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THE HISTORY OF PAPER PRODUCTION IN THE SAMARKAND PRINCIPALITY IN THE SECOND HALF OF THE 18TH CENTURY - THE FIRST HALF OF THE 19TH CENTURY

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Abstract.

This article discusses the role of paper production in the handicrafts of the Samarkand Bekli in the second half of the 18th century and the beginning of the 19th century, including the occupation of the population in paper production in Kongil, and the issues of handicrafts in administrative-territorial units, based on sources and scientific literature. Also, information is provided about the role of the population in the socio-political life of the bekli, its occupation, and urban life. The historiography of the problem of the life of the population in the bekli territory is compared and conclusions are drawn.

Keywords: Samarkand paper, weaving, Uzbeks, Tajiks, Jews, Guzars, elders, bazaar, handicrafts

Analysis and results. Samarkand region, as one of the richest regions of the Bukhara Emirate, played a major role in internal and external trade. As a result of the specialization of regions in certain types of economy and production of products, it led to the formation of markets that were the centers of trade in the regions. In the Zarafshan oasis, such trade centers were the markets of Samarkand, Kattakurgan, Panjikent, Uratepa, Yangikurgan, Dagbit, Urgut. In particular, in the markets of Samarkand and Kattakurgan, large-scale trade in grain and grain products and other agricultural products was carried out. A similar situation was observed in Samarkand. In some cases, a large part of the labor was done by women and children. They cleaned cotton, processed fabrics, spun yarn, etc. In Zarafshan district, silk yarn was mainly produced by “Tajik and Iranian women using a spinning wheel, while Uzbek and Kyrgyz women used a spinning wheel. One woman could spin 2 to 4 pounds of silk or wool yarn per year using these machines.” Many women produced these products for their own needs and for sale. Despite this, many artisans and homemakers’ families were in a difficult financial situation and lived on a low income. This was due to the fact that not all weavers had shops and did not have the opportunity to sell their products directly on the market. Most weavers sold their products through traders. In this case, they were forced to sell their products at a 30% discount. This situation meant that weavers, who did not have the funds to produce their own products, were forced to borrow money from merchants and sell their products at a low price for the money they received[1].

Among other crafts, papermaking was also developed in Samarkand. In the 15th-19th centuries, Samarkand was a major center for paper production. Hemp threads made from the hemp plant used in papermaking served as raw materials. They were spun, combed, and soaked overnight in lime water. In this way, the raw materials were processed for at least a week, and then paper was made. Samarkand paper was made in various colors. According to P.P. Ivanov, the production of writing paper was widely developed in the city[2].

In papermaking workshops, paper raw materials and writing paper were prepared separately. In some cases, these products were prepared in separate workshops and put on sale. The final processing of paper was carried out by special specialists - "murakash". In 1869, there were 16 papermaking workshops in Samarkand.

At the end of the 18th century and the beginning of the 19th century, the paper industry in

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Samarkand experienced a crisis. This was due, firstly, to the migration of the population, tired of the internecine wars in the Bukhara Emirate and the plundering caused by the attacks of nomadic peoples, to relatively peaceful lands, and the fact that a large number of papermakers moved to the territory of the Kokand Khanate. Secondly, the import of large quantities of paper products from Russia in the 19th century also contributed to the crisis of local papermakers to a certain extent. According to researchers, among the many manuscripts of the 19th century stored in the funds of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, not a single one was written on Samarkand paper[3]. This indicates that paper production in Samarkand ceased at the beginning of the 19th century. Another source states that "by the beginning of the 19th century, the production of Samarkand paper had come to an end. Therefore, the places where paper workshops were located were completely covered with flour mills and spinning wheels." During this period, due to feudal struggles, constant robberies, trade decline as a result of unsafe trade routes, and increased taxes during the period of mutual struggles, a crisis was observed not only in paper production, but in many areas of production in Samarkand.

According to A. Vamberi, Samarkand paper was "made of new silk…"[4], while P.I. Pashino, who traveled through Central Asia in 1866, believed that the paper was made of cotton, and A. Semyonov put forward the idea that old rags and cotton fibers, silk and hemp waste were also used in the production of paper. It is worth noting that when making any product, raw materials available in the environment were widely used. Based on this, it can be said that in the production of paper, the 19th century Samarkand craftsmen mainly used hemp, reed, cotton, flax fiber and silk[5], which is reasonable. Samarkand paper had its own special water-like sign. This sign was the unique seal of the master Mir Ibrahim in the 16th century. This sign has been preserved as a sign of Samarkand paper until recent times and is called "Mir-Ibrahim"

As a result, the authors themselves do not express confidence in the accuracy of archival data and the information in the works of various Russian authors. However, it is necessary to note that for that period the information provided is relatively close to reality. In particular, in the three-part work entitled Samarkand in 1872, the author notes that the information he provides, although not exact, is closer to reality. It states that in 1872 there were 1085 shops and 1610 manufacturing workshops in Samarkand[10]. All the products listed below were produced and put up for sale in these workshops. According to another researcher, L.N. Sobolev, there were about 3 thousand shops in Samarkand in 1868-1869.

Slave-making was widely developed in Samarkand. The unique and attractive products of Samarkand craftsmen were famous in many countries of the world. Samarkand products were famous for their beauty and cheapness.

Along with ordinary artisan families, there were also small workshops in Samarkand, which did not stop producing products throughout the year. In particular, at the time of the establishment of imperial power, there were 12 cast iron smelters, 4 brickmakers, 34 lamp and soap manufacturers, 45 confectioners, and 18 lathes and lathes that made weaving machines. There were a total of 113 medium and 1495 small craft and home-made workshops in Samarkand. If we estimate the number of these workshops and the volume of products they produced, we can see how large a population of the city's population was occupied by craft and home-made production.

Along with home production, small crafts were a typical form of industry suitable for the region. However, the production speed of these workshops and other home-based enterprises was low and the volume of their products was small.

The city was especially distinguished by shoemakers, tanners, hat makers, paper belt makers, locksmiths, gold and silversmiths, and coppersmiths. In addition, there were bakers, lampmakers,

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turners, fabric dyers, and masters who prepared paints of various colors and qualities.

Relations within the guild were coordinated on the basis of the guild charter. The guilds mainly employed a large number of apprentices. After many years of work, apprentices were given the status of caliph. However, the status of caliph was not granted to everyone. Because to obtain the status of caliph, one was required to have a certain amount of material resources. In order for a caliph to be promoted to the status of master, even greater financial resources were required. In particular, to be granted the status of master, one had to have great wealth and personal property. Therefore, not many people were able to achieve the status of master. Old, experienced masters rarely taught the secrets of their profession to their apprentices and caliphs[11]. Preservation of professional secrets was a guarantee of a good life for the families of masters and craftsmen for the next generations. Therefore, the craft activity had a peculiar family contract character.

Some branches of craftsmanship both produced and sold products in their workshops. That is, craftsmanship and trade were carried out in one place. Some craftsmen did not have their own workshops and did not have their own craftsmen at all. They rented workshops or workshops. These people had less income than others.

When analyzing some sources, we see that craftsmen sold their workshops to rich people through “Sales Certificates” and then rented the same workshop themselves through this certificate. This situation shows that craftsmen are often influenced by and exploited by buyers, sellers and others like them.

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