



# STUDYING THE HISTORY OF SAMARKAND IN THE WORKS OF EUGENE SCHUYLER

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**Abstract:** British studies, which began within the framework of the "Great Game", that is the "Anglo-Russian rivalry", did not deviate from political themes even after the establishment of the Russian Empire in the region, as was shown in cases of comparing the country's policies in its colonies or analyzing Russia's conquests. As a result of English studies, the above-mentioned works written and analyzed on the history of Samarkand are considered a valuable source on the history of our city in the historiography of the modern world. It would not be an exaggeration to say that it will be added. This article analyzes the historical source data related to the coverage of the history of Samarkand in the works of Eugen Schuyler.

**Key words:** Samarkand, Eugene Schuyler, Turkestan, Shepherd's Hill, Second Renaissance, historical monuments, culture, historiography.

## INTRODUCTION

English diplomat and historian Eugene Schuyler is a historical figure known for his travels and writings on Central Asia, including his impressions of Samarkand. Schuyler was a US consul who visited various cities in Central Asia in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, and his book «Turkestan: Travel Notes in Russian Turkestan, Kokan, Bokhara, and Ghulja» (1876) remains an important source for the history of the region. [1]

## MAIN PART

Eugene Schuyler, an employee of the US Embassy in the Russian Empire, made two trips to Central Asia and published a two-volume work based on the results of both trips. The first part of this work is the city of Tashkent, its construction, some influential people of the city, its residents and its activities, national games and sports, social, religious and cultural situation, the educational system, market and trade, historical monuments of Samarkand and their history, the irrigation system and structures, such issues as crop rotation. [2]

Eugene Schuyler, who went from Tashkent to Samarkand, saw with his own eyes the nature, history and water structures of the regions, the occupation of Jizzakh and Uratapa by the Russian Empire, in particular, described in detail the geographical places. Eugene Schuyler also wrote down the legends about the Shepherd's Hill, located at the entrance to Samarkand, which were passed from mouth to mouth at that time in the vernacular. For example, Eugene Schuyler wrote about Shepherd's Hill: "On a high bare hill called Shepherd's Hill, rising to our left, is the tomb of the saint of the same name, who is the shepherds, and also the patron saint of the city of Samarkand. [3] The Shepherd's Hill has a large role in the history of Samarkand, including the conquest of Central Asia by the Russian Empire von Kaufman began the campaign against Samarkand. On May 1, 1868, he fought with the troops of the Emir of Bukhara on the Shepherd's Hill near the city and easily defeated them. On May 2, he surrendered to the enemy almost without a fight". [4]

In his work, Schuyler described Samarkand as a place of great historical and cultural significance. The diplomat noted that there was no hotel in the city and he was advised to stay



at Muslimhodja's house, but since he was not at home, he decided to stay at the new and spacious post office. [5] It should be noted here that after it was appointed the administrative center of the Samarkand region and district, many Russian officials and soldiers moved to the city, and in 1871 a new part of the city was created for them. established. [6]

The land allocated to the Russian population is forcibly bought from the local population, where the local population is forced to use it for next to nothing, and in a short time a new city is built. Housing for Russians, administrative buildings, hospitals, a boulevard, a library, educational institutions, baths, a bookstore, temples, 69 different stores, a bank, a military house, a museum. and other buildings for economic purposes. It is evident that in Samarkand after the resettlement of the Russian population to the city in 1871, public buildings for economic services were built only in the new part of the city – the Old City. The way of life of the residents remained the same. [7]

Eugene Schuyler noted that there is no place in Central Asia more amazing than the name Samarkand. He also continued his opinion that "it is shrouded in romanticism, has survived its periods and with an incredible degree of mystery preserves its traditions of greatness. "Samarkand has long aroused the interest of the peoples of the world," he wrote. [8] In particular, he focused on the etymology of Samarkand and wrote down several assumptions about the origin of this name. Eugene Schuyler says that Samarkand may have entered history as Marokand, the capital of Sogdiana, conquered by Alexander the Great. [9]

This means that it is widespread in Central Asia, but the words Maro or Samar by themselves cannot make sense, and in any case there is no such suggestion. In written sources, by the word Samarkand we understand a combination of ancient Sogdian and Turkic words derived from the word Samar and explaining the meaning of high, growing, prosperous. there will be no mistake. That is, in it Samarkand means "high city", and the word Samar is understood as an indication of height. [10] From history we know that during the Second Renaissance, Samarkand was the capital of the Timurid state in Central Asia, the center of science, culture and art. Written sources record that during this period the city was visited by ambassadors, trade caravans and tourists from many countries.

In the 14<sup>th</sup> and 15<sup>th</sup> centuries, the city was of great interest to the eastern countries, especially European ones, so we can see that Samarkand was mentioned in the diaries of many European ambassadors. And Evgeny Skyler visited Samarkand since the time of Klaykho, except for the trip of Khanikov and Lehman in 1841, the trip of the Russian ambassador Khokhlov in 1620 and the trip of the Russian officer Efrimov in the last century. He said that Europeans did not come. He noted the impressive architecture of such buildings as the Registon, calling it "One of the most magnificent works of architecture in the world". [11]

In addition, the diplomat saw the historical monuments of the city with his own eyes and described their history and current state in detail. The history of the extensive improvement works carried out during the time of Timur, as well as the attribution of Samarkand to Babur Babur, large-scale construction work carried out in the city, in addition, the construction of each building He also touched on their history and stories about them, which are passed from mouth to mouth in the vernacular. [12] Reflecting on the markets in Samarkand, Schuyler said that "although the market of Samarkand is not much larger than those in Tashkent and Khujand, it is considered large enough for its population of 30,000 today. [13]

According to historical sources, at the end of the 18<sup>th</sup> century, various goods were brought to the markets of Samarkand from Russia, China and India. There is information that



raincoats, dried fruits, black leather, horse manure were exported to these countries. Armenius Vambery (1832-1913), a famous Hungarian orientalist and traveler, and at the same time a secret agent of the British Empire, who visited Bukhara and Samarkand in 1863 under the guise of a "Turkish pilgrim". [14] In his works, he gives a very high assessment of the paper produced at that time in Samarkand and Bukhara. Here, Eugene Schuyler commented on the diversity of the city's population, including Uzbeks, Tajiks, Jews and others. [15]

He stated that the Jews were of no particular interest to the residents of Samarkand, that under the protection of the Russian administration they had the fewest rights compared to other residents. The penetration and settlement of Jews into the territory of Central Asia began in the early Middle Ages. Information about their way of life and socio-economic activity in the region is very rare. We can learn about them from written sources of the second half and the beginning of the 20<sup>th</sup> century. In the second half of the 19<sup>th</sup> century, Jewish communities were engaged in dyeing and selling silk kalavs in the city. It is evident that Jewish communities were more active in some areas of urban crafts. In particular, in 1893, local Jews made up 3/4 of the 31 people engaged in the trade of colored silk kalavs, which were necessary for various crafts in Samarkand. [16]

The diplomat also said that the conquest of Central Asia by the Russian Empire shed light on Russian adventurers who fled Siberia and Orenburg and got involved in various anti-government activities in their countries, Tashkent and He said that he met such people in Khujand. Even he himself had heard a lot about one such person, said that he had died of the plague before arriving in Samarkand, that he was Polish by nationality and that he had been exiled to Orsk for political crimes. In addition, Eugene Schuyler wrote that he met with a number of political figures in Samarkand. These are the former emir of Afghanistan Abdurrahman and his nephew, the current ruler of Sherali. Continuing his opinion, the diplomat said that "the Russian government assigned Abdurrahman a pension of 25 thousand rubles a year and granted him political asylum in Samarkand". Despite the fact that at the time of Eugene Schuyler's trip, the culture and history of Samarkand were rich, the opinions he criticized during the trip were not critical. [17]

He spoke about the cultural monuments, population and markets of Samarkand during the Russian Empire. He emphasized that various diseases were found among them. He said that the Zeravshan Valley is one of the agricultural centers of the Bukhara Emirate, and the main occupation of almost all residents of the region is agriculture. He also commented on the poverty and lack of development in some regions. He said that he met a real Russian soldier in Central Asia in Samarkand, while such a situation was not observed in Tashkent and Khujand. It is clear that the Russians paid more attention to the city than to other cities.

## CONCLUSION

In conclusion, Schuyler's impressions of Samarkand present a complex and multifaceted image of the city. He expresses his admiration for the history and culture of the city, as well as his concern for the problems faced by its inhabitants. It is commendable that the diplomat provided accurate information about the Russian adventurer living in the city, as well as in the territory of the Russian Empire. In particular, the fact that the Pole he wanted to meet died of cholera before his arrival also means that there were infectious diseases in the city during the Russian era, especially in the old part of the city. It also indicates that sanitary conditions were poor. Schuyler's work remains a valuable source for historians and scholars interested in the history and culture of Central Asia.

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