

UDC 633.5; 631.8  
AGRIS F02

<https://doi.org/10.33619/2414-2948/64/11>

## AGRICULTURAL TERMS USED IN SURKHAN OASIS

©Kabulov E., Sc.D., Termez State University, Termez, Uzbekistan, [eshbolta@mail.ru](mailto:eshbolta@mail.ru)

### СЕЛЬСКОХОЗЯЙСТВЕННЫЕ ТЕРМИНЫ, УПОТРЕБЛЯВШИЕСЯ В СУРХАНСКОМ ОАЗИСЕ

©Кабулов Э. А., д-р ист. наук, Термезский государственный университет,  
г. Термез, Узбекистан, [eshbolta@mail.ru](mailto:eshbolta@mail.ru)

*Abstract.* It is analyzed the terms that belong to the agriculture of the Surkhan Oasis such as arable lands, local fertilizers that serve to increase productivity, tools of labor which related to agriculture, names of workers in the field, terms which related to irrigation system in this article.

*Аннотация.* В статье проанализированы термины, относящиеся к сельскому хозяйству Сурхандарьинского оазиса, такие как пахотные земли, местные удобрения, которые служат для повышения производительности, орудия труда, связанные с сельским хозяйством, термины, обозначающие рабочих на поле и относящиеся к системе орошения.

*Keywords:* abi, lalmi, white crop, blue crop, angora, pori, balance sheet, hired worker, water-supervisor.

*Ключевые слова:* аби, лалми, белая культура, синяя культура, ангора, пори, баланс, наемный работник, водник.

In the Surkhan oasis, farming is associated with irrigation. Accordingly, lands are divided into lands that are irrigated artificially and irrigated using natural precipitation. The oasis is divided into three regions according to its natural and geographical conditions [1, p. 118]:

1. Fully irrigated (river oasis) area.
2. Conditionally irrigated (pre-mountainous) area.
3. Naturally irrigated (mountainous areas) area.

The mountainous area of the oasis accounts for two-thirds of the entire region. It includes mainly natural irrigated crops in the northwestern parts of Boysun and Denau, as well as in the mountainous areas of Sherabad.

Naturally irrigated is the land on which non-irrigated, rain-fed spring crops are planted [2, p. 127]. Naturally irrigated arable lands cover a large area in the whole Bukhara emirate. The area of naturally irrigated lands in the emirate is more than 600, 000 acres, of which 60% is wheat. Twenty-five percent was planted with barley and the rest with other crops [3, p. 4].

It is clear from the table above that irrigated lands also have a share in oasis farming. Naturally irrigated land — farming through the construction of artificial canals, canals, reservoirs. Naturally irrigated lands are mainly planted with wheat, rice, oilseeds and cotton [4]. Research shows that in the early XIX–XX centuries, 85% of the population of the Bukhara Emirate was engaged in agriculture and animal husbandry [5, p. 85].

| <i>The name of province</i> | <i>Land suitable for farming</i> | <i>Naturally irrigated lands, %</i> | <i>Artificially irrigated lands, %</i> |
|-----------------------------|----------------------------------|-------------------------------------|--|
| Sherabad                    | 15876                            | 65, 94                              | 34,1 %                                 |
| Baysun                      | 24773                            | 86, 54                              | 13,8 %                                 |
| Denau                       | 20405                            | 62,44                               | 37,6 %                                 |

As the population of the oasis was engaged in large-scale farming, many terms related to this sector were used. It is known that the lands cultivated in the oasis also have different names. These are “white crop”, “blue crop” and so on. “White crop” — autumn crops. “Blue crop” — spring crops [6, p. 88].

By May, wheat, barley, and other crops sown in the fall had been harvested. The harvested crop is called “angora” [2, p. 15].

Angara is planted with watermelons, melons, cucumbers, oats and other crops, mainly sesame flax, moss, beans, melons. Even in the village, the farmers had small lands. Vegetables and barren lands in the village are called “life” [6, p. 88]. A land surrounded by a cotton wall on all four sides, with a single gate or gate, and planted with apricots, apples, cherries, and other fruit trees, is called a garden [7, p. 36].

Farmers of the Surkhan oasis believed that the first condition for obtaining high yields from agricultural crops was quality tillage and its nutrition. After the autumn crops are harvested, the land is fertilized with local fertilizers, such as sheep and cow manure. All fertilizers applied to the soil are called ‘pori’ [8, p. 14].

Plowing was mainly done with a plow. A simple tool with a cast iron gear, a plow, used for plowing [2, p. 212]. The hammer consisted of two parts. A tooth (pose) made of solid mulberry or apricot wood, the bottom is made of flat-footed iron or cast iron. Usually two oxen are added to the plow. Wheat was also sown in the fall after the land was plowed and prepared for planting. The crops sown during this period were called tiramisu crops. By late April and early May, early wheat and barley ripen. It took a lot of work to pick it up. Hashar method was used to harvest barley and wheat in large areas. Hashar is a type of voluntary assistance. It usually lasted one day, sometimes two days, digging ditches, building buildings, and so on [2, p. 309].

Large landowners made extensive use of different labor methods when working on their land, and different terms were applied to them. A quarterback is a farmer who works on someone's land, using his horse and tools to get a quarter of the harvest [2, p. 259].

In the twentieth century, the content of quarters changed somewhat, and landless peasants were also voluntarily hired for quarters. The quarterback tried to work productively by signing a contract with the landlord at the start of the season. He owned one-fourth to one-sixth of the crop grown [9, p. 134].

“Tengsheriklik” — working together from planting to harvesting.

“Nimkorlik” is the lease of land on the condition that a farmer who does not have a working animal to cultivate the land receive a portion of the crop grown.

“Khushchi” is a person who owns a pair of cattle and works on a wealthy landowner’s farm from early spring to late fall at the expense of a quarter of the harvest [2, p. 301]. Knowing the destiny of the harvest of the skilled and plowing skill of the farmer, his well-paid wages were paid in cash, land, and a share of the produce grown.

“Mardikor” — hired for a day or 10–15 days to do a variety of house and field work. Wages are paid in cash or in kind.

The productivity of agricultural crops also depends on the irrigation system. There are many terms associated with irrigation work, which helps to reveal its inner essence. These terms are:

The term “mirab” is a combination of Arabic and Persian words. Mir is an abbreviation of the word “amir”, which means chief, chairman, leader, bek. “Ob” means water. “Mirab” means the head of water supply and irrigation facilities, which means the chief specialist of the industry [10, p. 273].

In the Surkhan oasis, those who tried to block its way to bring river water to the fields, which is reflected in the term sepoya. Sepoya — a device used in the construction of dams, dams, to protect the banks of rivers and streams from flooding. The three timbers (stems) are filled with rocks and other objects between the triangles, the waterway is blocked, the shoreline is strengthened [2, p. 204].

The river is blocked, and water is brought to the fields through large ditches. The main ditch is the main ditch where the river flows. A ditch that supplies water to small ditches, with water taken from the main ditch.

“Beshamak” is a ditch that draws water from a ditch and distributes it to the fields [2, p. 36].

“Sewage” is the port water that enters from one section and exits from the other in places such as ponds and fields [2, p. 179].

“Poyonov” or “poyonob” is the water or water table that irrigates field crops and comes out [2, p. 204].

The Poyonob waters are mainly discharged into the Zovur river. “Zovur” or “Zevir” is a ditch dug to avoid moisture or debris [2, p. 94].

In the period we studied, the amount of water used to irrigate irrigated crops was measured in a certain order and specific terms were used because irrigation facilities were extremely simple.

“Bir suv” — water that flows from a ditch day and night.

“Bir tegirmon” (tosh) — water that goes until a hail of grain is crushed in a mill.

“Bir khush” is the water used to irrigate a field plowed with one pair of oxen.

After the grain was harvested, the threshing floor was prepared and crushed. There are also terms specific to this period.

“Oyok” — refers to the process of throwing fresh grain in the middle of the threshing floor after threshing.

“Dovak” is the first grain in the center that is not threshed by horses, and the second time it is threshed by a single horse.

“Shopiriy” (wheat) is the process of throwing up the wheat grains with a wooden shovel on a windy day in order to get rid of them.

“Chosh” is a pile of sifted wheat.

“Depma” — a special device that separates the rice husk, which is driven by a horse.

“Kafsan” — sharing a certain part of the crop.

In conclusion, the interpretation of agricultural terms is important in the analysis of the history of the oasis.

#### References:

1. Kabulov, E. (2012). Khozyaistvennaya zhizn' Surkhanskogo oazisa. Tashkent.
2. Choriev, Z. (2002). Kratkii tolkovyi slovar' istoricheskikh terminov. Tashkent.
3. Khakimova, K. Z., & Kravets, L. N. (1980). Sotsial'no-ekonomicheskie otnosheniya i klassovaya bor'ba v dorevolutsionnom Uzbekistane: (Konets XIX-nachalo XX v.). Tashkent.
4. Basov, D. (1929). Paikaly Sherabadskoi doliny. *Za rekonstruktsiyu sel'skogo khozyaistva*, (2).
5. Kholikova, R. (2005). Rossiya i Bukhara: na perekrestke istorii. Tashkent.

6. Tursunov, C. (2006). *Istoriya i kul'tura Uzbekistana. Etnografiya Surkhandar'i. Tashkent.*
7. Kubakov, K. (1973). *Etnicheskiy sostav sel'skogo naseleniya Verkhnei Kashkadar'i v kontse XIX - nachale XX v.: (Istoriko-etnogr. issledovanie): autoref. Ph.D. diss. Tashkent.*
8. "Ziratnoma" – "Dekhkonchilik ilmi" (2010). Tashkent.
9. Shaniyazov, K. Sh. (1964). *Uzbeki-karluki. Tashkent.*
10. Gulomov, Ya. (1957). *Istoriya orosheniya Khorezma s drevneishikh vremen do nashikh dnei. Tashkent.*

*Список литературы:*

1. Кабулов Е. *Хозяйственная жизнь Сурханского оазиса. Ташкент, 2012.*
2. Чориев З. *Краткий толковый словарь исторических терминов. Ташкент: Шарк, 2002.*
3. Хакимова К. З., Кравец Л. Н. *Социально-экономические отношения и классовая борьба в дореволюционном Узбекистане: (Конец XIX - начало XX в.). Ташкент: Фан, 1980. 176 с.*
4. Басов Д. *Пайкалы Шерабадской долины // За реконструкцию сельского хозяйства. 1929. №2.*
5. Холикова Р. *Россия и Бухара: на перекрестке истории. Ташкент, 2005. С. 205-240.*
6. Турсунов С. *История и культура Узбекистана // Этнография Сурхандарьи. Ташкент, 2006.*
7. Кубаков К. *Этнический состав сельского населения Верхней Кашкадарьи в конце XIX - начале XX в.: (Историко-этногр. исследование): автореф. дисс. ... канд. ист. наук. Ташкент: Фан, 1973. 37 с.*
8. «Зиратнома» - «Дехкончилик илми». Ташкент: Фан, 2010.
9. Шаниязов К. Ш. *Узбеки-карлуки. Ташкент: Фан, 1964. 195 с.*
10. Гуломов Я. *История орошения Хорезма с древнейших времен до наших дней. Ташкент, 1957.*

*Работа поступила  
в редакцию 17.02.2021 г.*

*Принята к публикации  
22.02.2021 г.*

*Ссылка для цитирования:*

Kabulov E. *Agricultural Terms Used in Surkhan Oasis // Бюллетень науки и практики. 2021. Т. 7. №3. С. 89-92. <https://doi.org/10.33619/2414-2948/64/11>*

*Cite as (APA):*

Kabulov, E. (2021). *Agricultural Terms Used in Surkhan Oasis. Bulletin of Science and Practice, 7(3), 89-92. <https://doi.org/10.33619/2414-2948/64/11>*