



THE ISSUE OF THE USE AND TREATMENT OF THE SLAVES IN THE KHIVA KHANATE

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ABSTRACT

The issue of slavery in the Khiva khanate is one of the least studied pages not only in Khorezm, but also in the history of Uzbekistan. There is no definitive research on this topic. From this point of view, the issue of studying and researching this topic is of great importance in the science of history today. This article on the basis of written sources analyzes the use slaves and treatment attitude to them in the Khiva khanate. The essence of slavery and its role in the socio-economic life of the Khiva khanate were scientifically analyzed and conclusions were made by analyzing the spheres in which the power of slaves was used and the attitude to them. At the same time, based on the content of the article, the issue of the role of slaves and slavery in the political, socio-economic life of the Khiva khanate was scientifically analyzed. The article analyzes the basics of slavery in the Khiva khanate from an economic point of view for the first time.

KEYWORDS: *Slavery, the use of the slave forces, the attitude towards the slaves, Sharia, Sunnis sect, Shiites sect, fatwas, Andrei Borodin, Peter Maslov, M. Ivanin, P. Ivanov, N. Mikhailov, farming, A. McGaxan, X. Vamberi, G. Danilevskiy, Valentina Petrova, G. Zelenin, Akulina Stepanova, Russian slaves, Iranian slaves*

DISCUSSION

According to historical sources, slave labor was used in various fields in the Khiva khanate. However, the slaves' force was primarily used in agriculture. It has been used in small quantities in other fields, including the military and handicrafts. The reason for it was that agriculture, which operated in a out-of-date farming style, required a lot of labor. The general question of why the power of slaves should be used in general can be answered by the fact that human trafficking is a lucrative business, like a criminal chain between the Yavmud tribes and the khan officials who support them.

It is known that agriculture in Khorezm was based on man-made irrigation, and the fate of the country and agriculture depended on it totally. That situation required the cleaning of the large canals, which was very laborious. The digging of canals and ditches, their annual cleaning were included into the main responsibility of the the population of the Khiva khanate. It is certain that the slaves were also involved in that work. Some Russian captives held in the prisons of the Khiva khanate were also involved in digging the canals. In particular, Andrei Borodin, a Cossack from the Urals who was captured during the Bekovich-Cherkassky expedition in 1717, noted that

the slaves were driven to clean the canals in the Khiva khanate every year in spring.[12]

Pyotr Maslov, a Russian citizen held captive in the Khiva khanate in the 1830s, also mentioned that he was involved in cleaning job in the Polvon and Shohabad canals.[6]

The newspaper 'Russkiy Invalid' reported that 100,000 people were mobilized in the khanate in the early spring to clean the canals flowing from the Amudarya, including Russian and Persian slaves.[11]

O. Shkapsky wrote the followings about this in his book "Amu-darinskije ocherki": "Until 1873, the landowners in the khanate ruled the farms with large areas of land with the help of slave forces" [15].

McGahan, on the other hand, noted that Matmurad Devonbegi, who had innumerable lands on both banks of the river, had about 400 slaves.[9]

Ilya Ilichkov, a Ural Cossack who was enslaved in the khanate in 1870-73, told of his experiences as he and three other Russian captives worked in the khan's Gandimiyon garden during the winter and summer, digging from morning till night and carrying humus to the garden in a cart.[13]

There are various sources on the attitude towards the slaves in the khanate. This is natural and certain that the very existence of slavery is a



disgusting state at all forms, and the slaves themselves, surely, would never evaluate their situation positively, even if they were provided with very good conditions. However, according to many sources, household affairs or farming in the Khiva khanate was not carried out only by slave forces. For example, Andrei Nikitin, a captive in the Khiva khanate, emphasizes the role of slavery in the khanate as in followings:

‘The Khiva people themselves never do heavy work such as land, field or garden work, which has always been considered the work of slaves. If it weren't for the Russian or Iranian and Kalmyk slaves, I don't know what it would be like to fertilize the extremely labor-intensive fields, to water the fields frequently, to create gardens by watering and irrigating, to plant crops: in a word, the Khiva people live at the expense of slaves’ [1]. It is a great historical mistake to come to such a conclusion basing on the opinion of a person who did not know the socio-economic life of the khanate.

The Russian ambassador to the khanate in 1858, N.P. Ignatev also said that "all the income in this country, all the wealth of landowners, especially influential officials, is formed due to the steadfast work of Iranian slaves." In a country based solely on agriculture, slaves are the only farmers.” [4]

At this point, P.P. Ivanov in his work "Excerpts from the history of Central Asia" according to Vamberi, the famous Hungarian orientalist, he said: "In Bukhara, especially in Khiva, only slaves are engaged in agriculture, and in the Khiva khanate alone they are more than 80,000. The rudeness of the native people made the sword their necessary weapon, and they considered the hoe as an unworthy weapon and handed it over to their slaves.” [7] However, here if N.P. Ignatev and A. Vamberis even considering that they had been to Central Asia, we cannot make conclusion that their opinion is correct. The reason is that history has shown that almost 90% of the social structure of the population of the Khiva khanate consists of peasants, and a large part of the material wealth of the society created in the khanate was created not by slave labor, but by the labor of native people.

It should be noted that the sources also contain different information about the treatment and attitude to the slaves. In particular, some slave owners did not see their slaves as human beings and kept them in very predicament conditions. But while some of the captives lived in better conditions, they tried to escape anyway. Some refugee slaves (including Tikhon Ryazanov) even returned to Khiva. [2] It was natural that the slaves who tried to escape were severely punished. [8]

In general, the information about the plight of slaves mentioned in the memoirs of many Russian captives is not always true when compared with information from other sources. In particular, the

archival documents of the Khiva khanate contain a lot of accurate information about how slaves should work and how they were paid in time to eat and drink as well as their clothings. [5]. In addition, there is information from other Russian slaves, which contradicts the above information about Russian slaves, that their treatment of slaves was not always bad or negative. Many slaves, especially those enslaved in the military, were married to either their own countrymen or Khiva women (including captured Iranian General Ismail Mirpanji married to a native khivian girl), Dementiy Ivanov, the head watchman of Allakulikhan's stable, was married to a Kyrgyzian slave woman; There are many such examples of the lives of Russian prisoners of war who were let and helped to get married. Especially in the memoirs of Russian slaves, it is often mentioned that they were encouraged to convert to Islam. However, according to most of them, the conversion of Russians to Islam in the khanate was not a very strict requirement or a very strict obligation to convert to Islam. They continued to believe in their Christian religion. It's hard to say anything about Iranian slaves alone. Due to the Sunni belief of the time, the conversion of Iranian slaves from Shia to Sunni sect of the religion was both a great blessing and a firm obligation.

M. Ivanin writes that the Russian slaves were treated very well by the Sarts. Only Uzbeks, especially Turkmen, treated Russian slaves badly. [6]

If we pay attention to the content of the conversations with several former Russian slaves mentioned in Russian sources of this period, we can see that the vast majority of them were treated well. Including, N. Mikhailov's article in 'Niva' magazine, 'Khiva asirlarining sadosi' (The Voice of the Khiva Prisoners), provides information about the Russian captive and the attitude towards the slaves in Khiva khanate. According to this source, "The people of Khiva are compassionate and kind to hard-working, diligent and trustworthy captives, and appreciated their hard work and services. They are not discriminated against, no matter what their beliefs are. The Turkmen, on the other hand, treated me very badly: when I was taken to prison, the Turkmen tore off the Christian cross around my neck and threw it away. The people of Khiva do not insult our religion and do not forbid our prayers . [10]

In general, slaves were also given the opportunity to demonstrate their mental and physical abilities. Talented and zealous slaves were able to gain freedom and accumulate enough wealth, and some even achieved a certain career or rank. For example, the khan mahrams of the mid-19th century, Matmurad and Khojali mahrams, were once slaves. [5] Even Shirinbika, the most beloved wife of Khiva khan Feruzkhan, was brought from Iran by the Yavmuds in her youth and sold to the harem in the slave market in Khiva. In addition, there were Shari'a



rules under which a slave woman's child could not have any restrictions. In particular, Matniyaz Devonbegi's mother was a Russian slave. [6]

Russian slaves were mainly tasked with teaching local warriors how to use modern cannons and weapons needed by the khan's army because they knew military equipment and martial arts; or with training the Khiva army to the rules of modern martial arts. For example, in 1838, Vasily Lavrentev served as the khan's artillery chief.[3]

It is mentioned in the information about P.G.Danilevsky's mission that Sergey Oga (dialect word means *big brother*) was Khiva khan's most beloved personnel "Minister of Artillery" came to Khiva in 1842, and he led the artillery of the khan's warriors during khan Allakulikhan's march to Bukhara in 1842.[14]

The slaves belonging to the khan were fed in time for their good work, and were constantly supervised, taking care of the lands belonging to the khan, and mainly the gardens in his field yard. Between 1847 and 1850, 41 to 53 slaves worked in the single Ropanic courtyard, looking after 31 horses and 30 oxen at their disposal. In the yard of Gullanbog, 8-10 slaves worked in those years, they looked after 7 horses and 7 oxen. About 20 slaves worked in the courtyard of Oqmachit.[5]

Similarly, many slaves served at the disposal of princes, officials, merchants and priests, and 400 wealthy people in the khanate used the services of slaves in the middle of the 19th century.[5]

The slaves would only do what was ordered, and if a more profitable initiative came out of them, the owner would do it. Female slaves usually did housework. Male slaves were involved in farming. According to archival data, in the 1849-1850 economic year, 6,000 botmons of wheat were harvested from farms looked after the slaves in the Kyzyltakir district. In the same year, the slaves harvested 400 batman of rice, 40 batman of cotton, 30 batman of oats, and 150 batman of green-bean from the lands of Kilich Niyazboy district.[5]

Naturally, the landowner, who had so much produce, would give something to his slaves in addition to the food he used. He also gave money to the slave for clothes. Only Hasan devonbegi, according to archival data, he allocated 104 coins to 52 slaves to buy clothes and outfit. Other documents also state that in 1866-67, "5 slaves were given 5 coins to buy clothes and outfit." Or in the archives of the Khiva khans, it is recorded that the same year Otajon Tora gave 16 batmans of wheat to two slaves who were in service from the month of Muharram to the month of Jumadil-Awwal, and 2 gold coins were spent to dress a slave newly bought in Ramadan. [5]

In general, in the Khiva khanate the labor force of slaves was used in almost all spheres of socio-economic life. However, the slaves' force was widely used, mainly in agriculture. The issue of the

attitude towards the slaves is a relatively complex one, as the written sources present contradicting facts on it.

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