



MEALS OF KHOREZM REGION PEOPLE AND RELATED TRADITIONS

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Abstract: *This article describes the daily life of the population lived Khorezm oasis of consumer information on the properties of food and dishes described on the basis of a systematic and open source.*

Keywords: *xaoma, drvana, Yonboshqal'a, meat, Tozabagyab culture, meals, pumpkin, fish, beef, milk, melon, Mazda, Oqchadarya.*

Introduction

The inhabitants of this sacred land-Khorezm made regal, modest, destitute, wholesome, unique and daily meals, drinks, sweets, ointments by effective usage of local plants, sprouts animals and poultry. Khorezm meals go back to the remote past. Whereas, as written in the Avesto: "Every creature in this material world is alive because of nutrition, with out it all of them are dead".

Statement of the Problem

Furthermore, the level of human nutrition's, their quality and neatness were paid particularly attention and some of them were even exalted. The Zoroastrians vowed for the sake of meat, milk, fire and salt.

The donated meals for the Deities were meat, xaoma (milk) and drvana (bread). Moreover, they supplicated their herds of sheepcattle and livestock so as to keep famine and thirst, senile feedleness and decease away from kins created by Mazda.

There are no facts preserved about the Khorezm meals in the primitive ages. However, as a result of archaeological excavations a number of food – remnants have been found and relying on these findings we can imagine our ancestors edibles. For instance, animal – bones, remnants of ceramics, plant and wheat grape and wine descriptions on the patterns of imitative arts shows how the ancient people nourished.

The hunters of the last stone age (40-12 millennium BC) in Ustyurt plato established the huts in a shape of half- basement on the hills, stretched to the coasts of several water-basins around Yonboshqal'a hill. One of them is the site of Yonbosh-4. The hut was 8-10 meters high in a shape of cone with wood pillars. As a result of an archaeological



excavations, It was found tortoise shells and eggs, the pods of birds' eggs, olive seeds and fish bones. This is remarkable that 88 % of bones was fish bones [1, p. 51-52].

The first ancestors of Khoesmans engaged with hunting and livestock. It means that our ancestors consumed meat products in their daily life. In addition the plant fruits were considered reasonably important. Olive was one of these plants, played an important role as a main food. Nowadays it is also used as a natural medicine. However the hunting and livestock kept their importance in the IV-III millennium BC.

According to historical data, the instruments taken from the cultural layers of tribes in this historical process were mostly cow and sheep bones. And this is confirmed that meat products were the main food in our predecessors' daily menu. In the middle of II millennium BC some radical changes happened in both ethnogenesis and ethnogenetic processes.

These processes played a significant role in socio-economic and cultural spheres of life. According to historical data, above-mentioned changes were related with the migration of some tribes to the center of Central Asia and their combination with an indigenous population, such tribes as Andranovians, lived along the Yenisei and Ural rivers and the other tribes, dwelled in the territories along the Volga and Don rivers [2, p. 54-55].

The above-mentioned migration process covered the Khoesman oasis. Half settled farming tribes in the term of Andranova settled to the southern part of the pond Oqchadaryo in the right bank of the Amu-darya and created "the Tozabagyab culture" mixing with the local population.

The indigenous people of the Oqchadarya pond entertained with cattle-breeding and partly farming. Domestic animals' bones were major findings in the cultural layers of the population dwellings at the Bronze Age. The bones of bull, sheep and horse were found in the cultural dwelling of Qavat-3. The cattle-breeding played an important role in the economic life of the population at the Bronze Age.

It means that, in the second half of the second millennium BC, the meat, milk and dough products were the main food of our ancestors' daily menu.

According to the results of archaeological research of M.A. Itina in the Yakkaporson-2, built by the population of Oqchadarya water-basin, it was found the remains of bronze-made hammer and grain mashing equipment [3, p. 1963].



In the IX-VIII millennium BC, the flour products were involved to the list of menu of the tribes in agricultural areas in Khoresm oasis. It is known from the above-mentioned information, that the members of the tribe, who lived in the dwelling of Yakkaporsan -2 brought an irrigated farming to the agricultural areas.

As a result of occupying with cattle-breeding and farming of the population of Yakkaporsan, their daily menu included meat and flour products, as well as, the population of Sariqamish water-basin consumed mostly meat and flour products. According to historical data, the population of Quysisay reared large and small-horned creatures. The bones of domestic animals amounted 55% and the cattle-breeding played significant role [4, p. 24].

In the 2nd half of VI century BC, they built residential areas on the hills of Kuzaliqir, which situated in the north-eastern part of the Dovdon tributary.

It is evident from the results of archaeological research, the bones of domestic animals were 42%. In the V century, new areas were assimilated as a result of erecting of Kaltaminor irrigation structure and less supplying with water of Oqchadarya water-basin and taking the water by Dovdon tributary. The residential area Ding'ilja was built near the bank of the canal.

According to the results of archaeological research by M.G. Vorobeyev in Ding'ilja, the local population created the farming field by the help of large irrigation canals. It was found large jugs, iron-made hammers and other things from the living places. It should be pointed out that the people paid careful attention to preservation of grain products in large amounts of jugs.

According to the research of V.I.Salkin in the 2nd half of VI century BC that the large and small-horned creatures played an important role in the daily life of the people in Khoresm. However, in the V-IV century BC the number of large-horned livestock dropped and small-horned animals had a rather large number. And now the meaning and content of the above mentioned historical data will give the chance to come into:

Having come in V-IV centuries wild animals, birds, tortoise and fish meats were the daily food of migrants of Okchadaryo areas. At the beginning of IV-III millenium BC, the meat products of wild and domestic animals took place as a main food of our ancestors, who lived in the territories of Oqchadarya, Sariqmishbuyi and Uzboy.



In the II millennium BC some changes occurred in the ingredient of food products of the tribes, lived near the water-basins and river banks in the oasis. In particular, the population of oasis occupied not only with cattle-breeding, but also primitive farming and the flour products took advantage over them. In turn it allowed to cook various dishes. But, the cattle-breeding kept its advantage in the agriculture.

During the end of the 2nd half of the VI century and until the IV century CE the cattle-breeding kept its advantage in the agriculture of the tribes. The population of Khoresm oasis adopted fertile lands and built large irrigation structures and canals, ditches.

As it was stated above, due to the fact that there are no manuscripts, it is much more inaccurate how and what the people of the Antique period consumed. But, the medieval authors wrote a bit more about it. Their healer knowledge required to make acquaintance with the typical features of the local meals, verdures and animals. No matter how many existence might be, they used all of them for healthcare and abundance of humanity.

The appearance of the meals could be changed, but their ingredients were always water, verdures and meat. People have kept on improving them relying on their cooking experience. We can catch a glimpse of some references about the medieval Khorezm meals in "Saydana" (Beruniy), "Konunat-tib" (Avicenna), "Manafi-al-inson" (Abulgozi Bakhodirhon). Also in "Relics from ancestors" (Beruniy) there are some information about ceremonial and holiday meals preserved. We give information about there meals later.

Russian soldiers also left a great deal of information about the Khorezm meals in their diaries. Russian ambassadors noted that wheat grew very well in the land of Khiva, and the local people sold their excess harvest to their neighboring.

Turkmens and other nomadic tribes. In addition to that, they let us know, the people of Khorezm cultivated rice plant every year, regardless of insufficient amount of water and the way they could get oil from cotton, sesame and other kinds of plants. There is a saying among our people about the main food stuffs of the Khorezm culinary: "Three months on pumpkin, three months on fish, three months on beef and milk, and three months on melon". The ancient people of Khorezm made more than ten types of meals with each kind of pumpkin and fish; even a melon was regarded as a course of meal.

We could have classified the Khorezm meals as – solid, liquid, containing plants, meaty meals or daily, holiday and ceremonial meals, also as seasonal meals. But, we did not do so.



Because a great number of these meals have been abolished and some of them can be cooked at any time according to the guest's wish.

We only mentioned when it is acceptable to eat a particular meal relying on medical regulations. We want to affirm that, according to the preparation and ingredients of a particular meal we can make out how far it is ancient. Since onion, tomato, potato, cabbage and such vegetables came into our country in XVII-XIX centuries as a result of the commercial ties, between Russian and Central Asia. Now we give information about particular meals.

Ancient cool drinks and tasteries of Khorezm. The Khorezmians have their own style and tactics of preparing cool drinks and tasteries. They knew well how to make sugar from fruits and vegetables and to make tasteries, drying them and made drinks from dried fruits and vegetables during winter months. It was noted in the sources of the khanate of Khiva that there existed the names of more than ten drinks and tasteries. Now we are going to highlight some of them as follows on the basis of such true facts. The most important is that they are still in use and on high demand nowadays.

Khay-khay – it was discovered as a medicine by doctors. For making this meal, year-passed butter is heated on a slow fire. After slicing some onions, mill and put it in oil, then close the pot with a lid. Onions are cooked until they melt. It is cooked on a low fire for 20-25 minutes, adding some honey. The meal is cooled and kept in natural temperature. It is eaten in the dawn every day. You may make this meal from ordinary butter or clarified butter. For this, the butter is melt, added honey, and mixed until it comes typical height.

Navvat. For preparing this sweet, water and sugar are put in the kazan (it is a dish like a pan or a big cup). It is boiled until it becomes kiyam (mixture of boiled sugar and water), 3-4 row thread is pulled in parallel in order to bring syrup in crystal condition. Prepared syrup is run through a 1,5 – 1,5 mm holed sieve. For making crystal – shaped loaves, it is put in the pot and it is crystal-lized for 72 hours. After ending the process, juice lefts over are taken. It is left in the pot to harden crystals. Then the threads of navvat are cut and taken from the pot carefully, stuck crystals are taken by breaking into pieces. A thick syrup and crystal leftovers are used twice for making juice.

Nisholda – for making nisholda's syrup, at first 3-3,5 / water is put into every 10 kg sugar, which is intended for cooking syrup in the pot. Then take sugar and mix it melts. Then add



lemon, it is cooked on a high temperature. Ready syrup is run through a sieve and cooled down.

Making foamed mixture and taking nisholda – cooled down egg's white is put into the mixer and it is mixed 240-300 more in a minute. It is foamed for 25-30 minutes. 55-60 C cooled down syrup is put into the foamed egg. This process is kept on for 10 minutes.

Shinni – is a grape or mulberry juice. This cookie is made from well-ripe grapes or mulberry fruit. Picked grape or mulberry is boiled in the pot the whole day. Nothing is added. Boiled mulberry or grape becomes black – coloured thick con-centrated delicious sweet. It will be curative for some illness.

The bread of Khorezm. Bread is well – appreciated among Khorezm people as one of the main food in human's life. In ancient Khorezm wheat and bread divinized by the people of Khorezm and honoured with tradition of Avesto. It was main weapon of Akhuramazda and used in the fight against ogres. It is written in the chapter of Avesto: "when seeds are found in the fields, the ogres will wake up. When wheat becomes green the ogres will shake from trouble. When the wheat becomes flour, the ogres will roar. When the wheat is gathered in the threshing floor, the ogres can't come close to this place. If wheat grows in the house, the ogres will disappear from this house. If there is a store of wheat in a house, hot iron will wrap up the ogre's neck" [12, p. 115].

Conclusion

To conclude, meals of Khorezm people are special with its nutrition and benefit for health. Besides, we witnessed that Khorezm people follow different superstitions while cooking.

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