

SPECIFIC CHARACTERISTICS OF SURKHANDARYA DIALECTAL LEXICON (USING FOOD NAMES AS AN EXAMPLE)

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Abstract: This article examines the names of dishes in the Uzbek literary language and dialects of the studied region, including those prepared for everyday consumption, specially prepared for weddings, holidays and other folk ceremonies, seasonal dishes prepared only at certain times of the year, dishes with forgotten preparation methods or rare ingredients, those prepared only occasionally, and dishes that are healing when sick or when appetite is lost. It also studies the names of sweets, confectionery, and drinks. This research provides an opportunity to study the nearly forgotten language elements in the Uzbek vocabulary and unclear lexical-grammatical phenomena in the history of the language.

Keywords: lexicon, colloquial speech, dialect and vernacular, Turkic words, social relations, material and spiritual culture, everyday life and agriculture, everyday vocabulary, customs, traditions and rituals, lexical layer characteristic of common Turkic dialects in dialect vocabulary

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Preserving the linguistic wealth of native languages, which embodies the centuries-old experience of each nation, conducting scientific analysis of this wealth, and passing it on to future generations is one of the important tasks facing modern science, particularly linguistics.

During the years of independence, positive changes have occurred in our country, and an open and gradually developing integrated social system has been established in Uzbekistan. The material and spiritual culture created by our ancestors, our priceless ancient history, customs, traditions, and rituals are clear evidence of this.

The population of Central Asia has long consisted of various ethnic groups, whose material and spiritual culture is distinguished by its unique characteristics. Studying various aspects of Surkhandarya ethnography from a scientific and historical perspective, as well as examining its specific features, allows for a more comprehensive understanding of its landscape.

At all stages of society's development and in different regions, ethnography has been tied to its historically formed aspects. In this regard, studying the features of ethnography in different periods has important scientific, social, and practical significance in determining how it developed in each society and identifying the stages of its development.

The Surkhan oasis is considered a land with ancient history. The oasis also plays an important role in the formation of the foundations of our statehood. Surkhandarya's unique nature, material wealth, as well as the local peculiarities of its inhabitants' lifestyle, customs, and traditions, hold special significance.

The scientific works of the renowned ethnographer, academician K. Shoniyozov, occupy a special place in the study of the material and spiritual culture of the Uzbek people's ethnic composition. The scholar illuminated the origins of Turkic peoples, including the Uzbek

people, based on the historical foundations of ethnic processes. He also periodized ethnic processes in Central Asia, particularly in the territory of Uzbekistan, from ancient times to the present. He touched upon the ethnic history of the Surkhan Oasis as well. Regarding material and spiritual culture, he also discussed the Shurchi district of the Surkhan oasis and the Karluks in this district.

The renowned ethnographer I. Jabborov also played a significant role in the development of world and Uzbek ethnography. His historical and ethnographic works reflect issues such as the ethnic history and origin of the Uzbek people, their settlement, cultural and everyday relations, traditional occupations, and social and family life.

The scientific works of historian-ethnographer S.N. Tursunov hold an important place in the study of Uzbekistan's history and ethnography, particularly in researching the ethnography of the Surkhan oasis. The scholar's works are based on historical, ethnographic, archaeological, and numismatic sources. Additionally, linguistic interpretations of Surkhandarya ethnographisms have been carried out by linguists such as A. Omonturdiyev, N. Omonturdiyev, and N. Kurbonazarova.

The names of clothing, household items and related objects, dishes, ceremonies and rituals, wedding ceremonies, circumcision-related ceremonies, diseases, children's games, and agricultural terms of Central Asian peoples have a centuries-old history.

The speakers of the dialect we are examining have also been using these terms from ancient times until today. In the lexicon of the Boysun-Shurchi group dialects, the lexical layer characteristic of common Turkic dialects occupies the main position. There is a group of words found in the dialect lexicon that is connected to the long-standing living conditions of the dialect speakers. These words are found only in ancient Turkic written monuments, while in modern Uzbek literary language, they are used with some phonetic changes. As evidence of our assertion, such words reveal their most vivid expression when compared with written monuments, related and unrelated languages.

In the current era of scientific and technological progress, in the 21st century, when information technologies are rapidly penetrating all spheres of life, the influence of the literary language on the vernacular and dialects will be significant. This, in turn, leads to the forgetting of some elements existing in the vernacular and their gradual disappearance. One of such lexical layers is undoubtedly the names of dishes in the Uzbek language.

In Uzbek linguistics, industry-specific terminology is one of the most studied areas. Numerous candidate and doctoral dissertations have been defended in this field. Food names have also been the object of study in some works. However, in the studied works, the names of dishes in the Uzbek dialects of Surkhandarya were overlooked. In the Uzbek dialects of Surkhandarya, there are many words and terms that are not found in the modern Uzbek literary language or differ in meaning. Therefore, it is advisable to study the linguistic aspects of food names in the Uzbek dialects of this region.

Ethnically, the Uzbeks of Surkhandarya belong to two large groups - the Karluks and the Kipchaks. This division of Uzbeks has led to their linguistic differences - the existence of Karluk-Kipchak dialects of the Uzbek language. These dialects differ from each other in some linguistic features. Therefore, the study of lexical features in the Uzbek dialects of the studied region provides valuable information for the lexicology and lexicography of the Uzbek language.

Therefore, studying the names of dishes in the Uzbek dialects of the region under investigation - those prepared for everyday consumption, specially prepared for weddings, holidays and other folk ceremonies, seasonal dishes prepared only in certain seasons of the year, dishes whose preparation method is being forgotten or whose ingredients are rare, dishes prepared only occasionally, those that are healing when sick or when appetite is lost, as well as the names of sweets, confections and drinks - makes it possible to examine the nearly forgotten language elements in the vocabulary of the Uzbek language and unclear

lexical and grammatical phenomena in the history of the language. This determines the relevance of the research topic.

In Uzbek linguistics, the culinary lexicon was studied by N. Ikromova. She mainly included the names of dishes from the Tashkent city dialect in her research. However, it should not be forgotten that the Uzbek language is one of the languages with the largest number of dialects and is spread over a wide territory. For this reason, studying food names in the Uzbek dialects of Karakalpakstan, as well as their varieties related to rituals, is of great importance for the lexical composition of the language, its grammatical scope, and the history of the language.

The works of A. Ishayev, E. Urozov, and Y. Ibrohimov, who studied the Uzbek dialects of Karakalpakstan, also provide information about some dish names.

The names of dishes began to interest not only linguists but also specialists in other fields. In particular, historians sought to study the names of dishes as part of ethnographic vocabulary to explore the traditions, lifestyle, and cultural uniqueness of the Uzbek people. Among such works, it is worth mentioning the research of K. Shoniyozov and M. Qurbonova, who studied the names of dishes from a historical and ethnographic perspective.

Popular books on the types of Uzbek dishes and methods of their preparation have also been published.

It should also be noted that such words have been phonetically and grammatically assimilated into the rules of the Uzbek language and create the impression of being native Uzbek words. To understand the roots of their origin, it is necessary to conduct special etymological research. The people, however, clearly understand these words and actively use them in their linguistic communication.

Analysis of dish names in the Uzbek dialects of the studied region shows that these names can be formed using both literary language elements and colloquial and dialectal language combinations. In this sense, they emerge with the participation of linguistic material from all spheres of the Uzbek language, and their connection with various aspects of the Uzbek language is clearly evident.

Determining the place and status of food names in the Uzbek dialects of Surkhandarya within the framework of the Uzbek literary language and common language, their relationship to literary language variants, or analyzing only their dialectal variants has important theoretical and practical significance. This enables the resolution of many issues in lexicology, phraseology, and language history.

The ingredients used in dishes, their corresponding diverse names, and their unique characteristics differ greatly in the language of each region's population. This arises as a result of the lifestyle of the region's inhabitants, the influence of local plants, animals, and crop types on people's daily lives, and ultimately, their impact on the language, particularly on food names.

Based on materials collected from the Uzbek dialects of Surkhandarya, we studied food names by categorizing them into the following lexico-semantic groups:

Names of dishes based on the products from which they are made;

Names of sweets and confectionery products;

Names of dishes associated with folk rituals.

These food name groups can be further divided into various types and subgroups, which stem from the preparation methods of these dishes or their intended purpose for certain ceremonies.

Food names based on ingredients used. Most of the dish names in the Uzbek dialects of Surkhandarya are named according to the product from which they are made. Although there are dishes named using other methods in the studied region's system of dish names, the majority are names based on the product from which they are prepared.

Names of dishes made from flour or dough. In Uzbek cuisine, the names of dishes prepared from flour and dough (regardless of the flour type - wheat, corn, barley, millet,

etc.) occupy the primary position in terms of the number of varieties and frequency of use compared to other types.

Dishes made from flour and dough are diverse. For example, names of dishes made from flour include: bilamī:q, shirkādi, ātālā, sūtli ātālā; names of bread products include: nan, čörāk, zāyarā, bavürsaq, pätir, čälpäk,

čälpäk - a thin, small bread-shaped dish made from fermented dough and fried in oil.

Compare, in the drama "Hamza": "Chalpak and pilaf don't fall from the sky..."; atäsi: bŭvāzāñi:, anäsi: jajmä čalpak, baläsi: shi:ri:n-shākār (grapes);

lačirä//japtiāldi- jāptiāldi: - thin lochira bread. The first bread is ready when the fourth one is put in the tandoor;

qallama// qatlāmā - dough made without yeast, then decorated and fried in oil.

žāpqan nan//žābī:lyan nan - bread baked in a tandoor

kömmä//kömač//komāč - bread baked by burying in embers in a hearth or tandoor.

Compare, in DLT kömač - bread baked by burying in embers in the hearth; in NAL ko'moch - bread baked in embers: ko'mochdon - the hearth where ko'moch is baked (NAL: 326)

qajiš - 1) a dish made by cutting dough; 2) belt; 3) wish, permission; 4) tough, strong.

qajirma nan - bread made by re-kneading leavened dough

pijaz nan - dough made without yeast, with finely chopped onions and spices

tandir nan - bread baked in a tandoor;

tābanan - bread baked in an open state on a flat stone placed on top of a heated stove

samsa//sambosa - dough made without yeast, rolled out, filled, and baked in a tandoor or oven. Varieties include kartiška samsä, kädi samsä, tāvuq samsä, ismalāq samcä//mädār samsä, qat-qat samsä.

kasa samsä - ingredients (minced meat mixed with chopped onions and spices) are placed in bowls, covered with dough, and baked in the oven until golden brown.

piraškä - dough made with flour, salt, and boiling water, filled with ingredients like potatoes or spinach, and fried in oil.

Other types of dishes include manti, kartiška manti, kädi manti, gül xānim, xamir xasip, tušpara// čučvara.

Names of thick dough dishes:

toppā//kolābi toppā//šilpildāq - dough made with flour, water, and salt, rolled out into a large round shape, cut into rectangles, and boiled one by one in a pot of water. More water is poured into the pot.

kürtük - a soup with a fried base; when half-cooked, dough prepared like toppā is added and cooked one by one.

Names of liquid dough dishes:

ātālā - Oil is heated in a pot, then flour is added and fried until golden brown. Sugar or novvot (rock candy) is added, and after it's half-cooked, milk is mixed in until fully cooked.

qajiš aš//üzmä šorpa - Oil is heated, then chicken meat is added and fried. Water is added, and the dough is repeatedly dipped without cutting. The dough naturally breaks off into pieces and is boiled until cooked.

keskän aš//qatī:ylī: aš - The dough is thinly sliced and cooked in a pot. It's a liquid dough dish eaten with yogurt after cooling slightly, without oil, similar to noodle soup. Compare with: Karakalpak una - kesbas (Qtqdl, 48); Kazakh kesme (Rkzs, 310); Kyrgyz kesme (Rks, 320); Tatar tokmač (Rts, II, 138); Literary Uzbek - ugra osh.

pilmen šorpa and others.

Dishes specific to the Uzbek dialects of Surkhandarya include: yī:lmindi, uvmäč//umäčäš, pi:čäk nan, čäväti, töntärmä. These dishes are prepared as follows:

γī:lmindi - First, the dough is divided into small balls, rolled out thinly in circles, and baked in a pot with little oil. Atala (porridge) is also prepared. The porridge is spread on the thin dough, folded into a crescent shape, and then fried in oil.

uvmāč//umāčāš - Water is sprinkled on flour and gently rubbed by hand, forming small balls the size of rice, chickpeas, or beans. These are then cooked in boiling milk (or water if milk is unavailable).

pi:čāk nan (Boy.) - Bread baked with spinach and various herbs, without adding water. Compare: Sol., Sam. pičāk // bičak (SamSU, 319, 54); Jizzakh burraj// buččaj;

čāvāti - Pot flatbread. It's rolled out like layered flatbread, greased with oil, sprinkled with finely chopped green onions, then wrapped like layered flatbread and cut into small pieces. The cut dough is rolled out thinly and baked. Cooked flatbreads are placed separately.

töntärmä - A type of dish; After burning the butter, flour is added and fried without removing the sediment (torta//dordä) from the bottom.

žančmiš - Freshly baked tandoor bread is crumbled and placed on top of butter, then mixed until the bread is fully crumbled. It is then eaten with tea.

2. Names of dishes prepared from grain products. This category includes dishes made from rice, wheat, corn, millet, mung beans, and beans. Names of rice dishes include: palāv, šüllä - khurda: ačči:gi:na qī:p šüllä qī:p beri:ηnār (Jin.);

köčä aš - goja osh. Compare: Karakalpak žarma (Qosh, 103);

sapi:āš - Rice soaked in boiling water and then cooked in "abroğan";

abroyan - the state before adding rice to the pot when preparing pilaf (after adding water to the meat and onions fried in oil, the carrots are pressed down (carrots are not fried), and everything is boiled together). Compare, Persian-Tajik: obu ravyan - water and oil;

sozma - flatbread. Compare, in the Beruniy and Mang'it districts of Karakalpakstan, sözmä means rubber, rubber strap (Qosh, 154) Names of dishes made from meat.

There are quite a few names of meat dishes in the Uzbek dialects of Surkhandarya.

göš quvurdāq - meat fried in oil

nāni sölsöl - after starting to fry the meat, bread and onions are added and stewed.

tandir göš - meat is sliced without cutting into pieces and seasoned with salt and spices. After the tandoor is heated, the meat is hung on special iron hooks and placed in the tandoor, covered with a cauldron, and sealed with clay. It is cooked for one hour and twenty minutes. In addition to this, there are other types of food such as yaxna, källäpajča, pijaba// quvurma šorpa, bayanä - 1. newborn lamb and its meat; 2. a type of karakul hide. Compare, old Uzbek باعانه - lamb skin (Rdl, IV, 1448); Kazakh, Karakalpak bayana - lamb; Turkmen bayana - karakul skin (Tds, 63). žašši:q - 1. newborn lamb; 2. meat from lean livestock.

Names of dairy products and dishes made from them. In the studied area, the names of dairy products can include the following: čöpqajmaq, pällä, čäkki, čälāb, ajrān, qātirma - a dish similar to brynza, made from colostrum cooked on the first day after a cow has calved;

qayanaq - a brynza-like dish made from the first milk obtained after a cow, sheep, or goat gives birth (It is prepared by milking into the animal's bladder and cooking over coals)

gelägāj//kelägāj - a delicious liquid dish obtained by cooking colostrum mixed with regular milk: "Give me a bowl of gelägāj."

širkādi - a porridge-like dish made with milk and pumpkin. Sol., širkadu (Farsi-Tajik).

Names of sweets and confectionery products. In the Uzbek dialects of the studied region, various types of sweets and confectionery products are found.

cī:q-čī:qa danā - lollipop; jāxaki - parvarda candy

hālva - a sweet made from egg whites and sugar. There are types of sunflower seed halva and sesame halva. šinni - a dish made by boiling down the flesh of melon, watermelon, grapes, or mulberries, called šinni, and eaten with bread. iris - made by boiling milk with sugar and a small amount of flour. The milk thickens and resembles iris candy. halvājtār - prepared like porridge, cooked until thick. After cooking, it's poured into dishes to set, then cut and served.

Names of dishes associated with folk rituals. The names of national dishes associated with folk rituals are so diverse that they are distinguished by their uniqueness in each region.

sozma - flatbread. Compare: in the Beruniy and Mang'it districts of Karakalpakstan, sözmä means rubber, rubber band (Qo'sh, 154);

The names of dishes prepared during folk rituals in the life of Uzbeks living in Surkhandarya are also diverse. For example, in various wedding ceremonies: pätir, širgürüč, samsä, piraškä, qat-qat patir, majak, källäpajča, salads, pilmin, toj nan, nan; in funerals: bavursaq, qallama, sozma, halvājtär, mäsli piräkä; during holidays and commemorations: sozma, qallama; Dishes and pastries prepared for the Navruz holiday include: sümäläk, kök samsä.

The majority of dish names in the Uzbek dialects of Surkhandarya consist of common Turkic culinary terms. Additionally, the vocabulary includes several dish names that are absent in modern Uzbek literary language and certain dialects but can be found in the language of written historical documents. This linguistic layer is characterized by its historical stability and low variability.

When comparing dish names from ancient and old Turkic written monuments with those used in modern Surkhandarya Uzbek dialects, we observe that these culinary terms have evolved over many years. This evolution occurs based on the internal laws of language development and under the influence of other languages. Notably, dish names borrowed from Arabic, Persian-Tajik, Russian, and other languages stand out for their uniqueness.

SHARTLI QISQARTMALAR

DLT – Mahmud Koshg'ariy "Devonu lug'otit turk" I-II-III tomlar (Mutallibov S. tarjima qilgan). – Toshkent, 1960-1963.

NAL – Navoiy asarlari lug'ati. – Toshkent, 1972.

Rdl – Radlov VV. Опыт словаря тюркских наречий. – SPb, I-IV, 1893 –1911 gg.

RTS – Russko-tatarskiy slovar. – M., 1954.

SamDU – O'zbek tili grammatikasi, dialektologiyasi va leksikologiyasi masalalari (SamDU asarlari). – Samarqand, 1977.

O'zSHL – O'zbek shevalari leksikasi (to'plam). – Toshkent, 1966.

O'TIL – O'zbek tilinnig izohli lug'ati I-II tomlar. – Toshkent, 1981.

Yudaxin – Yudaxin K.K. Kirgizsko-russkiy slovar. – M., 1965.

Qtqt – Dosqarayev J. Qozoq tili-qurama Toshkent oblasti o'zbek shevalari (Shoabdurahmonov Sh. Mas'ul muharrir). – Toshkent: "Fan", 1976.tili turalı. – Алматы,1966.

Tds – Qoraqalpoq tiliniñ dialektologiyalıq sozligi. – Nokis,1983.

Qo'sh – Ishayev A. Qoraqalpog'istondagi o'zbek shevalari. – Toshkent, 1977.

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Qtds – Qoraqalpoq tiliniñ dialektologiyalıq sozligi. – Nokis,1983.

CONDITIONAL ABBREVIATIONS

DLT - Mahmud Kashgari's "Devonu lug'otit turk" volumes I-II-III (translated by S. Mutallibov). - Tashkent, 1960-1963.

NAL - Dictionary of Navoi's Works. - Tashkent, 1972.

Rdl - Radlov V.V. Experience of the Dictionary of Turkic Dialects. - St. Petersburg, I-IV, 1893-1911.

RTS - Russian-Tatar Dictionary. - Moscow, 1954.

SamDU - Issues of Uzbek Language Grammar, Dialectology and Lexicology (works of SamDU). - Samarkand, 1977.

O'zSHL - Lexicon of Uzbek Dialects (collection). - Tashkent, 1966.

O'TIL - Explanatory Dictionary of the Uzbek Language Volumes I-II. - Tashkent, 1981.

Yudakhin - Yudakhin K.K. Kyrgyz-Russian Dictionary. - Moscow, 1965.

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Tds - Dialectological Dictionary of the Karakalpak Language. - Nukus, 1983.

Qo'sh - Ishayev A. Uzbek Dialects in Karakalpakstan. - Tashkent, 1977.

Qtqtt - Doskarayev J. Kazakh language - mixed Uzbek dialects of Tashkent region (Shoabdurahmonov Sh. Responsible editor). - Tashkent: "Fan," 1976.

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