



Trade of Spices and Condiments in Khiva

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Abstract

This article provides historical information about trade in Khiva, the development of trade and the exchange of cultures between the countries of Asia, Africa and Europe. It was also noted that the city's acquisition of the status of the capital of the Khiva Khanate and the favorable conditions created in the field of urban planning and agriculture played a big role in the development of crafts and trade, Khiva turned into one of the centers of trade in spices on the Great Silk Road. Information about the appearance and history of the distribution of spices in Central Asia is given, as well as the legends of "incense" and their use in cooking, medicine and other industries. As the main source, information from Arab and Turkic scientists and historical notes, diaries of Russian ambassadors and travelers are used. The article discusses about trading houses, bazaars and caravanserais in Khiva.

Keywords: *Baqqol, Sart; Hodshesh Mehrem; Ginger; Groceries; Moscow Goods; International Trade; Gademian Agreement*

Introduction

For the people of Khiva, trade played an important role in life. It is known from sources that in Khiva almost everyone was engaged in trade, and there was also a class of merchants. The caravans headed for Russia and Persia. In Khiva, domestic trade was carried out by land on camels and two-wheeled carts, and the waterway also passed through canals.

Basically, the Khiva people sold the following spices: salt, sesame, sesame oil, apricots and others [1]. The people of Khiva were also good gardeners and grew various fruits that served as spices for confectionery. They were transported through the Amu Darya; cereals, dye root (madder), medicinal plants and other goods.

It is important to note that the appearance and distribution of spices in the territory of Khorezm is very interesting, the types of spices and the remains of grapes, apricot seeds, which were found at the Tuprak-Kala site, indicate the presence of a favorable climate and the development of agriculture. Also found; a bust of a woman holding a pomegranate fruit, which is a symbol of fertility, images on ornaments, various spicy plants of Khorezm, which date back to the 3rd century AD.

One of the classic spices - sesame, was known in ancient times among the farmers of Mesopotamia and Urartu. Also, according to Persian sources, it was revealed that in the 10th century AD. nuts, raisins, grapes, sesame were exported from Khorezm and this contributed to the spread of cultivated plants, the development of trade in spices on the Great Silk Road.

It is important to note that the spread of cultivated plants and the development of trade in spices are also associated with the history of the Fergana Valley, for example, it is known from sources that the Chinese learned to cultivate grapes and alfalfa from the Davanians [1, p.10].

The Central Asian center of spices is considered to be the territory of mountainous Tajikistan and adjacent to it; Afghanistan and Punjab. Cultivated plants have been growing in these regions since ancient times. Also, the appearance and distribution of spices of Iran has a historical connection with Afghanistan, Asia Minor and Turkmenistan.

The Main Findings and Results

The spicy vegetation of Turkmenistan has an ancient connection with regions ranging from Western Asia to the vicinity of Kashgar. Distribution of various forms of cultivated plants that were used for spices, (alfalfa, cumin, sesame) and especially cultivated in Afghanistan.

The appearance and distribution of the indau spice originates from Northwest Africa and has spread to the Central Asian space along with the flax spice. Also in the mountainous regions, oils with a mixture of indau and flax were cultivated.

From spicy plants in ancient times, ram leaves were used as a flavoring additive for salads, the roots of this plant were used for tanning leather. In folk medicine, the aerial part of this plant and the roots were used as an astringent for dysentery, and black and brown paint was made from the root extract. The ram has gained its distribution in the countries of Central Asia. The plant used as a spice, the radish in Afghanistan, is a distinct group of native species and is similar in shape to Mongolian-Chinese varieties.

The next plant that has been used as a spice is grapes. The history of its appearance and distribution was received in the territories of Central Asia. In the mountainous and foothill regions of Central Asia, local and table varieties of wines were often found, which were obtained from grapes. Information about the cultivation of wild grape varieties here can be found in the writings of P.A. Baranov and I.T. Vasilchenko.

Key tree, from the pistachio family, the fruits of which are used as spices in cooking and in other industrial areas, the history of the appearance of this plant is associated with Western Asia, but has become widespread in the territories of Iran and Afghanistan.

The primary centers of the appearance and distribution of spices in Khiva were as follows; onion, garlic, flax, safflower, alfalfa, sesame, apricot, etc. An ancient spice - salt, also had its own history of appearance and distribution in Khiva. Also, according to archaeological data, in ancient times Tuzkan (located on the territory of Uzbekistan, near Jizzakh), according to Pliny, salt was mined [2, p.11].

It is known that Khiva consisted of two parts: Dishan - kala and Ichan-kala, a citadel surrounded by a wall and separated from the outer city by four gates. Ichankala consisted of the following mahallas (quarters): Pakhlavan, Akmesjid, Ipekchi, Kushbegim, etc. Retail and wholesale trade was developed in two parts of the city.

In Khiva, there were no bazaars with traditional trading rows at all in the Middle Ages. The sources provide information only about Tim, this is a bazaar with rather high vaulted premises, where

several shops and caravanserais are located, here they traded haberdashery, linen fabrics and various materials that were brought from Bukhara and Iran. A bread market and groceries were located around the tim, and fruits were sold in the Mivestan mahalla. The word “Grocery” in Arabic, means “baql” - greens, grass, plant, spice, from the word “baqala” - to sprout, in Turkic, Persian and Arabic, the word “baqqol” is a merchant of edible goods; spices. In Russian sources, the word “grocery” has been found since the second half of the 18th century, in the sources and dictionaries of Central Asia it has been mentioned since 1847. For example, the word “bak-ala” in Turkish means “look and take” or “all sorts of things” in the concept that “everything is there.”

Information is also provided on the website of the National Information Institute about grocers and other trading shops, for example, during the reign of the Khiva Khan Muhammad Rakhimkhan II (Feruz) there were over two hundred shopkeepers, of which 56 were grocers, 32 were traders of tea and tobacco stalls. It is also known that in the 70s of the 19th centuries about 700 handicraft workshops functioned in Khiva. The flourishing trade in spices favorably influenced the development of handicrafts and the growth in the number of shops - workshops in Khiva.

Khiva conducted the largest trade with Russia. Caravans with goods of spices went to Orenburg and Astrakhan; they brought fruit to the fair “Makaria” [3, p.11] sugar and some haberdashery. Favorable trade relations between Khiva and Bukhara were also established, clothes and fabrics were exported, and tea, spices, and various household goods were bought.

In the bazaars of Khiva, groceries were traded mainly twice a week. Scientific studies prove that even in the sparsely populated mahallas of Khiva, bazaar shops were created.

In the works of V. Bulatova and A. Mankovskaya “Architectural monuments of Khorezm” provides information about the traditional buildings of commercial buildings, covered bazaars, which were erected in the X century in Khiva.

The annals of Amir Temur and the Temurids tell about the history of architectural structures and similar commercial buildings that were built in Herat, Samarkand, Bukhara and other cities of Transoxiana and Khorasan. Also, information about the buildings of covered bazaars and handicraft stalls is found in the diary of the Spanish diplomat Ruy Gonzalez de Clavijo [4].

Of the travelers, Antonio Jenkinson, who visited the city of Urgench and Khiva in 1558, tells that there were covered bazaars that spread along a long street and that trade was mainly carried out in the inner part of the city of Khiva (Ichan-Kale).

Covered bazaars (tims) served as a stop for caravans, merchants, and also a place for concluding trade deals and agreements. It is also known that the inhabitants of Khiva passionately loved all kinds of spices; fragrant herbs, pepper and ginger [5, p.40], sesame, walnuts and pistachios.

The sources say, “... Khiva residents are exempted from these, for everyone generally belonged to the class of people serving and military, and at any time they are obliged, at the behest of the Khan, to arm themselves at their own expense and follow where they are commanded; for this reason, they are exempt from all other duties, and pay only tax on goods when they are engaged in trade. Imported were European goods from Meshkhedeser [6]”, which were delivered through Baku, from Nizhny Novgorod and Astrakhan. Merchants exported sesame spice from Astrabad to European countries, and brought spices to Khiva; sugar, pepper, etc.

It is important to note that Russia showed a particular interest in the trade of Khiva. During his reign, Peter I paid special attention to spices, and therefore their values rose to the political level, in 1716 a royal decree was issued to study the geography of the Khiva trade route headed by Bekovich

Cherkassky. In the document “Decree to the Captain from the Guards Prince Cherkassky” it is written, “To order Lieutenant Kozhin to find out about spicy potions and other goods there, and both for this business and for the release of goods, give Kozhin two good people from the merchant class and that they were not old” [7, p. 180]. After that, in 1717, on the basis of this decree, an expedition was sent to explore the trade routes of Khiva and the former course of the Amu Darya.

Khiva merchants from Meshkhedeser exported spices such as; sugar, sesame oil, madder [8], sesame seeds, indigo [9, p. 25], nuts, almonds, and imported finished goods into the country; different threads, fabrics, shawls and scarves made of silk.

In 1871, relations between Khiva and the Yovmuts were friendly and goods were brought to the city, consisting of the following items: silk, madder, which was sold between the Yovmuds, dressed and unworked leather goods, various fabrics.

In the development of the trade in spices in Khiva, the Afghan occupied an important place. They often sold spices as medicines, were engaged in healing, there is also evidence that they even had to treat many Khiva khans.

In the 70s of the 19th century free trade was conducted in Khiva, but the Sarts were mainly engaged in trade [10, p. 2]. When exporting goods from Khiva, trade caravans were exempted from customs payments, and for the import of goods into the city, they were subject to duties and levied in money. In Khiva, the exact tariff rates for the collection of duties were not established, the prices for trade duties were set by hodshesh mehrem [11].

The Turkmens were exempted from paying for the goods they imported, but when exporting goods, two tangas were paid for each pack [12].

In the Middle Ages, such spices as tea, madder, refined sugar, sesame seed and oil, various dried fruits, capsicum, indigo, Bukhara tobacco, etc. were sold in the markets of Khiva. In Khiva, in order to get the right to trade spices in the market merchants paid a fee. If someone was unable to pay the tax in money, the trading shop passed into the hands of a wealthy merchant - a sart.

During the XVIII-XIX centuries, both external and internal trade routes of Khiva were often exposed to dangers. Raids on trade caravans by nomadic tribes [13] had a negative impact on the development of trade and the perpetrators of the raids were often mercilessly executed. According to the stories of the Khiva people, at that time there were various types of executions: hanging on a noose, steaming the stomach, impaling.

In Khiva, trade in spices was concentrated in small shops and bazaars located in various parts of the city; the main market for these items was located in the eastern part of the city, near the main or advanced wall. Here they sold: fruits, cakes, sugars, fruits, rice, meat, herbs [14]. Historian Koshmukhammad Khivaki, in his work “Hearts of Rarities” (Dili Gharaib) says, “... Khiva’s bazaars occupied a small area, and then it was expanded with a lake that occupied an area of about five or six tanabs and was located on the eastern outskirts of the city. The population of Khiva, by order of His Majesty the Khan, in 1831-32 covered it for forty-five days and set up a bazaar there, of all this only one gujum remained, and then dried up. Previously, under it there was a grain market, and now there are grocers' shops, fish fryers and canteens. This area is called the Rasta Bazaar and is located next to the main road...”, Khivaki gives a lot of information about Khiva and other cities of Khorezm.

In 1806, on the orders of Mukhammad Rakhimkhan, many architectural structures were erected, in particular, large bazaars and trade markets were built, which were specialized for various types of trade: mosquito, bread, etc. In the eastern part of Ichan-Kala, Khiva traded with Russia, Bukhara and Iran.

During the reign of Allakulikhan, many caravanserais began to be built in Dishan-Kale. In the outer part of the city of Khiva there were bazaar rows, there was an exchange of goods of urban crafts and agriculture. Local and international trade took place in these bazaars. Until the 19th century, the Khiva market was in Ichan-Kala, after the construction of the Kutluk-Murat-Inaka madrasah and the Tash-Khovli palace, the market area decreased and the need for trade forced trade outside of Ichan-Kala. In 1835, Tim Allakulikhan was built, a large shopping center, a trading yard for servicing transit trade. The southern gate of Ichan - Kala "Tash darvaza", at that time served as a place of trade, also trade was carried out at the gates of Palvan - darvaza.

In 1498, the sea route to India was opened and land trade, which passed through Khiva, suffered losses. In 1563-1564. Khiva and Bukhara merchants began to establish trade relations with Moscow, began to trade through Astrakhan, Kazan and also with other regions of Russia. In 1735, Peter I made efforts to establish direct trade with India, to build a road through Khiva and Bukhara, but alas, this trade route was not completed.

In the 50s of the 18th century Khiva established trade relations with Orenburg. Khiva, heading to Orenburg in the desire to trade, had to pass through the Kirghiz lands, where they were often exposed to dangers; attacked caravans, robbed goods, killed merchants, which negatively affected trade relations with Orenburg. For this reason, prices for Khiva goods began to rise.

Since ancient times, Khiva has been known for its sweet fruits, agricultural products, especially grapes. The following trading cities were located in Khiva; Kyat, Gyurlan, Urdzhend, Khavat and other trading villages in the form of small fortresses, in which spices were actively traded.

At the end of the 16th - beginning of the 17th centuries. the role of Khiva began to grow. Many large merchants and artisans from old Urgench began to move to Khiva. The role of the city of Khiva as a trade center of Central Asia has increased dramatically.

Under the reign of Arab Mukhammad, production, trade and urban development rose to a high level. The main part of the population of Khiva was engaged in various crafts and worked to order. The people of Khiva also planted gardens, grew crops and often combined crafts with trade.

At the beginning of the 19th century, Mukhammad Rakhimkhan provided the Turkmens with duty-free trade in the Khiva bazaars, in exchange for the safe movement of Khiva caravans through Turkmenistan.

The bazaars of Khiva were quite lively, despite the fact that in many respects they were inferior to the bazaars of Bukhara. From Khiva, caravans went to distant countries, often because of the raids of nomadic tribes, they had to defend themselves, for this, merchants made various weapons, arrows, or resorted to tricks to stay alive.

Khiva exported dried fruits, spices and various vegetable dyes to Russia, it is also known that since the 18th century the Khiva Khanate established trade relations with Orenburg. In the second half of the 19th century, the Khiva khanate plunged into internecine wars, as a result, the trade in spices dropped sharply, which negatively affected the local production of the khanate. During these years, Khiva turned into a supplier of cotton to Russia.

Despite this, the city of Khiva was considered one of the centers of wholesale trade in Central Asia. From all over the Khanate and Central Asia, the vegetable root of madder, clothes and fabrics were imported into the city. From Khiva, trade caravans were sent to Russia and other states. Tsarist Russia several times organized various expeditions in order to capture the trade routes of Khiva and the following expeditions were sent: Buchholz in 1715, Bekovich-Cherkassky in 1717. Also military

campaigns of V. A. Perovsky in 1834 were made. Governor-General K.P. Kaufman exerted diplomatic pressure on Mukhammad Rakhimkhan II (Feruz) and demanded the establishment of free trade with Russia. Despite great efforts to maintain trade independence, it turned out to be without result. Merchants and artisans of Khiva were supporters of a peaceful settlement of Russian-Khivan relations. The final fate of domestic and foreign trade was decided in August 1873. This agreement limited the rights of the Khiva Khanate and, according to the situation, it was accepted not to undertake any trade relations without the knowledge of Tsarist Russia.

Despite the fact that Khiva turned into a protectorate of Tsarist Russia, there was an increase in cities and population in Khiva. At the beginning of the 20th century, transport and trade relations began to develop in Khiva. There were 14 grocery and haberdashery shops of local merchants. Of the local industrialists - merchants were known, Aminov, Samandarov, Allabergenov, the Bakallov brothers (traders of spices), etc. The largest industrial enterprises were located in Khiva, and the enterprises of dyers and oil mills also developed. Khiva, despite economic and political difficulties, carried out all types of wholesale trade. Markets housed trading warehouses. Barter was also carried out. With the development of trade relations and industrial production, the need for the study of secular sciences increases.

Markets in Khiva were located at the city gates. Khiva exported various fabrics, yarn and paper to Bukhara. Instead, I bought different spices. The flourishing trade of Khiva was observed with Orenburg, Astrakhan and Nizhny Novgorod. The following goods were exported to these cities: sugar, fruits and various vegetable fruits and spices. Khiva's international trade was carried out mainly in spring and autumn annually.

Agriculture in the Khiva Khanate was always in very good condition, thanks to the diligence of the Uzbek people, the abundance of water and a well-equipped irrigation system. Khiva merchants took an active part in Russian fairs. Also, the work "Firdavs ul Ikbol" provides information about the development of trade and the construction of the Yangi-Kala fortress.

It is known from stories that Khiva was located on the caravan routes of Bukhara and the Ferghana Valley. Unlike the buildings of the caravan routes of Bukhara and the Ferghana Valley, the caravanserai of Khiva was considered the largest trade centers of Khorezm in terms of structure. There were hundreds of rooms in caravanserais that served merchants to store goods and conclude trade deals.

Travelers and researchers of Russia spoke with admiration about the trade of the Khiva Khanate and devoted many of their scientific works. Of the travelers, N. Muravyov described the internal and external trade of the Khiva Khanate. According to him, internal trade was in the hands of the Sarts and market days were held 2 times a week, there was also barter [15]. According to the descriptions of N. Muravyov, trading days in Khiva were considered Monday and Friday. The concept of a bazaar for the Khiva people meant a place for news, a holiday, a meeting and trade. The people of Khiva called the market "bazaarlik – jai", that is, a place for trade, and also had the character of a festival. When they came to the fair, they not only traded or bought goods, but also enjoyed the noisy aura of the Khiva Bazaar.

According to V. Lobachevsky, the internal trade of the khanate was carried out with the help of monetary units, and barter also existed here. According to M. Ivanin, the bazaars in Khiva played an important role in the socio-economic life of the population.

Mostly in the bazaars of Khiva, agricultural products were sold. In the second half of the 19th century, the largest trade transactions were carried out at the bazaars of Khiva, Kungrad, Chimbay and Novy Urgench. According to V. Lobachevsky, in some bazaars, an accumulation of scarce trade goods was noticed, which could not be found in other markets. According to the trader Abrosimov, market prices in the bazaar, according to 1848, were sold much cheaper than in Russian markets.

In the historical documents of N. Muravyov it is written that Khiva traded with Russia through Mangishlak in Astrakhan and through the Kyrgyz steppes in Orenburg. According to the researcher A. L. Kun, at the beginning of the 20th century, the central market for foreign trade was new Urgench and Khiva. Khiva merchants called themselves Urgenji (from Urgench). Also, from the information of V. Lobachevsky, it is known about the trade in spices, for example, 320 thousand pounds of alfalfa were imported to Khiva, 60 thousand pounds of tea, and spices were also exported; sesame and clover. The established prices of goods in the bazaars were as follows: sesame - from 1 ruble 6 kopecks to 3 rubles 20 kopecks, and clover from 1 ruble to 2 rubles per food.

The information given in the works of researchers and travelers from different countries contains interesting information about the internal and external trade of Khiva. For example, information from Arab sources gives us valuable information about the trade of Khiva in the Middle Ages. One of the earliest mentions of the city of Khiva in Arabic sources is contained in the writings of Ibn al Asir.

Arab geographers claim that in the 10th century Khiva was a spacious city and was located on the banks of the Jeyhuna (Amu Darya) river. Various merchant ships sailed along these shores. Also, according to Yakut, the city of Khiva or Kheyvak was named after one person. According to legend, Khiva was founded by Shem, that is, the son of the biblical Noah.

According to some researchers, the origin of the city of Khiva, erected in the middle of the 1st millennium BC on the bank of the canal, came from the name "Heykanik" or "Keykanik", which meant: "The city located on the bank of a large water", i.e. canal diverted from the river. The centuries-old history of the city of Khiva is inextricably linked with the fate of Khorezm". Periods of upsurge, when Khorezm became the head of powerful state formations, alternated with heavy falls, when its cities and villages perished from the devastating enemy raids of nomadic tribes.

According to another legend, an old man, dying of thirst in the desert, hit his staff and saw a well of water at the site of the blow. Surprised, he exclaimed "Hey Wah" and founded a city by the well. However, the toponym "Khivak", or "Khiva", refers to a group of geographical names, the initial form of which has changed greatly over time.

In the first half of the 19th century, trade flourished in Khiva under Allakulikhan. Lively and diverse bazaars were located at the eastern gate. Near the Palvan-Darvaza gate, a caravanserai was built, like a madrasah, a covered gallery (passage) was attached to its main facade. In the complex of buildings at the eastern gates of Palvan - Darvaza in 1830 - 1838. the palace of Allakulikhan Tash Khauli was erected, which means "stone estate" in translation.

The Mennonites also played a significant role in the development of the spice trade. In 1881 Mennonites appeared in Zirabulak, on the border of Bukhara. Residents of the village of Zirabulak hospitably sheltered refugees - Mennonites. In the spring of 1882, they moved to Khorezm at the invitation of the Khan of Khiva, Said Mukhammad Rakhimkhan II, thanks to his decision and support, in 1884, a colony of forty families of Molochan Germans was founded fifteen kilometers from Khiva. Later, they were joined by residents from Kyrgyzstan, the Volga region and Ukraine. Having received the land, the Mennonites began to engage in their favorite pastime - agriculture and animal husbandry. At first, they were engaged in fishing, because there was Lake Shirkul nearby. The land was cultivated by omach. Gradually, they learned to grow vegetables unusual for this region on saline soil using artificial irrigation - potatoes, eggplants, tomatoes, cucumbers, cabbage and various types of spices. Also, the inhabitants of Khorezm adopted useful skills in the cultivation of new types of garden plants, experience in caring for livestock. The Mennonites, in turn, willingly traded with them. Mennonites were also engaged in traditional crafts; shoemaking, carpentry, blacksmithing, repair of agricultural implements and others. During the winter days, Mennonite women were engaged in knitting and sewing.

From ancient sources it is known that the trade in spices contributed to the development of handicraft production, medicine, the food industry and the development of the service sector such as; public catering (teahouse, canteen), hairdresser and baths.

In Khiva, Sarts occupied a leading role in trade, according to E. Schaeffer, the term “Sart” meant “trader”. This term is very close to the Tajik word “sar” - head, main, beginning, and we can conclude that “sart” means “main”, “leading”. It is also known that since ancient times, the international trade language was Sogdian and was considered closer to the Tajik language. From the studied information, we can conclude that the term “Sart” gives the concept as “main” and, judging by the sources, this term was used in the concept as “merchant”.

From the sources, an interesting remark by A. Geyents was revealed, who wrote that the Sarts of Tashkent and other cities of Turkestan called themselves descendants of the Sogdians. History claims that the development of trade played a major role in the emergence of cities and the spread of their territories. In the works of P.P. Ivanov provides information about the reign of Said - Mukhammedkhan of Khiva and its influence on the development of agriculture and trade. One of the travelers who visited Khiva with a trade caravan notes the wide spread of agriculture and the development of trade in Khiva, which could not completely stay away from the general economic development of the countries and peoples surrounding it. Nomadic tribes actively participated in the development of trade in Khiva, Bukhara and Russia; Turkmens, Karakalpaks and Kazakhs, they contributed to the expansion of the domestic and foreign markets and the development of commodity-money relations.

During the last decades of the 18th century, feudal relations with the land allotments of the Khiva Khanate became aggravated. These events had a negative impact on the development of trade in spices, industrial and food production in Khiva.

Thanks to the Khiva khans Eltuzar khan and Mukhammed Rakhimkhan, small semi-independent farmers were liquidated and a significant part of the feudal lands passed into the hands of a single owner, the khan. The purchase and sale of land at the beginning of the 19th century became commonplace, commercial and industrial production developed, and Khiva flourished in trade relations. The further development of the city of Khiva was facilitated by extensive irrigation work, which favorably influenced the cultivation of various cultivated plants, they filled the shopping malls of grocers and served to develop the trade in spices.

According to V.V. Bartel in his work “On the history of the irrigation of Turkestan”, “Khiva at the age of 30 ... almost doubled its population and cultivation of the land and dug out many new canals”, this is an irrefutable fact of the above opinions.

Mirkhond’s work provides information about the spread of the cholera epidemic in Khiva in 1829. Naturally, this caused concern in Orenburg, where at that time stormy trade relations were introduced with Khiva. The spread of the epidemic in Khiva contributed to an increase in the demand for spices as medicinal products.

Many expeditions were organized to Khiva to establish trade relations by Russia, for example; expedition of Khokhlov, Fedotov, Daudov, Beneveni, Rukavkino, Muravyov, Danilevsky, etc.

From the last Russian-Khivan trade relations it is known that free trade was established by a Russian merchant in Khiva. It is also known that the river routes along the Amu Darya could only be established in agreement with Khiva.

In 1873, the Gendeman peace treaty was concluded between Russia and Khiva. This agreement indicated the following requirements that influenced the internal and external trade of Khiva: Seyid

Mukhammed Rakhim Bokhadurkhan agreed with Russia to conduct trade relations and not take military action against them. All cities and villages of the Khiva Khanate were open to Russian trade and the Khiva Khanate was instructed to answer for the safety of caravans, Russian merchants were also exempted from paying zakat and various trade duties, duty-free transit trade was allowed.

Conclusion

It is known that under Boris Godunov, several Bukhara and Khiva ambassadors came to Moscow, the purpose of their visit was to develop trade. Since that time, Bukhara merchants received privileges on the territory of Russia. Also, Russian merchants were sent with their caravans to Bukhara and Khiva, but too frequent attacks in the Kyrgyz steppes and the robbery of trade caravans had a negative impact on international trade. Despite this, the Russians continued to trade with the people of Khiva, a trading company was established in Astrakhan in 1762 and Khiva began to cooperate with them on the basis of general rules. In the same year, a Khiva envoy arrived in Russia, in 1793 another envoy arrived, and then Empress Catherine II sent the doctor Blankennagel to the Khiva khan, who published a brief description of the khanate. Russia's trade relations with Khiva have continued almost without interruption since then.

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