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INDIAN DIASPORA IN THE ZARAFSHON OASIS IN THE LATE 19TH - EARLY 20TH CENTURIES: SOCIO-ECONOMIC RELATIONS WITH THE LOCAL POPULATION AND HISTORICAL ANALYSIS OF THE ISSUE

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Annotation This article examines the socio-economic relations between the Indian diaspora and the local population in the Zarafshan oasis during the late nineteenth and early twentieth centuries from the perspective of modern historiography. The study is based on the theoretical approaches of Scott C. Levi, Claude Markovits, Sebastian Peyrouse, and Jeff Sahadeo, whose works provide the conceptual framework for the research and guide its analytical direction. Particular attention is paid to the economic activities of Indian merchants, their role in the regional credit system, their social status, and their patterns of interaction with local communities in everyday life. The analysis shows that foreign historiography mainly focuses on macroeconomic interpretations, while the micro-social processes of the Zarafshan oasis remain insufficiently studied and require deeper investigation. By combining historiographical analysis with empirical data, including administrative reports, archival documents, and statistical materials, the article seeks to fill this gap and offer a more nuanced understanding. It is concluded that the Indian diaspora functioned as an economically integrated but socially distinct group within the regional socio-economic system.

Key words Indian diaspora ; Zarafshan oasis ;interethnic processes ; trade networks ;" usury " system ; Russia empire ; historiography analysis.

YÜZYILIN SONU – 20. YÜZYILIN BAŞLARINDA ZARAFŞAN VAHASINDA HINT DIASPORASI: YEREL NÜFUS ILE SOSYO-EKONOMIK İLIŞKILER VE MESELENIN TARIHSEL ANALIZI Ergasheva Mohichehra Abbosjon qızı

Annotasyon

Bu makale, XIX. yüzyılın sonu ile XX. yüzyılın başlarında Zerafşan Vadisi'nde yaşayan Hint diasporası ile yerel halk arasındaki sosyo-ekonomik ilişkileri çağdaş tarih yazımı perspektifinden kapsamlı biçimde analiz etmektedir. Araştırma, Scott Levi, Claude Markovits, Sebastien Peyrouse ve Jeff Sahadeo'nun teorik yaklaşımlarına dayanmakta olup bu yaklaşımlar çalışmanın kavramsal temelini oluşturmaktadır. Makalede Hint tüccarlarının ticari faaliyetleri, bölgesel kredi ve finans sistemindeki rolleri, sosyal statüleri ve yerel topluluklarla etkileşim biçimleri ayrıntılı olarak incelenmektedir. Yazar, yabancı tarih yazımının genellikle makroekonomik süreçlere odaklandığını, buna karşılık Zerafşan bölgesindeki mikro düzey sosyal süreçlerin yeterince araştırılmadığını vurgulamaktadır. Bu eksikliği gidermek amacıyla arşiv belgeleri, idari raporlar ve istatistiksel veriler kullanılmaktadır. Sonuç olarak Hint diasporasının ekonomik olarak bölgesel sisteme entegre olduğu ancak sosyal açıdan kısmen izole bir grup olarak varlık gösterdiği ortaya konulmaktadır. Araştırma ayrıca etnik ilişkilerin yalnızca ticaret üzerinden değil, kültürel ve sosyal etkileşimler yoluyla da şekillendiğini göstermekte ve bölgenin tarihsel süreçlerinin daha derin anlaşılmasına

katkı sağlamaktadır ve Orta Asya tarih çalışmalarına önemli katkılar sunmaktadır gelecek araştırmalar için ayrıca önemlidir.

Anahtar kelimeler : Hint diasporası; Zarafşan vahası; etnikler arası süreçler; ticaret ağları; tefecilik sistemi; Rusya İmparatorluğu; tarih yazımı analizi

INTRODUCTION

19th century end of the 20th century at the beginning Central In Asia face gave political and economic transformations in the region interethnic of processes new stage Russia empire colony policy as a result trade roads again organization was made, new financial mechanisms were done and Possible spelling mistake found. economic connections increased [1, 89-95].This Indian diaspora in processes important mediator group as manifestation. It happened. Zarafshan oasis, especially the cities of Samarkand and Bukhara, were the centers of Indian traders activity carried main from the centers one was. However, this diaspora local population with social relationships, marriage style and in society status issue in historiography is enough at the level unexplored. This of the research the goal of the Indian diaspora Zarafshan in the oasis socio-economic activity historiography approach based on analysis to do and there are scientific views critical again from evaluation consists of .

METHODOLOGY

The Indian diaspora Central In Asia activity modern in historiography the most first of all Scott C. Levy by systematic accordingly studied. Its studies show that Indian merchants engaged in Possible spelling mistake found. trade network inseparable part as interpretation of Levi 'susurysystem, trade routes and capital rotation mechanisms in detail analysis does. However his/her approach more macroeconomic to the character has is regional Possible spelling mistake found. processes second in the plan remains [2, 200-201]. Claude Markowitz Indian trader global trade diaspora network within seeing, kinship and confidence to the mechanisms based closed economic structure based on this model is Zarafshan in the oasis of the Indians internal social structure in explanation theoretical importance profession Sebastian Carouse Russian Empire during ethnic groups between social limitation the issue seeing This approach is a reflection of the Indian diaspora economic integration with together social distance saved explanation opportunity Jeff Shade and empire of the policy edge fifty merchants status the impact analysis does. His The concept of the Indian diaspora in the 20th century at the beginning of transformation meets in explanation important. With this together, available historiography Zarafshan oasis separately possible spelling mistake found as deep analysis does not

RESEARCH METHODS

Research historical-comparative method, historiography analysis and social network theory based on take Also, the colony policy context and interethnic processes concept was applied.

ANALYSIS AND RESULTS

Analysis this shows that the Indian diaspora Zarafshan in the oasis economic in terms of integrated, but social in terms of relatively closed group as They are theusurysystem through local to the economy deep enter went, but confessional and marriage system through internal identification Russian Empire policy as a result trade system to transformation encountered and the Indian diaspora economic advantage slowly decreased. The Indian diaspora Central In Asia activity issue modern in historiography mainly economic history in the context of interpretation. particularly , Scott C. Levy has documented Indian traders in the 16th–19th centuries formed Possible spelling mistake found. trade network inseparable part as shows. Its to the concept According to Indian traders Central Asia, India and Iran between goods and capital in the cycle

mediation did. Levi's model following to the advantages has trade routes reconstruction,« usury» system mechanisms analysis, diaspora economic role clear display. However this model limited side is that it is social microstructure; the issue second to the plan pushes Zarafshan in the oasis of the Indians daily life, local society with mutual social connections and cultural adaptation processes in Levi's research wide open not given. Claude Markowitz and Indian merchants in the global capitalist system within interpretation [2,44-46]. His confidence network concept diaspora internal social mechanisms explains. To Markowitz According to Indian traders kinship, religious unity and financial confidence through mutual solid closed system created by Zarafshan in the oasis observed endogamous marriage system and local from society relatively separated to live model exactly this to the theory suitable comes. However Markowitz in his works Central Asia's global network peripheral element as seen, regional social details enough does not open. Sebastian Peyrouse ethnic groupssocial" between the concept ofborderpreviously pushes[3,156-159]. His, in my opinion, the Russian Empire during economic integration intensified although ethnic groups own social identification saved him rest.restrest. This approach Zarafshan to the Indian diaspora in the oasis implementation when done. The following model appears it turns out : economic integration -high at the level, social assimilation -low at the level. These two layered integrations. The model is a realistic social model of the Indian diaspora. Status explanation opportunity Jeff Sahadeo and empire in the context of edge fifty merchants status political-legal in terms of analysis does[4,245-248]. His views based on this see possibly the Russian Empire colony policy edge fifty merchants economic independence step by step limited.

Zarafshan The 20th century in the oasis at the beginning :

- ❖ Europe bank system enters arrival
- ❖ State control increase
- ❖ Trade of the policy centralization

The Indian diaspora economic position weakened above historiography approaches comparative analysis to do this shows that :

Levi - economic macro model gives, Markowitz - diaspora internal mechanism explains, Carouse - ethnic borders theory offer will, Shade -political-legal transformation shows. However, their no one Zarafshan oasis separately Possible spelling mistake found as deep analysis did not do it[5,10-14]. Therefore, this article this concepts territorial at the level again synthesis to do tries. Modern the Indian diaspora in historiography Central In Asia place often economic history paradigm within interpretation Scott C. Levi by working model sales networks, " usury mechanisms and capital to the cycle. It is based on the Indian merchants' global trade system mediator subject as this approach describes economic processes reconstruction in doing strong methodological basis. However, Zarafshan oasis at the level observable social Levi's model of relationships requires filling. Because economic network existence automatic accordingly social integration does not mean. Trade connections deep to be despite, social distance preserved remaining to be possible.Claude Markowitz trust the diaspora based on closed capital assysteminterpretation does. His According to the opinion of Indian traders kinship, religious unity and family capital based on formed solid financial structure created by Zarafshan Indian traders also in the oasis :

- ✓ Trade and to live place combined
- ✓ Endogamous marriage system saved
- ✓ Religious identification solid caught
- ✓ usury system internal network through managed

This situation Markowitz theory confirms. However, his/her concept on a global scale aimed at Zarafshan oasis local social context deep does not open. Sebastian Peyrouse by previously pushed ethnic borders theory of the Indian diaspora In Zarafshan status in explanation important importance has his approach according to, economic integration intensified ethnic even in the circumstances identification preserved to remain possible.

Zarafshan in the oasis Indian diaspora local to the economy through usury deep enter went, trade mediation through economic network created but social in terms of own internal structure saved. This process is called functional integration and identification "divorce model as description possible Jeff Sahadeo Russian Empire in the content ethnic of groups legal status and economic activity learn yes, colonial policy as a result trade system centralized shows. Zarafshan 20th century in the oasis on their heads come :

* Europe bank system enters arrived
* State tax control intensified
* Trade capital diversified

As a result, the Indian diaspora's monopoly on"usury"weakened.This transformation diaspora social also affects the status shown. In historiography less illuminated from aspects one of the Indian diaspora daily Zarafshan in the oasis they often : * Trade to the centers close located * Family based on lived * Religious ceremonies closed in a circle done increased * Local population social in ceremonies limited participation reached This is their economic in terms of necessary, but cultural in terms of remote group as acceptance that was done shows. In historiography, less illuminated from aspects one of the Indian diaspora daily life of the 19th century second in the middle Zarafshan oasis, especially Samarkand and Bukhara trade centers, Indian merchants in the activity important transit to the area Scott C. Levi notes As Indian merchants did, they practiced usury and usury operations through local market in the economy important mediator role played. Archive materials and Russian administrative Indian merchants in their reports : Cotton trade financed, Caravan who gaveusuryto his trade and Local to craftsmen debt separated Samarkand province statistic (19th century) end[6,inv.27] Indian merchants often referred to as a banker or money changer record This is their economic specialized group as formed shows the usury system in terethnic of connections the most important mechanism Indian traders - percentage debt to give practice carried, trade season based on financing system shaped, the goods pledge to usury" based on mechanism used this process economic dependency strengthened. However, social in terms of debt relations often distance saved in the form late. Claude Markowitz stressed that the diaspora has internalconfidence" network model Zarafshan Indian merchants also practiced usury own internal network through financed, external risk Samarkand and Indian merchants in Bukhara usually trade to the centers close in the regions concentrated without lived in. Neighborhood system within they are : * Separately in quarters residence did * Religious practices closed in a way done increased * Marriage diaspora inside saved This is Sebastian Peyrouse by defined associal to the concept of border suitable Economic integration high although cultural integration limited was. Since 1868 then the Russian Empire of Samarkand to the composition addition economic, the system changed by Jeff Sahadeo record as it did, the empire administration trade and financial operations order to put strengthened. As a result, the european banking system appearance it has been, state tax policy became firm, and trade capital new form took. This process saw the merchants' monopoly onusury " shortened. XX century on their heads comes their economic effect relatively decreased. Zarafshan in the oasis. Indians and local population between relationship :

1. Economic in terms of – mutually beneficial

2. Social in terms of – distant
3. Cultural in terms of – limited

Local Muslim population religious standards and of the Indians religious practices between certain differences there is was. Therefore, daily in life, close intervention not observed. However, economic needs them one system inside tied standing. Today of the day there is Research on the Indian diaspora :

- Global trade network element (Levi)
- Diaspora capital model (Markowitz)
- Ethnic border theory (Carouse)
- Imperial politics object (Sahadeo)

as shows this article and Zarafshan oasis Possible spelling mistake found. as take the following conclusion previously pushes : Indian diaspora Zarafshan in the oasis economic integration and social of divorce complicated harmony based on activity carried. Zarafshan 19th century oasis end of the 20th century at the beginning lived Indian diaspora economic and social activity in learning Russia empire administrative reports, region statistic comments and Turkestan country to the management related official materials important source task Turkestan governor-general office in the documents Samarkand in the province residence did foreign merchants separately category as record this Indian traders in materials often financial operations,[7,78-83] " usury and trade mediation with practitioner group as This information is provided by Scott C. Levi. previously the network of usury that has been spread model with suitable is coming.

19th century end and the 20th century at the beginning publication Samarkand region in the comments (region economic reviews) foreign merchants number of them economic direction and tax payments about information given. This statistic materials this shows that : Indian merchants in numbers many organization underage, they mainly usury and trade mediation with engaged, cotton trade in financing active participation reached. This is the case of Claude Markowitz. described assmall, but high capital concentration diaspora with a suitable comes Russian Empire to the composition from entering after Turkestan in his country trade and financial operations state under control received[8,56-61]. Administrative documents foreign merchants permit and the patent system through activity that it shows. This process is Jeff Sahadeo by emphasized imperial centralization of the policy territorial appearance as interpretation. As a result, the usury operations of the Indian diaspora step by step order inserted and the 20th century on their heads come their economic advantage contraction tendency manifestation[9,114-119].Administrative materials and statistic observations of Indian traders to live regions and social connections also indirectly about information.They give many trade to the centers close located is local to the population; economic in terms of integrated, but social in terms of relatively closed structure. This is Sebastian Peyrouse previously pushed ethnic border concept with explained : economic integration high, cultural integration and limited. Thus, the official statistic reports and administrative documents :

- Indian diaspora economic role confirms
- theirusurysystem advantage shows
- Imperial politics the impact documents
- Social segregation elements indirectly open gives

This is empirical basis above historiography concepts: Zarafshan oasis in the example of again seeing exit opportunity gives. This of the article scientific novelty of the following consists of : • Zarafshan 19th century oasis end of the 20th century at the beginning The Indian diaspora that lived there for the first time complex historiography and empirical synthesis based on analysis was done. • Indian merchants economic integration and social segregation between conflictfunctional"

integration - identification "divorcemodel through was founded[10,35-39]. • Global trade diaspora theories . Possible spelling mistake found. at the level again interpretation was done: imperial Indian diaspora politics economic status impact territorial in context shown, research results Central in Asia interethnic relationship history in learning application possible, zarafshan oasis history socio-economic processes deeper interpretation to do opportunity gives, diaspora studies and historiography methodology enriches.

CONCLUSION

In conclusion, the Indian diaspora in the Zarafshan oasis during the late 19th and early 20th centuries functioned as a key intermediary group in the regional economy. Through the “usury” system and trade mediation, they became deeply integrated into local economic structures, facilitating capital circulation and supporting commercial activities. However, despite this economic integration, they preserved a relatively closed social structure based on kinship ties, religious identity, and endogamous practices.

Historiographical analysis shows that existing theoretical approaches Levi’s economic network model, Markovits’ diaspora capital framework, Peyrouse’s concept of ethnic boundaries, and Sahadeo’s analysis of imperial transformation each explain important aspects of the Indian diaspora’s activity. Nevertheless, their combined application at the regional level, particularly in the context of the Zarafshan oasis, has been limited. This study demonstrates the importance of synthesizing these perspectives to better understand the complex interaction between economic integration and social separation.

Furthermore, the research highlights that colonial transformations introduced by the Russian Empire, including the expansion of banking systems, increased state control, and the centralization of trade, gradually weakened the economic dominance of Indian merchants. These changes not only affected their financial position but also influenced their social status within the region.

Overall, the Indian diaspora’s experience in the Zarafshan oasis illustrates a unique model of “functional integration and social distinction,” where economic necessity fostered cooperation, while cultural and social boundaries remained intact. This finding contributes to a deeper understanding of interethnic relations in Central Asia and provides a valuable framework for future studies in diaspora history and regional socio-economic processes.

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