

Ceremonial Dishes in Uzbek Language

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Abstract. National-cultural analysis of the names of ceremonial dishes in the system of the Uzbek gastronomic lexicon - the development of the national, cultural and socio-political consciousness of the Uzbek people, the formation of the outlook and thinking of young generation, and exploring the moral-aesthetic and spiritual-meaning of the society plays an important role on this study. The purpose of this research work is to analyze the names of ceremonial dishes in the system of Uzbek gastronomic lexicon from a national-cultural point of view, to clarify their semantics; It consists of identifying, describing and classifying ritual foods related to people's culture, values, customs, traditions, and social relations, and on this basis determining the linguistic value of ritual foods.

Key words. Gastronomic lexicon, ritual food, linguistic culture, system, national coloration, value, custom, tradition.

One of the matters in the focus of world linguistics is the relationship between language and culture, works devoted to the national-cultural study of lexical units in the language system. The purpose of the study is to analyze the names of ceremonial dishes in the system of the Uzbek gastronomic lexicon from a national-cultural point of view, to clarify their semantics; It consists in identifying, describing and classifying ritual foods related to people's culture, values, customs, traditions, and social relations, and on this basis determining the linguistic value of ritual foods.

Analytical, semantic, and descriptive analysis methods were used to illuminate the research topic. Analyzing the names of ceremonial dishes in the system of the Uzbek gastronomic lexicon from a national-cultural point of view - the rise of the national, cultural and socio-political consciousness of the Uzbek people, the formation of the world-view and thinking of young generation, and the moral-aesthetic and spiritual-educational views of the society is important in learning.

Also, it is possible to witness that universal culture and human values, customs and traditions of nations and peoples are illuminated in the heart of the ceremonial dishes.

The scientific and practical significance of the results of the research can be seen in the study of new directions of linguistics, in particular, in the study of the theoretical foundations of lingua-culturology, in the study of the significance of the characteristics of national texts, in the identification of research sources, in the determination of the national-cultural value of the names of ceremonial dishes in the system of the Uzbek gastronomic lexicon. It seems The opinions and perceptions presented in the article serve as a scientific source for elucidating the linguistic and cultural features of the names of ceremonial dishes in the system of the Uzbek gastronomic lexicon.

Most Uzbek ceremonies have their own food. Whether it is a wedding, a funeral, or a religious ceremony, the preparation of particular food has become a special tradition. For example, at all types of weddings, soup, that is, pilov; Ugra as a relationship dish at a wedding; moshoba for the bride and groom; Sumalak, halim, halisa, tuxumbarak in Navruz; garma or black palov in the "Qirq" ceremony, which is one of the parts of the mourning ceremony; "Oshi Bibiyan" ("Oshbibiyon"), that is "Bibisheshanba"; "Mushkulkushad", "shirguruch" at Mavlud, when a child's first teething ; The preparation of unoshi ("chopped pilov" in the Surkhandarya dialect) for the baby in five nights has acquired a unique tradition. These dishes have become symbols of these ceremonies and rituals. Ritual eating with these dishes is the main stage of these ceremonies and rituals.

Most of the dishes acquire a ceremonial essence, so it can be observed that the attitude to them is reflected in the sources that reflect on the national rituals and traditions¹.

It is known that every people, nation prepares and eats food suitable for its taste, living area and lifestyle. That is why the names of national dishes are so numerous and varied that they even appear in different forms and names in different regions of our country. Although some of them have the same name, they are called according to the name of the region due to the difference in the method of preparation. For example, the royal dish of the Uzbek people "pilov" is called "Andijanacha pilov", "Bukhara pilov" (or "oshi sofi"), "Khorazmcha pilov", "Samarkandcha pilov" and so on.

According to Y. Bobojonov, "halisa" is a type of food cooked only with mutton in the village of Koromoya, Urganch district, Khorezm region, but in Bukhara region, not only sheep, but also cattle are used for this dish. Halisa is considered one of the Navruz's dishes, but it is also cooked in the cool autumn months.²

Halim is another delicious spring national dish. Halisa is made from meat and wheat groats, halim is made by adding milk and it differs from these products. According to Bukhara's folklorist scientist O. Safarov commented on this in the book "Family Spirituality": "In Bukhara, halim is a special dish made by boiling wheat in milk. There is no meat in it. Halisa is prepared in many places of Uzbekistan. It is also a stew of wheat with meat. In other places, it has become a tradition to call it as halim."³

Most ceremonies are characterized by a special dish, and the public consumption of that dish is the most important stage of the ceremony. It can also be observed that the emphasis on this has moved to the name of that ceremony. For example, another popular name of the "Bibiseshanba" ceremony is "Oshi Bibiyan" ("Oshbibiyan"), and omoch is considered its special ritual food. Omoch (or umoch) is similar to ugra in terms of preparation, but there is no meat in it. It is cooked by adding finely chopped dough, turshak (apricot pulp), peas, and beans to milk.

Despite being extremely sad and mournful, most rituals that are part of the mourning ceremony also have their own recipes. In many places, after the dead body is removed, the live body is slaughtered and the soup is drawn. For example, N.I. Shatinova informs that among the mountain Altai people, the deceased's horse is slaughtered and a special meal is cooked on the day of the funeral.⁴

During the stage of the mourning ceremony, known as "Uch", soup without onions is cooked in many places, and it is known as "dead soup".

In the "Yetti" ceremony, a type of mastava called "black pilov" is cooked with salt-free chalpak. It is served with bean instead of rice. Therefore, the color of the food becomes dark and it is called "black pilov" or "aza pilov".

¹ Koshgari M. The dictionary is Turkish. - T.: Science, 1963. - 428 p.; Vambery H. History of Bukhara or Mavoraunnahr.-Tashkent: Publishing House of Literature and Art named after G'Ghulam, 1990.- 96 p.; Nalivkin V, Nalivkina M. Ocherki byta jenshchiny osedlogo tuzemnogo naseleniya Fergany. - Kazan: University, 1886. - 203 p.; Juraboev A. Nazvaniya wedding ceremony in Uzbek language (no material of Uzbek group speech): Autoref. ... candy. diss. - T., 1971. - 25 p.; Husainova Z. Onomasiological researches nazvanie svadebnykh obryadov v uzb. Yazyke (na materialakh bukaraskikh grouppy govorov): Autoref. sugar diss. - Tashkent, 1984. - 24 p.; Mirzaev N. "Ethnograficheskaya lexika uzbekskogo zazyka (na materialakh uzbekskikh govorov Kashkadarinskoy oblasti): Autoref. diss. ... sugar. elephant. science - T. 1991. - 26 p.; Jabbarov I.M. Uzbeks: lifestyle and culture. - T.: Sharq, 2008. - 240 p.; Ismailov H. Uzbek weddings. - T.: Uzbekistan, 1994. - 140 p.; Nasriddinov Q. Uzbek funeral and condolence ceremonies. - T.: Meros, 1996. - 155 p.; Petersen Marilyn. A Treasury of Uzbek Legends and Lore. - Tashkent: Qatorlot-Kamolot, 2000. - 180 r.; Mahmoud Sattar. Uzbek traditions. - T.: Science, 2004. - 208 p.; Jo'raev M., Khudoykulova L. Ceremony. Brief information about the customs and ceremonies of the Uzbek people. - T.: Publishing House of the National Library of Uzbekistan, Science, 2008. - 48 p.; Joraev M. Folklore of Uzbek seasonal ritual. - T.: Science, 2008. - 290 p.; Safarov O., Mahmudov M. Family spirituality.-T.: Ma'naviyat, 2009.- 248 p.; Nafasov T. Kashkaryana Uzbek folk words. - T.: Muharrir, 2011. - 466 p.; Ashirov A. Ancient beliefs and rituals of the Uzbek people.-T.: Publishing House of the National Library of Uzbekistan named after A. Navoi, 2007.- 276 p.; Bobojonov Y. Ethnographies on mourning rituals // Uzbek language and literature. - 1997. - No. 4. - B.57-58; Bobojonov Y. Ethnographic lexicon of Southern Khorezm: Philol. science. candidate diss...author ref. - T., 1997. - 26 p.; Khudoyarova M. Food names associated with folk ceremonies in Karakalpakstan // Uzbek language and literature. - 2007. - No. 5. - B.91-93; Kahhorova M. Semantic analysis of units related to the wedding ceremony // Uzbek language and literature. - 2007. - No. 3. - B.87-89.

² Bobojonov Y. Ethnographic lexicon of Southern Khorezm: Philol. science. candidate diss...author ref. - T., 1997. - 26 p.

³ Safarov O. Oila manaviati. - T.: Manaviyat, 1998. - 110 b.

⁴ Shatinova N.I. Family among the peoples of Southern Siberia in the light of modern ethnic processes (on the example of the Altaians): Abstract of the thesis. ...cand. Sciences. - M., 1978. - P.12.

In Nurota, on the day of the "Qirq" ceremony, shavla is cooked without carrots, and it is licked and eaten quietly like sumalak.

In Gijduvan, Jondor, Bukhara districts of Bukhara, a dish known as "garma" is cooked as a mourning dish. Garma - peas are called. It is served on one plate for every three people and is weighed oddly. The pair does not served.

In many places of our republic, soup is served in memory of the deceased. It is called "guest dinner". The participants of the ceremony usually do not eat it whole. The rest of the pilov was spread on the roof and fed to the birds, and it is called "qoqin pilov" in Khorezm.⁵

There are some dishes that are cooked only in a certain season. Sumalak is one of them. It is a ritualistic and symbolic dish of Navruz, symbolizing the power of nature that dies in winter and revives in spring. While licking the sumalak, the old people say grateful words, thanking them for safely reaching the new year. When eating sumalak for the first time, they silently lick it with their finger and say: "Sumalak is one lick."

Somsa is one of the pastries that decorates and enriches the table of Uzbek ceremonies. There is also a special form of food known as "sambosa" in Bukhara region. A distinctive feature of sambosa is that it is fried in oil. Somsa is called meat somsa, pumpkin somsa, mint somsa, spinach somsa, pea somsa, depending on what it is made from. Bukhara Iranians call sambosa as "qutob", which is made of special arc-shaped dough with chickpeas, folded in layers and fried in oil.

Chuchvara is one of the Uzbek national dishes. Dumplings are often cooked on Wednesday with the intention of solving problems, healing patients, and opening the path to happiness for young people, and it is known as "knot soup". Dumplings were also cooked and served to the guests during the bride's "bosh yuvdi" ("sarshoyan") or "joy yigdi" (joygundaran) ceremonies.

It has become a tradition to cook special wedding dishes and desserts at some wedding parties. For example, they don't hold a blessing wedding without forty patir and forty layers. In this case, the patir and layers are firmly united to each other, it is intended that the same sweet relationship will emerge from the unity of the groom and the bride, as well as the cake.

Ugra soup is considered one of the ceremonial and everyday dishes. Often, this dish is prepared in the family after the birth of a baby, when it is five days old, and the "Besh kecha" ceremony is held.

At the marriage ceremony, the bridegroom's godfathers, who brought the bride, were certainly given an ugra (unoshi). This means that their relationship will be long and last for many years. This is also mentioned in folk songs:

Qarinchqadan ot qiling,
Minib ketsin qudalar.
Unoshidan osh qiling
Ichib ketsin qudalar.⁶

Moshkichiri and moshoba are ritual dishes of the "Mosh ceremony". However, at the wedding, a mastava with bean and rice is prepared as the bride and groom's chimildik pilov, and it is intended that the young people unite with each other as a sweet family, just as a delicious meal is formed from a mixture of bean and rice.

Meals with beans is eaten not only at weddings and harvest festivals, but also at the custom of "Yetti", which is part of the mourning ceremony, without adding rice.

The most diverse food is cooked at a wedding. In the oasis of Bukhara, it is observed that the ethnic characteristics of the Bukhara people are clearly reflected in the ceremonial dishes such as "yogdabarak", "oshi soft", "taq-tuk", "tukhumbarak", "shirchoy" related to the wedding ceremony.

Holva is one of the national sweets. It is also one of the ritual foods. According to our custom, if the girl's side agrees with the bridegroom, they give a white scarf and white halva as a symbol of "whiteness". There are varieties of halva such as *white holva*, *hair holva*, *sesame holva*, *halvaitar (wet halva)*, *black holva*.

Among the Uzbek people, each national dish has its own name and definition. For example:

Kochi is the pilov of wrestlers.
Mashoba is a dish of Eshans,

⁵ Bobojonov E. Ethnographies on mourning rituals // Uzbek language and literature. – 1997. – No. 4. – B.58.

⁶ A bouquet of flowers in steam. D.Oraeva and D.Rajabov prepared for many editions. - T.: Muharrir, 2010. - B.101.

Halisa is a dish of halals,
Sho'la is the food of happy people.
Halim is the head of judges,
Piyoba - soup of orphans,
Sofi is the soup of sultans,
Kebab is the dish of the khans.

Gastronomic lexicon occupies a special place in the language of Uzbeks, like all nations of the world. The names of the dishes formed in connection with the daily cultural lifestyle, rituals and traditions of our people indicate that the gastrological culture has developed in our country since ancient times.

Paying attention to the technology, purpose, and types of food when, where and how it is prepared serves to clarify the history of their names, to understand the concepts related to the gastro-ethnic cultural processes of each region.

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