

## CUSTOMS OF THE UZBEK PEOPLE RELATED TO RICE DISHES

UrDU “Methodology of primary education”

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**Annotation.** The article reflects on the types of rice dishes, the national dish of the Uzbek people, the different names of these dishes, as well as lexical-grammatical features, customs of various rituals associated with dishes.

**Keywords:** palavi toki, oshi devzira, oshi bedona, oshi kenja, sofaki pilaf, pumpkin pilaf, collar pilaf, kartdumba, pojdumba, loviali, moshli, Kazili, tomato pour, kaklikli, quailali, dolmali, tokli, behili, garlic onion pilaf, bride did not eat soup, groom sees, Kush oshi, el oshi, give to soup”, “el oshi”, “give to eat El, khirmon lifted, suzma pilaf, qarma, shavla, shirguruch, wedding pilaf, suzma pilaf, mastava.

**Аннотация.** В статье рассматриваются виды блюд из риса, являющиеся национальными блюдами узбекского народа, различные названия этих блюд, а также лексико-грамматические особенности, обычаи, связанные с блюдами, которые проводятся в различных церемониях.

**Ключевые слова:** палави ток, ош девзира, ош бедона, ош младший, софаки плов, тыквенный плов, перевернутый плов, картдумба, кордумба, фасоль, мошли, казили, томатный блин, куропатка, перепел, фаршированный, токи, бешили, плов с чесноком и луком, невеста нест суп, жених видел, двойной ош, дать супу, дать супу народ, поднял обмолот, карма, шавла, ширгуруч, свадебный плов, сузма плов, мастава.

Pilaf, which is a traditional food for the majority of the world's population, has been included by UNESCO as one of the 366 values in the list of "Intangible Cultural Heritage", a decision made at the UNESCO meeting on "Protection of Intangible Cultural Heritage" held in Ethiopia on the first of December. was accepted in the work.

In Tajikistan, "Oshi gushti murg", "Palavi toki", "Oshi devzira" and "Oshi yak ba yak", "Oshi quail", "Oshi kenja", "Oshi kabki" and "Oshi dumba" are rested with sheep's butt. pilaf is one of them. At the same time, the "Golden Kapkir" soup competition is regularly held in Tajikistan under the auspices of the government. Oshi-pilaf is a value that deserves to be recognized not only by Tajiks, but also by the whole world.

Currently, there are more than 200 types of pilaf in Uzbekistan. Worldwide, there are about

1,500 types of pilaf rice dishes. Pilaf is the pinnacle of Uzbek culinary art. Its cooking process consists of complex processes such as roasting, boiling and infusing. Fried pilaf is prepared in Fergana region, while in Tashkent, pilaf is made in liquid color.

Various types of pilaf are prepared in Uzbekistan and they are equally popular not only with our compatriots, but also with foreign citizens. The antiquity of some pilafs is known by their names, for example, sofa pilaf, pumpkin pilaf, and tontarma pilaf. "New pilaf", "vermichel pilaf" and a number of other dishes are created by skilled chefs today. The ingredients of this dish (meat-oil, carrot-onion) are cooked together in a pot. The most popular types of pilaf are kartdumba, podstumba, pilaf with beans, moshli, gazili, pilaf with tomato paste, pilaf with partridge, quail, stuffed, tokli, behili, garlic onion pilaf.

Each nation has its own traditions and rituals. These traditions and ceremonies are related to the mentality, character, characteristics, spiritual world, national characteristics of that nation that have been formed since ancient times. The traditions of the Uzbek people were formed on the basis of the principle of mutual cooperation, solidarity, friendship, respect for elders and respect for children. It is customary among Uzbeks not to leave the host's house without eating pilaf. It is true that during weddings and mourning ceremonies other dishes are prepared than pilaf. Of course, it is difficult to imagine such events without rice dishes. There is also symbolism in the preparation of rice dishes. For example, when the bride arrives at the wedding ceremony, "shirguruch" is prepared for the guests. This dish is called "suturunchi" in Khorezm dialect. He is given the quality of whiteness, goodness [2. 50- b].

At the wedding, on the wedding day, a wedding soup (pilaf) is prepared at the groom's house and sent to the bride's house, where the pilaf is served on the table. A similar soup is prepared at the groom's house. In Bukhara, the wedding ceremony takes place at the bride's house, and first of all, "Oshi sofi" is served, i.e. pilaf unique to the region. This type of soup is also cooked in ceremonies such as "Hayit Oshi" and "Togora Oshi".

Almost all the residents of Surkhan oasis cook shirguruch from rice. The Tajik residents of the oasis called it "shirbirinch". In the oasis of Shirguruch, they called it "Bibi Fatima's mother's dish" and included it in the series of ritual dishes. Also, in Surkhandarya, people who reached the age of the prophet by reaching the age of 63 treated the guests with a blessing meal at the "wedding of the age of the prophet". In the preparation of Shirguruch, cleaned rice is washed and boiled in a large amount of salted water until it is half ready. Half-cooked rice is put in boiling milk mixed with water. It is dug until fully cooked. When Shirguruch is ready, it is spread on plates, butter is put on it and eaten by hand.

Shulla is one of the most ancient and favorite dishes of Uzbeks, as well as residents of the Surkhan oasis. At the end of the 19th century and the beginning of the 20th century, shulla was also prepared from turnips and pumpkins in the oasis [1.63-b].

The "Prophet's Feast" ceremony is also held in the Zarafshan Valley. At the party, the wedding dish, that is, pilaf, is cooked and feasted.

The bride did not eat dinner - this udum is a ritual held at the groom's house after the wedding. After the wedding, the bride is entertained, and at first someone from the groom's side cooks soup (pilaf). After the meal is finished, the bride does not touch the food. They say that this is a demonstration of the upbringing of the bride's parents. Characteristic features such as modesty, modesty, and respect for adults are expressed in this ceremony. In order to encourage the bride to eat soup, the mother-in-law, relatives of the groom, bring gifts or make promises to the bride. The bride, who received promises and gifts from three people, reaches for the soup.

After the wedding, the ceremony "Kuyov koror" is held. In this case, the bride goes to her home where she was born in the morning. In the evening, they go to the bride's house after preparing some food. At the bride's house, the first meal for the godparents is shirguruch, followed by other dishes. The prophet also blessed the bridegroom, in the sense that the lives of both young people should be white and sweet [2. 64- b].

Kosh oshi is a hospitality, party, ceremony organized in early spring in Bukhara in the 19th century by each landowner in his field before starting work. Usually, pumpkin soup or pilaf is served as a side dish [2.186-b].

El oshi is an event dedicated to the distribution of pilaf to the people at morning dinners during circumcision weddings in the Fergana Valley and Tashkent, Syrdarya, Jizzakh regions.

According to the custom of Muslims, even when they turn 63 years old, they cook and distribute "milk rice" in Khorezm as "the age of the prophet". In other regions, soup called "Prophet's soup" is distributed to the people.

In some parts of our country, especially in the city of Tashkent and its surroundings, the morning "dinner ceremony" is held during a wedding (circumcision wedding or marriage ceremony) and aza maraka (20 days and one year after death). will be held. The organizers of the event determine the day and time of the morning meal in advance with the residents of the neighborhood. The morning meal should be ready before the end of the Fajr prayer, because the first guests will be those who leave the prayer. At the end of the morning prayer, the sounds of trumpets and drums announce the beginning of the morning meal. After the guests sit at the table and read the blessing, bread and tea are served to them. Only after that, soup is served on plates (one plate per two people).

After the soup is eaten, the plates are removed, and in some Kypchak dialect regions, when the food is placed on the table, before it is eaten, a blessing is recited for the souls of the people who passed in the house.

In some regions of the Zarafshan Valley, the name of the events related to the wedding or funeral ceremony is popularly called "oshga bermoq", "el oshi", "elga osh bermoq". When Ahmad became a wrestler, he fed the people for two days. (Bulung'ur t.). Brother Umr turned 40 yesterday, his son gave him soup (Jomboy t.). Also, in some regions, rice dishes such as "Aqiqa pilaf" are cooked when a baby is born, "Wedding pilaf" in connection with a circumcision wedding, "Fotiha pilaf" before marriage, and "Ijab toyi pilaf" when a girl is given away.

The threshing floor is the name of the process of buying the land for cultivation in the valley or distributing the rice to the people who worked and participated in the cultivation of rice on the basis of equal partnership.

Also, on Thursday, sutgurich, that is, shirguruch, is cooked in Khorezm, this food is the food of the prophets, and it is symbolic that all prayers will be answered on this day [2. 51-b].

On Thursdays and Sundays, after cooking pilaf and eating, oil is applied to the eyebrows and forehead. "Sweet life, prosperous destination, God bless the prophet. Give it a lot. Broad verb, give a state that does not go. Don't oppress your friend, despise your enemy, and don't be needy. Save yourself from the calamity of fire, water calamity, unjust slander, visible and invisible calamity, receive the reward of what you sow, sew, eat, and drink in your gallows. Amen, Allahu Akbar!", it is intended [2. p. 66].

In the Zarafshan Valley and Kashkadarya and Surkhandarya oases, the participants and spectators are treated with pilaf before the beginning of the kopkari and wrestling competitions, which are considered to be the national games of the people in connection with circumcision weddings. In such events, about one ton of rice is steamed and distributed in twenty or more pots.

One of the important customs of Uzbeks is to rest pilaf when a guest comes to the house. In this case, without denying other dishes, pilaf is served to the guest. Also, when family members get together, especially on Thursdays and Sundays, soup is cooked. It is known that the custom of making soup in a tea house is still a tradition in the Fergana Valley and in the city of Tashkent due to gatherings of friends of the same age, relatives and like-minded neighbors. Although such an event is rare in some neighborhoods of Samarkand, under the name "khalifona" it is held from time to time among friends of the same age or like-minded people in neighborhood teahouses.

When giving alms in Khorezm, "karma" food is prepared. A lot of meat products are put in it. Home-cooked food is called "shavla". If "Shavla" is very liquid, it is called "Iqma Shavla" among

the people.

In Khorezm, shirguruch [milk rice] is also cooked on the third Thursday of the deceased. In the city of Samarkand and its surroundings, shirguruch is also cooked on "Bibi Seshanba", a religious ceremony of women held on Tuesday after the wedding of the bride or circumcision. In the land, this dish is called aqpalov. Akpalav is good a dish prepared by adding rice to boiled milk, boiling it again, and pouring sour oil on it when it thickens. After eating meat, we made aqpalav - After there was no meat, we made aqpalav [1.206-b].

Among the people, there are also various traditions related to rice dishes. For example, a child who is not quiet or who has not yet walked after turning one year old is made to sit on a cloth spread with rice. In the sense that a child should walk fast or a restless child should be calm after playing rice. A pilgrim in Turkey buys a small amount of rice as a symbol of blessing before entering the place of pilgrimage and takes it home after the prayer. In some districts of Samarkand region, when the bride is taken away from her father's house, rice is sprinkled behind her so that she will be as numerous and fertile as rice, i.e. with children.

Planting of agricultural crops and cultivation of agricultural products have been developed in Khorezm since time immemorial. In particular, a lot of attention has been paid to the planting of rice and the cultivation of its various varieties. Because most of the dishes in Khorezm are made from rice and people love to eat them. In particular, the dish called "osh" in the Karaluq dialect is called "pilaf" in this region. Usually, during physical labor, "pilaf" is prepared when a guest comes to the house. That is why "pilaf" is a favorite dish in every family. Especially in the Tuproqkala region of Khorezm, "pilaf" is eaten every day because the weather is very cold in winter.

Uzbeks have different types of pilaf. For example, "floating pilaf" is cooked at wedding ceremonies in Khorezm. Its preparation is also completely different from the pilaf prepared at home in everyday life. In this process, after the onion is fried, the meat is boiled with water. Then the ingredients are taken out of the pot, the rice is boiled in water, the half-cooked rice is spread on a cloth to dry and turned upside down. Chopped carrots are put in the pot, pilaf meat is picked on top and rice is spread on top. After that, the "salt" formed by boiling meat and onions is put on it, and trays are pressed on it, covered with a cloth, and simmered for two to three hours over low heat. The rice face is upside down.

Wedding pilaf is cooked in Samarkand. The process of cooking this type of pilaf is slightly different from that of other regions. After the linseed oil is smeared, onions, meat and peas are first fried, then red carrots are added and spices such as cumin and raisins are sprinkled. After that, rice washed in hot water is spread evenly over them with a spatula. Then the required amount of hot

water is poured, a special cloth and a plate are covered over it, and it rests on low heat. When the dish is ready, first the rice is filtered, and then the remaining ingredients are filtered.

In Khorezm, the cooking of pilaf in the family was considered a symbol of satiety and fullness. In order not to make other people feel the shortage in the house, men used to rub fat from sheep's butt on their mustaches in the sense of "I ate pilaf, there is abundance in our family".

Dishes such as "shavla and korma" are prepared from rice. Both of these dishes are different from each other even though they are made from rice. Carrots for grilling are cut, and carrots for grilling are grated.

Also, there are traditions of cooking shalwa on the street and distributing it to people during Safar, and during Eid al-Adha holidays, cooked shalwa is taken to neighbors and orphans.

"Shirguruch" is known in the Khorezm dialect as "sutburunch, suturunchi". There are also traditions associated with the name of this dish in Khorezm. When the bride descends at the wedding, the guests from the bride's side, i.e. the "godfathers", are served with "kayali shirguruch". After the wedding, there is a ceremony called "introduction to the god", and guests from the groom's side are served "shirguruch" as the first dish. It means that the path of these two young people will be as white as the color of silk, and their happiness will be as sweet as the taste.

The word "Mastava" is a Persian-Tajik word, a liquid soup made of rice, meat, and vegetables (usually drunk with yogurt) [4. III.133-b].

The name of this dish is also called "mastava" in Khorezm dialect. Mastava dish is prepared differently in different places of Khorezm. For example, in the central regions of Khorezm, rice is boiled in water and minced meat is put into it. In the remote areas of Khorezm, close to Turkmenistan, boiled rice is made with minced meat, apricot husks, or just boiled rice in water.

In Tashkent, "mastava" means liquid food made of meat, vegetables and rice. In Khorezm, such a dish is called "corn soup".

Also, when rice water is applied to flowers, it has healing properties, as it makes them grow faster, tightens the face, and makes hair grow.

Rice or its water It is also used in medicine. If salt is collected on the knee, small rice, i.e. "sechka" (uvogi) is made into porridge, and it is cured if it is wrapped hot. rice is ground and sprinkled in the mouth. "Shavla" food is tied to the waist when the spine hurts. If a child is sick with "caramik" disease, a milk-corn meal is cooked to relieve the illness, and this dish is distributed to the neighbors.

So, the Uzbek people are very good cooks and have their place among the nations of the world with their various dishes. Their preparation and naming are also unique. These dishes are prepared in

the family in everyday life, in various ceremonies. Researching the linguistic characteristics and etymology of rice-related food names, rituals and customs related to them is one of the important issues of linguistic and cultural science.

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