Caravanserais and their Role in Economic Interrelations of Central Asian Khanates (The 16th Century – the 1st Half of the 19th Century)

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Abstract: The article enlightens the role of caravanserais in Central Asian khanates, their types and specialization in the storage of certain products. It also focuses on the role of caravanserais as an infrastructure in foreign relations, and emphasizes their influence on the social and economic development of khanates of Bukhara, Khiva and Kokand.

Keywords: caravanserai, tax, customs, rent, one-story and two-story caravanserais, shop and others.

Introduction
The cities of the late medieval period were the centers of handicraft and trade. Different branches of the handicraft were concentrated here. Various goods – products of handicraftsmen later like in the 16th century [8. p. 87, 89; 9. p. 154-161] were sold among the population of this city, rural population, and the population of other cities and regions, close and remote countries, nomadic steppe. The author of the 16th century Khasankhodja Nisari, mentioning about one of such handicraftsmen – Mavlana Moili Sirradje, noted that saddles and teams he had produced were presented as an example of beauty in the countries "from Bulgar until Chin"[16. p.87].

Main body
Various goods of the handicraftsmen needed enlarging of the internal and external trade, and also the places for their selling – bazaars, caravan-sarays, etc. this interrelationship of the handicraft and trade promoted the development of these branches, social differentiation among the handicraftsmen and tradesmen, attracting of other estates of the population to the processes of the trade.

The trade took a special place in the social-economic life of Central Asian khanates. It had to satisfy the needs of the population in the goods not only in large centers, but also smaller ones, kishlaks, nomadic steppe, close and remote countries. The trade was like an impulse key in the economic development of the 16th – first half of the 19th centuries and one of the main work of peoples. A. Jenkinson also proved the development of the trade here, according to him every year in Bukhara there was organized "a meting of the merchants", who came in big caravans from close countries – India, Persia, Balkh, Russia and others [2. P. 184]. F. Skibin, who visited Bukhara in 1697, noted: "the peoples are handicraftsmen, tradesmen, not warriors" [11. P. 266].

Many estates of Central Asian society were involved in the trade. I. Fedot’ev, visited in 1669 the cities of the khanate of Khiva "Kanku and Ozarist” mentioned that there “yurgen and different Khiva’s ranks peoples do the trade” [10. P. 334].

Caravan-sarays were one of the factors to promote the growth of the economy and to strengthen them as the centers of the trade. These constructions were the places of stopping, living and keeping of goods for the merchants from neighboring countries, nomadic steppe, and other cities. Historical materials we have show, that caravan-sarays were owned by different people: khans,
emirs, clergy, merchants and other rich people. This is also proved by the information from the sources of that period. So, according to official documents, written by Juybari sheyhs in the 16th century caravan-sarays in Bukhara city were owned by high rank officials, rich men and aristocrats. In particular, one of caravan-sarays was owned by emir Latif Mirek – friend of Sheybanids ruler Ubaydulla-khan. Another one, known as «caravan-saray of Sarrafs» was a property of emirzade Tursun Mukhamad. Even later we can see this tendensy. So, according to the information of Russian warrant officer I.V. Vitkevich in 30es of the 19th century two caravan-sarays in Bukhara city were owned by the ruler – emir, one – by first minister – kushbegi, another one – by Rajjabek divanbeggi [3. P. 58-60]. In other cities we also see that caravan-sarays were a property of high rank officials. So, according to the materials of the 60es of the 19th century one of Tashkent’s caravan-sarays was owned by Nur Mukhammad kushbegi, three – by Beglyarbegi, two – by Mulla Amanbay Rais and Shirin khodja Rais, one – by Ishankhodja dadkha, who had occupied significant places in the administrative system of city’s ruling. The majority of the caravan-sarays was built by rich merchants and very often were named after them. So, in Tashkent there were caravan-sarays of Tashmukhammad – bay, Said Azim - bay.

The analysis of these trade-economic objects showed, that their number was more in developed centers of the trade. For example in Bukhara the number of caravan-sarays was more than in other cities of Central Asian khanates. In particular, if in the 20es of the 19th century there were 14 caravan-sarays, in the 30es of the 19th century they were 25, and by the 40es of the 19th century – 38 [7. P.99,158;15.P.110], this is a vivid evidence of trade-economic growth of Bukhara in this period. Another example, in Tashkent – one of the largest trade-economic centers of Central Asia there were too many caravan-sarays. So, according to the materials of the middle of the 19th century, there were 16 caravan-sarays in this city. They were caravan-sarays of Said Azim, Nur Mukhammad kushbegi, three caravan-sarays of Beglar-begi, Isabek, Makhrambashi, Shakh-bek, Dastarkhanchi, Abdurasul, Mulla Amanbay Rais, Yusuf khan, Namanganskiy, Maiz-saray, Shirin Khodja Rais, Mulla Abdul Mutalif.

Usually caravan-sarays were built of burned bricks, and the sources of that period prove this. In particular, according to some sources, one of caravan-sarays of Khiva in the first half of the 19th century was situated near the city gates Abdulbaba. It was built of burned bricks and had a quadrangle form [6. P. 112]. The materials of the 16th century show that «khudjas» of caravan-sarays in Bukhara also were built of «burned bricks» [5. P. 91].

Wood and pahsa (clay) also were widely used during the building of caravan-sarays. In the sources we can meet some materials about «wood caravan-sarays».

In the architectural construction these caravan-sarays presented one and two-froors buildings. Majority of them were two-floors. In the sources of the first half of the 19th century is mentioned that «numerous caravan-sarays in Bukhara have the same type. They are big quadrangle two-floor buildings; heir walls like all constructions of the city do not have windows. The first floor consists of narrow and deep small pantries, with the doors outside: the second floor is occupied by merchants and handicraftsmen, who came here...» [3. P. 58]. These buildings had one entry. Some of them had trade shops outside them, others inside the caravan-sarays. So, in one of the documents of the 16th century the dukanis, situated inside Bukharian caravan-saray, known as «caravan-saray of Sarrafs» [5. P.89] are mentioned. The majority of Tashkent’s caravan-sarays [13. P. 308] were like the following: quadrangle buildings with the yard in the middle and many shops from all the sides. It was necessary to have running water there. Every caravan-saray had a big pantry for all people from the shops. According to the author of the middle of the 19th century there were «from 10 to 13» shops in Tashkent’s caravan-sarays.

Quadrangle, two-floor caravan-sarays were built in other cities of Central Asian khanates too. For example, one of caravan-sarays in Khiva had a quadrangle form. Situated in the eastern part of the city this caravan-saray was built of burned bricks. Every side of this building was about «30 sajen», and it was possible to enter only from the southern side through wood gates. In the
There were special rooms for horses in caravan-sarays. One of them was caravan-saray of Sarrafs in Bukhara. In the document about selling of this building in the 6th century was mentioned that it was consisted of many hudjras, hall and a special place for horses [5. P. 89]. According to the information of the 19th century Tashkent’s caravan-sarays also had a special rooms for horses and camels [13. P. 311]. In Bukhara caravan-sarays for camels were located outside the city. One of them was near Samarqand gates [12. P. 85].

Representatives of different nations stopped in caravan-sarays. In the first half of the 19th century in such caravan-sarays as hindi, Badriddin, Kushbegi, Mirzachul, Khodja Juybar, according to A.Borns there were live "about 300 Induces" [1. P. 407-408]. Merchants and tradesmen – Induces could be met in caravan-saray of Shirin Khodja Rais, Said Azim, Beglyar-begi in Tashkent. In one of Samarqand’s caravan-sarays were stopped and lived the merchants from India. The representatives of Russian and Tatar merchants lived in Bukharian caravan-sarays – Ayaz, Nogay, Fil-khan, Kulyut, and in Kokand – ”Zakyat-saray". People from Russia usually stopped in caravan-sarays – Said Azim, Nur Mukhammad kushbegi, Beglyar begi in Tashkent.

Local merchants from different cities of Central Asian khanates also were stopped in certain caravan-sarays. So, for example, in Tashkent, merchants from Margelan stopped in saray Beglyar begi, from Kokand – in caravan-saray Shah bek, Dastarhanchi, from Namangan – in caravan-saray Makhram bashi and in special caravan-saray called Namangan, and one person said that: «only Namangan merchants occupy it».

Jews from Bukhara lived in a separate caravan-saray of some cities. According to the materials of the 19th century one of Tashkent’s caravan-saray was famous as «caravan-saray of Jews». H. Khanikov mentioned that one of three caravan-sarays in Karshi was owned by Jews. He said there were three caravan-sarays in the city, but only two of them worked, the third one was bought and occupied by Jews» [15. P.198].

Caravan-sarays were not only stopping places for foreign merchants and keeping their goods, but also played an important role in the activity of local tradesmen. They put here their goods, which had been brought from remote countries, and made a wholesale. A ccording to the

Materials of the 19th century such Tashkent’s caravan-sarays like Isabeka, Shakhbek, Dastarkhanchi, Abdurasul, Mulla Amanbay Rais were such aravan-sarays; large Tashkent’s merchants put their goods there [13. P.311]. Caravan-saray built according to the order of Mukhammad Rakhim also was a place there numerous goods of local merchants were kept. The witness: «...speaking about caravan-sarays it is necessary to mention that almost every merchant has a room in saray, he has no other place to keep the goods and to trade » [3. P.102].

The materials of the 19th century show that caravan-saray "Pakhta" in Bukhara was specialized on keeping cotton paper, saray "Tamaki” – tobacco, new saray of emir – karakul, old saray Barra – indigo [3. P. 59-60? 100-101]. One of Kokand’s caravan-sarays was famous as a place where cotton paper was kept [14. P.41]. usually here wholesale took place. Such situation we see on the example of Tashkent’s caravan-sarays. One of them was «Mayiz-saray». According to the words of the witness in the 19th century it was a saray «without the rooms for the visitors; only dried fruits were kept, and a wholesale took place there ». Caravan-saray of Shirin Khodja Rais also was a place, where «mainly cotton and madder» were kept.

There also were small caravan-sarays, where merchants without goods were had a rest. And their number was too big. These places also were used as a stop place for poor visitors, mainly for the carters of goods on the camels. The majority of such caravan-sarays were located in Tashkent, and their camels were stayed in a steppe [13. P.311].

lower floor of this caravan-saray there were 100 dukans, the second floor was used for living of foreign merchants [4. P. 172].
As we have mentioned above, caravan-sarays were also used as places of wholesale. There were a certain number of workers, who promoted the growth of trade processes. In some caravan-sarays there were special people, who were engaged in gathering taxes [12. P.86].

Moreover, caravan-sarays were places of some handicraft works's production. Sometimes handicraftsmen, who were specialized on a certain types of productions lived there. For example, according to I.V. Vitkevich in the 30es of the 19th century in caravan-saray Nogay Russian Tatars lived and they spent «the majority of their free time» on the street sewing shoes [3. P. 100]. This author also wrote that in caravan-saray Fil-khona Tatarian merchants lived, and they were engaged in shoes’ production [3. P.101]. According to P.I. Demizon, who had visited the city in the 30es of the 19th century Bukharian handicraftsmen lived in caravan-saray Shon, and they produced Bukharian combs [3. P. 60].

Many caravan-sarays fully or partly were given into vaqf by their owners. This fact is prove by the sources on Tashkent’s history. For example, we know that in this city all profit from caravan-sarays – of Nur-Mukhammad kushbegi, three caravan-sarays Beglar begi, Isabeka, Makhram-bashi, Dastarkhanichi, Abdurasul was fully given into vaqf. And the tenth part of the profit from caravan-saray Said Azim [13. P.307], half of caravan saray Shah-bek were given into vaqf [13. P.307]. These profits were used for charitable purposes. For example, thos caravan-sarays, which had been given into vaqf, were led by mutavalli– «leaders of the mosques», who an do everything they want with them: «gave into rents, made construction works, received and spent money for rent, etc.». these moneys were spent to the needs of mosques and madrassas, for rebuilding works. The teachers – mudarisses and students of the mosques supplied with these moneys.

Caravan-sarays sometimes were given into rent. As the witness wrote in the 30es of the 19th century in caravan-saray adjabbek-divanbegi in Bukhara the profit from rent was 300 Bukharian golden coins [3. P. 100].

**Conclusion**

So, we see that caravan-sarays were the factor, which promoted the growth of the economy of the cities and their strengthening as the centers of the trade. These buildings, being the places of stopping, living and keeping of goods of the merchants from neighbor countries, nomadic steppe, other cities, and the place of keeping the goods of local merchant played significant role in the development of the cities of Central Asian khanates.

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