

## **Explanatory Dictionary of Khorezm Dishes**

by

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### **Abstract:**

This article covers the issue of naming dishes in the Khorezm Oasis, the formation and transformation of time and space under the influence. After all, the names of dishes have undergone many changes over time, most of them have disappeared with the passage of periods, some have exchanged with other variants at the influence of the new period, new names of dishes have appeared, later these names of dishes have become rich in the account of new names, which have mastered other languages. Well, the names of the dish also appeared new names on the account of the change in the social lifestyle of the population in the area under study, and there were significant changes in their composition. In this article, we present comprehensive information on these issues.

**Keywords:** explanatory dictionary, dishes, cereals, dishes made from dough, names of dishes made from dairy products, names of sweets, barak, bulamik, kavurmach, şavla, güce, çörak.

### **Introduction:**

The social life, way of life, life experiences of people, nationalities and ethnic units, which have gone through centuries, are reflected in his language. For this reason, tilni people are recognized as the only witness of the stages of their life, historical development, the symbol of their ethnic identity, conveying their life experiences from ancestors to generations, keeping their national identity.

It is also named for the signs of different cultures, in particular dishes, they are formed and changed at the influence of time and space. Food names have undergone many changes over time, most of them have disappeared with the passage of periods, some have exchanged with other variants at the influence of the new period, new food names have appeared, later the names of this dish have become rich in the account of new names, which have mastered other languages. Well, the names of the dish also appeared new names on the account of the change in the social lifestyle of the population in the area under study, and there were significant changes in their composition.

### **Literature review:**

In the sentence of written monuments, which serve to determine the periods of application of the names of dishes, first of all, the work of Mahmud Qashgari “Devonu dictionary Turkish” is included. Even if the wall of these Turkic words was created in the XI century, the information about the issuance of Turkic words, tribes, historical persons, nationalities are considered to be far more centuries-old materials from it, which testify to the fact that they are sufficiently covered in this Game (Kashgari, 1961).

In the work, “Devonu dictionary Turkish” more than 80 names of dishes, as well as the names of ingredients are also mentioned. But the names of the dishes and ingredients listed in the game are used with some variations. It is worth noting that the most ancient names of dishes belonging to the Uzbek language were preserved in its suburbs, in remote villages and oases.

N. Ikromova studied the names of dishes in the Uzbek language records 117 matches in the “Uzbek-Russian dictionary” published in 1959 and 150 matches in the two volumes “Uzbek Explanatory Dictionary” published in 1981 (Ikromova, 1983). These are the names of the dishes, which are in sync with the dictionary of the Uzbek language. All of them are units that have entered the literary language Treasury as a separate lexical sphere and have a strong place in the composition of the Uzbek language.

In order to determine the development of food names, texts of all-Turkish written monuments, works in the old Uzbek language, works in the current Uzbek language, samples of current Uzbek literature and daily press materials on the territory were consulted, historical data on the naming of dishes were selected and comparative analysis was carried out.

The scope of application of the names of dishes and the period of their consumption are historically variable. Historical progress has testified that humanity has lived primarily through the lifestyle of hunting and livestock. Later, a peasant culture began to penetrate into it. The way of life of livestock and peasants was the cause of the occurrence, improvement of Labor weapons in later periods. With the introduction of industrial culture or technical equipment into the life of the people, great changes have taken place in the life of the people, which, above all, is expressed in the language and is also reflected in the names of dishes.

Mankind has been trying for centuries to prepare food that is essential for its daily routine, the primary for its life, and to introduce it into its daily life, to improve it. Therefore, the names of dishes used in the language may become obsolete, new names may appear in their place.

In Khorezm dialects there are names of dishes with a long history, which have been preserved to this day. To determine the names of such a dish, we plowed the materials collected from the written monuments by analogy with the names of Khorezm dialects and divided them into 4 groups: names of dishes prepared from cereal products; names of dishes prepared from dough; names of dishes prepared from dairy products; names of sweets.

In the process of analysis, the names of the dishes used in the Khorezm dialects studied before are given, and then they are compared with their historical roots, variants in the literary language and in the general Turkic languages.

### **Names of Dishes from Cereal Products:**

The names of such a dish include dishes from rice, legumes, corn, oats, mosh, beans. Some liquid food names from rice are called ash in the area under study. For example, nose ash, milk ash, yogurt ash.

Ash-cooked hot dish. In the “Explanatory Dictionary of the Uzbek language”, osh is a Persian-Tajik word (Explanatory Dictionary of the Uzbek language, 2007). So this word from ancient times became the own word of the Turkic peoples, having mastered the Persian-Tajik language. In the dictionary of “Osh” word Mahmud Kashgari - given as a meal, food, soup (Kashgari, 1960).

Ash in Khorezm polish (except soups) is used in relation to liquid foods. Unlike other regions of Uzbekistan, pilaf is not used in the style of pilaf in Khorezm. A series of liquid soups can be included in the porridge ash, milk ash, unashi, yogurt ash, yabgan soup (lean, meat-free liquid food).

In written monuments, such food names as goja, shavla, yarma, which are made from grain products, are three-raydi.

It is a kind of liquid dish, which is prepared from a pale whitish with an appetite at night (keli). The name of this dish is given in the style of kocha (Attuhfatuz, 1968) in “Attuhfatuz zakiyatu fillugatit Turkey”.

Shavla-the name of this dish is used in the form of a shale (Chingyi, 1982) in the work of Muhammad Jacob Chingiy “Kelurnoma”, which was not encountered in written monuments of earlier periods.

A dish made from semolina, oatmeal, rice goats. In the Mahmud Kashgari dictionary, jarma (Kashgari, 1960) - meant a long-cracked grain crop, but the name of such a dish did not meet in the dictionary. However, in the work” Attuhfatuz zakiyatu fillugatit Turkey “ is presented as the name of the dish (Attuhfatuz, 1968).

Roast-roasted grain. The name of this dish is used in the Mahmud Kashgari dictionary in the form of kagurmach (Kashgari, 1960) , “Kelurnoma” in the form of a roast (Chingyi, 1982). This dish is prepared first from millet, corn, oats, and now it is prepared only from millet in the area under study.

### **Names of Dishes from Xamir (Farinaceous Dish):**

Among Uzbek dishes, dough dishes from ancient times occupy a place in alokhida. From the dough, various dishes are prepared. Because hemp, barley, corn, oats, which are used for the dough, make them the basis of the population's food. Centuries of experience have led to the discovery of many types of products from the dough, one of which is bread.

Bread is a dish that can be prepared from the dough and baked in an oven, stove, pan, etc. According to the”Explanatory dictionary of the Uzbek language”, the original Persian language is the Tajik word, which began to be used during the period when Alisher Navoi lived. In place of bread in the Khorezm dialect of the studied region, the name of the meadow is used in most cases.

Churek - a bun is the name of a loaf, denoting a thin loaf of bread. We do not meet the name of this bread in the Uzbek literary language, although it is found in written monuments. However, other common Turkic languages: shörak in the language of Karakalpak, chörek in the Turkmen language, in the Kyrgyz language is used in the form of churek. It is derived from the word patir – Arabic al-fatir, which means not increased, not multiplied (Explanatory Dictionary of the Uzbek language, 2007). The name of this bakery is given in the dictionary of Alisher Navoi works in the style of fatir (Gafur, 1972).

Patir in Uzbek literary language, general Turkic languages: petir in Karakalpak language, Petir in Kazakh language, petir in Turkmen language is used in the form of petir.

Capricorn-one of the bakery products, which was prepared from ancient times until now and is used in this name. The name of this dish is also used in the Uzbek literary language in the form of a muffin. General Turkic languages: Bao'irsak in Karakalpak, boursak in Kazakh, boursak in Turkmen are used in the style of bogursak.

Katlama (layering) - the name of this dish is an ancient word, in the old Uzbek language it is a kind of bread, which means “floor” (Alisher, 1984).

Katlama Mahmud is given in the dictionary of Kashgariy in the style of qat (Kashgari, 1960), katlama in the works of Alisher Navoi (Alisher, 1984), katlama in “Kelurnama” (Chingyi, 1982). The name of this dish is used in the Uzbek literary language in the form of layers, folds in the Turkmen language.

Coal is one of the names of the food that is being forgotten today. Bread to be baked, buried in the hot ashes of the coals. The name of this dish originated in the ancient Turkic language from the word deep, which means “drizzle with powder”.

This word is used in the Uzbek literary language in the form of coal, general Turkic languages: ko|mesh in Karakalpak language, ko|mech in Turkmen.

Barak is a Persian word, a dish of delicacies, in which meat or potatoes or eggs or greens are rolled into the dough. In the Uzbek language, the name of this dish is used in the chuchvara style. It is used in the form of bo|rek in the languages of Karakalpak and Turkmen.

Bulamik (slurry) -a so-called dish, which is prepared by mixing flour (white flour) into milk or water. Bulamik is one of the names of the most ancient dishes and was used in the form of a bulamuk in the old Uzbek language of Khorezm of the XIV century: immediately made an Omer bulamuk (Fazilov, 1996).

In the Uzbek literary language it is used in the form of bolamik, general Turkic languages: bilaminik in Karakalpak, bulamak in the Turkmen language.

### **Names of Dishes from Dairy Products:**

The names of such a dish include:

Ayran is the liquid part of the koort (yogurt) that remains after the removal of the fat from the bucket. The name of this dish is derived from the word ayir in the ancient Turkic language.

Yogurt is the name of a dairy product, in the old Turkic language it means “mixed”, “double”. Indeed, in the ancient Turkic language, yogurt soy meant “a parable to be consumed by adding to food” (Rakhmatullaev, 2000). Sour cream is fat that accumulates on the surface after the milk is cooked. The name of this dish was also used in written monuments. For example, Kajak in the dictionary of Mahmud Kashgari (Kashgari, 1960) in the dictionary of works of Alisher Navoi was given in the style of sour cream (Alisher, 1948).

Mask oil - is an oil that can be prepared in a yogurt bucket and separated from it.

### **Names of sweets:**

In the written monuments there are products of sweetness, names of sweetness. In them, some of the sweets and confectionery products prepared in the Khorezm Oasis can be met, in particular halva, talqan Jum from the sentence (Kashgari, 1960). As we have already seen, the names of the dishes have historically undergone various changes, having reached the current state or the level at which we have crumbled the materials.

The Uzbek people grew up from the most ancient Turkic tribes, which means that their language was also developed on the basis of the language of these tribes. Various historical and socio-political processes in Central Asia, in particular, the invasion of Arabs, Mongols and Russians, the fraternal relations with the peoples of Kazakh, Kyrgyz, Turkmen, Tajik also had a serious impact on the development of the Uzbek language. This also showed its effect in the naming of dishes (Jamalkhanov, 2004). In this context, the names of dishes can be learned as in the following layers:

- i. Names of food in the general Turkish language;
- ii. Names of dishes from the Persian-Tajik language quot;
- iii. Names of dishes from the Arabic language quot;
- iv. Names of dishes mastered by the Chinese language through the Uighur language;

- v. Names of dishes mastered by the Russian language and other Western languages through the Russian language

Names of food in the general Turkish language are also in the form of root words: churek, guja, talc, herring, slurry, chalpak, coal, sour cream, corn, dung, such as porridge; also in the form of morphological-derived names: layering, hawthorn, fry, karma, slurry, groats, dimming, as a mule; also in the form of names in the composition (syntactic) way: butter; also in the form of a combination: encountered vs.

Names of dishes, mastered from the Persian-Tajik language, are in the form of root words: bread, somsa, pilaf, soup, etc.; in the genitive case, such as snacks, mashava, barak, chakida; in the syntactic case, kadi soup, kadi barak, such food names are included.

Names of dishes from the Arabic language can be written in the form of root words: patir, halva, jam, molasses, in a derivative way it is possible to add patirak, labziyna, etc.

Through the Uighur language, it is possible to include a number of names of dishes from the Chinese language: manti, laghman, etc.

The names of dishes, mastered by the Russian language and other Western languages through the Russian language, are much more common in the Khorezm Oasis. For example, biscuits (Russian), pelmen (Finnish-ugor), Venegret (French), compote (French), biscuit (French), cutlets (French), roulette (French), uha (Indo-European), vafli (German), cake (Italian), cake (English), coffee (English), povidlo (Polish), etc.

Among the names of the dish, in addition to the names that have been mastered by the general Turkic, Arabic, Persian, Russian and other languages through the Russian language, the names that have one or another of their parts-the yasavist-are the materials of other languages, the names of which constitute the most significant part. In particular, the names of the dish, which are made specifically for the Khorezm Oasis, can be cited as follows:

- i. General Turkish+Persian-Tajik: *asma sho 'rva, ko 'k somsa, ko 'k barak*
- ii. (asma soup, green somsa, green barak);
- iii. General Turkish+Arabic: *ko 'k patir, qovun murabbo, olma murabbo*
- iv. (beetroot, melon jam, apple jam);
- v. All-Turkish+Chinese: *qavaq manti, ichak-qarinli manti* (aiwa manti, gut-curry manti);
- vi. Persian-Tajik+all-Turkish: *kadi go 'mma, kadi qovurdoq, non talqon, go 'sht qovurdoq, yaxna qo 'y, chakida qayish, kadi yarma* (aiwa gumma, aiwa fry, bread crumbs, meat fry, put snacks, sour cream on the chak, aiwa yarma);
- vii. Persian-Tajik+lentil+universal: *piyozli qatlama, go 'shtli go 'mma, sho 'rvali qovurdoq, shalg 'amli yorma* (layering with onions, casserole with meat, porridge porridge, oatmeal with dill);
- viii. Russian+General Turkish: *kartoshka qovurdoq, kartoshka go 'mma, makaron qovurdoq* (potato fry, potato casserole, pasta fry);
- ix. Russian+Persian-Tajik: *pomidor non, kartoshka somsa, duxovka non, duxovka somsa* (like tomato bread, potato somsa, duhovka bread, duhovka somsa).

## Conclusion:

Proceeding from the above, it is possible to draw such a conclusion. By comparing the names of the dishes in the old and old Turkish written monuments with the names used in the

present Khorezm dialects, we will witness that the names of the dishes have been improved in the perennial period. This improvement is realized on the basis of the laws of the internal development of the language and under the effective influence of other languages.

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