

ECONOMIC LIFE OF KASHKADARYA OASIS IN THE SECOND HALF OF THE 19TH CENTURY – THE BEGINNING OF THE 20TH CENTURY

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Abstract. *This article discusses the types of crafts that occupied a special place in the economic life of the Kashkadarya oasis in the second half of the 19th - early 20th centuries, one of the handicraft industries in the cities of Karshi, Shakhrisabz, Kitab - the development of textiles, the production of boz, chita, olachi in large quantities. In the cities of Karshi and Guzor, they wove cloth-movut from camel wool called "bosma" and "light brown and black", another type of fabrics produced from wool was called "bosman tibit", artisans were engaged in dyeing in the Emirate of Bukhara, which was called in the sources "sabbags", fabrics were dyed in special workshops or artisans' houses, dyeing workshops were located in cities mainly near the market or within the city, in the cities of the Kashkadarya oasis such as Karshi, Shakhrisabz, Kitab, the position of pottery such as a jug, obdasta, chow-gum, barkash, plate, chilim ashtrays and other products were made of very high quality, as well as internal and external trade in the cities of the Kashkadarya oasis, especially trade relations with the steppe population and nomads, which were analyzed according to historical sources, information, statistical data and archival sources.*

Keywords: *handicraft, Kashkadarya oasis, textile, raw materials, cotton, wool, silk, Bukhara Emirate, Khiva and Kokan khanates, spun yarn, labor productivity, silk materials, woolen gauze, movut, needlework, dyers, merchants, Karshi, Shakhrisabz, Kitab, Guzor, souvenir, nomadic population, cocoon, yarn products.*

INTRODUCTION

Handicraft formed the basis of the economic life of society in all periods, and great attention was paid to this area by central and local authorities. For this reason, various artisans operate in cities and villages, who, with their products of labor, have made a great contribution to the development of the economic life of society.

Local sources, memoirs, information, statistical data and archival sources of the second half of the 19th - early 20th centuries contain a lot of information about crafts, domestic and foreign trade, production and the economic life of the cities of the Kashkadarya oasis [1. P. 27, 56, 142, 210, 425, 193].

One of the most important and basic branches of crafts is textile. This handicraft sector is well developed mainly due to the presence of local sources of raw materials - cotton, wool, silk. The second half of the 19th century - in connection with the development of textiles in the cities of Karshi, Shakhrisabz, Kitab in the Kashkadarya oasis of the Bukhara Emirate, boz, chit, olacha were produced in large quantities. [2. P. 171-176].

METHODS

The article is covered on the basis of generally accepted historical methods - historicity, comparative-logical analysis, sequence, objectivity principles, it covers the economic life of the Kashkadarya oasis in the second half of the 19th century - the beginning of the 20th century.

Historians of the period under review, speaking about the state of crafts in the cities of Central Asia, tried to compare the crafts in the cities. In particular, in the middle of the 19th century, G.I. Danilevsky, comparing the crafts of the Khiva Khanate with the crafts of the Bukhara Emirate, notes that "the crafts of the Bukhara Emirate are incomparably better developed and are at a high level of perfection" [3. P. 62-139].

According to P.I. Pashino, "handicraft production covered the inhabitants of every city, every place ... for example, in the production of yarn, the capitalist gave cotton to familiar families, spun yarn to others, wove others, dyed others. etc. represents [4. P. 121]". According to R.G. Mukminova, such a traditional position in the craft has led to an increase in labor productivity [5. P. 16].

The weavers also specialized in the production of large quantities of semi-silk materials. In particular, in the cities of the Bukhara state, varieties of this type of materials are woven, called "pasma - thick striped fabric", as well as "aras and ol - chimbar" [6. P. 121].

Woolen gauze and the studied period are also produced in the city of the Bukhara Emirate. In particular, in the cities of Karshi and Guzor they wove fabric-movut, called "seal", which is made from camel wool and was "light brown and black". Another type of woolen gauze produced in these regions is "Bosman Tibit", for the quality of which cotton wool is used. This type of fabric is soft and thin. In addition to urban artisans, the nomadic population also knew the cloth "kokma" from camels, goats and sheep wool [7. P. 142].

Woolen fabric of the studied period is also produced in the cities of the Bukhara Emirate. In particular, in the cities of Karshi and Guzor they wove a movut fabric called "bosma", which was made from camel wool and was "light brown and black". Another type of woolen gauze produced in these regions is "Bosman Tibit", which is used as cotton wool. This type of fabric is soft and thin. In addition to urban artisans, the nomadic population also knew the cloth "kokma" from camel, goat and sheep wool [7. P. 142].

Dyeing was one of the crafts that developed in the cities of the Emirate of Bukhara in the second half of the 19th century and the beginning of the 20th century. This type of needlework was directly related to weaving, in addition to other types of needlework. The masters who were engaged in dyeing in the Emirate of Bukhara are called "sabbags" in the sources. Fabric dyeing was usually carried out in special workshops or craftsmen's houses. Painting shops are located in many cities, mainly near the market or within the city [8. P. 24].

It should be noted that city dyers specialize in dyeing not only finished fabrics, but also finished silk. Basically, they dyed raw silk and made different colors from it. According to sources, in most cases, representatives of this industry worked on the basis of orders from weavers or local silk merchants [9. P. 110-112].

According to sources, dyers obtained dyes for dyeing yellow leaves from a branch growing on mulberry trees, dyeing the leaves of trees growing in local gardens, and dyes for dyeing silk black [10. P. 206-213]. They got the pink color from Guli Mahsar. Also, one of the dyes used by dyers is red dye, which is more difficult and takes more time to find and prepare. According to the source, "in the desert, a valuable dye called raspberry is extracted from one of the insects, and the Jews crush these insects and get this dye" [11. P. 77-129].

Dyers in cities also used dyes brought from other countries. The most common dye imported into the Emirates is indigo, which is imported in large quantities from India. The import of Nile dye to the cities of Central Asia increased significantly in the second half of the 18th and

the first half of the 19th century. Especially in the first half of the 19th century, caravans and palaces in Karshi, Shakhrisabz, Bukhara, Tashkent, Khiva and other cities were full of this product. According to researchers, the increase in demand for this dye, in turn, indicates the widespread use of fabric dyeing during this period [12. P. 732-735].

RESULTS

During this period, the inhabitants of the cities and villages of the emirate had a great demand for ceramic vessels, which indicates the development of pottery. In the cities of the Kashkadarya oasis, such as Karshi, Shakhrisabz, Kitab, the position of pottery was very high and good quality products were made. Karshi potters were especially skilled in making thin and elegant vessels of various shapes [13. P. 52-54].

Here it is worth mentioning the products of Shakhrisabz and Kitab potters. Famous philologist Based on the sources of O.A. Sukhareva writes about pottery in these cities: “Shakhrisabz and Kitab-Bekliki were considered in their time not only as socio-political, but also as economic centers of the Emirate of Bukhara. In these cities, such crafts as weaving, tailoring, jewelry, painting, copper smithing, carpentry, pottery developed, pottery was especially highly developed. Elegant and beautiful glazed products of Shakhrisabz potters were famous not only in the markets of the Emirates, but also in the markets of Russia, Afghanistan, the Kokand and Khiva khanates. [14. P. 46-47].

During this period, there was a great demand for ceramic vessels among the inhabitants of the cities and villages of the emirate, which indicates the development of pottery. In the cities of the Kashkadarya oasis, such as Karshi, Shakhrisabz, Kitab, the position of pottery was very high and good quality products were made. Karshi potters were especially skillful in making thin and elegant vessels of various shapes [13. P. 52-54].

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The cities of Karshi and Shakhrisabz were famous for the production of silk fabrics. Karshi artisans also knew how to make copper and silver vessels (jugs, bowls, bowls, plates, ashtrays, etc.) used in the household (mainly for the kitchen and everyday use).

DISCUSSION

According to studies, items (various adornments, dagger and sword handles, various souvenirs, etc.) made by master jewelers in the cities of Karshi, Shakhrisabz and Kitab of the emirate acquired value in the regions of Central Asia. In the cities of the Kashkadarya oasis, the leather industry of handicrafts was also considered a well-developed industry. Various nets were made from leather (cattle, sheep, camel), well and carefully worked by tanners in the cities. Also in the oasis cities, wood carving is well developed, and carving was widely used in the construction of various buildings [15. P. 54-56].

During the period we are studying, the development of various branches of crafts in the oasis cities was the direct basis for the development of internal and external trade relations. As a

result of the development of internal trade, the economic potential of such cities of the emirate as Bukhara, Samarkand, Karshi, Shakhrisabz, Kitab increased. The famous scientist according to G.A. Agzamova in her study, "Fyodor Skibin is right when he writes about the population of the Bukhara Emirate that "people are not warriors, but artisans and merchants" [16. P. 178].

In connection with the development of internal trade in the cities of the Emirates, this type of education covered a large part of the population. In the 70s of the 19th century, L.Kostenko cites the following information: "In Central Asia, internal trade is quite large, but it is large not in terms of the volume of "investments" in turnover, but in terms of the number of markets and the number of people involved in trade" [17. P. 216-220].

In the second half of the 19th century - the beginning of the 20th century, as in large and small cities of the Khiva and Kokan khanates, the internal trade of the cities of the Kashkadarya oasis as part of the Emirate of Bukhara was mainly aimed at the daily needs of the population. In the markets of large and small towns and large villages, they traded food, handicrafts, clothing, necessary items for livestock and livestock.

The cities of the emirate were centers of extensive trade with the inhabitants of the surrounding steppes, as well as with nomads. There was a great demand of the steppe and nomadic population in the domestic market, first of all, for basic necessities - food, handicrafts, cotton fabrics, woolen and silk fabrics. In turn, they supplied the cities with their cattle, skins and other livestock products [18. P. 88-89].

According to E.Meyendorff, Kazakhs from all regions of the Bukhara Emirate drove their cattle to the cities of Bukhara and sold them. With the proceeds from this sale, "they buy silk balls, coarse thread, wheat, barley, oats, and sell the surplus for the benefit of the prairies." The Turkmens also brought "horse and sheepskin fat" to the Emirate of Bukhara [19. P. 47]. It should be said that such relations of Turkmens around the city of Karshi existed until the 80s of the 19th century.

Their economic potential is also facilitated by the fact that some cities of southern Uzbekistan (Karshi, Shakhrisabz, Guzor) and other cities of the emirate are located at the intersection of trade transit routes connecting desert regions, the Khiva and Kokand khanates and other neighboring countries.

During the period under study, Karshi was of great importance as a major trading center, and this city became more developed as a result of the development of trade, especially in the 19th century. N.Maev gives the following information about this: "All the processes that are brought to Bukhara from the east and southeast do not bypass Karshi. Thanks to this, the city is developing rapidly, unlike other cities of Bukhara. It has significantly expanded beyond the wall of Khanikov's time, and now there are no traces of this wall, that is, the wall of Khanikov's time" [20. P. 91].

Due to economic changes during this period, as a result of the development of crafts and trade, cultivation and production of a certain type of product, as well as deepening specialization in trade or production with a certain type of product, the cities of the Emirates. According to research, the strengthening of this process is observed in the second half of the 19th century and the beginning of the 20th century. Sources say they were famous for "Karshi tobacco, Shakhrisabz pomegranates" [21. P. 54]. Tobacco and pomegranate were the main products sold to other cities in the emirate. N.Maev continues his information as follows: "Karshi tobacco ... is known

throughout Central Asia and is brought in very large quantities to Tashkent, Kokan and even Khiva” [22. P. 46-47].

Some cities in the emirate were centers for growing cocoons, and they sold large quantities of cocoons and raw silk products to other cities. According to sources, Shakhrisabz is famous for its “pink cocoon”, and this raw material was supplied to other cities, especially to Samarkand. “Many pure pink cocoons are brought to the Samarkand market from Shakhrisabz” [23. P. 46-47].

Emirati cities specialized not only in the production of basic necessities, but also in the production and delivery to other cities of certain types of handicrafts. According to N.Khanikov, “the inhabitants of Karshi were famous for making tobacco and olachi, and in Shakhrisabz for making skullcaps.” In addition, Karshi was one of the centers for the sale of wool and livestock. “The length of the stall selling wool in the opposite market is 250 sardines (more than 100 m), in addition, there was a large trade in livestock in late autumn and early winter” [24. P. 109].

According to sources, Shakhrisabz was one of the centers that supplied the Emirati and foreign cities with wool, cotton, yarn and yarn products, which are products of weaving and clothing production. “Cotton and silk raw materials brought to Russia by Bukhara merchants are mainly brought from Sarsabz (Shakhrisabz)” [25. P. 175].

CONCLUSION

So, in the period under consideration, on the basis of sources, the economic life of the cities of the Kashkadarya oasis, especially related to the production of handicraft products, is shown and analyzed.

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