8,000[2;283]. Analyzing these data, it is appropriate to remind that these figures do not represent only the population of Samarkand neighborhoods. The figures show the population of the entire Samarkand region in 1908 and the contribution of ethnic groups in this demographic process.

According to the data of 1911, there were 13 villages of people deported from Russia and different regions of the empire in Samarkand region, where a total of 3500 thousand people lived [9;332]. The main location of displaced persons in the city of Samarkand corresponded to the current station part of the city. After the foundation of the European part of Samarkand in 1871, those who were forced to settle in the western parts of the current University Avenue of the city [2; 291]. The total population is 25,133 people, and Uzbeks, Tajiks, Iranians and other peoples

are in the first place in terms of ethnic influence. There was a separate Jewish quarter in the city. Local people called the place where they live Guzari-Juguton [12; 21]. Today, this quarter exists around the Registan complex of the city. However, its ethnic composition has changed, and people whose origins go back to the Lulis live there. Sukhareva O.A. and Muqminova R.G. Jews in Samarkand were mainly engaged in painting cubical materials, and they were very skilled in this field [16; 21].

More about this source text Enter the source text for more information Many studies have been carried out about the Jews in Samarkand neighborhoods and their way of life. According to the information given in them, Jews lived in separate quarters in the city of Samarkand. But the relationship with the local Muslim population was not bad. The spirit of freedom prevailed in the religious faith of the Jewish community, and necessary conditions were created for them to follow their national religious beliefs. They had their own Synagogue. He could perform religious ceremonies in the synagogue, at home, and in his home. The men wore long cloak-like clothes and large bowl-shaped hats on their heads. Women could walk bareheaded in their quarters. However, when going out to Muslim areas, they certainly wrapped their heads in a scarf [4; 21].

The number of Tajiks who lived in Samarkand during the Zarafshan district was 12,000 people. In addition, Iranians, Indians, Tatars, and Afghans lived in the suburbs, and they made up 1/20 of the total diaspora [6; 18]. The information of the imperial officials about the population of Samarkand neighborhoods is based on guesswork. A.P. Khoroskhin There are about 4,000 yards in the neighborhoods of Samarkand city. Even if 5 people live in each of them, the city's population is 20,000 [8; 210]. 6,000 of the population stated to exist in Samarkand are engaged in industry [8; 210].

In the data of 1872, an Indian neighborhood of 100 people was mentioned in the city of Samarkand [8; 211]. The Indian citizens who lived here were mainly engaged in trade, usury and medicine, and made their due contribution to the development of the socio-economic life of the city. Afghans, estimated to be about 100 people, also had their own neighborhood in the city of Samarkand [8; 211]. In the sources of this period, it is noted that Afghans engaged in trade and directly or indirectly participated in Afghanistan-India trade. The imperial sources do not provide exact figures on the demographic status of Afghans. Because their main occupation was trade and seasonal work, most of them did not live permanently. The quoted figure does not show the exact number of Afghans living in the city. In fact, there were more than 100 of them.

The Tatars who lived in the city are also mentioned in the sources of the empire period. According to the sources, most of the Tatars who lived in the neighborhoods of Samarkand were learned people [8; 211]. Afzal knew that those who believed in Islam came to Bukhara and Samarkand for the purpose of education, stayed there after the madrasa education and engaged in science and trade. After the city of Samarkand was incorporated into the empire, the Tatars began to mediate the relations between the colonists and the local population. She started working as a secretary in the court, notary office (office, department), preparing information, writing applications, translation services.

In the city of Samarkand, there was a neighborhood where a small number of Kyrgyz lived [8; 211]. In the sources, it is mentioned that their place of residence is not a separate neighborhood, but some places in the neighborhoods where Uzbeks and Tajiks live. The names of Mullah Sadiq and Mullah Isbas are mentioned as the leaders of the Kyrgyz in the city of

Samarkand. Most of the Kyrgyz young men were hired to dry the trade caravans led by these mullahs. A.P. Khoroskhin cites the words of a merchant who was in the presence of Mullah Isbas. "When I came to Mullah Isbas and reported that my trade caravan was stopped near Tashkuprik, Mullah Isbas told me that it was necessary to first give a gift and then make a complaint" [8; 212]. It can be seen that Kyrgyz caravan guards helped merchants to dry their caravans and reach their destination for a certain fee.

The new urban part of the city will become ethnically diverse as a result of the active expansionist policy of the Russian Empire and the rapid development of capitalist relations. As a result, separate streets of those who came to power began to emerge. In the data of 1891, the following information is given on the ethnic composition of the population living in the new urban part of the city of Samarkand. In the European part of Samarkand today there are Russians-3233, Uzbeks and Tajiks-303, Jews-177, Germans-113, Tatars-85, Armenians-70, Iranians-66, Poles-65, Persians-20, Georgians-18, Kyrgyz Iz-14, Lithuanian-8, Greek-7, Slovak-6, French-4, Mordovian-3, Finnish-3, Belgian-2, Romanian-1, Moldavian, Kumyk, Lezgin, Estonian, Chinese, Swiss, Bohemian and Afghans - 1 out of (8) - a total of 4206 representatives of foreign nationalities live [12; 92]. Those who entered Samarkand from abroad for the purpose of permanent or temporary residence made up 0.256% of the total population[13;19]. This number refers only to ordinary residents of the city, and does not include military personnel, officials, those who came on a special mission, and foreigners who are not on the permanent list.

Summarized information on the districts of Samarkand and their ethnic composition during the imperial period was recorded as of January 1, 1916. In this period, the population of the city was 96,402 [3;10]. The ethnic composition of the city's population remains diverse. In the European part of the city, the residents who came from abroad continued to live in quarters or quarters named after themselves. Traditional names have been preserved in the old part of the city. This situation and some aspects of it still exist today.

CONCLUSIONS

In conclusion, we can say that after the conquest of the city of Samarkand by the Russian Empire, the city was also involved in the process of imperial administration. Zarafshan district, which was established by the empire, and then during the Samarkand region, there was a need to know the composition, number and socio-economic status of the local population, and for this purpose, reports and statistical data were compiled. Empire officials planned to use this database in order to eliminate possible problems with the local population and maintain their rule over them for a long time.

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