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TERMS ASSOCIATED WITH RICE-GROWING AND NAMES OF RICE DISHES IN UZBEK LANGUAGE

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Аннотация. Мақолада шоличиликка оид терминлар ва гуручли таомларнинг лисоний хусусиятлари, уларнинг туркий, форс-тожик тилларида ва ўзбек тилининг ўғуз лаҳжасида қўлланишида юз берган фонетик ҳодисалар хусусида фикр юритилган.
Калит сўзлар: дала, атыз, кўлча, хирмон, кафча, белкурак, ўроқ, ўрим, илдиз, ўтоқ, қипиқ, бошоқ, бошоқчи, ушр, палов, паловхўр, халта палов, қовурма палов, шавла, ширгуруч.
Аннотация. В статье говорится о лексических особенностях блюд из риса и терминах рисоводства, а также о фонетических явлениях, произошедших с ними в тюркском, персидско-таджикском языках и огузском диалекте узбекского языка.
Ключевые слова: поле, атыз, маленький участок поля, урожай, совок, лопата, серп, жатва, корень, прополка, отруби, колос, колосник, десятина, плов, любитель плова, плов в мешке, жареный плов, шавля, молочная рисовая каша.
Abstract. The article discusses the lexical features of rice dishes and the terms of rice-growing, as well as the phonetic phenomena that happened to them in the Turkic, Persian-Tajik languages and the Oguz dialect of the Uzbek language.
Keywords: field, atyz, small area of the field, harvest, scoop, spade, sickle, root, weeding, bran, ear, grate, tithe, pilaf, pilaf lover, pilaf in a bag, fried pilaf, shavlya, milk rice porridge.

The most relevant, extremely complex and practical field of linguistics is terminology. At present time, necessity to pay serious to less studied areas, such as rice terminology, which is an integral part of agriculture, is also on the agenda.

Rice is a perennial plant, which has long been cultivated in our country and has got various varieties. People use different terms in planting rice, harvesting crops, and separating rice from rice plant. These terms are one of the areas awaiting their research in linguistics.

Before planting the rice, the field in which the crop is planted is prepared for planting. In the oral dialect of the Uzbek language it is referred to by the lexeme *“dalaatyz”*. *Atyz* is a crop between two streams. In Oguz dialect and Turkmen language “atyz” means an area for crops [9. 57].

The term *ko’lcha* is also actively used in the rice planting process. Rice planting area is divided into small parts. These parts are called "*ko’lcha*" [22. 66].

Ko’lcha in the Oghuz dialect is “a piece of land to be planted”; In the Turkmen language *ko’lcha* means “pond”. However, in the dialects of the Turkmen language such as yomut, taka, chavdur, arsari, Turtkul district, *ko’lcha* means "small field to be planted". [9.98].

The rice plant, like other plants, is divided into several parts including roots, stems, leaves. Of these, the root is "the underground part of the plant that absorbs nutrients and water." This noun is derived from the ancient Turkic word *yyl // yil*, which means *"to move"*, *"jilish"*,

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with the suffix *-dyz (-tyz)*, originally meaning "the part that makes food and water flow"; In Uzbek, the form *yyzdyz* was used, and then the consonant *y* at the beginning of the word was not pronounced, and the sign of hardness of *y* vowels was lost: *yyl + dyz=yyldyz> yldyz>* took form "*ildiz"* [18.114].

In Khorezm dialect, after the rice harvest, the harvest is called "hirmon". The lexeme "Hirmon" is interpreted in the "Explanatory Dictionary of the Uzbek language" as "Persian-Tajik word,an area, a place for harvesting and cleaning the field" [21.326]. It is also said, "the following noun is given in the form of Persian word [xärmän], in Tajik as Hirman; in Uzbek the Tajik sound *"a"* is replaced by the sound "*o (ä)"*; This lexeme means "a place where the harvest is gathered." [19.239].

The first component of the term *Hirman* occurs in various forms, such as *hir-har,* and the second component occurs in almost all languages in the form *mon-man* in two forms. The first component of the term *Hirman* is *har,* which means big, great. In this sense, the word *har* in the history of Persian-Tajik language was involved in the formation of many new words, compound words as the first or second component (harsang, hargoshva, etc.). The second component *mon-man* is not used independently in modern Iranian languages. Occurs only in the component function of historically compound words. The lexical meaning of *mon-man* morpheme is house, room, , dwelling place, gathering place, and so on.

So *hirman* is a large collection, a kind of thing, a heap of objects, a place of gathering [9.90].

It is also used in the works of Alisher Navoi::

Hirmani rukhsorig'a solmish mai gulnori o't,
Uylakim, gul hirmonig'a otashin rukhsori o't. [1.103].

Various tools are also used in the cultivation of rice. In particular, a tool called a "*kafcha"* is used to irrigate the rice field. In the oral dialect, this lexeme is used in the case of phonetic changes such as *kafcha, kapcha*. In the memoirs on the history of language, *"kafcha"* means *"spoon"*. In the Oghuz dialect and in the Turkmen language *kapcha* (turkm. Kepje) is a special spade. This shovel is used in the transfer of mud to the mud walls [17.88].

In Persian, *kafche* means *"spoon"*, and in Turkic language in Kazakhstan, käpchä also means *"spoon"* [8.60]. The word used in food has become a weapon used in construction work in Oghuz dialect and Turkmen language. In Tajik language, the word *kafcha* also has the same meaning which is "spade" [17.89].

In Uzbek language, *kafcha* is a small tool that resembles spade that is mainly used to irrigate rice fields. Spade is utilized to collect the scattered items from the ground together with digging it. Apart from that with the help of the spade the ground is leveled evenly and the height is evenly distributed to irrigate the rice field evenly. This compound word is formed by combining the word "*bel"* in Uzbek with the meaning of "middle" into the word *kurak*, which means "tool of pushing and gathering": bel + kurak=*belkurak* [18.45].

Spade which is a wooden-handled iron weapon used to dig the ground, remove debris, and collect. It means "digging the ground with spade" [19.90].

Bel-kurak or belkurak is also mentioned in the works of Alisher Navoi as a tool used for digging and leveling piles.

Ki bolchig' pushtasin no'gi itik bel,
Vayo poru bila qar aritur el [2.116].

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After the rice plant sprouts and bears fruit, the rice stalks are harvested with a sickle or combine. A sickle is a "tool for cutting a plant with a stalk." The name is derived from the Old Turkic suffix *-or*, which means "to cut" with the suffix *–g'a*, and later the consonant *g'*, which is no longer pronounced; In Uzbek, the vowel a is replaced by the vowel ä: (or - + - ga = orga -) + q = orgaq> oraq> o'raq [18.488].

Harvesting is carried out after the rice crop has sprouted and entered the harvest. This process is referred to as *o'rim* lexeme. O'rim means "cutting the plant with a stalk". This noun is derived from the ancient Turkic verb *o'r* – by adding the suffix *(u) m*, which means *"to cut a plant with a stem"* [10.104]. In the Uzbek language, the vowel *u* in the second syllable is replaced by the vowel *i*: o'r- + um=o'rum> o'rim [18.486]. Apparently, this lexeme is specific to the Turkic language and means to weave and cut.

The rice field is often irrigated so that the rice seedlings do not dry out. As a result, various weeds grow. Therefore, the rice field is often cleared of weeds. This process is referred to as "*o'tamoq"* lexeme.

The verb *o'tamoq* is formed by adding the suffix -a to the noun "o't" [10.71], which means "a plant that can be eaten by cattle"; In Uzbek, the vowel *a* is replaced by the vowel ä: o't + a = o'ta-> o'tä [18.491].

The lexeme *o'toq* is formed by adding the suffix *-q* to the stem of the verb *o'tamoq*. "Removal of weeds between crops." This noun is made by adding the suffix -q to the parent verb, which in the old Uzbek language means "remove a weed between crops"; then the vowel *a* in front of the consonant *q* was changed to the vowel *ä* and became *ota-+q=otaq>otäq* [18.494].

The lexeme of *qipiq* is a "ball of grain husk", "ball of wood, iron, etc." "I want to use rice husk instead of starch." The word with this meaning was pronounced as *qavuq, qavyq* in the ancient Turkic language. It is made with the suffix at -(y)q. The basis of its creation was the *qav* form of the verb *qiy*, which means "cut in the lying position" in the ancient Turkic language. Later, the consonant *v* was changed to the consonant *p*, the vowel *a* to the vowel *y*, and then the some parts of the vowels were lost in the case of and became *qav-+ yq = qavyq>qapyq>qypyq>qipiq* [18.549].

The part of the rice plant that is harvested is referred to as *boshoq* lexeme. That is, "*Boshoq* is the upper part of the grain crop." The word was originally formed by adding the suffix *–(a)q*, which is used to refer to smaller form of the object called *bash* that means "part of an vertically straight thing", originally meaning "iron at the tip of an arrow and spear" [10.359], the present meaning being derived from the transfer of the word to refer to a part of a plant; In Uzbek, the vowels *ä* are replaced by the vowels *a*: *bash+aq=bashaq<bäşäq.* [18.62].

The lexeme of *boshoqchi* means a reaper, a reaper who gathers grain scattered in the field where the grain is harvested. This lexeme is formed by adding the suffix *-chi* to the *boshoq* lexeme.

In Alisher Navoi's works, the lexeme of *boshoq* is also used to mean "the top of a plant".

Shajar yafrog'lari o'qdek qadingning hajrida bordur,
Bashoqlarkim, chaman ashki namidin bo'ldi zangori [3.233].

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After receiving the rice crop, the farmers separated part of the crop and distributed it to people in need. This is called *ushr berish* among the people. The lexeme of *ushr* is the name of the tax levied on crops (grain, fruit, etc.) once a year.

Hisob ichra bu hechdin dag'i kam,
Kishi ko'rmamish bo'lsa ushrini ham[4.304].

Похол лексемаси буғдой, шоли каби бошоқли ўсимликларнинг дони янчиб олингандан кейин қолган қуруқ поясини англатади [8.105]. Похол юмшоқ бўлгани учун тўшак ўрнида ҳам ишлатилган.

Сомон буғдой, арпа, шоли янчилганда, пояларининг эзилиб майдаланишидан ҳосил бўладиган, маҳаллий бинокорликда ва ем-хашак сифатида ишлатиладиган маҳсулот [22.551].

Шоли бошоғидан ажратиб олинган пояси *похол* лексемаси билан юритилади. *Похол* майдалангандан кейин ҳосил бўладиган маҳсулот *сомон* дейилади. *Сомон* майдаланишига кўра йирик ёки майда бўлади. *Сомон* маҳсулоти ҳайвонларга ем-хашак сифатида ва қурилишда уйни лой билан сувашда ишлатилади. Бу жараён *сомонсувоқ* дейилади.

Алишер Навоий асарларида ҳам *сомон* лексемаси ишлатилган.

Сомон ошлиғ тошиған йўл нишони,
Фалак янглиғ ёнида каҳкашони. Фарҳод ва Ширин [2.104].

Сомон "буғдой, арпа, шоли янчилганда пояларининг майдаланишидан пайдо бўладиган ҳосила". Қадимги туркий тилда ҳам шундай маънони англатган бу от асли саман тарзида талаффуз қилинган; ўзбек тилида *а* унлилари *ä* унлиларига алмашган: саман>сäмäн [19.296].

Тегирмон лексемаси "ғаллани ун қилиб, шолини оқлаб гуруч қилиб берадиган қурилма". Ғадллани, донни янчиб ун қилиш учун мосланган, махсус қисмлардан иборат, сув, шамол, электр энергияси ва шамол кучи билан ишлайдиган қурилма [21.46].

Ушбу лексема қадимги туркий тилда "айлан-" маъносини англатган *тегир*-феълидан –мän қўшимчаси билан ясалган; ўзбек тилида учинчи бўғиндаги ä унлиси ä унлисига алмашган: тегир-+мän=тегирмän>тегирмän [19.328].

Алишер Навоий асарларида *тегирмон* лексемаси қийнамоқ маъносида келган. Тегирмон тоши айландур, яъни маъшуқанинг ўз ёрини қийин аҳволга солиши, қийнаши ва азоблаши маъноларини беради.

Кўк тегирмон тоши айландурмоқ истар бошима,
Дема ою кун бошим узра буким сайёрадур [3.185].

A variety of dishes are prepared from rice products. In particular, the most prepared and loved dish of rice is pilaf. The pilaf is presented in the form of Persian *polou*, Tajik *palav*; in Uzbek the sound *a* before *v* in Tajik form is replaced by *o*; It is defined as "a national dish in which meat, onions, and carrots are fried, boiled, and cooked in oil" [10.181]. The main ingredients are rice, oil, meat and carrots, a thick dish that is fried, boiled and stewed; *osh* [21.14].

There are many types of pilaf, including *ivitma palov*, a softer rice made from pre-cooked rice. *Samovar palov* is a rice cooked from the best ingredients in the chaykhana by a good chef [21.14].

There is also a type of pilaf called *xalta palov*, in which rice is boiled in water in a separate bag and cooked.

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Qovurma palov is a type of pilaf in which the ingredients are fried in water and the rice is not boiled [21.14].

In Uzbek, the lexeme of *palovxo'r* is used for people who love pilaf and eat it a lot [12.14]. And *palovxo'rlik* means to eat pilaf with satisfaction.

There are many types of rice dishes, including soft soup made from stewed rice. That is, a porridge dish cooked with meat, carrots, onions and rice [21.4].

Shirguruch means Persian milk soup. It is a thick liquid dish made of rice cooked in milk [21.51].

Thus, the agricultural terminology of the Uzbek language related to agriculture is one of the areas to be studied, and the etymology of these terms is somewhat controversial. Because most of the terms of the kingdom were borrowed from the Persian-Tajik language. Also, the use of these terms varies in Turkic languages and has undergone phonetic changes. The names of rice dishes are also mainly Persian-Tajik. Therefore, the analysis of lexical meanings is a bit complicated. In this regard, the study of lexical and grammatical features of rice terminology is one of the important issues of Uzbek linguistics.

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