



CLASSIFICATION OF NAMES OF TASHKENT CITY NEIGHBORHOODS

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ANNOTATION: *This article is devoted to the problem of classifying the names of Tashkent mahallas in the late XIX - early XX centuries. Eight groups of neighborhood names were analyzed to show the origin of these groups of toponyms. There is also information about the names of such mahallas as Gulbozor, Degrez, Samarkand Darboza, Chukurkoprik, Chuvalachi. By studying the naming of Tashkent mahallas, it is possible to obtain valuable historical information about the city's past.*

Keywords: city, history, more, guzar, neighborhood, geographical feature, names, toponyms.

INTRODUCTION: The accumulation of centuries of experience and their transmission from generation to generation has led to the formation of traditional mahallas, guzars, dahas and mahallas. These are a unique form of self-government, typical of the structure of cities and villages in Uzbekistan. Over a long historical period, the type of community self-government has shown that it is vital. In the "Old City" part of Tashkent, in the historically formed mahallas, in the districts consisting of private houses according to the plan since the second half of the XIX century, in the neighborhoods of multi-storey residential buildings, neighborhoods, neighborhoods and other traditions are still preserved. they are enriched with new features in line with modern requirements [1].

Place names have a special place in the history of Tashkent. After all, they appeared in the territory of the city during different historical periods and were formed in connection with its nature, past, population, political, economic, social, cultural and spiritual life. In particular, by studying the names of Tashkent mahallas, it is possible to obtain valuable historical information about the city's past. In general, it can be said that the mahalla is an administrative unit consisting of a complex of apartments in the city, which includes a certain number of inhabitants, and it began to take shape during the formation of the city. Initially,



such divisions were mainly related to the social stratification of the population, but later they were also organized according to the occupation of the population.

The formation of the neighborhood was also influenced by the geographical features of the place. For example, concentration near water, zoning due to cliffs. Along with the increase in urban population, the emergence of neighborhoods was influenced by ethnic processes, and in connection with topographic changes - various devices, institutions and so on.

The main part. The development of the city is reflected in the changes in the composition of its neighborhoods. In particular, at the end of the 19th and the beginning of the 20th centuries, there were 50-150 apartments in one mahalla in Tashkent; sometimes, a common center for several neighborhoods was the guzar, which housed handicraft workshops, a teahouse, a bakery, a grocery store, and a bazaar. Guzars are located on major streets or intersections. Neighborhoods are divided into several sections or streets - relatively small streets as a main street and several narrow streets. The boundaries of the neighborhoods pass through the back walls of most homes. The neighborhoods in the city center were much older, and new ones were added on the outskirts, and over time, some of them developed and became independent.

This process is also reflected in the toponyms: 1-Eshonguzar, 2-Eshonguzar, Upper Oqmasjid, Lower Akmasjid, Big Kamalon, Small Kamolon mahallas. In many cases, there are neighborhoods around the city, which are called "neighborhood", "garden-yard", "country-yard". In 1876, N.A. Maev wrote that there were 149 mahallas in Tashkent and recorded their names by districts; Of these mahallas, 48 belong to Shaykhantahur, 38 to Sebzor, 31 to Kokcha, and 32 to Beshogoch district [1]. However, the number of mahallas was probably higher, because in the early twentieth century in the old city, according to N.G. Mallitsky's list, there were about 280 mahallas, more than 170 neighborhood names [2]. Of them, 70 mahallas and 31 mahallas belonged to Shaykhantahur, 79 mahallas and 64 mahallas to Sebzor, 56 mahallas and 43 mahallas to Kokcha, 76 mahallas and 36 mahallas to Beshogoch.

CONCLUSIONS: In general, the names of the Old City mahallas in the late XIX - early XX centuries can be divided into eight groups in terms of content:



1. Toponyms related to professions and social groups of the population. For example, Degrez, Egarchi, Etikdoz, Temirchilik, Qazikocha, Kulkocho, Khojakocha mahallas and others.

2. Toponyms associated with a natural-geographical object. For example, Kattahovuz, Almazar mahallas.

3. Names associated with relief. For example, Kurgantepa, Oktepa mahallas and others.

4. Toponyms named after city gates. For example, Takhtapul, Samarkand Darvoza mahallas.

5. Toponyms related to the street, mosque, cemetery, market, etc. in the neighborhood. For example, Eskijuva, Chukurkoprik, Gulbozor mahallas.

6. Named after a historical person, i.e. anthropotonyms. For example, Zangiota neighborhood.

7. Related to ethnic unity, i.e. ethnotonyms. For example, Kashgar, Chuvalachi mahallas and others.

8. Toponyms related to historical reality. For example, Janggoh, Shoxnishintepa mahallas and others.

Occupational toponyms are relatively common among neighborhood names, and this is due to the concentration of people engaged in a particular type of occupation in a given neighborhood. For example, in Attorlik mahalla there were mainly sellers of Attorlik goods, in Zargarlik mahalla there were jewelers, in Taqachi mahalla there were takasozs. Next in line are the names given to the people living in the neighborhood according to a certain social class, tribe, clan. Toponyms such as Eshonguzar, Kulkocho, Tojikmahalla, Chuvalachi can be shown. This is due to the political and social changes that have taken place in the life of the city throughout history, the location of the population on the basis of tribal traditions. For example, in Eshanguzar mahalla - eshons, in Khojamahalla - a region inhabited by relatively more families belonging to the class of masters, and Kulkocho - an area inhabited by more slaves. Later, the social structure of the population of the neighborhood changed, but its former name, which has become a tradition, has been preserved.

Among the names of the neighborhood there are toponyms associated with the natural-geographical object, relief. Researchers have noted that such toponyms are relatively ancient [3]. For example: Almazor and Sebzor - apple orchards are many neighborhoods, Qurghontepa - means that there was once a fortress here, Chukurkuprik - Chukurkuprik is



located around the bridge built on the lower reaches of the river means neighborhood. Among the old city neighborhoods are the larger device in the neighborhood area, the farm object, the toponyms named after the city gate, and among them are relatively more associated with religious institutions, monuments, city gates and markets. Kokmasjid mahalla - a mahalla with a blue dome mosque, Samarkand Darvoza - a mahalla named after the gate built on the city wall, Gulbozor - a mahalla with a market for flowers and seedlings.

Anthropotonyms are less common among neighborhood names. They originated mainly in connection with the names of rich, aristocratic, officials, religious figures who lived in the neighborhood. In particular, Boltaboy, Badalboy, Shaykhantahur, Zangiota, Murad mahallas. The list of urban neighborhoods also includes toponyms related to a historical event, incident or. The history of the emergence of such names is associated with a particular event. Shopayzikuloq mahalla - here a man named Shopayzi dug a canal ditch (ear) from the Kokcha canal [3].

The names of the mahallas of the old city also differ linguistically as they appear in different periods: Sogdian, Turkic, Persian-Arabic, mixed toponyms (Chochtepa, Qiyot, Chigatay, Darkhan, Registan, Obinazir, Bodak, Sebzor, Jartegirmon, Yangishahar Ganchtepa, Qazikocha, Sandiqbozor, Sobunbozor, etc.).

Below is an analysis of the names of some mahallas belonging to these groups: Gulbozor mahalla, the main part of which is in Shaykhantahur district; This mahalla was bordered by Qoshiqchilik mahallas of Khadra and Sebzor districts, Chorsu bazaar and Shaykhantahur street. The common toponym "Gulbozor" ("flower" and "market"), meaning "flower market". The reason for the name of the neighborhood is that there were stalls in the Chorsu market selling flowers and seedlings. According to archeological data, in the IX-XII centuries on this place the arch of Binkat and Shahristan were located. At the end of the 20th century, about 200 houses lived in Gulbozor mahalla. The population was engaged in trade, handicrafts (tin-making, gray weaving), gardening and farming in the districts of Nazarbek, Karasuv, Chophonota. The neighborhood had three mosques, several rastas, a two-story hotel, and shops.

At the beginning of the 20th century, sewing machines manufactured by the German company Zinger were sold here in Degrez mahalla, Shaykhantahur district; Also known as Deroz and Degrezlik forms. It is bordered by Gishtmasjid, Sogalmasjid, Shortepa, Hovuzbog and Khojaroshnoi mahallas, and is divided into Lower Degrez and Upper Degrez. Now the



National Theater of Uzbekistan and circus buildings are located here. The word "degrez" is a two-stem toponym ("deg" and "rez"), Persian "deg" - pot, "rez" - well; "Rextan" - means to pour; Although "degrez" means a potter, in general it means a neighborhood of blacksmiths. Degrez mahalla is one of the ancient mahallas, where 200 houses lived. The population was engaged in handicrafts and agriculture in the districts. His main occupation was casting of cast iron, brass, and abjoli (seven alloys). There were about 20 cast-iron pottery workshops (hammer teeth, sandstones, mortars), 2 mosques and a madrasa in the neighborhood [4].

Samarkand Darvoza mahalla, Beshogoch district; It borders Zangiota, Chakar, Zahariq, Kamalon mahallas, one end of which is adjacent to Chaqararik. It's still here. Samarkand Darvoza mahalla has mainly one-storey houses. One of the 12 gates of Tashkent - Samarkand Gate is located in the neighborhood. According to H. Hasanov, the name of the mahalla was formed from the name of Samarkand Darvoza [5]. The formation of this neighborhood dates back to the 15th century. At the end of the 19th century, more than 50 houses lived in the neighborhood. The population was engaged in handicrafts (tannery, carpentry, cart-making, etc.). He was engaged in agriculture in Novza, Choponota, Qaziravot districts. There were schools, mosques, bazaars, grocery stores in the neighborhood. [6].

Chukurkoprik mahalla, Beshogoch district; It borders with Mirlar, Zangiota, Badrboy, Eshonguzar mahallas. My common toponym ("pit" and "bridge") and means "bridge built in a deeper, lower place". A neighborhood was gradually formed in this area, which was called the bridge. By the way, the name of the canal flowing from this mahalla was Chukurkoprik, which flows through Beshogoch and Shaykhantahur districts of the old city. At the beginning of the 20th century, more than 300 houses lived in the Chukurkoprik mahalla. The population was engaged in handicrafts, gardening and farming in the neighborhoods. There was a school, several sewing workshops, teahouses, a mosque, and shops in the neighborhood.

Chuvalachi mahalla belongs to Sebzor district, borders with Teshik Kafka, Chigitboshi, Kaduvot, Hasanboy mahallas. According to S. Karayev, the word "Chuvalachi" is an ethnotoponym and means the name of the Uzbek tribe [8], the name of the neighborhood is associated with the Chuvalachi tribe. There is no information about this in written sources. Probably due to the fact that the Chuvalachi tribe lived in the neighborhood, it was called "Chuvalachi". The neighborhood was formed around the XV-XVI centuries. At the beginning of the twentieth century, more than 100 houses were inhabited. The population was engaged



in handicrafts, more - tannery, farming in their neighborhoods. Chuvalachi mahalla had a mill, several grocery stores, a teahouse, and a mosque.

Conclusion. The accumulation of centuries-old experiences and their transmission from generation to generation has led to the formation of traditional mahallas, guzars, dahas and mahallas. These are a unique form of self-government, typical of the structure of cities and villages in Uzbekistan. Over a long historical period, the type of community self-government has shown that it is vital.

As the names of Tashkent mahallas appear in different historical periods, they are divided into different groups in terms of periodicity, linguistics and content. It is safe to say that our architectural heritage is an inexhaustible treasure. Some neighborhoods are poorly studied, some are well studied and in need of rehabilitation. By studying the naming of Tashkent mahallas, it is possible to obtain valuable historical information about the city's past.

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