



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 03 Issue: 05 May 2022

Food is a Product of Ethnic Culture (On the Example of “Mouth Milk” Foods)

Manzila Kurbanova Bakievna

*Associate Professor, Bukhara State University, Bukhara City, Uzbekistan
manzila.kurbanova@mail.ru*

Received 19th Mar 2022, Accepted 15th Apr 2022, Online 29th May 2022

ANNOTATION

This article describes the healing properties of cow's milk that is milked after a cow is born. The article also examines the ethnological study of the cooking of this dish at home, ie in the kitchen, such as falla, dalama, kaganok, ovuz barak, and related customs.

KEYWORDS: milk, oasis, cow, sheep, falla, cuisine, tradition, value

Introduction. Milk is a priceless blessing that a person touches his mouth from the day he is born. It is worth noting that milk is almost as nutritious as bread. In the late 19th and early 20th centuries, the population of the Bukhara oasis consumed a wide range of milk and dairy products. Cow, sheep, and sometimes camel and birch milk were used in cooking.

In the oasis, sheep, cows, camels and horses were valued as the most valuable cattle and their pirs were believed. The father of a sheep is “Kambarota”, the father of a cow is “Zangi ota”, the father of a camel is “Oysil Qora” [1, -P.112-113], the father of Biya is “Duldul ota” [2, -P.23]. sacrifices were made to them, asking Allah for their answer and blessings.

Discussion. The population of the oasis mainly consumes cow's milk. The chemical composition of cow's milk depends on many factors. These include climatic and geographical conditions, the breed of the animal, its storage and feeding characteristics.

Milk is one of the most important animal products in terms of its chemical composition. The chemical composition of cow's milk contains about 100 and even more various substances-compounds, including 20 amino acids, 25 fatty acids, 4 types of lactose, more than 20 vitamins, more than 30 minerals, dozens of enzymes, hormones, carbonates anhydrous gas and large amounts of water. There is almost no product in nature that is equivalent to milk in terms of the amount of substances it contains. It is therefore extremely beneficial to human [3, -B.10,11.].

It is natural for the population to consume the milk of “their” animals in the first place. This was very useful because new data on the science of nutrition show that the enzymatic system of the digestive glands has been adapted for centuries to digest a particular type of product.

Milking cows are valued in the oasis, because the boiling of the black pot in every home depends in many ways on the milking cows. This is probably why, when a cow bought from the market was brought home, it was customary to turn the head of the oven three times, intending to boil the black pot constantly. A number of rituals have been performed to calve the cows, to protect them from the evil eye, and to appease them. For example, in the Kagan of the Bukhara oasis, the Uzbeks of the Bukhara district, in order to protect the newly released cow from the evil eye, a haystack was collected around it at the intersection. In the villages of Alat district, a prayer was said to protect the missing cow and a tumor was hung on its horn. The amulet was filled with black currant, wheat bran, salt and chilon. There were cases of hanging an amulet with hot peppers. In addition, a small amount of dirt, debris, rags, and incense were added to the intersection of the road to protect it from view [4, 1991].

In a number of Uzbek and Tajik villages in the oasis, when a cow was first milked, it was customary to put cotton in the bottom of the pot and milk it. Such a rum meant that the milk of a cow milked on a fluffy white cotton should be as soft as cotton. It was customary to put donkey dung on the cow to keep it soft. The cow is milked by throwing a long rope over it during milking so that it does not come out of the milk quickly, that is, the milking time is long.

Concepts related to cow chilli were also common among the population. For example, milk is not given to anyone after sunset until the cow comes out of the chill. In some places the milk of a calving cow was not soaked in dough for forty days. Some cows are said to have a "thin shadow" and a small pot of milk is blackened after sunset, matches are lit in the village of Dorman in Navoi district, and Turkmen or Alat and Karakul districts add stones or straw to the milk [5, 1993]. In general, in many places of the oasis such expressions as "four cows' nipples are a spring, one of them is a miracle" were used.

While the cow and its milk are considered to be fermented, specific rituals of its elimination have also been performed. In the Olot, Karakul District of Bukhara oasis in Uzbek and Turkmen regions, if a cow's udder or a pacifier is sore, the "cut-off" method is performed. To do this, the Cook warmed up in the fire, "I cut off the cow's milk", I cut it if from the eyes, if from the SUK, I cut it if from the SUK, I pierced your eyes", - in the village of Khoja Yakshaba in the Kagan district, which was soaked in milk three times, the process of pouring cow's milk under a red rose was repeated three times.

In many Oasis villages, the habit of milking cow's milk without showing it to someone else is also common. The cow was milked early in the morning so as not to catch the stranger's eye. During the initial milking of the cow, a thin reed is placed inside the container with the intention of kneeling vertically from the udder.

After milking, cows, sheep, and goats were milked for three to four days, and it was named differently in the districts of the oasis. For example, in the villages of Kagan district, the first day of milking was spent, and the following days were simply falla, Shafirkan and Gijduvan Uzbeks are falla, in Navoi, palla, and in the villages of Alat and Karakul districts, the milk was orange, so it was compared to gold. "ovuz ". In general, cows, sheep and goats in the Oasis peoples were very well fed for the energetic growing development of the child who gave birth, as the first time milked colostrum "cockroach", "sheep" or "core" named.

In almost all settlements of the oasis, special delicacies are prepared from colostrum. One of them is "palla" or "falla". The preparation of the dish required a bit of care and attention. To do this, first prepare a beer, then boil it by adding equal amounts of milk and colostrum. After the dish was ready, put salt, cumin and cumin, filtered into bowls. In the villages of Kagan district, hot bread is baked in the oven for this delicacy, and neighbors are invited, that is, the custom of sharing food together is widespread.

In the villages of Romitan district (Ogar, Mulloyon, Xosa) and Vobkent district (Sariosiyo, Toqidoz, Halvogaron) of the oasis, beer was not prepared for this dish, but boiled in equal amounts of milk and colostrum and distributed to neighbors. Palla was returned to the owner of the dishes with flour and salt. In the oasis, only pala dish cooked from cow's milk is distributed. The flock of sheep and goats was not given to anyone.

In all the villages of the oasis, "dalama" food is cooked from cow's milk. To cook the Dalam, first the cauldron is lubricated, then the stranger, that is, the colostrum is added to the milk of another cow, after the breeze boils, the cauldron is lowered from the oven and put it in a colostrum with cold water, and then sprinkled incense with a colostrum. If these rules are not followed, the food will be like rotten or overturned milk, in fact, the field will be thicker, so it is common for people to say, "If the field is prepared like water, it will be like a stalk". Sufficient amount of colostrum was consumed for the spleen, i.e., colostrum on the first and second days. In the villages of Karakul district, Dalama food is often cooked in a large pot and distributed to neighbors and villagers as a blessing of cattle [6, -P.118]. Knowing that this dish is very tasty, farmers came up with a way to preserve colostrum for a long time. To do this, pure cotton is soaked in condensed milk, dried and stored in cotton that absorbs the milk. Such dried cotton was used in the preparation of the field at any time. Only in this method did the field use more cow's own milk and less foreign milk [7,1994].

Another popular dish made from colostrum is "kaghanak". It is cooked only occasionally in some parts of the oasis. Because enough colostrum was needed for the udder as well. The oral milk of one cow did not exceed palla piyova and dalama. That is why it has become a tradition to cook kagna in houses where sheep and goats are abundant. To prepare the dish, the pot is greased, a little milk is added to the mouth milk and buried in the oven or tandoor coals. As a result, the ingredients in the pot boiled very slowly and thickened. When ready, it was cut and eaten with a knife. In the houses of the oasis, which are mainly semi-nomadic herdsman, ie sheep and lambs, there were often prepared and eaten. It is reasonable to conclude that kaghanak is a product of nomadic pastoral life [8, -P.235], but as a result of long-term coexistence of semi-nomadic peoples in the Bukhara oasis, this dish has found its place in the kitchen and table of the settled population. Academician K. Shoniyazov notes that cooking kaghanak from colostrum is typical for Karluks and Kipchaks [9, -S.116.]. In addition, in Surkhandarya region, more training was noted in studies [10, -P.48, 11, -P.77].

Results. In the oasis, the so-called "palla barak" and "ovuz barak" dishes were also made from colostrum. The preparation of the dish is similar to that of the tukhumbarak. The difference is prepared by adding eggs to the colostrum. The ingredients are put in skins made of dough and boiled in water. Cow's colostrum should be enough to cook "ovuz barak" in the oasis, because palla barak was cooked only if it was left over from "palla piyova" and "dalama" dishes. That is why in the kitchen of the population "ovuz barak" or "palla barak" was included in the list of popular dishes.

The healing properties of milk and its composition have been determined in science [12, -P.54]. The composition of milk, its medicinal properties depend on the type of lactating animal and how it is fed. "The lactating animal should be fed with good grass [13, -P.362], says the great scholar Ibn Sina. Following his instructions, he selected a certain area of land in the Bukhara oasis, drove it, and from the mountains cut the seeds of various medicinal plants and planted them here. When they sprout from the ground, they let the cows graze on it and used it to treat patients with milk.

Conclusion. Today, it is difficult to find in the Bukhara oasis rural households the traditional delicacies of colostrum analyzed above. There are a number of reasons for this: first, the fact that our people live in an economically prosperous environment reduces the need for these traditional delicacies. The second is that our

elderly people who have experience cooking these dishes on family farms are dying. Third is the fact that traditional gourmet cuisine is giving way to modern cuisine.

Today, it is important for our people, who are fed up with the delicacies of colostrum, to inform the younger generation about the cooking and consumption of field and squash. This, in turn, is an effort to preserve the national identity and uniqueness of our traditional cuisine as a value.

REFERENCES:

1. Hasan Ko'ksol. Zarafshon vodiysidan kelgan turkiy xalqlardagi to'rt xosiyatli hayvonlarga bog'liq e'tiqodlar. // Zarafshon vohasi va uning tarixdagi o'rni. Ilmiy-nazariy konferensiya materiallari. 2001 yil. 18-19 may, I-qism. Samarqand 2001. -p.112-113.
2. Demidov S.M. Obryadi i obichai turkmen, svyazannie s zemledeliyem i skotovodstvom (konets XIX-pervaya chetvert XX v.). Materiali po istoricheskoy etnografii turkmen. Sb. statey /Otv. red. A. Orazov.- A.: Ilim 1987. -p.23.
3. Xudoyshukurov T., Karimov M., Atoev V., Saidov B. Ovqatlanish va salomatlik. T., "Meditsina". 1990. -p.10-11.
4. Dala tadqiqotlari, Kogon, Buxoro tumani, 1991 yil, iyun.
5. Dala tadqiqotlari, Navoiy, Olot, Qorako'l tumani. 1993 yil, sentabr.
6. Islom. spravochnik. Toshkent, 1989. -B.118.
7. Dala tadqiqotlari, Buxoro tumani, 1994 yil, sentabr.
8. Egamshukurova R. "Alpomish" dostonidagi bir taom xususida. // O'zbek etnografiyasi: Yangicha qarashlar va nazariy metodologik yondashuvlar. O'zRFA akademigi Karim Shoniyozov tavalludining 80 yilligiga bag'ishlangan xalqaro ilmiy anjumian materiallari. -T.: 2004, -p.235.
9. Shaniyazov K.SH., Ismailov X.I. Etnograficheskiye ocherki materialnoy kulturi uzbekov-konsa XIX-nachala XX v. -T.: "Fan", 1981. -p.116.
10. Ikramova N.M. Uzbekskaya kulinarnaya leksika. Tashkent, "Fan", 1989. -p.48
11. Fayzullayeva M. O'zbek taomlari bilan bog'liq an'analar. (Surxon vohasi misolida). -T.: "Yangi nashr" 2010. -p.77.
12. Karim Maxmudov. O'zbek taniq taomlari. Tashkent. Mehnat, 1989. -p.54.
13. Abu Ali Ibn Sino. Tib qonunlari. II kitob sodda dorilar haqida. O'zSSR FA nashriyoti, Toshkent, 1956 y.
14. Kurbanova M. B. ETHNOLOGICAL ANALYSIS OF "MAWLUD UN-NABIY" CEREMONY IN BUKHARA OASIS // Academic research in educational sciences. – 2021. – T. 2. – №. 5. – C. 1434-1437.
15. Kurbanova M. B. THE 13TH DAY" SEZDAKH BUTTED"-A CEREMONY OF WIRES OF A HOLIDAY" NOURUZ" // The Second International conference on development of historical and political sciences in Eurasia. – 2014. – C. 85-88.
16. Bakieva M. K. The Role of Spices in the Cuisine of Bukhara Oasis // Available at SSRN 3982474. – 2021.
17. Курбанова М. Б. ТРАДИЦИОННЫЕ МЯСНЫЕ БЛЮДА БУХАРСКОГО ОАЗИСА КАК ФАКТОР ВЗАИМОДЕЙСТВИЯ ОСЕДЛЫХ И КОЧЕВЫХ КУЛЬТУР (конец XIX в.–НАЧАЛО XX в.) // «ОРТ АЛЫҚ А. – 2021. – С. 215.
18. Kurbanova M. ART OF WOMEN OF "SOZANDA" IN THE PALACE OF THE BUKHARA EMIR // Ўтмишга назар журнали. – 2019. – Т. 24. – №. 2.