

## **THE CITIES OF THE BUKHARA KHANATE IN THE MIDDLE OF 16<sup>th</sup> - 19<sup>th</sup> CENTURIES: SOME INFORMATION ON THE DAILY LIFE OF THE POPULATION**

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**ABSTRACT:** In the article, there are many studies aimed at revealing various aspects of the political, socio-economic and cultural processes of the Bukhara khanate, in which, relying on the scope of various sources, the researchers tried to reveal many issues of the history of the khanate, and analyzed the historical processes that took place during the Shaibani, Ashtarkhani and Mangit dynasties that ruled the khanate.

**KEY WORDS:** Bukhara khanate, socio-economic processes, city dwellers, daily life, cities, Kattakurgan.

### **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, in these studies, the issues of daily life of the population living in the territory of the Khanate during the three dynasties, especially the urban population, were not fully interpreted. The study of this issue is scientifically important, and their research allows to shed light on many issues of political, socio-economic history.

### **RESEARCH METHODS**

The article effectively uses methods of historicity and historical analysis. The issue of streets is important in studying the daily life of Khanate residents. It should be noted that there were different streets in different population centers. In

some large centers, streets usually started from its gates. These streets were wide, and along the way they were divided into smaller streets.

## **RESULTS AND DISCUSSIONS**

One of these streets leading to the market, which is usually considered the center of residential areas, can be observed in the example of Kattakorgan, which became a major commercial and economic center in the 19th century. "We went from the gate of the mosque to the Thursday market on a wide road," notes the author of this century [Karazin N. P.203].

Streets connected in their main squares of different centers. For example, in Karshi, "four main streets of the city led to Registon" and another one of these streets led to the gates of "orda", another area of the city [Maev N. 1875].

In addition to the main broad streets in the centers, they also had many other streets, which were usually much narrower. The streets of cities in the Khanate of Turkestan were described by Russian authors in the 19th century as "long, narrow, crooked" [Essays on internal trade of the Kyrgyz steppe. 1869]. Ivan Marchenkov, who returned from captivity in Bukhara in the middle of the 19th century, while writing about Shahrissabz, noted that its "streets are dusty and narrow." [Galkin, 1861]. Concrete information about the streets of Bukhara, which were described as "very narrow" in the 1920s, helps to create a certain idea about the streets of Central Asian cities. According to the 40s of this century, there were 360 streets in the city [Khanykov N. 1843]. "Usually Bukhara streets are 5-8 feet wide. The widest streets are usually no more than 10-12 feet," noted one of the authors of this century [Notes on the Bukhara Khanate, 1983].

This is how E.K. Meyendorff, who was in the khanate in the 20s of the 19th century, describes the streets of Bukhara. "The largest streets of Bukhara are no more than one sajen wide, and the smallest ones are only for pedestrians, and some of them have a width of 3-4 steps from the house on one side to the house on the opposite side. 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 were moving on them had to say "posh, posh"

incessantly in order to move forward. Horses and camels crossing the streets leave behind a trail that pollutes and destroys the streets [E.K. Meyendorff. 1975]. It should be noted here that, in our opinion, such traffic jams occurred in the streets near the markets. Data from this period also confirm. It is noted that when a two-wheeled cart was coming from this road, there was no way for pedestrians to walk, the carriers of different goods would bump into each other due to the narrowness of the streets and their feet would stumble. These streets were empty during the call to prayer five times a day [Notes on the Bukhara Khanate, 1983].

Starting from the city gates and going to the center of the city, there were often stalls on both sides of the streets. Some streets, especially those in the bazaars, were closed. It was traditional to cover the streets in different ways and use them as stalls. They were covered with a lot of reeds and mats.

Streets were also private in some cases. It is called a "private street impassable to strangers" in one of the existing documents from earlier centuries. [Ivanov P.P. 1938], also the information about "streets for public use" is confirmed [Ivanov P.P. 1938]. The streets kept this feature even during the rule of the Mangits.

Usually, the streets leading from the city gates to its center or from one part to another are not called by one common name. O.A. Sukhareva points out that some parts of the streets are named after market stalls, architectural monuments or city quarters [O.A. Sukhareva.1965]. This was also confirmed by the names of "Mawlano Amir Mosque Street", "Mulla Amir Bazaar Street", "Mawlano Rahmatulla Mosque Street", "Kosagaronlar Mosque Street", "Hafiz Mohoni Mosque Street" in Bukhara.

Guzars. The territory of populated areas, mainly large and small centers of trade and economic life, was divided into different parts, the number of which, according to some authors, could be different. For example, Samarkand is divided into four parts [Tursunov N.O, 1991], Shahrissabz is divided into two parts [Sukhareva O.A. 1958].

In the khanate, different parts of the population centers were divided into much smaller territorial-administrative units. The units representing the city quarters - the inhabited parts - have different names in different cities of Central Asia. For example, in Bukhara, they used different terms for residential areas - koy, neighborhood, guzar. The first two of them - koy and mahalla, in the sense of Bukhara quarters, gradually went out of circulation after the 15th-16th centuries, and in the 17th century they gave way to a new term - guzar. In some documents related to the archives of Juybor sheikhs from the 16th century, the terms mahalla and koy are found. In particular, some of them are mentioned in these documents as "Khoja Zayniddin neighborhood near Madrasa Nou", "Masjid-i Koy-i Dirakht" [Ivanov P.P. 1938]. O.A., who conducted ethnographic research in the city. According to Sukhareva, the terms "koy" and "mahalla" were preserved even at the beginning of the 20th century. In particular, the terms Koyi honaka, Koyi dirakht, Koyi Murkush were used to denote the old quarters of the city. There were also separate quarters in the city - Juhudlar Mahalla, Tatar Mahalla around the city, Afshar Mahalla and others [O.A. Sukhareva.1965].

From the 17th century, the term guzar was widely used to mean the city quarter in Bukhara, Samarkand, Urgut, Jizzakh, Kashkadarya oasis - Shahrissabz, Karshi, Kitab. "Guzar" means the intersection that was formed at the intersection of neighboring quarters, where there was a small market that served the residents of these quarters [Sukhareva O.A. 1965].

Regardless of the name of each inhabited part of different centers, there would definitely be a mosque in their eyes, which played an important role in the daily life of the population. P.I., who was in Bukhara in the 1930s. Writing about this center, Demezov writes, "The city is divided into 366 quarters, each of which has ... a mosque, an imam, a muezzin, and an elder person" [Notes on the Bukhara Khanate..1983]. Mosques were usually built in the middle of the quarter, with a pool next to it. The lands where the streets intersected within the quarter and the narrow streets were called chagar. Some narrow streets were closed at night from the main streets [Tursunov N.O. 1991. P.96].

Guzars and neighborhoods are usually called by a certain name, and in many cases it is characterized by the topographical condition of the land where this neighborhood is located, the historical monuments located in it, the occupations of the population, the proximity to some trade and economic facilities, and this situation is reflected in the name of the neighborhood. For example, in Samarkand, there were guzars named Degrezlik, Kimukhtgaron, Gaukushon, Attoron, Sangtaroshon, as well as Hovuz-i sangin, Mir-Shah Malak madrasa, named after natural topographical and various structures. [Akhmedov B.A, 1985. P.178]. It can be observed in the example of Shahrissabz that this situation is defined according to the types of activities of the population. Leathersmiths lived here - Big, Little Leathersmiths and meshgars, potters lived - Pottery, degrez lived - Degrezlik, telpakdozers lived - Telpakdo'zan guzars can be included [Sukhareva O.A. 1958. P.137-138].

Gardens. Gardens and the products grown in them played an important role in the daily life of the population. In many cases, the population had fields and gardens for farming around the centers where they lived. In such fields, they grew agricultural products necessary for their own needs and for the inhabitants of the city. In particular, they planted wheat, cotton, rice, alfalfa, rice, sesame, sedana, and raw materials widely used in various crafts. They usually surrounded such fields and gardens with mulberry trees. In most cases, the people who farmed the land around the city were the main crafts in the city - weaving, tanning, thatching, pottery, food production, etc. who are extensively engaged in. In particular, there are many gardens in Samarkand, which is one of the major trade and economic centers of the Bukhara Khanate, and who saw Samarkand and Bukhara in the first half of the 19th century, was able to feel the whole landscape of the difference between them. N.Khanikov noted that "there are much more gardens" in Samarkand compared to Bukhara [N.Khanikov. V.7. P.201]. The inhabitants of Karshi were also widely engaged in farming and horticulture who was in the city in the 19th century. Maev wrote, "The surrounding area is completely cultivated, surrounded by gardens, vineyards and fields," [Maev N. 1875]. Petrovsky, while

writing about him, pointed out that Karshi reminds of Tashkent and noted that there are "gardens and lawns" in the middle of the city [Petrovsky N. 1872. P.227]. Khojas who lived in Khoja-guzar and Eshan-guzar of Shahrissabz were engaged in handicrafts (in particular, weaving) or farming. They personally cultivated their land located in the villages around the city" [Sukhareva O.A. 1958. 135].

Housing of the population. Different strata of the population lived in different houses according to their socio-economic status in the society. Representatives of the ruling dynasty, officials, nobles and representatives of the upper class lived in palaces and luxurious houses. The representatives of the black pen lived in brick houses. The members of the common class lived in simple thatched houses. Foreigners who visited the khanate in the 19th century gave a detailed description of these houses. According to one of them, houses were built by mixing straw with mud. For strength, poplar posts 4-5 inches thick are attached to its walls, especially at the corners. The roofs of the houses are made of wood and covered with earth. Such a roof has a flat appearance.

The ceilings of the houses of the rich have painted patterns of different colors, and the floor of the houses of ordinary people is made of pottery clay and plastered. The houses of the rich have brick floors. A carpet is placed over it. The windows of all the houses faced the courtyard, and only a door connected the house and the courtyard. The windows were different according to the social status and capabilities of the population. Windows in many houses are made by making a recess in the wall, and they are covered with boards when necessary. The windows of some houses were built in the style of an arch, and an alabaster window was placed on it. There were no stoves and no heating in the houses. Residents protected themselves from the heat with the help of tanchas. One of the witnesses also reports that it is similar to a heating device in Turkey, a small wooden bed is placed over the fire, and a carpet filled with cotton is laid on it [Meyendorf E.K. 1975. P.94]. Although glass is known in Bukhara, there is no tradition of covering windows with glass. The houses of self-sufficient people consisted of houses surrounded by a wall. Such houses were elegant both outside and inside, and some

of them were decorated with ganch. All houses were built in such a way as to protect the occupants from the summer heat.

Representatives of the rich strata of the population had gardens and houses in the suburbs, where the owners of these properties rested on hot summer days.

Bathrooms. Baths played an important role in the daily life of the population. According to the individuals who were in the khanate, in the city of Bukhara alone there were "a lot of (hot) baths in the city" [Mir Izzatulla. p.201]. Information about the number of bathrooms varies. A source from the 30s of the 19th century notes that there were about 50 baths in this center, the largest of which were known under the names of Tukumdozan and Misgaron, and the khan himself came to the Misgaron bath [Notes on the Bukhara Khanate. P.98. p.64]. A. who came to the khanate during this period. Borns indicates the number of inhabitants of the city as 18 [Born A. 1848-1849. p.412]. N. Khanikov indicates the number of bathhouses in Bukhara as 16, and gives their names as follows - bathhouse bazaar Khoja; bathroom Nou; bathroom Mis Girak; Abdulla-khoja's bathroom; bathroom glass room; Joybar bathroom; bathroom Tokumduzi; bathroom Gaukushon; bathroom Market Nou; bathroom Sarrofon; bath Chashma Ayub; bathroom Obi Atash; bathroom Poyostona; bathroom Zargar and others [Khanykov N. 1843. p. 90-90].

Baths were built of brick, like bazaars - towers, and their height was lower. They have several rooms, a greenhouse, polished brick, whitewashed walls. In many cases, the walls of the bathroom were wet due to the steam rising from the hot water. Here you could meet representatives of different strata of the population. In addition to having the opportunity to purify themselves, they used the services of barbers and received medical treatment - massage. One of the witnesses indicates that these baths belong to madrassaps, their entry and use are free [Notes on the Bukhara Khanate. P.98]. In fact, we believe that these baths were endowed for the benefit of various madrasahs and other religious institutions.

Basics of food and population nutrition. The basis of the diet of the population of the Khanate was natural local products. Wheat flour, rice, sorghum, chickpeas, mash and other leguminous plants, meat, linseed oil, sesame oil, animal fats,

poultry, fish, mutton head, confectionery products, semolina and others were included in the food ration of the population. Bukhara people prepared and consumed various food products from them. One of the witnesses, writing about the diet of the Bukhara people, described them as "very simple and simple", that after the morning prayer, they drink tea made with milk and salt - shirchoi, which is like a soup, and that their lunch consists of pilaf made of mutton, carrots and rice, and they eat lunch. as soon as they drink a lot of tea, he notes that they do not drink coffee here.

Among the foods of Bukharans, foods made from it have an important place. For the flour needed for their preparation, wheat was threshed in special mills. Such wheat threshing mills were called "Asian". I.V., who passed near Bukhara in the 1930s. Vitkevich, 3 farsahs away from the city, "because many mills were built in the ditches, this land is called the mill - Asia", - wrote [Notes on the Bukhara Khanate. P.64].

The food that the population ate varied, and in many cases it was prepared in public places and sold to the population. This is confirmed by the presence of people engaged in the preparation of various types of food to meet their demand. Among them, we can include bakers, people who cook sheep's heads, sellers of fried fish, types of meat dishes - yakhnipaz, and others.

The population widely consumed confectionery products. They include various sweets made by confectioners - sugar, halwa, novvot, nisholda, pashmak and others. Along with Bukhara and Samarkand confectioners, Karshi confectioners were also famous. F. Beneveni wrote that they collected "manna" similar to sugar in a field near Karshi and used it as sugar in the preparation of sweets [Beneveni F. 1986. P.85]. The skill of the city's confectioners is also indicated by the following information from the beginning of the 20th century. According to him, local candies in the shape of apricots, peaches, pears, apples, quinces... are made from a mixture of sugar and sheep fat. With the help of paints, confectioners succeeded in imitating nature" [Geyer M.M. 1909. P.197].



When the people of Bukhara go to a guest, they are served with tea, fruits and sweets. The host sent the guests off with sweets on their way back. According to E.K. Meyendorff, every time they went to the house of Qushbegi, this official treated them with sweets and sugar, and sent these sweets after them. When Khan himself gave a gift to a person, he presented sugar with sarpo [Meyendorf E.K. 1975. P.147].

People used to drink tea. Although drinking wine is prohibited by the Sharia, there are reports of some nobles and young people secretly drinking wine. The following information is noteworthy at this point. "I," writes E.K. Meyendorff, "saw the children of first-class Bukhara officials greedily drinking wine from a glass and losing their minds." Kushbegi himself openly told us that in his youth he drank wine with the current supreme ruler" [Meyendorf E.K. 1975. P.144-145]. Residents did not smoke tranquilizers. Because this was forbidden by Sharia. But in some cases there were cases of deviation from this rule. Often, Persian slaves smoked cigars.

Clothing. The clothes of Bukhara people differed depending on their social status. Men wore two long shirts on top of each other. One of them was blue, the other was striped. One of the dresses was tight and clung to the body. The representatives of the population belonging to different clans wore pointed caps made of red wool with mink fur sewn around. Almost all Bukharas wore white turbans, and Persian slaves wore different colored headdresses. Representatives of the dark population wore tunics made of semi-silk and movut. Wealthy state officials wore cashmere and patchwork outerwear. One of the witnesses notes that the officials encountered during the entrance to the arch wore "clothes made of shiny fabrics, dazzling white turbans" [Meyendorff E.K. 1975. P.148-149]. Women are veiled. 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.

Cleanliness. Particular attention is paid to cleanliness in everyday life. Those who tried to keep the city streets tidy. The streets were swept and sprinkled with

water. The ditches that passed through the streets of the city served to improve the climate and cleanliness of the city. In order to preserve freedom and to facilitate the free movement of urban residents, it was not possible to ride a horse in the cities. A. According to Burns, the English officer and his companions, who came on foot to the city gates, ordered their servants to bring their horses here, since in Bukhara it was only possible to ride on horseback at the outskirts of the city. [Borns A. 1848-1849. P.448].

Attention to cleanliness in cities can also be observed in the culture of locating some production industries on the outskirts of the city. During the production process, they tried to place handicraft industries around the cities, which disturb the city air with various smells, disturb the peace of the population with their noise, and require water for the production process. Such industries include leather tanning, paper production, mills for threshing wheat and other grain crops, poultry houses, etc. This information given by one of the witnesses is characteristic in this place: "we had to cross the Nuri-poi river, which gives life to the entire Katta-Kurgan. On the left side of us, we saw the bloodshed, which served as an aviary," notes [Karazin N. P.205].

Recreation. Places of recreation play an important role in the daily life of the population. One of them is the Labi Pool in Bukhara, around which residents rested. One of the witnesses gives the following description of him. He writes that the Labyrinth Pool was "a fairly regular square, in the center of which was a pool 100 feet deep and 80 feet wide, surrounded by square bricks." The pool was surrounded by "beautiful trees" and teahouses were located here. On three sides of Labi-Hovuz "sweets, vegetables, hot and cold food were sold under thick umbrellas" [Vamberi A. 1867. p. 145].

Praises also had a special place in the daily life of the population. A. According to Vambery, in the part of the Labi Pool in Bukhara in front of the Devonbegi Madrasah, under the trees, "dervishes and maddohs (storytellers)" told the gathered people "in verse and prose about the heroic victories of famous warriors and prophets." [Vamberi A. 1867. P. 145]. About one such person E.K.

Meyendorff also reports. According to him, one of the histories that the people love to listen to is the chronicle of Alexander the Great, which "by order of the khan, a mullah is reading and listening to everyone in the square where many people have gathered. After the end of the study, they gave money to the mullah", notes [Meyendorff E.K. 1975. P. 151].

About one of the public places where cultural recreation can be held A. Vamberi reports. This unique recreation area is located in Karshi, about which a 19th century writer said: "I was surprised to see a recreation area open to the public in Karshi. You will not find such a place not only in Bukhara and Samarkand, but even in Iran. It is a large garden on the banks of the river, called qalandar-khana. People walk in it from two o'clock in the afternoon until one o'clock in the middle of the night. "Samovars are boiling in different places of this land, some groups gather around it," he noted [Vamberi A. 1867. P. 190]. This assessment of the author, who is a European and has seen many cities in Europe and Asia, helps to understand the cultural life in Turkestan.

Holidays. Various holidays have an important place in the daily life of Bukharans. Eid can be included among such holidays. According to Mir Muhammad Amin Bukhari, Bukhara troops marching to Balkh "stopped in front to celebrate Eid al-Adha". [Mir Muhammad Amin t Bukhari. 1957. p. 49].

Three holidays a year - "New Year (Sersol)", "Rose Hayit and Eid of Sacrifice" were widely celebrated. Residents have also made great preparations for Eid al-Fitr and Eid al-Adha, which come after Ramadan. In madrasahs, students are given vacations during Ramadan and three summer months. These celebrations were held in front of the maylogs of various centers, madrasahs and in many cases on the hills in the suburbs. Tents were set up there, and many spectators enjoyed the whole week with music, games, wrestling, running, and watching the camels, goats, sheep, and partridges. The owners of these animals received gifts for victory, sometimes very large gifts.

Music. Musicians played an important role in the daily life of the population. Musicians participated in parties and celebrations in the rulers' palaces, officials

and private individuals and performed their art. One of the data confirming this situation is E.K. Meyendorff cites. He writes, "I met a young man from a dark Bukhara family, and when I asked him what made him happy, he said that he gave parties and had slaves playing music." [E.K. Meyendorff. 1975. P. 145].

Musical instruments include various sizes of trumpets, trumpets, drums, and our clarinet and flute-like instruments. Gambling was common.

The art of singing poems of poets and folk epics to the accompaniment of music was widely developed. When the singers sang their songs, they tried to sing the best poems of the poets. One of the main types of singing art, which is widespread in Turkestan - performing folk epics accompanied by music - bakhshi was also widespread. Bakhshis played an important role in introducing the people to their heroic past and forming their love for music.

A form of local theater - puppet theater - had a special place in the daily life of the population. N.A. Maev, who witnessed one of these theater shows in Shahrizabz. Maeve writes the following. "One day they showed us a marionette theater... In the corners of the porch, tigers, etc. "A 75-year-old man in the emir's service performed the show," he noted. [Maev N.A. 1875. P. 37].

Wedding and other ceremonies. Weddings and other ceremonies also played an important role in the daily life of the population. Musicians also took part in them. In particular, it was written about one of the khatna weddings, and it was noted that "music was played, games were played, wrestling, running and shooting competitions were held."

Sports games. Various sports also played an important role in the daily life of the population. representatives of different social strata of the population took part in them. among them, wrestling, target shooting, korkari, chess and others took an important place. Representatives of the upper classes of the population liked to participate in hunting with various birds. They also tried to enjoy their free time by catching eagles, gazelles and various birds.

## CONCLUSION

Some information available in different types of sources helps to create a certain idea about the way of life of the people who lived in the Bukhara Khanate, their clothes, food, leisure, and activities. The given information serves to clarify some issues of the daily life of the population living in the khanate centers.

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