

## ELEMENTS OF FOLKLORE IN PLACE NAMES OF TASHKENT REGION

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## ABSTRACT

The article discusses the fact that the processes of formation, origin and genesis of place names are related to their elements of folklore, and this connection is illustrated by the example of place names in Tashkent region.

**Keywords:** place names, linguoculturological picture, folklore, Bostanlyk, Gazalkent, Iskandar, sak, Parkent, Sanganak, Changi.

## ANNOTATSIYA

Maqolada joy nomlarining shakllanish jarayonlari, kelib chiqishi va genezisi ularning folklor unsurlari bilan ham bog'liq ekanligi haqidagi fikr-mulohazalar bayon etilgan bo'lib, ushbu bog'liqlik Toshkent viloyati joy nomlari misolida ko'rsatib berilgan.

**Kalit so'zlar:** joy nomlari, lingvomadaniy manzara, folklor, Bo'stonliq, G'azalkent, Iskandar, sak, Parkent, Sanganak, Changi.

## АННОТАЦИЯ

В статье рассматривается тот факт, что процессы формирования, происхождения и генезиса топонимов связаны с их элементами фольклора, и эта связь иллюстрируется на примере топонимов Ташкентской области.

**Ключевые слова:** топонимия, лингвокультурологическая картина, фольклор, Бостанлык, Газалкент, Искандар, сак, Паркент, Санганак, Чанги.

Names (including place names - the emphasis is ours, A.A.) are the main object of study and research of the onomastic scope of linguistics, apart from distinguishing one object from another, national mentality, ethnocultural, ethnosociological, cognitive, creative accumulative, axiological, aesthetic, emotive functions cannot be ignored. [1: 75.] From this point of view, we can say that the toponymy of the Tashkent region reflects the linguistic and cultural landscape of the people who have lived here for centuries and are still living there.

When a number of place names in Bostanliq and Parkent districts, which are one of the main objects of our research, were studied from a linguistic and cultural point of view, it was shown that these place names contain elements of folklore. After all, "Linguoculturalology studies more myths, narratives, rituals, paintings, customs, cultural symbols, etc. These concepts belong to the culture, and they are strengthened in the way of life, pictures and customs, and in the language" [2: 112].

For example, the etymology of the origin of the name "Bostonliq" is expressed in local folk tales and legends as follows: although the word bostonliq in Uzbek means a place rich in beautiful

places (full of boston - bo 'ston+liq) in Kazakh, or rather in Karakalpak transcription, means bostandyq - freedom. According to the legends about it, a large group of Karakalpak soldiers were captured during one of the battles. A long time passes, during this period, after the captives have endured many humiliations and hardships, their compatriots rescue them from captivity, and at this time, the captives rejoice, "freedom!" - we have achieved independence! they shouted, and after that, they lived here, guarding the freedom of the place where they got this happiness.

The town of Ghazalkent, which is considered the administrative center of the district, is sometimes expressed as "Gazabkent" in the vernacular. because they deliberately retreated to the side of the reeds growing noisily in the place of the current school No. 20, boarding school No. 6. When the attackers thought that they had gained the upper hand and that the defenders were fleeing, they chased after them and entered these places. Both the smoldering fire and the swamp, invisible from the outside (it was formed as a result of hundreds of years of rice cultivation in these places by the people of Gazalkent), accelerated the destruction of the invaders. That is why they warned those who wanted to march to these parts that the anger of the townspeople would be severe if those who survived them managed to reach their lands [3:7]. According to the information that has reached us, but has not been fully scientifically confirmed, and is also preserved in the samples of folk folklore, until the Greek soldiers invaded the territory of Bostanliq in approximately 326-325 BC, it was here (in later maps, "Caravansaray" Shahjuvor (it was on the site of the present-day Pskom village), Lanket (it was located above the Tepar village), Chimboyliq, Khojakent, Ardlanket, the present-day Iskandar Korg, which historians later called Kharjankent In its place there were inhabited places. In the mountainous regions of the district, Sijjak, Nanay, Khumson, and the above-mentioned cities and villages, life is "boiling" [3: 112].

As an example of the presence of Macedonian troops in the district, one of the villages in the oasis of the Chotkal River is called "Aflotun". According to the folklore, when they came here, they brought with them Plato, the mentor of King Alexander, and named this place in his honor. This naming of the village of Iskandar is explained by the local elders as follows: the conqueror's soldiers will not be able to occupy this small village for a long time. who has been conquering the area around the settlement) arrives here with his mercenaries and after heavy fighting the defenders of the village surrender. When they were being taken to the gallows, one of the captives, aged around 11-12 years old, turned to the king and asked to give him water. By Alexander's order, the boy's request was granted. The boy then asks them to give water to the other prisoners as well. This request will also be granted. Then the king saw that the boy was about to say something else:

- What else do you want to ask? - when he said:

- King, you gave us water. That is, we were guests, and you were the host. What nation's customs and laws correspond to killing guests? If you kill us now, won't the people of the world say that the king executed his guests and tarnished the honor of humanity? This is not suitable for a world lover like you! - he said.

Then the king embraced the boy, freed him and the rest of the captives, and sent his troops back, saying that this country, which had a child as smart as a fist, could not be defeated [3: 39].

Bostonians and Parkents consider themselves to be the descendants of Sakas. It is known from historical and archeological sources that human life first appeared in mountainous regions. Our ancestors, whose first profession was hunting, were extremely devoted to dogs, which were their loyal companions and assistants in hunting, and guards of their entire tribes in their dwellings, these animals rose to the level of their status. This faith and devotion reached such a level that they began to call themselves devotees of this animal. Over time, the word "lovers" was dropped, and the tribe or the association of tribes was called Sakas [3: 23].

In recent years, articles and other materials have been published in scientific publications about the fact that the Sakas had their own writings, including the fact that in some of them, samples of material and cultural monuments written in the Sakas language and alphabet were found in Issyk, near the former capital of the Republic of Kazakhstan. It is reported that these are silver vessels with inscriptions in the Saka language kept in the father's museum [4: 23].

Every year, a month before the beginning of Ramadan, a shak ceremony is held in these areas. That is, before the beginning of the holy month of Muslims, a family in whose home someone has died, calls five or six people, recites the Qur'an and teaches shak. In other words, the soldiers who once sacrificed their lives for their freedom and peace - saka (sakas) or shaks - rejoice and remember them. It is worth noting that such a ceremony is not held in other regions and even in other districts of Tashkent region.

Between the 3rd and 1st centuries BC, there was also a division in the Sakas. Their nobles began to be called dahlar. Gradually, another group of tribes - Parns - separated from them. The Parns, who inherited militancy, determination, military knowledge and skills from their ancestors, went to the Middle East in 238 BC, occupied parts of the former states of Media, Lydia, Mesopotamia, and Assyria and formed their own state. [5: 61-63]. This political unit, called Parthia, was one of the strongest states on the stage of history for several centuries. From the middle of the 1st century BC, he conquered the territories from Mesopotamia to India. Wrestling was the main sport in the new country. It's not for nothing. After all, the Parns, as mentioned above, were actually the Sakas, and, naturally, even their girls were engaged in wrestling from a very young age. The Greek historian Claudius Elianus (II-III centuries) reports that there was a custom among the Sakas, according to which a man who wanted to marry should compete with a girl in an underground building, and if he could not win the girl, he would become her prisoner [6: 321]. Saka women participated in battles alongside men. They were adept at avoiding lies in order to deceive the enemy, and like men, while riding on horseback, they turned their backs and shot arrows [5: 61-63]. Bostonians and Parkents believe that their historical roots go back to these countries. It is known that the name of the village of Polvonak in the mountainous region of Bostanliq is based on Parthia and Parns. For example, the representatives of the generation whose youth is now in the 70s and 80s remember well that in their childhood, weddings in these regions, especially circumcision weddings, were not without belt wrestling. These competitions were not attended by specially trained people, but by everyone participating in the wedding - young and old. It was not about winning and getting some kind of prize, it was about participating in this competition and showing that the country's traditions are alive, there are people capable of carrying its burden, and a worthy generation is growing up after them. In his folk poetry and historical epic, Sak-massaget described the heroic struggle against invading enemies and the incomparable heroism of Bahadurs who showed



exceptional courage in the battles for the integrity of the country with clear facts and life scenes [7: 17].

Russian historian and orientalist V. Bartold shows that Istakhri (Arab historian) wrote 27 cities and Maqdisi (Arab geographer) 34 cities in Shosh (a third of these cities are located in the Bostanliq region came): "Farnkent, two farsakhs from Janubkent to the east of the main road; At a distance of one day's journey from that place there is Ghazak (must be softened after k)" [8: 175]. This is one of the first names of the city of Ghazalkent, the current center of the district. In fact, the etymology of the term is based on the word Farah. It means pleasure in Arabic. After all, a river with ice-cold water and cool banks seems to be the delight of heaven to the people who are tired and thirsty in the summer from a long journey and to the travelers coming with the caravan, so they called it Farah in this sense. It is not surprising that the city is located on the banks of the river of the same name (the Chirchik river is meant here. There are assumptions that one of the ancient names of this river was probably Farak. The etymology of this word comes from the term Parnak, that is, it consists of the ancient parn and ak parts, meaning "water flowing from the land of the parns" and it is not surprising that it was called by this name, say local intellectuals. The point is that this term comes in the form of a snack. But those who are familiar with the Arabic alphabet and the Arabic script should not be surprised by this, because in the Arabic script, there is a single dot (f) above the letter f, which begins the word farak, and above the letter ghain (gh) in the Kazakh word point is also one. When there were no printing presses, all the writings were written by calligraphers, if one dot was placed over the letter r in the word farak and f was written like ghayn, the word farak would look like the word gazak. does [3: 28].

Barthold shows that there is one more city of Ardlanket between Turk and Ilaq (Ohangaron) rivers [8: 163]. According to Hashimkhan Hasanov, the late imam of the district, who was well-versed in the history of religion and who himself graduated from a madrasa in Tashkent, the Arab armies led by Abu Abdullah Ansari conquered the lands of Central Asia, including the present-day Bostanliq district, in the 8th century. And when he conquered and invited them to Islam, the Ardlanket people did not get used to it. They were not afraid of the insults and threats of the Arab commander and continued to fight. Abdullah Ansari, who saw that he could not defeat them by force, turned to the Creator himself and said, "O Lord, I could not put these servants on your path, punish them yourself and show them the right path." thank you!" - after he pleaded, a sword fell from the sky and led the townspeople to the edge. On the one hand, the Arabs, and on the other hand, the Ardlankets, from the blows of the swords in the sky, reached the corner where the Chotkal and Koksuv rivers meet, and when there was no place to retreat, they believed and accepted Islam, and they became the mullahs of the corner, so the name of the city is Burchimulla. It's gone.

Another form of the term "Ardlanket" was "Ardnalket". Because the previous road leading from Ghazalkent to Burchimulla passed through the village of Yusufkhana, and when viewed from the part of the road leaving the village, the city seemed to be located in a depression. At that time, that is, before the Mongol invasion, it was much lower than its current location, on the right bank of the Chotkal river, and its name is derived from the Arabic ard - land, nal - made from the combination of the words "bast" and "kent" in the Sugdian language meaning "city".

Later, the transition of nal to the form of lan is a phenomenon of metathesis in linguistics [3: 35].

There are several stories about the emergence of the toponym "Parkent" in folklore. Some of the local residents say that Parkent is a double (par) village, that is, a village on both banks of the stream (referring to Uchkurgan and Ochak districts). Some people believe that it got the name Pari kent - the city of fairies, because the Parisian people lived here. According to another opinion, Farkat is a prosperous village. Taking into account that Par means high, Parkat can also be a high village. Of course, these sayings and narrations are not very baseless. There is no doubt that the ancient name of the village is Farnkat (Farkat). This is evidenced by the fact that this address is recorded with this name in the manuscripts of the above-mentioned ancient geographers. Taking into account that the suffix Kat means a prosperous place in the Sugdian language - a city or a village, and Far - a light, it can also be called a bright village. But ancient scholars, Farkat's toponym is one of the gods related to Zoroastrianism - Farn (Farn is a divine supreme being. Happiness, a symbol of good luck, a bright figure. It is imagined in the form of a white bird, a white sheep, a white horse and other forms. Avesta - Khvarno ) are more likely to come from the name of the temple dedicated to. The word Khvarno was first used in Persian as farn, then far, and in Sugdian as par. For example, farakh means a happy life (vahi in Avesta means life) [9: 62].

Determining when the name Farkat changed to Parkat, Parkent requires additional research sources. The mention of Farkat in the travelogues of Persian and Arab scholars indicates that this region was also called by this name during the Arab conquest and later periods. During the Mongol invasion, Farkat was destroyed, and after 100-150 years, this area was gradually restored. There is no possibility that this place may have been restored under the name of Parkent in those times.

The village of Sanganak in the district is located on the left bank of the Sanganak River, 22 km southeast of Parkent. Most of the residents living here are Tajiks. There are two legends about the toponymy of the village among local residents. According to the first opinion, about 500 years ago, it is connected with the settlement of a person called Sangin, who moved here from the present Angren area. According to the second opinion, sangtash, i.e. Sanganak, means "rocky village". According to Professor M. Shermatov, the root of the word Sanganak is "sangi", Latin "Sanguines", which means red color like blood. Therefore, its name may be related to the red rocks scattered in the upper part of the Sanganak River [10, 77].

Changi village is located 4-6 km east of Parkent, on the banks of Parkentsoy. The village of Changi is one of the ancient villages, and information about its origin, history and etymology of its name has not been found in scientific sources. There are several guesses among the locals about the name of the village. Some say that the word "Changi" means "Brave" in Persian, while others say that the original villagers migrated from the village of "Changi", which is 26 km from Ko'qan. They say that they called the village with Due to the fact that the surroundings of the village were suitable for raising cattle, skilled herders lived here long ago, and the dust raised during cattle driving is likely to be an emphasis on its toponymy [10, 81 ] is closer to the truth that the name of the village comes from it. It is said that the ancestors who moved to the village of Hisarak established good neighborly relations with the residents of the village of Zarkent.

Zarkentians called them "hisaraki" - "people of Hisar", that is, people who moved from Hisar. After that, the toponym "Hisarak" was created [10, 83].

Professor S. P. Tolstov said: "The ancient names of countries are mostly related to ethnic (people, tribe) names, and these names are taken from legends" [11, 88] - not for nothing.

Place names embody information related to historical and social events, cultural, natural-periodic genesis, religious-mythological views specific to a certain language and culture. These factors mean that place names should be considered not only as a toponymic term denoting the name of a geographical object, but as a "code" of cultural information that reflects the historical and cultural ethnogenesis of the people living in the onomastic area belonging to it. After all, each region is a unique location that preserves its own, in a sense, "hidden" features of the people's mentality and culture [12: 5].

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