

Daily Life Of The Population Of Bukhara During The Period Of Mangits

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Abstract: The article discusses the daily life of the population during the Mangid rule, based on historical works, travelogues and other sources created in the first half of the 18th-19th centuries. In particular, it emphasizes the importance of streets, alleys, neighborhoods, their role in various residential areas, parks, recreation areas, housing, clothing, food culture, leisure activities, and various ceremonies, which played an important role in the daily life of the population. The information presented in the article serves as additional material to the works published internationally so far.

Key words: Mangits, guzars, neighborhoods, parks, cleanliness, clothing, food, public recreation, sports games, weddings, ceremonies.

INTRODUCTION

There are many studies aimed at revealing various aspects of the political, socio-economic and cultural processes of the Bukhara Khanate. Relying on the scope of various types of sources, researchers were able to reveal many issues of the history of the khanate, show the historical processes that took place during the Shaibani, Ashtarkhani and Mangit dynasties that ruled the khanate, and advance their scientific ideas and hypotheses. However, these studies did not fully interpret the issues of daily life of the population living in the territory of the Khanate during the Three Dynasties. The study of this issue is scientifically important, and their research allows to shed light on many issues of political, socio-economic history. In this regard, the study of the daily life of the population during the second half of the 18th century - the middle of the 19th century during the Mangit period helps to correctly interpret the issues of social life.

RESEARCH METHODS

The article is based on generally accepted scientific methods - comparative-historical analysis, logical analysis, sequence and the principles of historicity and objectivity. The scientific research and literature conducted on the topic so far, based on their content and purpose, can be found in the following research results.

RESULTS AND DISCUSSIONS

Streets played an important role in the daily life of the population. There were various streets in various centers where the population lived. In some large centers, streets usually began at their gates. These streets were wide, and along the way they were divided into smaller streets. One of such streets, which usually led to the market, which was the center of the residential areas, can be observed in the example of Kattakurgan, which became a major trade and economic center in the 19th century. "We went along a fairly wide road leading from the mosque gate to the Paishanba market," notes one of the authors [8. P. 203].

Streets connected in the main squares of various centers. In particular, in Karshi, "four main streets of the city led to the Registan", and another of these streets led to another square of the city, the "horde" gates [10]. In addition to the main wide streets, the centers had many other streets, which were usually much narrower. Ivan Marchenkov, who returned from captivity in Bukhara in the mid-19th century, writing about Shakhrisabz, noted that its "streets were dusty and narrow" [4. P. 49]. Precise and specific information about the streets of Bukhara, which were described as "very narrow" in the 1920s, helps to form a certain idea of the streets of Turkestan cities. According to information from the 1940s of this century, there were 360 streets in the city [14. P. 82]. "Usually, the streets of Bukhara are 5-8 feet wide. The widest streets are usually "No more than 10-12 feet," one of the authors noted [6. P. 57].

E.K. Meyendorff, who was in the khanate in the 19th century, describes the streets of Bukhara in this way. "The largest streets of Bukhara are no more than a sazhen wide, and the smallest are intended only for pedestrians, some of them are 3-4 steps wide from one house to the opposite. The humpbacked camels,

which occupied a large part of the street, posed a danger to pedestrians even on wide streets. Usually the streets were full of people, horses, camels, donkeys, and those who rode on them had to constantly say "stop, stop" in order to move forward. Horses and camels passing through the streets leave behind them a trail of dirt that further pollutes the streets" [12. P.94]. It should be noted here that, in our opinion, such traffic jams occurred on streets close to markets. This is also confirmed by information from this period. It is noted that when a two-wheeled cart came along this road, there was no way for pedestrians to walk, and the carriers of various foods would bump into each other due to the narrowness of the streets and stumble. These streets would be empty five times a day - when the call to prayer was made [6. P.99]. In many cases, stalls could also be located on both sides of the streets starting from the city gates and heading towards its center. Some streets, in particular, some of the streets in the markets, were covered. It was traditional to cover the streets in various ways and use them as stalls. They were often covered with reeds and mats [9. P.91]. Streets were sometimes private, as described in a document from earlier centuries, as a "private street, impassable to outsiders" [7. P.136], as well as information about "streets for general use" [7. P.151]. The streets retained this feature even during the reign of the Mangits.

Usually, the streets leading from the city gates to its center or from one part to another were not named by one common name. O.A. Sukhareva indicates that some parts of the streets were named after market stalls, architectural monuments or city quarters [20. P.101]. This is also confirmed by the names "Mavlano Amir Mosque Street", "Mulla Amir Bazaar Street", "Mavlano Rahmatulla Mosque Street", "Kosagaronlar Mosque Street", "Hofiz Mohoni Mosque Street" in Bukhara. The areas where the population lived, mainly the territories of large and small centers of trade and economic life, were divided into different parts, the number of which, according to some authors, could be different. For example, Samarkand was divided into four parts [21. P.92], and Shakhrisabz was divided into two parts [19. P.130].

In the khanate, various parts of the population centers were divided into smaller territorial-administrative units. City quarters - units denoting parts of the population - were called differently in different cities of Turkestan. In particular, in Bukhara, various terms denoting parts of the population were used - koy, mahalla, guzar. The first two of them - koy and mahalla - gradually began to disappear from circulation in the meaning of Bukhara quarters after the 15th-16th centuries and gave way to a new term - guzar in the 17th century. The terms mahalla and koy are found in some documents from the archive of the sheikhs of Juybor dating back to the 16th century. In particular, some of them are mentioned in these documents as "Khoja Zainiddin Mahalla near Madrasa Nou", "Masjid-i Kuy-i Diraht" [7. P.145]. According to O.A. Sukhareva, who conducted ethnographic research in the city, the terms koy and mahalla were preserved even at the beginning of the 20th century. In particular, the terms Kuy khanaka, Kuy dirah, Kuy Murkush were used to refer to the old quarters of the city. There were also separate quarters in the city - the Jewish mahalla, the Tatar mahalla on the outskirts of the city, the Afshar mahalla and others [20. P.101-103].

Starting from the 17th century, the term guzar was widely used to refer to the city quarter in Bukhara, Samarkand, Urgut, Jizzakh, the Kashkadarya oasis - Shakhrisabz, Karshi, Kitab. By guzar here is meant an intersection where neighboring quarters intersected, where a small bazaar served the residents of these quarters, - notes O.A. Sukhareva [20. P.101-103].

Regardless of what the name of each residential area in various centers was, they would certainly have a mosque, which played an important role in the daily life of the population. P.I. Demezov, who was in Bukhara in the 30s of the 19th century, writing about this center, "The city was divided into 366 quarters, each of which ... had a mosque, an imam, a muezzin and an aksakal," - writes [6. P. 57.].

Mosques were usually built in the middle of the quarter, with a pond next to it. The places where the streets intersected and the narrow streets within the quarter were called chakar. Some narrow streets were closed off from the main streets at night with gates [21. P.96]. Usually, guzars and mahallas were called by a certain name, and in most cases it was characterized by the topographic condition of the land where this mahalla was located, the historical monuments located in it, the types of occupations of the population, and the proximity to certain trade and economic facilities, and this situation was reflected in the name of the mahalla. For example, in Samarkand, there were guzars called Degrezlik, Kimukhtgaron, Gaukushan, Attoran, Sangtaroshan, as well as natural-topographic and various structures named after them, such as Havuz-i Sangin and Mir-Shah Malak Madrasah [1. P.178].

This situation can also be observed in the example of Shakhrisabz, where the population was determined by the types of occupations of the population. Here lived tanners - Katta, Kichik Charmgar and meshgars, potters - Kulolchilik, degrez - Degrezlik, telpakdozan - Telpakdozan guzars [19. P.137-138].

Gardens and the products grown in them played an important role in the daily life of the population. In most cases, the population had fields and gardens for farming in and around the centers where they lived. In such fields, they grew agricultural products necessary for their own needs and for the city population. In particular, they planted wheat, cotton, rice, alfalfa, melon crops, sesame and sesame, as well as raw materials widely used in various handicrafts. Usually, such fields and gardens were surrounded by mulberry tree seedlings. People who farmed in the lands around the city were often widely engaged in the main crafts of the city - weaving, tanning, weaving, pottery, food production, etc. In particular, Samarkand, one of the major trade and economic centers of the Bukhara Khanate, had a lot of gardens, and N. Khanikov, who saw Samarkand and Bukhara in the first half of the 19th century and felt the full picture of the difference between them, noted that "there are much more gardens in Samarkand than in Bukhara" [22. P.201]. The population of Karshi was also widely engaged in farming and gardening. N. Maev, who was in the city in the 19th century, wrote that "the surroundings of Karshi are completely cultivated, surrounded by gardens, vineyards and melons" [10.] N. Petrovsky, who was in the city, wrote about it, noting that Karshi reminded him of Tashkent and noted that there were "gardens and orchards" in the middle of the city [15. P.227].

The khojas who lived in the Khoja-guzar and Eshon-guzar of Shakhrisabz "were engaged in crafts (especially weaving) or farming. They personally cultivated their lands located in the villages around the city" [19. P.135].

Different strata of the population lived in different houses according to their socio-economic status in society. Representatives of the ruling dynasty, officials, nobles, and representatives of the upper class lived in palaces and luxurious houses. Representatives of the wealthy class lived in houses built of brick. Representatives of the common people lived in houses made of simple straw. A detailed description of these houses was given by foreigners who visited the khanate in the 19th century. One of them showed that the houses of the people were built by mixing straw with mud. To make them stronger, poplar poles 4-5 inches thick were attached to their walls, especially at the corners. The ceilings of the houses were made of wood and covered with earth. This roof had a flat appearance. The ceilings of the houses of the rich were painted with patterns of various colors. The floors of the houses of ordinary people were made of pottery clay and plastered. The floors of the houses of the rich were laid with bricks. A carpet was laid on top of it. The windows of all the houses faced the courtyard, and only a door connected the house with the courtyard. The windows varied according to the social status and capabilities of the population. The windows of many houses were made by making a hole in the wall and were covered with boards when necessary. Some houses had arched windows with alabaster grilles. There were no stoves or heating in the houses. The inhabitants protected themselves from the heat with the help of blankets. One witness also reports that it resembled a Turkish heating device, with a small wooden platform placed over the fire and a carpet stuffed with cotton spread on top [12. P.94].

Although glass was known in Bukhara, it was not customary for the population to cover windows with it. The houses of wealthy people consisted of houses surrounded by a wall. Such houses were whitewashed both outside and inside, and some of them were decorated with gilding. All houses were built in such a way as to meet the requirements of protecting their inhabitants from the summer heat. Representatives of the wealthy strata of the population had gardens and houses around the city, where the owners of these properties rested on hot summer days.

Baths played an important role in the daily life of the population. According to those who were in the khanate, in the city of Bukhara alone there were "a great many (hot) baths in the city" [17. P.201]. Information about the number of baths varies. A source from the 1930s notes that there were about 50 baths in this center, the largest of which were known under the names of Tucumdozan and Misgaron, and that the khan himself visited the Misgaron bath [6. P.64]. A. Borns, who came to the khanate at that time, indicates the number of city baths as 18 [2. P.412]. N. Khanikov, on the other hand, indicates the number of Bukhara baths as 16, and gives their names as follows - the Bazari Khoja bath; the Nou bath; the Mis Girak bath; the Abdullah-Khoja bath; the Shisha-Khana bath; the Juibar bath; the Tokumduzi bath; the Gaukushan bath; the

Bazari Nou bath; the Sarrofan bath; the Chashma Ayub bath; the Obi Atash bath; the Poyostana bath; the Zargar bath and others [22. P.89-90].

The baths were built of brick, like bazaars - oaks, and were lower in height. At least a few of them had a greenhouse, polished brick was laid, and the walls were whitewashed. Due to the steam rising from the hot water, the walls of the baths were often damp. Representatives of various strata of the population could be found here. In addition to having the opportunity to cleanse themselves here, they also used the services of hairdressers and received medical treatment - massage. One of the witnesses indicates that these baths belonged to madrasahs and madrasahs, and that entry and use of them were free [6. P.99]. In fact, in our opinion, these baths were endowed for the benefit of various madrasahs and other religious institutions, and they could also be rented to certain individuals.

The basis of the diet of the Khanate population was formed by natural local products. The population's diet consisted of wheat flour, rice, millet, chickpeas, mung beans and other legumes, meat, linseed oil, sesame oil, animal fats, poultry, fish, sheep's head, confectionery products, manna and others. From them, the Bukhara people prepared and consumed various food products. One of the witnesses, writing about the diet of the Bukhara people, describes them as "very simple", noting that after the morning prayer they drank tea - *shirchoy*, which was like soup, cooked with milk and salt, their lunch consisted of pilaf made of mutton, carrots and rice, they drank a lot of tea after lunch, and coffee was not drunk here.

Among the Bukhara people's food, flour products occupied an important place. Wheat for the flour needed for their preparation was ground in special mills. Such mills for grinding wheat were called "assiy". I.V. Vitkevich, who passed near Bukhara in the 1930s, wrote that 3 farsakhs from the city, "this place - mill - is called Assia, since many mills were built in the ditches" [6. P.97].

The dishes consumed by the population were diverse, and in most cases they were prepared in public places and sold to the population. This is also confirmed by the presence of people engaged in their preparation to satisfy the demand for various types of food. These include bakers, cooks of mutton, sellers of fried fish, stew makers who prepare a type of meat dish - stew, and others.

The population widely consumed confectionery products. These include various sweets prepared by confectioners - sugar, halva, novvot, nisholda, pashmak, and others. Along with the confectioners of Bukhara and Samarkand, the confectioners of Karshi were also famous. F. Beneveni wrote that they collected sugar-like "manna" in the fields near Karshi and used it as sugar in the preparation of sweets [16. P.85]. The following information from the beginning of the 20th century also testifies to the skill of the city's confectioners. According to him, here "local candies in the form of apricots, peaches, pears, apples, quince... were prepared from a mixture of sugar and sheep fat. With the help of paints, the confectioners managed to imitate nature" [5. P.197]. When Bukhara people visited guests, they were always served sweets along with tea and fruits. The host sent the guests away with sweets. E.K. Meyendorff shows that every time they went to the house of the kushbeg, this official would treat them with sweets and sugar, and send these sweets back. The khan himself, when giving a gift to someone, presented them with a headscarf and sugar [12. P.147].

The population drank tea from drinks. Although the Sharia prohibited drinking wine, there is information that in some cases some nobles and young people secretly drank wine. The following information is noteworthy in this regard. "I" writes E.K. Meyendorff, "saw the children of the first-ranking Bukhara officials greedily drinking wine from glasses and losing their heads. Kushbeg himself openly told us that in his youth he drank wine with the current supreme ruler" [12. P.144-145]. The population did not smoke intoxicants. Because this was forbidden by the Sharia. However, in some cases there were exceptions to this rule. Often, Persian slaves smoked hookahs.

The clothing of the population varied depending on their social status. Men wore two long shirts, one on top of the other. One of them was blue, the other was striped. One of the shirts was narrow and tight-fitting. Representatives of the population belonging to different tribes wore red moustache hats with a pointed tip sewn around it. Almost all Bukhara people wore white turbans, and Persian slaves wore hats of various colors. Wealthy representatives of the population wore tunics made of half-silk and moustache. Wealthy state officials wore outerwear made of cashmere and cloth. One of the witnesses notes that the officials he met during the entrance to the arch were dressed in "clothes made of shiny fabrics and dazzling white turbans" [12. P.148-149].

Women wore veils. Women and some men painted their nails with henna. Persian slaves dyed their beards red with henna. Women applied antimony to their eyebrows and eyes. Special attention was paid to cleanliness in everyday life. They tried to keep the city streets neat. The streets were swept and watered. The canals running through the city streets served to improve the climate in them and to keep the city neat. In order to preserve freedom and to facilitate the free movement of the population in the cities, it was not allowed to ride horses in the cities. As A. Burns shows, since in Bukhara it was possible to ride horses only on the outskirts of the city, an English officer and his companions, who had come to the city gates on foot, ordered their servants to bring their horses here [2. P.447].

The attention paid to cleanliness in cities can also be observed in the culture of locating some production areas on the outskirts of cities. Crafts that disturb the city air with various smells and noise during the production process and that require water for the production process were tried to be located around cities. Such crafts include tanning leather, paper production, mills for grinding wheat and other grain crops, poultry farms, and others. The following information, given by one of the witnesses, is characteristic in this regard: "We had to cross the "Nuri-poi" river, which gives life to the entire Katta-Kurgan. To our left, we saw a bloody field that served as a poultry farm," he notes [8. P.208].

Places of recreation played an important role in the daily life of the population. One of them was Labi-Khawuz in Bukhara, around which the population rested. One of the witnesses gives the following description of it. According to him, Labi-Khawuz "had a fairly regular square shape, in the middle of which there was a pool 100 feet deep and 80 feet wide, with rectangular bricks laid around it." The pool was surrounded by "beautiful trees" and teahouses were located here. On three sides of Labi-Khawuz "sweets, vegetables, hot and cold dishes were sold under thick canopies" [3. P. 145].

Sayyid Muhammad Nasir ibn Muhammad reports on one of such places of recreation. According to him, during the reign of Amir Haidar, a khanakah was built in Bukhara, and a well near it was used to water the surrounding flowerbeds. Also, "so that there would be no need for water during wars and conquests, there was a path from the Lisak pond to it (the well), which was opened when necessary. In addition to this flower garden, there was a garden called Chahar Chaman, where Hazrat Amir Sa'id often walked and entertained the people of the harem. The water he needed was drawn from the water reservoir near the arch wall on the opposite side with the help of a cart" [8. P.41].

The maddohs also had a special place in the daily life of the population. As A. Vamberi shows, in the part of the Labi-Hawuz in Bukhara in front of the Devonbegi madrasah, under the trees, "dervishes and maddohs (storytellers)" told those gathered there "about the heroic victories of famous warriors and prophets in poetry and prose" [3. P.145]. E.K. Meyendorff also reports on one of such individuals. He writes that one of the most beloved stories of the people is the Annals of Alexander the Great, which "by order of the khan, a mullah was reading it to everyone in a square where many people had gathered. After the reading was over, they gave the mullah money," he notes [12. P.190]. A. Vambery reports on one of the public places where one could have cultural leisure. This unique place of rest was located in Karshi, about which the author, who lived in the 19th century, noted: "I was amazed to see a place of rest open to the public in Karshi. You will not find such a place not only in Bukhara and Samarkand, but even in Iran. This is a large garden on the river bank, which is called the kalandar-khana. People walk in it from two o'clock in the afternoon to one o'clock in the morning. Samovars boil in different places here, and separate groups gather around it," he notes [3. P.190]. This assessment of the author, who is a European himself and has seen many cities in Europe and Asia, helps to correctly understand the cultural life in Turkestan. Various holidays played an important role in the daily life of the Bukhara people. Among such holidays are the Eids. As Mir Muhammad Amin Bukhari shows, the Bukhara troops marching to Balkh "stopped at the entrance to celebrate the Eid al-Adha" [13. P.49].

Three holidays were widely celebrated in the year - "New Year (Sersol)", "Ruza Hayyiti and Kurban Hayyiti". The population also made great preparations for the Ramadan and Kurban Hayyiti, which came after the month of Ramadan. In the madrasahs, students were given a holiday during the month of Ramadan and the three summer months. These holidays were held in the squares of various centers, in front of the madrasahs, and often on the hills around the city. Tents were set up there, and many spectators enjoyed themselves for a whole week, watching music, games, wrestling, running, and the fighting of camels, goats, sheep, and pelicans. The owners of these animals received gifts for victory, sometimes very large gifts.

Musicians played an important role in the daily life of the population. Musicians participated in banquets and celebrations in the palaces of the rulers, in various gatherings of officials and private individuals, and demonstrated their art. One of the data confirming this is given by E.K. Meyendorff quotes. He writes, "I met a young man from a wealthy Bukhara family, and when I asked him what his joy was, he said that he gave feasts and had slaves playing music at them," [12. P.145].

Musical instruments included trumpets, dutars, and drums of various sizes. Playing was widespread. One of the main types of singing art widespread in Turkestan - the performance of folk epics to musical accompaniment - bakhshilik was also widespread. Bakhshis played an important role in introducing the people to their heroic past and instilling in them a love of music.

A special place in the everyday life of the population was occupied by a form of local theater - puppet theater. N.A., who witnessed one of such theatrical performances in Shakhrisabz, Maev noted that "one day they showed us a puppet theater... In the corners of the porch, curtains with drawings of tigers, etc. were hung... The show was presented by a 75-year-old man in the service of the emir," [11. P.37].

Weddings and other ceremonies also played an important role in the daily life of the population. Musicians also participated in them. In particular, it is written about one of the circumcision weddings, where it is noted that "music played, games were played, competitions in wrestling, running and shooting at a target were held." Various sports games also played an important role in the daily life of the population. Representatives of different social strata of the population participated in them. Among them, wrestling, target shooting, korkari, chess and others played an important role. Representatives of the upper classes of the population liked to hunt various birds. They also tried to spend their free time entertainingly by catching eagles, gazelles, and various birds.

CONCLUSION

Thus, during the rule of the Mangids in the first half of the 18th and 19th centuries, the daily life of the population continued in a traditional manner. As in the past centuries, the places of residence of the population, guzars, neighborhoods, gardens, recreation areas, houses of the population, clothing, food culture, leisure of the population, and various ceremonies also played an important role in daily life, and they retained their traditionality as during the Shaybani and Ashtarkhani dynasties.

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