Some sketches on food semantics in Boysun dialectism

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ABSTRACT

This paper makes analyses of the selected food in Boysun region. Different types of the dialects and foods are discussed on this research. Lifestyle and its distinctive characteristics were mentioned by author. Conducted theoretical analyses of the research at all.

Keywords: Boysun dialect, food diaries, household, Uzbek language, dialectic music groups, ethnicity.

1. INTRODUCTION

The source of life and enrichment of every living language is a collection of original dialects and dialects. Therefore, one of the sources of enrichment of the Uzbek language is Uzbek folklore. The study of Uzbek folk poetry on theoretical basis began in the 20s of the 20th century. There are many studies of Uzbek scholars, such as U.D Polivanov, I.I Zarubin, K.K.Yudahisingar as well as great Russian scientists. The Uzbek folklore dictionary was published in the 70s of the 20th century. It was not one of the great successes of our electronics scientists at that time. At the same time, the words on each of the studied verbs still remain in the scientific studies of that time, with around thirty thousand. We believe that they are lexicographically, ie, multi-dimensional, with a view to the future. " The Uzbek literary language has a long way to go. To this day, tribes, tribes and tribes have lived a long way. After the pardon, the nation gradually became a nation, a people, [3] and the languages of the peoples of the area also experienced this process. In his work "Devoni lugotit Turk" by Mahmud Qushgari, Turkic peoples focus on the common and varied language, differentiation and integration of different tribal languages. Uzbek dialects are the source of enrichment of the Uzbek standard language.

Specifically, the Baisun dialectal units include Zarubin, who divides Uzbek dialects into four groups and does not include the Kipchak dialects of most of the territory of Uzbekistan. classify them according to their attitude, and then read them in detail in 5 groups:

1) Tashkent, 2) Fergana, 3) Kipchak, 4) Khiva, (5) Khiva, 5) Northern Uzbek, and introduces Boysun dialect to the Kipchak group.

Prof. In his classification, E. Polivanov subdivides into the eronized and non-irradiated groups, taking into account the classification (cross-language) and hybridization. The dialects of areas with central bilingualism in the Boysun district are of the same type as Samarkand-Bukhara, and the “dialect” dialects in the Middle Uzbek dialects.

Prof. N Shoroabdurahtmonov notes that Polivanov's theory is explained by external factors, and that some of his theoretical conclusions are misleading in the Uzbek language poems. Baysun dialect According to Borovkov's classification, Sheva Sheboniy is an Uzbek or J-type dialect [10], an Uzbek-Qipchak group based on the Ghazi Alim classification, according to V.V Reshetov's classification. belongs to the Kipchak dialect of the western group [2]. As the language develops, its vocabulary (vocabulary) undergoes significant changes (20, 1, 3). The Interpretative Dictionary of the Uzbek Language contains over 80,000 lexical commentary on the literary language and the dialect of the national language, while the dialectal stable units representing the identity of the people show that the form and meaning of the linguistic units in our language are given comprehensive ways.

2. MAIN PART

The events that occur in any people's life are first reflected in the language lexicon. For this reason, the lexicon is the most mobile [14,23] among the elements of the language structure and the mirror of the living standard [1,72]. In the course of its historical development, the Uzbek people experienced extremely complex and varied stages, enriched their vocabulary in social, political and
cultural relations with different nations. Therefore, the dictionary of the Uzbek language is a product of a long time that is understandable to all members of this nation, which is widely used in economic and social life, and that makes sense and makes sense. It has rich forms of words and phrases, phrases that can be the basis for this.

If the dialectical vocabulary of the Boysun dialect is derived from semantic groups of kinship, members of the community, animal-related terms, herders, household names, clothing names, ornaments, names of various ceremonies, and other areas. This idea becomes even clearer by summing up the names of the food we eat:

**Kāsmālādēk**- [kasmaldak] (Xom.) – Once the yoghurt has solidified, cut into pieces, then cut into pieces. **Kōchā**- [Street] (Chor.Olm) - thick wheat and other leguminous plants to the cooking of food, the people of the holiday Navruz celebration in the streets erce prepared by the street food [5, 50]

**Gungāna** - [gungina] (Garden.) Liquid dish with steamed meats and other legumes.

**Ābrosan/lobro ẓan**– Preheat rice in a pot (fillet with meat, onions and carrots, add carrots, rice, crown). Sol., Crown.This rauxān. Self, ad There is no alternative to this word.

**Qag'ānax**- [sho'la] (Ko'ch.), when the cream is overly soured, put it in a pot and fry it repeatedly, until a certain amount of solid state where the first cow’s milk is cooked. **Jūtūm** - [jutum] (Successful) is a state of dining with a visitor, although not invited.

**Chāppōtī**- [chappoti] (Oman. Steppe.) - Bread thinly baked with unsweetened dough.

**Khālpānīt**- [kalpatir] (Gum.Tog.) - A type of bread that can be baked without adding dough. **Sōddhā pātīr**- [simple pātir] (Olm.Chor) is a type of bread that can be baked without adding any paste.

**Shīrkārāti**- [Shīrk] (Garden.) Is a pumpkin dish. **Nūntūnthārmhā** - [nonto'ntarma] (Chor.) Is a dish made of dark bread made from meatless vegetables. **Nonpālov** - [nonpalov] (Chor.) - a dish of darker dishes made with meat vegetables.

**Lūk**- [lo’k] (Mountain.) - A rotten egg (shev.lo.-camel-carrying camel). **Ōsh** - [Soup] (Lord.), Keskhān soup [soup] (Did sharply. Chor.Olm.) - finely cut thin dough cooked food.

**Chālpāk**- [chalpak] (Chil.): **süzmāluzuma**- [Sar.] – roast the dough into a large round shape.

**Shōlā**- [sho’la] (Ko’ch.), **jālōnājala**- [Did.] - food cooked in rice thick . **Dūrdā** - [durd] (Olm. Street) - When the cream is overly soured, put it in a pot and fry it repeatedly, until a certain amount of butter is left out and the color is brown. When it is sweet, bread is made and consumed. If the sourdough is sour, it is absorbed into the gauze. The rice is dipped in boiling water and then cooked in a well-reputed dish. **Ūzmač/umāčāš**- Sprinkle water on it by hand, rubbing it hand in hand and rolling each into rice,

**Keskān ās**- [katsfis] - noodle soup Compare Kespe [7,310]; fringe tat Tokmač [9, II, 138] noodle soup - Thin, thin and thinly kneaded dough. A. Qahhor. [20, IV, 263]. **ātalā** - liquid food made from it. Sol., Qq. Name. We would go back to the house where we would have a good time. G. Gulom, “The bad boy”’. **Žavānātalā // āvān ātalā** - baking flour and baking in water. Xām sōrpo - liquid food made from it. Sol., Qq hanging belts [6,73]; boil soup. [20,V,215]. **Piyābāl/piyābā- roasting soup**. Sol., Tashkent. Nam Black soup without meat; qq Vag’lama-pia [6, 86], pia.M: Mazifa-opa makes a hot cup in the kitchen on a daily porch. Sh.Holmirzaev, Selected works. [20,IV,255]. **Kurtuk**- The dough is cut into rectangles and cooked. **Župqāli sōrpā-** thin to eat in soup. **Župqāli sīlāndi**- It is cooked in a thin, dry fashion, so that it is cooked individually. **sarmīš**- (Mach.) kind of meatballs **Kolobā tāppā// lahšak** (Mach.)/šilpīdaq// tāppa// pişpīdaq –bešbarmq- slime. Sol., Qqq.topphā; Steam. Well
done; Sam. kulchá [6,124]. Pičaš (mach.) – spinach dumplings. Täbäki nän (mach.) - The pan is cooked on a stone stand. Quvurmač - roasted steam, (forty days after the baby's 40th birthday, the chillies have come to the village with a straw hat). If it gives the kidneys a sigh, slices it and mixes it with extra flour (more dry mouth), it stops. Qürür- bread baked in a pot. Qürürma- - Baked bread made from baked dough (The newborn woman has 40 days to eat this bread. Čálpäk - Buttermilk bread, cooked in butter in small dough. Buckwheat Pičak nän – spinach and bread made with herbs. Sol., Sam pičak/bičak [11,319]; yiz buraj/buččaj. Gös/jet- boil meat. Left. tat.it [9, II, 221]; awake Goš [15,56]. qarasaksä- without meat türtii. Mäzârâbâsati – bread and sweets shared by homeowners. Pišštäk- the back of the bread when sticking it out of the oven. Tändiri – cut into pieces of freshly slaughtered lamb or goat, sprinkled with spices of various spices and cooked in clay to prevent steam from turning into a hot oven Food. Sâkârâb - bitter. Sol., crown; very poetic; Qasanax(Chor.)/pûlä (mach.)/ falla (Dar.)- (cattle, sheep, goats, and the first day of the mouth like milk brinzaga ovqat.Buni when ovqat.Buni put that thing qaganog'iga milk and ate them cooked, is now the first boil the milk container They make it). Sol. Sam. falla; Qashq.ávi. Mástobâ/mäštovâ-mosh xo’rda. Sözma- verbal tape in Beruni and Mangit districts of Karakalpakstan [6,154 ]. Köcma aš-go’ja. Qiyo.,qq.zärma[6,103]. qîrmäč/qîsmäq- . 2. The word used for a dirty garment or for a nose flowing Bulamiq- fry the flour in the créme fraîche. When the flour is crimson it is made at a time, stirring occasionally, without adding water. Qürürma- It is applied to the baking of colostrum in a saucepan.Čâkki -1) collussion 2) inappropriate. Comparison. Háhâkîdïhâ // háhâkîydhâ in Kungrd, Khoyali and Mangit districts, Karakalpakstan, and in Uzbek; Çâkîlîhâ // çâkîlîhǜ-suzma [4,170] in Tortkol, Saribiy mahalla, Beruni district. Châlohb/Châlab – drink, buttermilk. It is prepared by adding water to the yogurt. Sol., Crown Fuzzy + weather; Sam. Calling [11,53]. After the butter is cooked, the remainder is served as a drink. Sol., Esq.o.zron [8, I, 25]; ajon [4, I, 142]; qq the benefactor; September Ajran [18,23]; turkmen. Ajran [13,31]; Chorus. ejran [19,82]. kelôgöjî/ gäldâgäj- a pleasant liquid that results from the addition of ordinary milk to colostrum.M: ghâlghâjdhân a kháshá khala [19,82]. Aunt has stole her aunt's cock. She has stolen her boobs." [16,104]. Because he would be kind to us, take a blanket of boiled milk and make a batter, and he would have a child. [17,174] Phâllhá- distortion of boiled milk.M: kechâgi milkti pîşrîqhandim ajnîgâhâháhámhm phâllhá-phâllhâ. By comparison, the milk of the pharaohs in the Namangan dialects.ÁxÎv-áî- 'tomiqiqiq qatîq qatîq qatîq qatîq Root used for boiling water and sprouting. Beard-bang. Comparison Saxi [4, I, 345]; old fashioned gum [8, IV, 274]; hack.sa:as; Kyrgyz.sa :s [18]; turkmsagît [13,575]; kaz.qq.sâvia; Chorus [19,103].

3. CONCLUSION
When we look at the etymology of food names, we conclude:
The emergence of names has the effect of living along side the Tajik people: Åbrovan, čâlop, kôloba tõppä, tobaki non, šakarob, matoba (in which case the intoxication of the drunk is considered + drunk + ob); - Ethnic folk in their names pay attention to the actions and circumstances associated with it: mäzârâbästä, qirmäç, Žätüm, žärma, bulämõq, quvurmač, kelögäj, tálmachäj, keskän ašh, sözõmä, qätir; - The appearance of foods is dominated by their quality traits: ÆxÎv, qarasaksäk, kalpatir, do’girdak, södödpätilär, choshkälik, oqosh, piššäk; -predates are considered one of the most important units in the name of food: nonpalov, nontöntarma, tändiri, bixi/bex:
The names of foods and foods are named after them: marzâbästü, kîcha.

Abbreviations
Bukh.- The poet of Bukhara
Tosh.- Tashkent dialect
Qashq.- The poet of Kashkadarya
Rab-Rabot village
Chor-Chorchinor village
The village of Bogbolo
Gum. - Gumatak village
Dar Dar-Darband Village

Olm.- Olmazor village
Mountain. - Mountain village
Street - Kochuk village
Ham - The village of Khomkon
Gaz.- Gaza Village
Omon.- The hotel village
Mach. - Machay Village
Did.- The village of Diydorkam
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