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## HISTORY AND DAILY LIFE OF INDIANS (ON THE MATERIALS OF CHANCERY OF TURKISTAN GOVERNMENT-GENERAL)

**Abstract:** India is one of the ancient countries of the world. Its culture and lifestyle influenced on the formation of peculiar social life in neighboring regions. Political and economic conditions assisted the representatives of Indian people live on the territory of Turkistan. The representatives of trade and industrial diaspora greatly influenced on the socio-cultural life of Uzbekistan. The materials of the funds of Central State Archive of the Republic of Uzbekistan were utilized in order to conduct scientific research on the issues of the history of Indian people. As main sources served the materials of book-keeping chancery of Turkistan Government-general (1867-1917) – Fund I-1. The materials of other administrative bodies of Turkistan Government-general were used as well. Works of historians, the specialists on this issue proved to be helpful.

**Key words:** India, Indians, Turkistan, government-general, archive, materials, sources

**Language:** English

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### Introduction

Uzbekistan is one of the ancient world civilizations. Historical fates of many folks intersected in the process of epochal social economical events on the territory of ancient Turkistan.

One of the most interesting researches from the point of view of historical-source studies is the citizens of India, who lived in Turkistan. This issue is by far clearly reflected in the works of historian scientist of source studies G. D. Dmitriyev (1936-1987y.), who widely used the materials and archive materials, which had the status of written sources [1-4].

In order to conduct the source research analysis of the question under investigation the content of office work of Turkistan government-general needed to be studied. G. D. Dmitriyev researched the given subject. In his review of papers of Central State Archive of the Republic of Uzbekistan (Uzbek SSR at that time – B.E.) on the history of Indian-Central Asian relations at the end of XIX and the beginning of XX century, the author received the most of his information from the funds of central administrative bodies of Turkistan region; which are 1) Turkistan Government-general chancery (Fund “I-1”),

diplomatic official of government-general (Fund “I-2”), and political agency in the Bukhara Khanate (Fund “I-3”) [5]. The most useful proved to be the materials of district administrations of Turkistan Government-general. While studying the history of Indians in Turkistan the works of historians of the soviet epoch turned out to be useful [6-8].

### Materials and Methods

Sources testify that the history of Indians in Turkistan goes back, i.e. I-III centuries A.D., when the southern parts of Central Asia were included to the Kushan Empire and the development of The Great Silk Road contributed to the development of relationships between these countries. Historical sources show that 300 years ago until the Russian colonization there was Indian neighbourhood with its elder(chief) in Bukhara [9].

G.D. Dmitriyev believes that the colonization of Indian sea trade by Europeans caused the fast development of Indian caravan trade in Turkistan. English expansion especially caused the immigration of the representatives of Indian trade- merchant layers(strata) in the XIX and beginning of XX centuries, and their colonies existed until the 1930’s of the XX century [10].



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The sources reliably prove where the Indians came to Central Asia from. These are the districts of Peshovar and Panjab the cities of Lakhori, Multan, Haripur, Ludkhiana and the natives of Kashmir, Delhi, Allahabad and other districts of India [11]. It is also possible that owing to the expatriates Indian Shikapur, who were mainly occupied in trade by selling sugarcane, local people named sugar as *shakar* [B.E.].

It was found out, that Indians mostly settled in Fergana, Samarkand, Sirdarya regions of Turkistan, where they lived for 10-15 years and then returned to their country [12].

According to written sources, many Indians belonged to Sinds trade caste Bhatiya. Here also lived Baniya, members of trade-merchants caste marvadia, Sinds caste Lohana, Panjabian caste Khatri, mingled with them muslim caste Khodja (west of India), bokhra, mixed Indian muslim trade caste and others. This information is included in the writings of 31 and 32 of fund "I-1" of the Central State Archive of the Republic of Uzbekistan [13].

In most cases Indian expatriates settled in the caravan-sarays in traditionally economic city centers, because they returned to their country with the end of definite time as mentioned above. At that time caravan-sarays served as cultural centers, praying houses and schools for Indian population. Indians elected their own elders – aksakals, whose main function was to establish relations with the government of Bukhara and Russia and protect the interests of all Indians. Taking into consideration the practice of Emir of Bukhara colonial government of Russian Empire in Turkistan began to demand original wills, assured by all Indians living here while defining the rights for heirs whose relatives died in Central Asia [14].

Archive papers testify the fact that Indian population was occupied with the trade and craftwork over the centuries. Government of Russian Empire in Turkistan wrote in their reports, lists, customs records that the main goods of Indian merchants imported in Turkistan were tea, indigo, kissel, china and tinned dish, kashemir shawl, leather boots of craftsmen, rice, pepper, ginger, cinnamon, cloves and others. Russian financier N. F. Perovskiy counted about 120 various kinds of goods in Bukhara markets, brought from India. He also mentioned that the highest demand of local people of Turkistan was Indian green and black tea, which successfully competed with Chinese tea varieties. For instance, in 1870 the quantity of Indian tea brought into Samarkand was 2800 pood. In Kokand Khanate (which wasn't occupied by Russian Empire yet) was imported nearly 14 thousand pood of tea annually. Tashkent fair committee noted that in 1874 37 thousand pood of tea was imported into Turkistan [15].

Information about import of Indian sugarcane into Central Asia arouses considerable interest. Turkistan excise administration found out during questioning Bukhara merchants that up to the 1880's of the XIX century, the import of Indian sugar reached 7 thousand pood every year. Later its import was declined up to 50-100 pood as Russian sugar began to receipt. This was the quantity, which only Indians consumed [16].

In order to get full impression about the history of Indians in Turkistan, we need to look through all goods imported from India. Up to the 80's of XIX century the main route for Indian goods was through Afghanistan from Peshawar till Kabul, Mazari-Sharif and per Amudarya into the borders of Turkistan Government-general and Bukhara Emirates. The main disadvantages of this shortest route were the lack of stability in the region, high taxes, which made this route economically unprofitable. The attempts of importing goods through Iran and Turkistan were undertaken and with the building of railway lines in 1886-1887 this route was even more profitable. However, this route was also expensive. Indian merchants together with Bukhara and Russian merchants appealed for the opening of sea transit Bombay-Batumi-Bonu-Krasnovodsk-Turkistan. After the official permission in 1895 the main quantity of Indian goods were transported by this route.

Indian merchants actively participated in trade overturn between the districts of Turkistan Government-general and neighboring Khanates. For instance, they brought from Kokand to Tashkent agricultural goods such as cotton, corn, wool, fabric of cottage industry. In Kokand they imported iron of Russian industry such as copper, steel, cloth of textile industry and Russian sugar [17]. Later Indian merchants established good and trustworthy relations with Russian companies, which resulted in their participation in famous Nijegorod fairs [18].

Having investigated rich archive materials G. D. Dmitriyev wrote that "natives of India were occupied in capitalistic enterprise". Thus in 1887 Balaguyev received the certificate for the right of "gold and mining search". Individual Indians in the 70's of XIX century imported commodities for Russian factories: Pariman Lagurinov – seedless grape for distillery... Tea-packing factories in Samarkand belonging to Indian merchants were the enterprises of capitalistic kind. In 1896 an Indian Bay Balaguyev built ginnery together with A. Ya. Yepifanov in the village of Mashad in Namangan uyezd(district). Another native of India Akub-Sheykh Nurkhanov built a ginnery in 1907 in Andijan [19].

The article by G. D. Dmitriyev "On history of Indian colonies in Central Asia (second half of XIX beginning of XX century)" published in journal "Countries and people of East" comprises numerous ethnographic material about Indian's life in

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Turkistan. It's noted that, natives of India naturally differed from local people of Central Asia by their appearance. Besides their anthropological features, the clothes of Indians also greatly differed. They usually wore black square hat, short narrow dark gown decorated with tiny pictures, girdled with thread, wide Eastern trousers and low leather shoes. In studied sources there was not found any information about buildings, erected by Indians in Central Asia in the given period. Moreover, even so called Indian dwellings did not differ from buildings of local people [10, p.239].

The majority of written sources testify, that the natives of India in Turkistan conducted their religious ceremonies in the places of compact living. In the sources of that period, these places are mentioned as praying houses containing great number of religious books. In one of the praying houses of Tashkent there was an ancient icon, depicting the goddess Khali. In all praying houses for the Indians there were special priests, who were mentioned as "pirzada" in Russian sources and had quite different duties. Pirzadas had a succession relation, for example after the appointment as spiritual man for his fellow-citizens an Indian Baba Nachaldasov showed the desire to live in Fergana instead of departing Ibukmal Khirirama [20].

Russian historian A. Khoroshkhin mentioned relying on the information of witnesses that "They have a meal from special bowl and special spoon, which they do not give to anyone, even to their relatives. The dish, which was touched by adherents of a different faith considered to be dirty, as well as the fire, if any non-indians takes at least one sparkle" [21].

Available data about the culture of Indian's in Turkistan testify that they led an unsociable life, however some aspects of their lifestyle left a mark in Central Asian ethnography. These factors are determined by the permanent contact with wide sections of the population of Turkistan in the territory of their dense living and having good trustful relations. Among different facts, concerning the lifestyle of Indians some information can be mentioned, which involves ritual ablution, conducted every morning in any weather conditions. Aryks (artificial irrigation canals) usually served as places of ablution, which run almost in all houses of local people including caravan-sarays, where Indians lived. Some archive materials testify that there were special erections in the form of baths, aimed only for ablution. For instance, bathroom of these kind was situated in Andijon city in the 80's of XIX century in the caravan-saray of Idian Sufi Ramsu [22].

Russian scientist E. Eversman being in Bukhara in the 20's of XIX century noted, that Indians kept a sacred cow, which they worshiped.

Materials of State Archive of the Republic of Uzbekistan give information about two major Indian

holidays. Thus judge of Khokand uyezd (district) mentioned about the holiday of Krishna, which was celebrated on the 25<sup>th</sup> of February (March 9) in 1879. N. Lykoshin, a Russian scientist on Turkistan studies, described the same holiday of Indians in Tashkent in 1896. Festivities were accompanied by meals comprising of Indian national cuisine, choir with the accompaniment of tambourine and casted bells, as well as peculiar masquerade procession.

Among the materials of Turkistan Government-general chancery there is a report of the chief of city police of Bukhara, who described another holiday called as "the holiday of witnesses" which was celebrated in caravan-saray in Karshi. G.D. Dmitryev considers that brief description of interior decoration at the moment of festivity tells about the holiday "divali", i.e. in honour the goddess Lakshmi [10, p.242]. N.M. Lykoshin mentioned that Indians, who were living in Tashkent celebrated the holiday "Divali" in spring and autumn. Unlike spring celebrations, the autumn holiday was accompanied by fasting. On this day people did not consume spirits and restricted themselves by vegetable diet [23].

Written sources testify that the majority of Indians knew the language of local people, as they always were in contact with the language and customs during their commercial activities. They were in contact with Russian entrepreneurs and administrative bodies of Turkistan Government-general as well. For instance, in the 70's of XIX century there was an Indian named as Nukhra Buta living in Tashkent, who learned Russian language. Indian Pirdas Shabildasov also living in Tashkent in 1905 was occupied with translation from Russian language. Resident of Samarkand Puran-Singkh regularly attended school for adults with the aim of learning Russian language in 1878 [24].

The layer of Indian specialists was formed in Turkistan Government-general in the process of language learning. For instance, Indian specialist Ramchandr Baladji studied in England after the events in 1857. In 1878, when he came to Russia he got acquainted with such Russian scientists as P.P. Semyonov-Tan' Shanskiy, I.P. Minayev - a specialist in Indian culture, K.A. Kossovich - a scholar in Sanskrit, V.V. Grigoryev - an orientalist. In 1887 Ramchandr travelled through the whole Turkistan together with Samarkand expedition. Independently he investigated one of the branches of ancient riverbed of Amudarya - Uzbay. His works were highly appreciated among specialists [25].

## Conclusion

In conclusion, it can be said that the residence in Turkistan affected the lives of Indians in different ways. The rising new generation domiciled. For example, in the 20's of XX century in another social system, during the population census (1926) 37

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Indians living on the territory of Central Asia became the citizens of USSR. Five of them considered Russian as their mother tongue, and one considered Uzbek as his mother tongue.

On the basis of above mentioned facts taken from the archives of the Republic of Uzbekistan, as well as the scholars who studied the history of Indians in Turkistan we can claim that Indians, the

representatives of the oldest civilization, preserved the main roots of the Indian culture. Accordingly, people of the Central Asia had an opportunity of close relationship with them. Professionals as well as the art amateurs received a foretaste of extremely specific Indian culture.

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