

**ETHNIC AND NON-ETHNIC FEATURES OF TRADITIONAL DISHES OF THE
UZBEK PEOPLE**

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The tradition and history of cooking of the Uzbek people have a long history. Cooking is reflected in the lifestyle, customs, labor activity and climatic conditions of the people. Therefore, the tradition and culture of cooking are an integral part of the general national culture. When studying the cuisine of the Uzbek people, it was found that the food of the sedentary population engaged in agriculture and animal husbandry contains a lot of cereals, fruits and vegetables, and traditional food is prepared from wheat flour. The main part of the diet of ethnic groups engaged in traditional livestock farming is meat and dairy products.

The national cuisine of the Kashkadarya oasis population can be divided into two parts: thick and liquid dishes, in turn, depending on the methods of preparation of these dishes, their diversity, liquid dishes are divided into: liquid dishes and liquid dishes with cereals; thick dishes are divided into: semi-thick and thick dishes, thick dishes with cereals, thick dishes made from dough, thick dishes made from milk and eggs, thick dishes with meat. [Khudoishukurov-T and other Uzbek national dishes -T: Sharq, 1995. P. 6-8.]

A comparative study of the national cuisines of ethnic communities in the Kashkadarya oasis reveals that during the period under study, traditional ethnic aspects were clearly manifested in folk cuisine. At the same time, many inoethnic features and regional aspects could be observed in the cuisine of the population belonging to the traditional agricultural and livestock farming cultural type in the oasis. The issue of traditional Uzbek food and ethnic and non-ethnic components in their local dishes has been covered to a certain extent in scientific literature. [Shaniyazov K. On traditional Uzbek food // Ethnographic study of Uzbek life and culture. – T.: Fan 1972. –P. 106. Mahmudov K. Uzbek traditional food. T.: Mehnat, 1989. P. 304. Abdullaev U. S. Interethnic processes in the Fergana Valley. T.: 2005. P. 122-142.] As a result of our scientific research, we analyzed the reasons for many changes in the oasis, some of which occurred at the beginning of the 20th century. This is the result of our collection of more field materials.

Traditional farming and animal husbandry, which have been carried out by the Uzbek people since ancient times, are the main occupations. Ethnic clans conducted economic activities based on their place in social life. The Uzbek clans living in the Kashkadarya oasis differed from each other in that the favorite dishes of the semi-nomadic and sedentary population were more meat-based, while the peasants ate the products they grew themselves. The main part of the oasis population lived a semi-sedentary life in the late 19th and early 20th centuries, engaged in livestock breeding and agriculture at the same time. [Uz. Res. MDA fund 2888 list-1 volume 23 sheets-72. B-19.] Since the middle of the 20th century, the process of innovation in the lifestyle of the Uzbek people has accelerated significantly as a result of the impact of a new transformation of our traditional cuisine. For example, the introduction of tomatoes, cucumbers, cabbage, and other products.

The population engaged in agriculture consumed more grain foods, including dishes prepared from wheat. These were sheep's dregs, atala, umoch oshi, goja oshi, suzma, keskan oshi, kayish (in Lakh-Karluks), kulcha, jorma oshi, toppa, etc. They also prepared kalama, kalama patir, lochira, kotirma, kormana from dough and used them instead of bread, and various liquid



foods, that is, soups, were widespread among them; boiled soup (from mutton and beef), turnip soup, fried soup, pork soup, chicken soup, pork soup, etc. Pilaf was considered the most important of the dishes, and when a great guest came, if possible, they would definitely prepare pilaf. Once a year, families would definitely prepare sumalak and halim, on Navruz. [Шаниязов К. On traditional Uzbek food // Ethnographic study of Uzbek life and culture. – T.: Fan 1972. P.104.]

The analysis of field notes by the ethnographer F. Rakhmonov shows that at the end of the 19th and beginning of the 20th centuries, in the villages of Chanchikul, Jarkurgan, Toqboy, and Kirgizsaroy, belonging to the Kamashi district of the Kashkadarya region, they prepared “New Year's soup” on Navruz. 5-6 days before the start of the new day, the village kayvans went from house to house and collected this food, depending on the living conditions of the family members. Who could afford it: someone gave rice, corn, mung beans, millet, and wealthy people gave kuy, ulak tanya. The young men selected by the kayvans cooked “New Year's soup” and “New Year's soup” from these dishes. It is recorded in ethnographic works that this ceremony is held in the vicinity of Samarkand, and in Khorezm in Khorezm. Women's costume Uzbek Khorezma // Traditsionnaya odejda narodov Sredney Azii i Kazakhstan. - M., 1989. - С. 37. Tolstov S.P Novogodnyy prazdnik "kalandas" u Khorezmskikh Christian XI veka. // Sov. ethnogr., 1946, No. 2; Rakhmanov.F. Customs and rituals of the population of the Kashkadarya oasis related to agriculture (late 19th - early 20th centuries) Candidate of Historical Sciences Dissertation - T.: 2001. Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district]

The favorite liquid dish of the Kun'gorat, Qarluq, and other tribes engaged in animal husbandry is boiled soup. Boiled soup is prepared from freshly slaughtered mutton, rump, turnips, carrots, and mountain onions. To prepare the boiled soup, pour cold water over the fatty pieces, ribs or breast, bring to a boil, boil over low heat, occasionally removing the foam. After the foam has stopped forming, spices are added to the soup. When the meat is cooked, turnips, carrots are added whole, and at the end, onions cut into rings and salt are added, and when it is drained into a plate, chopped greens are also sprinkled on top. [Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district]

Ethnology scholars B. Kh. Karmisheva, K. Shoniyofov noted that this dish was also eaten in other regions of Central Asia. [Shaniyazov K. About traditional Uzbek cuisine // Etnograficheskoe izuchenie byta i kultury Uzbek. - T.: Science 1972. S. 100. Karmysheva B.Kh. Uzbeki-lokaiusy Yuzhnogo Tajikistan // Trudy AN TadjSSR. T. XXVIII. -Stalinabad, 1954. S. 143.] In particular, the Tajiks of Upper Zarafshan called thin "tunuk". [Materialnaya kultura tadzhikov verkhovev Zarafshana. Dushanbe. 1973. Str. 147-148.]

Tajik national liquid dishes include: atala, fried soup, umoch soup, kadili soup, rice soup (with yogurt), keskan soup, sharaki, goja soup, achar soup, kochat soup (street soup in Uzbeks), millet soup, konok soup, spinach soup, moshkhorda, mastava, robo soup, etc. Tajik national dishes include: porridge, sumalak, tarholva, shulla, chopanak, non toshama, dimlama, shirbirinch, kok samsa, goshtlik samsa, kebab (deer meat), partridge meat, quail meat, shongilla, kaymoq, yaz-yazi, upupa, moshkichiri.

In general, Uzbeks have known how to cook kebabs in various ways since ancient times: For example, to this day, qazan kebab, sikh kebab, kimma kebab, chopon kebab, hasit kebab, boglama kebab, tandir kebab, charvi kebab, liver kebab, etc. are considered national dishes among the people. Of the meat dishes, various types of fried dishes are also widespread. In particular, the types of darmon qovruma, kaklik qovruma, quail qovruma gosht, qovruma liver



tukhum qovruma, sholgom qovruma goshtnut, biyron, cooked with various vegetables, indicate how rich Uzbek cuisine is. [Zhabborov I. Uzbeks: lifestyle and culture. T: Teacher, 2003. P. 54.]

As a result of field research, it was found that the traditional food of the Uzbek tribes living in the oasis was more popular in the villages, and doughy dishes were “gilimindi” popular. This dish was made from wheat flour like thin pancakes. Only, it was kneaded in a dry, ungreased, heated pot. In the second pot, flour and water were thoroughly mixed and boiled, then milk was added to make a slurry. During this process, it was stirred so that it did not stick to the bottom of the pot. A small amount of slurry was applied to the kneaded thin pancakes, shaped into rectangles, and cooked in hot oil. The dish of Gilimindi was also widespread among the Kipchaks of the Zarafshan basin, where it was called "Gilbindi", [Shaniyazov K.Sh., To the ethnic history of the Uzbek people. - T. Fan 1974 P. 275. Encyclopedia of the Republic of Uzbekistan Customs and values. National clothes. T: Encyclopedias chief editor” 1997. P. 538.] And among the Upper Zarafshan Tajiks it was called “g‘ilmundi”, [Material culture of Tajiks of the upper Zarafshans. Dushanbe. 1973. P. 148-149.] Even now, this dish is considered a delicacy. [Mahmudov K. Uzbek delicacies. T: Mehnat, 1989. P. 25.]

It should also be noted that food not only brought people together, but sometimes separated them from each other. Along with the function of social communication, dishes also performed a contrasting function, such as social stratification.

According to the late Karim Mahmudov, a skilled promoter of Uzbek national dishes, philosopher and scientist, our people have more than forty different ways of brewing tea. Most of these methods have been forgotten, of course, tea is a healing It has healing properties, helps to improve the health of the sick and is used in treatment. Experts have also proven that tea contains 120 different substances. [Buriyev O. Khozhamberdiev T Uzbek people's eternal values Karshi. Nasaf 2005. P. 184.]

Tea is still very popular among traditional drinks. Uzbeks in the Fergana and Zarafshan valleys, Kashkadarya, Surkhandarya and Khorezm love green tea, while black tea is consumed mainly in the Tashkent oasis. In some places, shirchoi or white tea, brewed with milk, is drunk for breakfast in winter. [Zhabborov I. Uzbeks in the East, 2008. P. 111.] According to the scientific research of the famous scientist Kubakov, tea was more green when consumed. In some families, ayran was drunk instead of tea. or kimchi was used as tea. [Kubakov K. K. (late 19th century - early 20th century) Ethnic composition of the rural population of Kashkadarya T. 1973. dis.B. 61.] As a result of field research, it was found that the Karluk tribes sometimes boiled yam when preparing tea. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] This process was more typical for shepherds in the steppes and deserts. The traditional drink of the population engaged in agriculture was tea, and in this region mainly green tea was consumed. [Abashin -S. N. Tea in Central Asia: the history of the drink in the XVIII-XIX centuries // Traditional food as an expression of ethnic self science. - M.: Nauka, 2001.]

Tandir kabob (tanned meat) made from sheep and goat meat was cooked in the oasis. In the mountainous regions of the oasis, tandoori kebab is also prepared from deer meat. Tandir kebab is cooked more often in Samarkand, Jizzakh, Bukhara and Kashkadarya regions of the Republic of Uzbekistan. [Shaniyazov K. About traditional Uzbek cuisine // Etnograficheskoe izuchenie byta i kultury Uzbek. - T.: Science 1972. -S. 106;] Tandir kebab is one of the oldest dishes. [Ikramova N.M. Uzbek culinary dictionary. -Tashkent, 1989 B. 47.] In some regions of Uzbekistan, Kelagay is called "dalama" [Shaniyazov K. About traditional Uzbek cuisine // Etnograficheskoe izuchenie byta i kultury Uzbek. - T.: Science 1972. S. 109.] is called. Tandoori kebab is one of the most popular dishes of the steppe region, where the majority of the population of the oasis lives.



The Uzbek national cuisine, which is the main part of the oasis population, has undergone a series of changes. Some of the ancient dishes that have been preserved in the history of our traditional dishes are omoch, atala, goja osh, aqjokhor, and semolina, which is cooked by rubbing omoch osh with each other, are one of our ancient dishes made from wheat. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. districts] But the introduction of a number of new dishes is not accelerating, which has led to transformation. As a result, the process of forgetting ancient dishes has become more widespread in cities. Nowadays, these dishes are prepared only during Navruz, which is causing a decline in traditional dishes. According to local residents, one of the traditional dishes of Uzbeks is Kachi, which is a kind of porridge, which is eaten for a day, and in the 1930s, soup began to enter the 50s. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. districts] Street food is made from wheat. Boiled soup, keşkan osh, ball osh, dough balls [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] Food was rotten, manure was bloated. [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district]

Umoch osh-flour made from flour, street osh-(go'ja osh) soup, keskan osh, gilvindi lahcha top, etc. [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] When going to a palace for a wedding, there were 40 goats 1/40 of the palace, a woman with a yakhtak olak wove osh, moch kichir soup, kashirma gosht, qovurdoq. [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] The shepherd put oil in the winter wormwood and drank it. [Field notes, Kashkadarya region Dehqonabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] Gilvindi, kuch osh, bhogdoy osh, kelchak pust, fried fatty meat, and hardness. According to one doctor, this food improves the nerves. [Field notes, Kashkadarya region Dehqonabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] One of the favorite dishes of Uzbeks living in the Kashkadarya oasis is gilvindi. [Shaniyazov K. About traditional Uzbek cuisine // Etnograficheskoe izuchenie byta i kultury Uzbek. - T.: Science 1972. S. 101.] Gilvindi dish "gilvindi" in the Kipchaks of the Zarafshan Basin, [Shaniyazov K.Sh., K etnicheskoy istorii uzbekskogo naroda. - T. Science 1974.S. 275.] In the Upper Zarafshan Tajiks, it was called "gilmundi" [Materialnaya kultura tadjikov verkhovev Zarafshana. Dushanbe. 1973. S. 148-149.] This dish was considered a traditional dish. [Mahmudov K. Uzbek traditional dishes. T: Mehnat, 1989. P. 25.]

]To prepare it, a dough is kneaded from flour, water, and salt and left to rest for half an hour. When the dough is ready, it is divided into pieces and flattened with a rolling pin. The dough is rolled into a circle, thick milk slurry is poured into the center and spread evenly over the surface of the dough. Then the edges are folded into a square or crescent shape, then pinched and fried in a large amount of oil. The thick milk slurry is separated, skim milk mixed with boiling water is added, sugar, and salt are boiled until thick. Then the cooled slurry is spread on the dough and placed in a black pot, and the finished gilvindi dish is eaten with greens. These ceremonial dishes include pilaf, dumplings, soup, shirguruch, lochira, kaltama, tuppa, gilvindi, and cooked eggs. The tradition of "To'qqiz tovaq" is still preserved in wedding ceremonies with some changes in its content. [Juraev M. Ancient Manzilgoh. Karshi: Nasaf, 2000.]

Those who cast the cauldron and forged it were mushrooms [Field notes, Kashkadarya region Dehqanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar,



Shakhrisabz, Chirakchi, Yakkabog. district] food, manure, cutting, polov, hampishirgan, wheat, soup, porridge. [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] Manure and flour bread, which consists of wheat, are grown with kurmana rice. [Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] The food consisted of a tandoori and kazin patir, which were used as a firewood on the ground,[Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] The mash flour, milk, wheat flour, sugar, and salt were poured into a covered pan.[Field notes, Kashkadarya region Dehkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district]. Our ancestors used to eat bread, tavo, patir, sarimoy, dry oil, notik, usta, food, beef, white soup, their own boiled soup, which they called new pichi, yaram, bogirsok, suzma, bhogdoy kovor, talqon, shula, used in fasting, keskan, uzma osh. bhogdoy osh, goja osh, bhogdoy osh, kayntam, khat kovordok, gilmindi, (flour is mixed with milk) black soup, bartama, soup became. Boiled soup tandoor 1930 mulberry leaf jiyda leaf tea was drunk corn bread wartime tari bread is made sweet bread flax juvoz undov plant sesame used to be bread name meat oil no. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district] Among the Uzbeks, other types of bread such as ochoki, gijda bread, double shirmoy, yaglik kulcha, komoch were also baked. The Kungarots living in the Kashkadarya oasis baked bread in a pan or on a heated stone and ate it. They kneaded the yeast in hot milk and baked the kulcha mixed with melted sheep fat or butter and ground jizz in a pan or cauldron. [Zhabborov I. Uzbeks: lifestyle and culture. T: Teacher, 2003. P. 51.] Uzbek Kipchaks also consumed a lot of kumm bread. [Shaniyazov K. On traditional Uzbek food // Ethnographic study of Uzbek life and culture. – T.: Fan 1972. Ikramova N.M. Uzbek culinary lexicon. – Tashkent, 1989. p. 51.] Among the Uzbeks, bread such as gizhda bread, double shirmoy, yaglik kulcha, and kummach were also baked. Uzbeks in southern Uzbekistan and Tajikistan baked and ate bread in a pan or on a heated stone. [Zhabborov I. Uzbeks East, 2008. P. 100. Jabborov I. Ethnography of the Uzbek people. T: Teacher, 1994. P. 160.] The dishes of the Uzbek people were prepared with bread, cream, jizz, pumpkin, and shirmoy bread. [Kubakov K. K. (late 19th century - early 20th century) Ethnic composition of the rural population of Kashkadarya T. 1973. Diss. P. 61.] Tandirs were divided into "wall tandirs" and "earth tandirs". Previously, soup was organized in 1954, and it was a kind of shurpa. Chokrona food gives one bread and throws money. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. districts]

The national cuisine of the Uzbek people was distinguished from the national cuisines of other countries by its traditional national features. Among the dishes were atala, goja, osh makhus, gojakhor, kurmoq bogdoy, qavurma, kiyin talqon kyygan siya gimindi kazan patir tobotash, lachir yupup tandir yapylynyan siya gilvindi, kucha osh, talqin. [Field notes, Kashkadarya region Dekhkanabad, Beshkent, Kasbi, Kitab, Koson, Muborak, Kamashi, Karshi, Guzar, Shakhrisabz, Chirakchi, Yakkabog. district]

As the ethnographer A. Ashirov noted, we paid serious attention to the social function of national ceremonial dishes, that is, their place in the system of the population's lifestyle, worldview, and local manifestations. Loyalty to traditional national dishes is not only a sign of ethnicity, but also local characteristics and culture. [Ashirov. A. A., Ancient beliefs and rituals of the Uzbek people. T.: Alisher Navoi National Library of Uzbekistan, 2007. P. 217.]



Conclusion. In short, since the middle of the 20th century, as a result of the acceleration of ethnocultural processes, changes have also occurred in the traditional cuisine of the Uzbek people. A comparative study of the traditional cuisine of various ethnic communities in the oasis region shows that as the traditionality between the sedentary and semi-sedentary populations disappears and is replaced by modern cuisine, the difference between them also disappears. The cuisine of the Uzbek people is distinguished only by its regional uniqueness.

