

## HISTORY AND ARCHEOLOGY, ARCHIVAL STUDIES

### **Socio-economic situation in the city of nakhchivan at the beginning of the 19<sup>th</sup> century**

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**Abstract.** Craftsmanship has been one of the traditional occupations of people in Azerbaijan, including Nakhchivan, since ancient times. Craftsmanship was concentrated in the cities, especially in the city of Nakhchivan, which was the political and economic center of the Nakhchivan Khanate. At the end of the 18th century and the beginning of the 19th century, the city of Nakhchivan changed hands many times, as a result of various wars, the city was looted. As a result, these robberies did not leave an impact on craftsmanship. As Robert Kerr Porter, who visited Nakhchivan in the 20s of the 19th century, wrote, the previous glory of the city was greatly reduced in the 19th century.

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At the end of the 18th century and the beginning of the 19<sup>th</sup> century, feudalism and interwars, the dominance of natural economy, naturally had a serious and negative impact on the socio-economic situation of the city of Nakhchivan.

In this period, the ruling khans of the Nakhchivan Khanate, which was formally dependent on the Qajar Empire, were considered the owners of all the lands in the Khanate. The Khans of Nakhchivan belonged to the Kangarli dynasty. The fact that the head of the Kangarli tribes was also the judge of the khanate strengthened his military power. This meant that the Khan was also the supreme commander of the troops. Since the khan, in general, carried out the management of the khanate, a lawyer who was the khan's assistant was chosen to carry out the internal management of the Kangarli tribes (17, p. 69). The lawyer was usually one of the oldest members of the tribe. Since the capital of the khanate was the city of Nakhchivan, the khan who administered the khanate lived in this city. For this reason, the management of the capital

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cities was very complex in the mentioned period.

Unlike the Safavids and Afshars, the distinction between divan (state) lands and khans' private property (khas) had almost completely disappeared. In this period, the close relatives of the khan, the tribal chiefs of the Kangarli dynasty, and the descendants of the former owners who performed feudal service during the Safavid and Afshar era belonged to the class of beys and aghas. District viceroys appointed from the beys were the deputy of the khans and local judges, they ruled the districts included in the khanate. In places, dargas and centurions worked under the viceroys.

In the capital city, management was somewhat different. Historian Musa Guliyev writes that because the city of Nakhchivan was a fortress, those who ruled the city were called galabaley and kalantar. Galabeys were responsible for the keys to the khan's palace and the city gates located within the castle walls. Even the castles built for military purposes had a galabaki (8, p. 36).

In addition to the galabai, who carried out the administrative and military management of the fortress cities, there were also people who carried out the economic management of the cities, and they were called darga. When talking about the city of Nakhchivan in the 19<sup>th</sup> century, V. Grigoryev shows that at the beginning of the century, two people played an important role in the city administration. One of them was the darga, and the other was the headmaster. A person called Darga supervised the daily activities and security of the city, especially the markets. He determined the price of food products (13, p.54). As in the cities of other khanates, the dargah of the city of Nakhchivan not only controlled the economic system, but also performed the function of the city police. The dargahs also controlled the application of Sharia rules in the social and economic life of the city. Historians such as F. Aliyev and U. Aliyev mentioned the similar function of dargas while talking about the administration of Iravan city and T. Mustafazade of Shusha city (5, p. 58-59; 9, p. 124).

The mayor was tasked with ensuring stability in the city at night (13, p.54). The headmen were sometimes called keşikchibaşı. Both the darga and the foreman collected 15 silver kopecks per table (13, p. 54). Mirabs were one of the persons who played an important role in the life of the city. They supervised the distribution of water to agricultural fields and gardens in the city and suburbs (13, p.55). If we

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take into account that the city of Nakhchivan was located in a harsh continental climate with dry summers, then it is not so difficult to determine how important the implementation of this task is. Juvars helped the mirabs in irrigation work. Juvars had to control the use of water (16, p. 119). Water works within the community were handled by specially selected lawyers or mountain chiefs (10, p. 76).

Suburban villages were governed by village lords. In addition to clergy, merchants, and artisans, a small number of peasants engaged in agriculture in suburban villages, orchards, and gardens lived in the city. I. Petrushevski writes that in the Nakhchivan Khanate, the managers of villages or small nomadic communities were called malik (17, p. 126).

At the beginning of the 19<sup>th</sup> century in Nakhchivan city, the function of judicial power was performed by the Divan court on the most important issues. This court was directly headed by the khan himself. During the most serious and difficult criminal cases, the khan consulted with the chief akhund (13, pp. 55-56). Divan court also performed the function of the supreme court, if we express it in modern language. Subjects who were dissatisfied with the decisions made by chief akhunds and qazis could complain about these decisions to the khan on important issues.

The judicial function on civil matters was carried out by sharia courts, which were ruled by sheikhulislam, akhunds and qazis. It is clear from V. Grigoriev's descriptions that Islamic law was used to make decisions in courts during the khanate period, and punishments were determined on the basis of the Holy Quran (13, p. 57). Referring to F. Abbasov's work "Karabagh Khanate", M. Guliyev showed that there is another type of court in the judicial system of Nakhchivan Khanate - tradesmen's courts (12, p. 66; 79, p. 38). During the khanate period, these courts mainly dealt with the issues of settling the complaints of artists. It is possible to make an analogy with the history of individual khanates on a number of issues for our history of this period. However, whether the tradesmen's courts analogy is true for the Khanate of Nakhchivan and the city of Nakhchivan may be somewhat controversial. Because there are no facts about this in primary sources. However, taking into account that the city of Nakhchivan has been a center of crafts and trade since ancient times, we assume that tradesmen's courts functioned in the city.

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At the beginning of the 19th century, more than 5,000 people lived in the city of Nakhchivan. The officer of the Russian army, Major Matushevich, who reported on this, also noted in his report that during the winter, up to 1000 nomadic families gathered in the city (3, p. 37). In our opinion, these were mainly the population belonging to the Kangarli tribe and tribes. However, unlike Matusevic, we believe that it is more correct to call this population semi-nomadic rather than nomadic. Because the movement trajectory of this population was not linear, it was a repeated round-trip type. That is, this semi-nomadic population spent the winter months in the city of Nakhchivan, and the summer months in the Darelayaz district and the Zangezur mountains, which are very suitable for sheep farming. On the other hand, as mentioned in the first volume of "Ethnography of Azerbaijan", already in the XI-XIII centuries, the semi-nomadic way of life in the territory of Azerbaijan took a much wider picture compared to the nomadic way of life, and in the following centuries it strengthened its position considerably (1, c.1, p.277).

At the beginning of the 19th century, it is possible to divide the population of Nakhchivan into two groups: tax-exempt and tax-paying groups. The first group included representatives of noble families (khans, nobles, dignitaries) and the clergy class. Merchants, industrialists, artisans and farmers were included in the group of tax payers (13, p. 29).

Among the feudal nobles of the city of Nakhchivan were the owners of great wealth - khans, beys, maliks, lords, sultans, viceroys. At the beginning of the 19th century, in the Nakhchivan Khanate, which was a semi-dependent khanate of the Qajars, some areas of the city and some settlements in the suburbs were given to a number of individuals. It is clear from the sources that Abbas Mirza gave Tazakend to Ehsan Khan, Tumbul, Aliabad, Nazarabad villages to Nazarali Khan, Goshadiza to Faraj Khan, Yamkhana Ibrahim Khan, Badashgan to Jafargulu Bey, and Uzunoba Hasan as tiyul (13, pp. 121-125).

In this period, one of the interesting groups in the population of Nakhchivan city were Sayyids. People who were believed to be descendants of Imam Hasan and Imam Hussein, the sons of the Prophet of Islam's daughter, were called Sayyid (11, p. 87-88). V. Grigoryev shows that even though these people were not considered to belong to the upper class, they were exempt from taxes because they belonged to the lineage of the Prophet of Islam (13, p. 29-30). Although the

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small non-Muslim population living in the region before the Russian occupation was divided into certain privileged and non-privileged groups within their communities, they were generally considered to be a tax-paying group (13, p.31). During the wars, those who were recruited into the army from the tax paying class were also exempted from taxes during their service in the army (13, p. 60).

At the beginning of the 19<sup>th</sup> century, the taxes paid by the townspeople living in Nakhchivan were not stable. The reason for this was that during this period of the Khanate's history, power changed hands for various reasons. Taxes were paid in cash and produce. Taxes paid in money were collected three times a year. Taxes were collected by officials called yasavul. Yasavuls did not receive a special salary for carrying out this activity. They could simply demand maintenance money in the amount of ten percent of the collected tax (13, p. 61).

Among the personal taxes paid by the city population at the beginning of the 19<sup>th</sup> century, we can mention the following:

- head money - was taken from every male resident of the city who turned 15 years old. According to V. Grigoriev's notes, the amount of this tax varied between 3 minaltuns (1 ruble was equal to 20 kopecks in the Russian currency of the time) and 5 minaltuns (the equivalent of 2 rubles in the Russian currency of the time).

- house-money - this tax collected per household was in the amount of 2 silver rubles.

- cloth - this tax was a tax paid by weavers (13, p.103).

In the sources of the period, there is also information about the taxes paid by the city population on land and product tax (13, pp. 105-107). Considering all the conditions of the period, we generally come to the conclusion that the city residents had to make the following payments to the treasury: manjanak money, weaver's money, bagh money, holiday money, shoemaker's money, and miller's money. In addition to these, certain taxes were paid for using the bathhouse, caravanserai, and shop buildings. For example, "manjanak money" was received from weavers who used a manjanak, that is, a loom, at home. "Mill money" was collected from mill owners (2, p.55).

In 1822, V. Grigoryev gave specific information about the taxes collected from the city of Nakhchivan during the administration of the khanate, based on the data compiled on

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the instructions of Abbas Mirza. It is clear from the table that during this period, the amount of capital tax collected from the population of Nakhchivan was 600 rubles, and the amount of straw money was 178 rubles 45 kopecks. In general, the amount of money tax collected from the region was 1378 rubles 45 kopecks, and the amount of tax paid with grain products was equal to 178 rubles 45 kopecks (13, p. 182–183). It should be noted that the specified amount was related only to the city of Nakhchivan and did not cover the surrounding villages.

As we have already mentioned, at the beginning of the 19<sup>th</sup> century, the city of Nakhchivan was in a deep economic crisis due to the conflicts between the khanates, as well as the first and second Russo-Qajar wars. The productive forces of the city and suburban settlements were almost destroyed as a result of the wars and internal strife. The capital of Nakhchivan khanate, in general, the city of Nakhchivan, one of the economic and political centers of the region, was experiencing a period of economic neglect. Since the end of the 17<sup>th</sup> century, the increasing importance of sea routes in the trade between Eastern and Western countries has had a negative impact on the trade life of the cities located on important trade routes in the past, including the city of Nakhchivan. Historian E. Isayev, who talks about this process, writes: *"Starting from the end of the 17<sup>th</sup> century, the decline in the trade and economic life of all Eastern states begins and this process is deepening. This decline did not bypass Azerbaijan, it showed itself primarily in the life of cities. Big cities, which had gained fame as great commercial and industrial centers, lost their power, weakened, and even shrank"* (7, p. 79). At the beginning of the 19<sup>th</sup> century, the strengthening of feudal fragmentation in the territory of Azerbaijan, the existence of khanates as independent political units was one of the main factors that caused the weakening of trade relations and consequently slowed down the socio-economic progress of cities. The fact that trade caravans were forced to pay customs taxes when passing through the territory of each khanate made trade very difficult. Considering this, A. Milman evaluated the traffic system as the main obstacle to the development of trade (15, p.98; 14, p.114).

Thus, if in the Middle Ages the city of Nakhchivan had continuous and strong economic trade relations with the cities of France and Italy, in the 19<sup>th</sup> century the trade relations

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of the city were limited to the interior of the khanate, neighboring khanates and neighboring countries. Professor Gabil Aliyev, while studying the development of transportation in North Azerbaijan in the mentioned period, referring to the directions of the trade routes passing through the city of Nakhchivan, the center of the Nakhchivan Khanate, writes: *"The main caravan routes passing through the Nakhchivan Khanate ran towards Iran and Tabriz. These roads played an important role in transit trade. Iranian goods entered the northern lands of Azerbaijan mainly through Nakhchivan. At the same time, there were caravan routes connecting Nakhchivan and Ordubad with separate places within the khanate"* (6, p. 18-19).

Red and white cloths, rice, wine, etc. were sent from Nakhchivan Khanate to a number of foreign markets. products were made. Cloth was mainly exported to Karabakh and Iravan khanates, rice to Marand, Khoy and Tabriz khanates, cotton cloth to Bayazid, Kars, Tiflis, Shusha and other cities (4, p.56). I. Chopin and K. Smirnov, who provide information about the period when the Nakhchivan Khanate was dependent on the Qajars, show that the turnover of the Nakhchivan market during this period was 80 thousand tumens (18, p. 31).

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