

Social Status and Cultural Characteristics of the Residents in Turkestan

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ABSTRACT

This article describes the migration of the population from the Russian Empire to Turkestan in the XIX - early XX centuries and their socio-economic life on the basis of periodicals. Due to the resettlement policy of the Russian Empire, the population of the Turkestan region differed sharply from the local peoples in their language, religion, customs, daily life and economic traditions, and their social status was also unique. The scientific significance of this article is characterized by the study of the resettlement policy of the Russian Empire in Turkestan on the basis of primary sources. explained by its unique role in development.

KEYWORDS: *migration policy, national content, social status, lifestyle, German mennonites, Molokans.*

The Russian Empire pursues a policy of resettlement in Turkestan to accommodate large numbers of displaced people, along with the development of cotton growing, the introduction of new crops, the construction of railways, and the dissemination of technical innovations. The relocated families were exempted from paying taxes for 5 years, and for another 3 years they were required to pay only half of the taxes. In addition, benefits such as not involving immigrants in military service for 15 years, providing loans to farmers to build houses and providing free building materials, free seeds and seedlings were provided to them.

Following the emergence of many problematic situations in the process of resettlement of the Russian Empire to Turkestan, there was a need for the imperial government to develop special rules and regulations in this area. It was natural for the people who had been relocated to Turkestan to adapt to the new conditions and face a number of difficulties in the process of adaptation. These problems include the difficulty of moving from reception centers to new locations, the uncomfortable living conditions in the basements and reeds, the need to change professions, the lack of land resources for all those relocated, the inefficiency and inefficiency of allotted land, and the lack of land for working animals. the cost of rent can be indicated as the cost of renting a house from the Cossacks.

Due to the resettlement policy of the Russian Empire, the population of the Turkestan region was drastically different from the local peoples with its language, religion, customs, daily life and economic traditions. In general, the population relocated to the Turkestan region can be divided into several groups based on their professional and social status. Most of them were peasants living in the provinces of the Russian Empire, as well as a large number of workers and soldiers.

The sources also mention the ethnic composition of the population displaced from the provinces of the Russian Empire to Turkestan, which includes Russians, Ukrainians, Belarusians, Poles, Jews, Armenians persecuted in Turkey and Iran, Dungans, Uighurs, and Taranchis (Mongol-Chinese and Turkic peoples) in East Turkestan.) is shown. Those of Christian faith were mainly members of the Orthodox sect, and the government paid special attention to them in the resettlement, and they were

also given certain privileges. Because the Russian government saw the Orthodox as its mainstay in strengthening its position in Turkestan and aimed to increase their influence in the region.

From 1867 to 1917 the policy of resettlement of the Turkestan region to the Caspian, Syrdarya, Fergana and Samarkand regions continued. Prisoners of war in the First World War (Poles, Germans, Austrians, Hungarians, Romanians, Turks, etc., about 200,000 diss.) Also joined the evacuees.

While commenting on the ethnic composition of the displaced population, attention can also be paid to the classification of displacement chronology by ethnicity. In 1874-1876, Estonians, Latvians and Lithuanians were relocated from the Russian-speaking villages of Avliyota district to Karabolta and Chordevor, and to a number of newly formed settlements in Tashkent district. They were radically different from the Slavs in their customs, language, way of life, religion, and attitude to labor. The Baltics believed in the Catholic, Protestant, Straw currents of Christianity. It is noteworthy that their organized relocation to the country lasted until 1885, and their individual relocation lasted until 1917. [1] From this we can see that after 1885 a special emphasis was placed on the authority of the Orthodox among the displaced.

In the 1960s and 1970s, the population was relocated to Turkestan, mainly from 31 Russian provinces, including Astrakhan, Siberia, Yaroslavl, Kharkiv, Vladimir, Dnepropetrovsk, Voronezh, Orenburg, and Samara. Later, after 1886, those who did not have a certificate of transfer also voluntarily moved to the provinces of the Governor-General of Turkestan. They formed Russian-speaking villages (selenium) and dozens of settlements in the Turkestan region.

The migration of Germans to Turkestan mainly took place in the early 70s of the XIX century. The purpose of this study was to reflect on the Mennonite-Germans who migrated to the region in the 70-90s of the XIX century through the "Collection of Turkestan" and a comparative analysis of archival documents. German Mennonites moved to Ettisuv, Caspian, Fergana, Samarkand and Syrdarya regions, which are part of the Governor-General of Turkestan, along with people of Lutheran and Arian religions.

The migration of German mennonites to Turkestan can be divided into two stages. As mentioned above, although the migration of Germans to Turkestan began in the early 1970s, their first organized, large-scale organizational relocation took place in 1881–1882. Most of the displaced were from the Saratov and Samara provinces of the Russian Empire. They saw Central Asia as a place where people could work and live in peace and prosperity. The second influx of Mennonites to Turkestan occurred in 1890-1892 due to drought and famine along the Volga. In the village of Konstantinovskaya (Tobolino), 30 kilometers from Tashkent, there are 100 families of German mennonites, who founded German and Russian-named settlements such as Gnadental-Vladimirovka, Gnadenfeld-Andreevka, Kenpental-Romanovka. In the Syrdarya, Caspian, Fergana regions and the Khiva Khanate, the Emirate of Bukhara, German Mennonites also lived and formed their own communities, and their way of life and traditions have their own national features. For the inhabitants of Russian-speaking villages, the lifestyle of the German Mennonites was exemplary.

Along with the German mennonites, the Molokans were also relocated to the country. Although the Molokans were few in number, they left a special place in the economic, spiritual and enlightenment life of Turkestan. We considered it appropriate to provide more information about them. The migration of the Molokans across Turkestan coincided with the German Mennonites. In 1881, when 24 families of German Mennonites settled in the village of Qoplonbek near Tashkent, there were also 50 Molokans, a neighboring family who had migrated from the Caucasus. The Molokans, like the German Mennonites, clashed with the leadership to demand military service and freedom, rights. At the time of the establishment of the resettled settlements in the steppe, 40 families of Molokans settled on 53 acres of land. They quickly set up their farms because they moved in with some money,

livestock, 1 toothed plows, working animals (horses, oxen). In the village of Molokanlar, there was a school with 40 students and a church where the locals prayed. In particular, among them were 12 wealthy families, which included castles, orchards, vegetable and melon fields, and meadows. The Molokans rented 300 hectares of land from the Kyrgyz of the Uzbek village of Shazbek in 1906 for a period of 10 years (until 1916 - diss.) On the condition that they pay 6-7 rubles a year for each tenth of the land. In 1906-1909, an average of 50-70 pounds of wheat was harvested from each tenth of the land. However, these lands were confiscated by the government in 1910 because the Molokans refused to pay military service tax. The Molokans appealed to the government with claims and complaints that their lands had been leased for 10 years, claiming their legal rights. When their appeals were not resolved positively, the Molokans moved to Pishpek district of Ettisuv province. Only 35 of them survived in the steppe.

Academician V.V. Barthold notes that in six settlements in the steppe (Chernyaevka, Konstantinovsky, Kaufmansky, Verkhnevolinsky, Konnogvardeysky, Nizhnevolinsky-diss.) German Mennonites, Molokans lived side by side with representatives of other religions [5].

According to the sources, 10 Russian-speaking settlements were established in the Caspian region in 1889-1896, and Masalsky and Saratovsky settlements were established in the south-east of Garmot district, where 450 German mennonites and Molokans lived. The Molokans migrated mainly from the Caucasus and were engaged in agriculture and animal husbandry. They brought with them fine wool sheep to the country. The Molokans were engaged in horticulture, viticulture, cattle-breeding and sheep-breeding, hunting, and even floriculture, in addition to planting grain crops such as wheat, barley, millet, and oats. They were the first to introduce modern agricultural machinery (plow, mower, jenyka, veyalka) in 1897-1906 in Masalsky, Saratovsky settlements.

The Molokans had prosperous settlements. In 1894, 25 miles from Ashgabat, the Turkmens founded the village of Kurapakino, 14 Baptists and 6 Molokans, near the Annau River, Annau village. The village was originally home to 20 families, but later moved to 83 houses with immigrants from Kars, Kuban, Stavropol, Tambov, Kherson, and Samara provinces, uniting them into a single denomination. In the Baptist and Molokan settlements, there were 40-kilometer vineyard plantations, 2 tenths of irrigated land on each farm, and 3,000 tenths of pasture land for livestock. A dairy farm was established in Molokan. They had about 200 milking cows, which brought their goods to the Ashgabat market and sold them mainly to military garrisons. They have also made significant strides in the field of karakul. They established a horse farm, mixed their own horses with the thoroughbreds of Ashgabat, and established new breeds of horses. They created orchards and vineyards. New varieties of flowers (siren, rose, jasmine) were grown and brought to markets for sale. Molokans also made marketable products in such areas as winemaking and poultry farming.

There were 2 Molokans and 5 Orthodox households in the Komorovsk (settlement) settlement, where only 7 families lived. They were engaged in grain growing, viticulture, winemaking. The role of Molokans in the distribution of new grape varieties imported from the Crimea was great.

The Molokans also lived in the village of Alekseevka in the Shymkent district of the Syrdarya region. They moved from Yerevan (Armenia) in 1907 with 57 families. Sources state that the resettled Molokans were hardworking, disciplined, enterprising, friendly, and well-educated people who managed their farms wisely [7]. The Molokans also tried their luck in cotton, rice, and other areas of irrigated agriculture. However, feeding sheep, goats, cattle and poultry gave the expected results. In horticulture, they established a model farm in viticulture and floriculture.

However, compared to Russian, Ukrainian, and Belarusian Orthodox, people of other faiths, such as Poles, Germans, Jews, Kalmyks, and Moldavians, made up only 1 in 10 of the immigrants. In 1906, a study of the ethnic composition of 1,071 displaced families living in various villages and settlements

in the Syrdarya, Fergana, Samarkand and Trans-Caspian regions confirmed the following figures: 995 out of 1,071 families were Slavic, 23 Polish, 51 German and 2 Armenian. . These families accounted for 90 families living in Turkestan for the first 16 years, while subsequent analyzes for every 4 years showed that in 1902-1906, the figure was 523 families [8]. The above figures indicate that the influx of Russian-speaking people into the country has been steadily growing and that the majority of them are Orthodox.

According to the state plan, the immigrants built houses (bugs, usadba) to live on 1-1.5 tenths of the 10 tenths of land allotted to them. Historical sources state that in Russian-speaking settlements, the perimeter of the house in each family was surrounded by wire and brick. In front of the residential buildings there is a garden with special benches, a flower garden, fruit and ornamental trees, a yard with an area of 5-7 sajens (1 sajen - 2.16 meters), a food warehouse, a shed for livestock. (palace), vegetable and melon crops. Such homes are considered to be exemplary families that have lived in a disciplined, stable place for 15-20 years. In the villages inhabited by such houses, there was a shop, a market square, a "bread exchange", a village administration office, a church and schools that provided the population with all kinds of food for every 18-20 families.

The settlers on the farms, who had managed to recover economically, later encouraged their relatives, neighbors and acquaintances in the distant provinces to move to Turkestan. The information in the periodicals also confirms our opinion. In their letters to relatives in various Russian provinces, they described the country's mild climate, fertile soil, and ease of planting and harvesting.

The Russian government encouraged immigrants of different nationalities to settle in one place. Therefore, it was customary in the press to divide those who immigrated to Turkestan into the groups of "those who settled firmly in their land", "those who moved voluntarily and did not settle down", and those who "changed their place of residence and moved permanently". the lack of courage has been criticized. In the periodical press, the fact that the permanent migrants became increasingly impoverished, and that most of them returned to their original provinces, was assessed as a negative situation. As a result of the improvement of the economic situation of the peasants in the Russian-speaking settlements, "collective bakeries", "general grain warehouses" (up to 500,000 pounds of grain were stored), mills, and handicraft shops were established. Even some who have set up their own farms well have hired private teachers for their children, thinking about their future.

Among the immigrants, the economic situation of the population with farm animals and tools of labor was rapidly improving. The rich information in the sources about the life of peasants in the exemplary Russian-speaking villages and settlements located in the districts of Syrdarya, Caspian, Fergana, Samarkand regions is the basis for us to express the above opinion. The villages of Pokrovsky, Dimitrovka and Alexandrovka, located in the Avliyota district of the Syrdarya region, are economically self-sufficient. A number of conditions were created for the people there to live a good life, and they also built churches and schools for themselves. Weddings are organized, especially for boys, and girls are not sought out from abroad.

In order to meet the spiritual and educational needs of the displaced population, there was a need to build schools, colleges and other educational institutions in the villages where they were located. The terms "good school," "good education," "good way," "good holy father," and "good church" are common in the sources. Studies show that schools in the resettlement areas were built in three different ways, at the expense of the state, the rural community, and at the expense of some financially self-sufficient individuals (private schools).

Public schools were built at the expense of the Ministry of Agriculture and Land Affairs, the Department of Relocation, and the Zemstvo, and were surrounded by iron fences and had bright

classrooms. The building of such schools is mainly made of baked bricks. While government-built schools are on state-owned land, community schools and private schools are mostly located in rented buildings.

Kazansky and Mishensky rural schools of Tashkent district of Syrdarya region, 1st and 2nd Blagoveshchensky rural schools of Osh district of Fergana region were built at the expense of the government.

All schools in 5 German mennonite villages in Avliyota district and Tashkent district of Syrdarya region were built at the expense of the village community, and school desks, tables and chairs were made by German mennonite craftsmen [13]. Children of German Mennonites studied at school such subjects as "Laws of God" (religious lessons), German, arithmetic, geography, Russian. They learned the basics of primary education, as well as crafts, farming, animal husbandry, horticulture, vegetable growing, gardening from the experience of adults. Textbooks and newspapers for German mennonites were sent through German mennonites in the United States. Intellectuals who visited the country wrote that there were no illiterates among the adult German mennonites. In the Russian-speaking villages established in the steppe in 1906-1910 at the expense of the Russian Ministry of Public Education at an average cost of 500 rubles, 7-8 schools were built for a total of 3709 rubles. These schools were taught mainly by teachers who had studied at the Tashkent Teachers' Seminary, earning an average salary of 37 rubles a month. In 1887, 8,041 rubles were spent on the education of the displaced population in the villages of Avliyota district, and 3,904 rubles were spent on the construction of a single school in the village of Dimitrovka. Compared to other regions, in Syrdarya region, the work on schools, churches, paramedics, pharmacies (pharmacies) is relatively exemplary. According to one source, there were 47 Russian-speaking villages in the Syrdarya region, with a population of 16,000 (1906 - diss.). All of these villages have schools, 4 villages have churches, 2 villages have brick churches, 8 villages have paramedic stations and special pharmacies, and some villages have community baths. "[16] In the sources, we did not find information on the total number of newly built schools in Russian-speaking villages and how many students were enrolled in them.

The opening of places of worship with the construction of churches in villages and settlements played an important role in meeting the spiritual, moral and religious needs of the displaced population. Believers in the Orthodox, Catholic, Protestant, Mennonite, and Molokan denominations of Christianity performed religious rites in rooms originally designed for small prayers. Later, churches were built for them in Shymkent, Avliyota and Tashkent districts of Syrdarya region, where Russian-speaking settlements and villages are densely populated. In particular, 2,000 rubles were spent on the construction of a church building in the village of Kazansky, Shymkent district, and 700 rubles in Aleksevsky. There was no abbot (holy father) or priest in all the churches. That is why people performed religious rites as they knew how. In 1910, in 7 out of 18 settlements of Shymkent district (Tamerlanovsky, Vrevsky, Volkovsky, Vysokiy, Bolshaya voda, Doroneevka, Teorchevsky-diss.) There were exemplary churches. In Tashkent district there were churches in three settlements (Nikolaysky, Troitsky, Chinait-diss.). Two churches (Sretensky and Nadezhdinsky-diss.) Were built in Khojand district of Samarkand region [17].

In Fergana region, 2 churches were built for the displaced in 1st and 2nd Blagoveshchenskiy (Osh district). The state has been paying increasing attention to this issue. Because the Russian churches, with their majesty and beauty, were also a means of demonstrating the power of the Russian Empire. Therefore, by 1910, a program was developed to build special church schools in villages and towns.

Sources said the new settlers tried to live in areas close to the post office, railroad and churches. Churches also played an important role in the resettlement of the displaced population. Some families moved to villages with or near churches because they were too religious. They have changed

their place of residence in order to get away from the "boring life" in remote villages. According to sources, the Stepanov family moved out of their village because it was far from the church. The 3 families who had moved to Sretensky had spread the disease in the village where they had previously lived and moved to Avliyota to be closer to the church. A number of villages in Awliyota County; for example, Shapanovsky (30 miles), Luchovo (35 miles), Podgornoe (50 miles), and Stemnoe (60 miles) are far from the church, and their inhabitants have to travel long distances on horseback and in chariots to meet their religious needs.

Measures to provide church services to the displaced population have been the focus of the government. In 1904, in St. Petersburg, Secretary of State A. A special meeting was held under the chairmanship of Kulozmin. The issue of expanding the construction of schools, religious schools and churches in Russian-speaking settlements was raised at the meeting. Deficiencies in this regard have sparked a heated debate in the council, with priests reluctant to go to prayer and churches in remote villages, and religious ceremonies, such as infant baptisms, being left out. It was instructed to establish local diocesan committees and introduce mobile religious services. In 1908, a mobile religious service was organized in 12 villages at a cost of 2,000 rubles. In 1909, the same situation was repeated in 3 villages, and 92 houses of worship were established. In 1909, 27 church buildings were built in Turkestan, and private and public initiatives played an important role in their construction. Since 1909, the Holy Synod and the Ministry of Education of the Russian Empire have allocated 500-700 rubles per year for the construction of educational institutions and 2,000 rubles for the construction of religious schools for the displaced. Between 1908 and 1910, there were 18 church schools in the country.

For the Russian-speaking villages and towns of the Turkestan region, specialists who have graduated from religious schools and teachers' seminaries have been sent, and clear norms have been set for the creation of material and spiritual conditions for them. The annual salary of school teachers was 1,500 rubles, and they were given 500 rubles for food, 250 rubles for clothes, as well as rent.

The government annually allocates 100 rubles for schools for average school supplies, 300 rubles for craft inventory, 800 rubles for school building repairs, and 300 rubles for church supplies. The teacher lived in a separate room or apartment in the school building, and was also paid an annual rent of 500 rubles.

The role of medical care provided to the settlers was also high. Realizing this very well, the colonial administration tried to organize medical services in the settlements of the European population. In order to protect the health of the population in Russian-speaking settlements, the establishment of rural medical centers, paramedic services and pharmacies has also been established. The medical buildings are housed in wooden booths, thatched houses and small barracks. Some of the paramedic stations operated in rented buildings. The doctor's annual salary was 2,400 rubles, the part-time paramedic was 720 rubles, and the full-time paramedic was 600 rubles. An average cost of 1,500 to 2,000 rubles per paramedic station. In particular, the annual cost of a paramedic station in the Spassky settlement in the Desert was 1,640 rubles, of which 720 rubles were spent on a paramedic, 120 rubles on a rented building, 300 rubles on a guard, 200 rubles on heating and room lighting.

A strict list of patients from the newly formed Russian-speaking village was kept at the expense of those who moved to the outpatient and paramedic station, and information about their medical history was recorded. The number of patients admitted to the paramedic station in the village of Spassky, mentioned in the above pages, in the 8 months of 1910 (January-August - diss.) Was recorded as 366, 372, 365, 404, 504, 329, 204, 234 people [21]. Students from medical universities were mobilized during the summer months to assist medical professionals at paramedic stations.

In general, the analysis of a lot of information about the daily life, spiritual and moral condition of

the resettled population in Turkestan, their relations with the local people allows us to draw a number of scientific conclusions. Housing, shops, schools, churches, and medical services for the displaced were not in demand in all villages and towns. Sources confirm that there are no or no transport routes to remote villages, that there are no schools or churches in some Russian-speaking settlements, that there are no teachers or priests in existing schools and churches, and that some people go to towns and districts for study and religious purposes.

The authors have different interpretations of the fact that relations between the displaced Russian-speaking population and the local peoples: Kyrgyz (so-called Kazakhs - diss.), Kara-Kyrgyz (Kyrgyz), Uzbeks (Sarts) have not always been smooth, there are conflicts over land and water. The fact that the authors of some articles and reports have tried to assess the causes of conflicts, disagreements, conflicts as objectively as possible, shows that these sources are important and reliable.

CONCLUSION

In short, the social composition of the population relocated to Turkestan was different. In particular, they differed in language, religion, and ethnic composition. It should be noted that the migration of these ethnic groups to Turkestan took place over a period of time and was influenced by a number of factors. In order to preserve the language and religion of the displaced population, religious institutions were built along with schools. In addition, as a result of growing demand for medical facilities in the newly established settlements, new medical centers have been established. These buildings and their activities were built and operated mainly at the expense of state funds.

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