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THE ROLE OF IMPORTANCE OF TRADE IN THE ETHNO-ECONOMIC LIFE OF THE POPULATION OF THE MOUNTAINOUS AND FOOTHILL REGIONS OF UZBEKISTAN IN THE BEGINNING 20TH CENTURY (ON THE EXAMPLE OF SANGZAR-ZAAMIN REGIONS)

Abstract: This article, based on documents of the Central State Archive of the Republic, ethnographic field research and scientific literature, covers issues of entrepreneurship, commercial activities of the population, trade in the market and its types, goods for sale, as well as a description of markets located in one of the mountainous and foothill areas Uzbekistan, Sangzar-Zaamin region in particular, in Jizzakh, Khujand, Kattakurgan and Samarkand countries.

Key words: Sangzar-Zaamin region, market (bazaar), household, trading, entrepreneurship, Djizakh, Samarkand, Khujand, merchant, product, ethno-cultural process, ethno-economics, ethno-economic ties.

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Introduction

Action Strategies 2017-2021 which is consisted of five principles for development of Uzbekistan and scientific-theoretical as well as practical programs preparing for the development of Uzbekistan in order to world requirements, specified for new world evolution. In addition, it is also involved acceleration of social-economic spheres, detection of each region's natural wealth and raw productions, industrial, agriculture, and tourism and labor ability and provide to improving the life-style and revenue of people. Particularly, recent economic reforms and social conditions are accounted due to finance conditions of people as well as prosperity, life-style of people. As a result, it could create a necessity in research which was based on ethnologic classification and lead to study ethno-economic situations and changes in economic-trade life of people as well as local culture which was conserved historical-ethnographic traditions in the remove and mountainous regions of

Uzbekistan, particularly Sangzar-Zaamin area during XX century.

It is estimated that approximately 20.5 percent territory of Uzbekistan described as mountainous and foothills area [1, p.89]. Nowadays there are 23 "mountainous" village districts in Uzbekistan. Many of these districts belonged to Kashkadarya, Surkhandarya, Djizzakh, Navai and Namangan regions [2, p.83].

Sangzar-Zaamin area situated in the middle part of Sirdarya and Zarafshan rivers valley in the center of Uzbekistan and Zaamin (2860 square km), Bakhmal (1860 square km), Gallaral (1950 square km), Yangabad (720 square km), Sharaf Rashidov (1320 square km) and other mountainous districts of Djizzakh regions (overall land area is 21 179 square km, total population is 1 million and 301 thousand. Based on 2015 information) consisted the part of the area. Overall land area of Sangzar-Zaamin consists of 8710 square km [3, p.1]. It is noted that just over three quarter (76.7 percent) part of Djizzakh region is

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mountainous area [4, p.83] and it is 4.5 percent of whole territory of Uzbekistan [5, p.593]. According to recent survey (2016 year), the population of the area is 694200 people [6, p.1] and it contained 42 percent of Djizakh region population.

After colonization of Russian imperia, according to "Control Statute of Turkestan Area" in 12 June 1886 year, Samarkand region was organized and divided into 4 sections: Samarkand district (there were 26 volosts (villages) till revolution[7, p.3]), Kattakurgan district (there were 17 volosts till revolution), Khujand district (there were 14 volosts till revolution), Djizzakh district (there were 20 volosts till revolution and consisted of large volosts such as Bagdan, Yangikurgan and Zaamin [8. p.313]).

According to information of former regional Gubernia, overall land area of Samarkand region was 23 523 square km and 11 444 square km of them belonged to Djizakh region, 5 521 square km and 6 556 square km belonged to Kattakurgan and Samarkand districts respectively [9, pp. 2,3,4]. It should be noted that control through dividing into regions and districts had been used till first quarter of 1927 years [9, p. 7]. After districtization of Samarkand region, it was called district and divided into ten little districts such as Okdarya, Bulungur, Djizakh, Zaamin, Mitan, Payarik, Past Dargom, Yukori Dargom, Yangi Kazan Arik (lately was renamed as Urgut[9, p. 17]), Yangikurgan (was separated from Bulungur region in 1935 [9, p.17] and renamed as Gallalal in 1936 [10, p.1]) districts [7, p.15].

Khavast and Yangiabad districts which currently include Sirdarya and Djizzakh regions, were the part of Mirzachul districts in Tashkent region till separation into districts again and after that Khavast was reorganized as independent district [9, pp.14, 17].

Zaamin district was organized in 29 September 1926 as a district of Samarkand region. The district was added to Djizzakh district in 24 December 1962, then it was reorganized by governors in 31 December 1964 (Khavas district (currently Yangiabad district) [11, p.38] which unified 23 villages also part of the district at that moment). Nowadays there are more than 120 villages and 35 "mahalla" communities in Zaamin district.

In 16 October 1970 Bakhmal district was established in the place where Gallalal and Djizzakh (currently Sharaf Rashidov district) districts which were established in 29 September 1926 and Karakishlak district (initial center was Kara village then Usmat village) which were organized under control of Gallalal district. At the moment there are 10 "mahalla" community and just under 100 villages in Bakhmal district [12, p.1].

Methodology of research

Research is based on historical-comparative as well as statistic-comparative analysis, scientific approach, classification and comparison methods. The

handcrafting activity of local people was studied through cultural and trade-finance connections between several ethnic groups as well as the development dynamics of handcrafting types under economic-social situation was analyzed through comparative aspect.

Microeconomic zones and "friendship institution" which had a huge impact on development of commerce in ethno-economic relationships were studied through ethnologic aspect.

Research and development directions

It is known that, commerce and trade works have been playing a great role in Uzbekistan since ancient times. Exchanging products and commerce were important in connection between ethnics. "Great Silk Road" which was approximately seven thousand kilometer and whose some parts of the road located in this region, played a vital role in not only commerce life but also in social life of Sangzar-Zaamin people. According to written sources, merchants of Sangzor-Zaamin participated actively in both Jizzakh- Galaral-Bakhmal-Zaamin-Khovost-Khujand and Samarkand-Jizzakh- Tashkent sections of "Great Silk Road" [13, p.12]. After colonisation of Turkestan area by Russian Imperia, development of market relationships and manual industry of the area was affected by conquerors. As a result, connections between cities and towns as well as commerce, handicrafts and business developed rapidly [14, p. 14, p.28]. As a consequence of rising internal and external commerce, the quality of products improved and the incomes of indigenous people were increased. On top of this, fabric clothes especially calico, iron, cast iron and other products such as colors, sweets, tea and other grocery products were popular among people of Zarafshan oasis. On the other hand, local productions such as cotton, cocoon, livestock products and local handcrafted materials which played a huge role in Russian industry, were exported to foreign countries [15, p.145]. Without a doubt, bazaars (markets) have been playing a great role for all time.

East foreign bazaars, as well as internal bazaars of Sangzar-Zaamin had a huge impact on purchasing, exchanging products which were made by intelligent people and materials for a daily purpose. The term of "bazaar" was represented in ancient Persian written forms as "vazar" and as "vachar" or "vatsal" in early ages, in Sogdian inscriptions it was as "vatsar" and the meaning of the word was "a place where something could be purchased or sold something" [16, p.145] or "a place where costs were confirmed" [17, p. 56]. In English, the term was largely identified as "eastern market", the name of institute [18, p.1] or a place where a huge kind of products were sold [19, p.104]. In economic anthropology, eastern bazaar and social analysis of economic behavior are represented as one of the traditional researches. It is called as "market economy" by western scientists [18, p.1].

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It is difficult to image the people of Zarafshan oasis, especially indigenous people of Sangzar-Zaamin without commerce, handicrafting and such kind of business. It was exactly that handicrafting and commerce consisted of ethno-economy of indigenous people.

According to researchers, purchasing works consisted of three types: mobile markets which were based on exchanging commerce, markets which were organized on a weekly basis and bazaars which worked on a daily basis.

Ethnologist U. Abdullayev pointed out that bazaars which was above mentioned depended on one's social origination. For instance, mobile bazaars were usually organized by nomadic tribes, as for semi-nomadic people often purchased at fairs and at last grassy people who were civilians of big cities frequently used stationary bazaars [20, p.55].

Generally, squares, measurements, wealth and other factors of bazaars stood for the levels of politic-economic life of the country. At under study area, Sangzar-Zaamin, between 1868 and 1924 years, Jizzakh, Xujand, Samarkand and their subdivisions such as Yangikurgan, Usmat, Jizakh, Zaamin and others had bid, important bazaars as well as little markets which worked simultaneously. Basic bazaars were classified due to their squares and importance. Local merchants usually worked at 33 large bazaars [21, p.213] which were situated in Jizzakh, Xujand, Kattakurgan and Samarkand divisions [22, p. 105]. Ethnologist U. Abdullayev claimed that these kind of bazaars were used both as meeting the needs and served as "distributor" who delivered foreign products for remote village people [20, p.75].

In the second half of the XIX century the bazaars which were located in big cities and villages such as Samarkand, Kattakurgan, Jizzakh and Khujand bazaars in Zarafshan oasis had an important position for peoples of Sangzar-Zaamin regions. If Samarkand bazaar was the largest bazaar Kattakurgan bazaar was central market for cotton trade. Big village bazaars also made a significant impotratce in ethno-economic life of people. The bazaars along the Okdaryo river such as Dakhbet, Oktepa [23, p.57] village bazaars and local small bazaars such as Sogish, Loish and Karakarali bazaars' annual income were the most profitable and total measure of the earning was 700 thousand ruble, 500 thousand ruble of them belonged to Kattakurgan bazaars which signified as the largest bazaar [22, p. 141]. There were 216 shops in the bazaar and about 230 merchants who traded manufacture products, attentiveness and metal goods, tea, sugar, and crafts products went from Samarkand to Jizzakh and other regions for purchasing on a weekly basis, especially on Wednesday [24, p. 59].

Yangikurgan bazaar which was bordered with trees was 21 tanob square and there were more than 700 shops. Shopping malls looked like balcony were made of bricks and semi-basement outlets where rice,

cotton and wheat goods were sold [22, p. 140]. This bazaar was overcrowded during autumn and a great number of merchants from Samarkand and Kattakurgan came for purchasing cotton fiber and wheat goods [25, p. 141]. At that moment, local people acquired a great deal of money and first of all they spent it for essential goods such as manufacturing products and shoes.

As soon as the development of cotton production, foreign tradesmfn and local Fuzailov Cotton Fabric affected greatly in commerce and exchanging of cotton goods which was stated in literatures and archive information, [7, p.8]. There were approximately 60 thousand fund untreated cotton were brought for selling to the bazaar [24, p.82]. In addition, this bazaar was the most central market on trade of cotton oil through district. This is clear that Yangikurgan bazaar was basic market for cotton productions which were made in Samarkand and Jizakh districts. On top of this, wheat goods also had a huge importance as cotton. For example, between 80 thousand and 100 thousand fund wheat goods were sold to low-income population throughout a year [22, p.141]. In addition, according to older messenger people, dried fruits, grapes, tea, sweets, ceramic materials trade were also essential goods in the bazaar [27].

In early XX century, Yangikurgan, Sauruk, Sangzaar, Chashmab and some part of Rabat and Yangikurgan bazaar which included Uzbek regions were the largest bazaars for commerce of grain productions. For instance, the head of railway station claimed that 512000 fund in 1904-1905 grain season, 640000 fund in 1905-1906 grain season and more than million fund grain in 1907-1908 grain season were exported from Milyutin(Gallaral) station which was located near Yangikurgan bazaar, to Fergana and Bukhara [24, p.60]. All in all, during 1900-1906 years new stations such as Kuropatki(Lalmikar), Milyutin(Gallaral), Oburchevo (Dashtabad) of Tashkent-Orenburg railway were constructed and it served for development of internal and external trade and accelerated goods and money exchanging. At that moment, establishing of Jizzakh, Yangikurgan railway stations improved the regions especially Jizakh and Sangzar-Zaamin population's commerce and social connections with foreign countries such as Russia and European countries. At the moment of constructing railways, a lot of foreign constructors came to the regions and it leded to bring back a huge amount of products such as cotton, wool, raw industrial materials, grocery goods to their homeland [28, p.101].

In early XX century, merchants of Sangzaar-Zamin region worked and acquired a massive reputations not only in Yangikurgan and Nikshen basic bazaars, but also in Tashlak bazaar where people of Beshkurk, Avliyo and Sangzaar villages used for their daily purposes [24, p. 60]. Another

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important piece of information is commerce goods were carried by horses, camels and donkeys through roads which were covered with stone and pressed soil. There was only a road that covered with stones from Milyutin railway station to Yangikurgan bazaar [29, p.60].

In addition, they also dealt with commerce in Chuyantepa bazaar locating in Chelak, Aylibod, Khoja Mukur, Tuyatortar districts and another main bazaars such as Djambay, Pandjikent, Urgut, Kattakurgan [22, p.105].

It should be noted that although the main bazaars which were mentioned above played significant position in economic life of Sangzaar-Zamin people, small local bazaars called “agreement place” also had a great impact on local people who frequently visited and exchanged their goods or they sold extra products each other in early XX century [30].

There was not an accurate measure of constant merchants, contrariwise the number exaggerated on a daily basis or vice versa. Only people who obtained certain amount of money could engage in commerce [31, p.5]. There were about 250 merchants in winter season and more than 350-400 tradesmen after harvesting wheat crops traded simultaneously in early XX century bazaars which included in large market category. In small bazaars the number of merchants during winter and summer seasons were approximately 100 and 400 respectively. The figures of tradesmen did not exceed more than 50 in the smallest bazaars such as Boygatepa, Saricha, Yakkashaykh [22, p.107].

New merchants also could participate in temporary bazaars which organized on a weekly basis and it looked like as moving markets. As A. Grebenk stated that tradesmen could trade at three or four bazaars during a week [21, p. 213].

Village bazaars were located at 5-20 km length with one another and some of them worked on a daily basis and others worked a weekly basis. It should be stated that bazaars in Zarafshan oasis were also called certain names as another Asian bazaars. Usually they were called specific ones village or city name. On some occasions they were named according to which days of a week it worked such as “Wednesday bazaar”, “Thursday bazaar”, “Friday bazaar” and so on. In some cases, if ones ethnic group was wide spread in a bazaar, it was named after that ethnic group name such as “Uzbek bazaar”, “Tajik bazaar”, “Kirgiz bazaar” and so on.

Tradesmen who lived nearby of the Sangzar-Zaamin area had an opportunity to go to several bazaars for shopping. For example, they went to Djuma and Usmat bazaars on Monday, Chukur bazaar on Tuesday, Bogtepa, Nakishen and Yangikurgan bazaars on Wednesday, Djomboj bazaar on Saturday and Urgut bazaar on Tuesday and Saturday [22, p.106].

The topography of the bazaars was noticeable and amazing. If jewelry, saddle goods, blacksmiths and different cloth bazaars located in the center of the cities, agriculture and stock bazaars located in suburb area [32, p.145]. Usually bazaars originated in the crowded spots, central parts and through crossroads of the cities as well as towns. According to V.V. Radlov who noted a precious information about large bazaars topographies in middle Zarafshan area during XIX century, stated that trade center made of bricks that consisted of several separated trade pavilions and located at the center of the bazaars where was always crowded with people [23, p.578]. There were several adaptable pavilions for selling variety products, merchants and handcrafts’ shops, inn on the caravan route, chaykhana and other economic buildings. Usually, bazaars worked from sun rising to sun downing.

In Sangzar-Zaamin bazaars had a great variety of products such as daily necessity materials and raw materials for economic purposes, art goods which made by skillful handcrafts as well as materials that made by neighborhood countries and desert people.

Salt was the most frequently used goods, therefore his commerce was also very important position. According to Russian doctor K.M.Aframovich, salt commerce was the most profitable and guaranteed trade and Tuzkan lake which situated in Djizakh region provided all bazaars of the region with salt productions. Tuzkan lake was rich for natural salt, consequently some people of Djizakh, Khujand and Perovskiy districts used and supplied themselves from there. Little part of the salt were brought to Bukhara and Nurata. There were two kinds of salt: red and white sort were excavated from the lake. Local people recognized that red salt was highly quality with chemicals (it looked like Samarkand salt). But both red and white salt structure and chemicals were the same, only they differentiate with colors [33, pp. 3-4].

There were a lot of merchants who worked with leather goods and they usually painted leathers with yellow, red and black colors then sold. Due to expensive cost of goat leathers, it was rarely purchased. Only high class people could afford to trade this kind of goods. As for local middle class and poor people, they usually purchased low quality leathers made of inexpensive row material. Leathers were used for variety purposes such as dressing-gowns, jackets, suits were sewn and sold.

In early XX century it was a usual situation that firewood and logs were carried by horses and donkeys through bazaars and tradesmen sold them. They brought this kind of goods from mountainous and remote villages then sold each bunch by 9-10 ruble [35, p.140].

Certain sort of materials was sold in specific trade pavilions in large bazaars. It is means that each bazaars consisted of wheat pavilion, rice pavilion,

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cotton pavilion, grocery pavilion, fiber material pavilion, clothes, shoes, skullcaps and other these kind of trade pavilions. Usually in little bazaars daily necessity goods and grocery products were sold. In village bazaars there was a specific spot where stocks were sold. Stuffs who called “amin” usually gained tax from merchants in stock markets.

It is also should be noted that stock bazaars were also divided due to which kind of animals sold such as “horse bazaars”, “sheep bazaars”, “cow bazaars”, “bird bazaars”. Hay and fodders for stocks were sold nearby of this bazaars.

In bird bazaars chicken trade, especially quail purchase was one of the most profitable and important trade. If simple sort quails cost at 1-2 kopeyk (sent), singing, fighting and pedigreed quails cost at 2-4 kopeyk (sent) [36, p.146]. Fighting quails were distinguished according to their eyes, feet and other part of bodies.

In the middle of XX century, bazzozs (Arabian word means “carpet tradesman”) who traded with carpet goods, carried different kind of fiber materials to the bazaars and they also loaned their goods to horse wagons and carried their products to the remote kyrgyz, uzbek mountainous villages and mountainous area for shopping [37].

Local people especially bakhmal kyrgyzs made several kind of leather as well as fiber products in their home condition and this goods were popular not only in local bazaars but also in foreign bazaars. In addition, they were also very skillful at making carpet, ropes, sacks, thick felts, saddle bags and sold it in bazaars [38].

As a result of improving internal markets, small tradesmen and shoppers’ number constantly improved in early XX century. It means that, even middle class people who gained a little amount of money could afford to work with commerce. Although under oppression of colonization, active capital investments especially market relationship came into the local people social life.

As well as development of trade works, exfoliation established between merchant and it could lead to separate rich and high class merchants from ordinary tradesmen. S.P.Mansirov counted that the figure of rich merchants consisted 183, 93, 232 in 1896, 1897, 1898 respectively. One fifth of them purchased goods from local wholesale merchants by on credit that based on 10-15% discount compared to Samarkand bazaars cost. The capacity of the credit was equal to 1-2.5% of monthly rotational capital. The benefit of the credit consisted of 2-2.5 ruble or 12-25% of average annual income of businessmen [22, p. 411].

At that moment haberdashers had a significant value on bazaar commerce, their average trade finance consisted of 600-900 ruble and from each of annual rotational finance they earned approximately 20-25% income. Another type of merchants occupied with

retail commerce. Usually they were busy with local fiber shopping and their average annual finance was 400-500 ruble, 15 percent of them was their profit [39, 15].

In Djizakh bazaars shopkeepers earned about 20 percent profit from each 600-700 ruble of their finance [39, p.15]. Merchants’ trade goods included variety of products such as fiber goods, sugar, sweet products even medicines. Mixed commodities were sold by ordinary traders. They established a huge divisions of all dealers of the region. N.Xankikov noted that the one of the key factors of success in Samarkand district internal bazaar was the strong connections between bazaars which traders strengthened shopping through village bazaars and created a lot of discounts, opportunities to consumers [40, p.162].

At this point, profit and permanent consumers for the purpose of improving the number of consumers selling goods on credit was one of the most wide spread type of shopping. Generally this shopping type spread through butcher, cloth traders, partly jewelry trades [20, p.121].

In Sangzar-Zaamin and other nearby areas bazaars cost were indicated according to central large bazaars in the center of the district. A.D.Grebenkin noted that the costs in remote village bazaars based on Samarkand central bazaars [21, p.216]. On top of this, costs also affected by drought, wars, pillages and other several factors. For example, there was a shortcoming for wheat goods as a consequence of coming bad weather to Fergana, Khujand, Djizakh districts in 1911. As a result local people had to make flour from corn roots then cooked a meal for preventing from starvation [41, p.p.16].

Mirza Salimbekov reported that costs of goods which were imported from Russia increased dramatically after starting the World War I. Costs of the agriculture products(wheat, barley, flour, rice, vegetables, meat) rose enormously. “As a consequence of expensive costs starvation started-said historian, - wheat crops defected, the cost of a sack vegetable cost grew by 25 ruble, bread cost 20 tanga... nobody imaged that a melon cost 40 ruble” [42, pp.226, 227].

Older messengers still memorize that agricultural crisis during 1929-1932 years made a stagnation of bazaars as well as farmers, expenses did not make incomes, consequently people of mountainous area faced a huge volume of problems [43].

RESULTS AND DISCUSSION

Firstly, traders taught trade culture and specific skills at commerce to their familiar people, apprentices. In trade works centuries-old traditions were continued through ages. Merchants who walked through remote and dangerous trade roads for purpose of earning fair money represented as a basic figure in the country’s ethno-economic life. They traded some

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products to foreign countries and it led to the loss of value of some local products as well as they brought some valuable foreign productions to the homeland. It is clear that they served to balance and guarantee the economy of the society. It is not secret that there are also some advantages and disadvantages of this type of occupation. Merchants were motivated by gaining a lot of money and creating a good life. Capable and sociable dealers could adapt to economic changes which occurred in the early XX century. At that moment Russian trade-industrial bourgeoisie and other foreign countries' capitals came to the oasis and affected greatly the social-economic life of people. The theory of market relationships and other new information gradually came into the life of local intelligent people, landowners, businessmen and so on.

As soon as society which was based on communal ownership faced a crisis and Uzbekistan gained independence in the late XX century. Consequently, centuries-old private ownership was established again, a lot of opportunities were given to private commerce merchants. Commerce played a vital role for preventing decline in life conditions and income sources of people, supplying social protection of people. As a result of coming new methods of market relationship into the country, traditional trades improved and exaggerated with new functions and it could lead to development of social-economic and cultural spheres of the government especially in the Sangzar-Zaamin region.

Conclusion

In conclusion it should be noted that basic and popular definitions of market relationship were related to trade. Expanding ancient maintained commerce, earning profit from trade, improving life conditions of the government were very comfortable for ordinary local people:

- Bazaars were stimulus of developing life conditions of both cities and villages which were located nearby the bazaars. Wheat, linseed oil, pea, cotton and stock products which were produced in villages were very popular in city bazaars. Some part of these goods were raw materials for city carpenters and masters.

- Consequently, it affected greatly to improve several types of crafts, especially, spheres which specialized in supplying agricultural demands. The leading field of city economic was handicraft and the originating connection with villages served to progress village economic and upgrade the ethno-economic life of people as well as city economy especially development of city bazaars.

- During XX century all ethnic groups through Sangzar-Zaamin area traded actively with not only local folks but also foreign people of border areas. On top of this, commerce also served as a vital factor which supplied effective association through different ethnic groups. Bazaars were represented a place where exchange goods with each other as well as a spot that several ethnic groups gather and communicate with each other. Usually in this occasion one ethnic culture became rich with another one's ethnic traditions and common customs were originated as well as urbanization has been playing one of the most essential positions for ages.

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