



FERGANA VALLEY CUISINE AND INNOVATIONS IN THEM

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RESUME

This article is devoted to the products and specific features of traditional dishes and transformation of theirs of populations who living in Namangan region in XX - XXI century.

KEY WORDS: "homemade bread", "obi non", "corn bread", "land bakery", "flour soup", "noodle", "chuchvara", "lagman", "manti", "Chust palov", "bean rice", "shurva".

DISCUSSION

During the years of independence, a number of researches have extensively and deeply researched the problems of our national values, traditional material and spiritual culture, and international traditions. In particular, it is important to analyze new data on traditional dwellings, clothing, their specific features of different regions and their historical roots, including food.

Well-known ethnographer I.M. Jabborov in his monograph "Uzbeks", also provides information about the traditional housing, clothing, ornaments and cosmetics of Uzbeks living in the Fergana Valley, especially their food [1]. In the work of K. Shoniyozov and H. Ismailov, in addition to the traditional dwellings of the Fergana Valley ethnic groups, as well as clothing, there is a lot of interesting information about their daily diet [2].

S. Davlatova's monograph on traditional and modern clothing is also noteworthy. In recent years, the Department of Ethnology and Anthropology of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan has created a number of studies on new interpretations of current issues of ethnography of the Uzbek people [4]. They provide a range of information about the cuisine of the people of the area being studied. G. Zunnunova's monograph "Transformation of the material culture and traditions of the Uzbeks in Tashkent (early XX-XXI centuries)" is devoted to the traditional accommodation, clothing and food of Uzbeks living in Tashkent [5].

In addition, U. Abdullaev [6] and S. It is noteworthy that Gubaeva [7] provided information about the cuisine of the study area and the

composition of the products used in them, as well as their innovations. It is known that the food of the semi-nomadic population was formed under the influence of their economic activities, and this is a key factor in the traditions of the material culture of each ethnic group in this area. Farmers' diets consisted mainly of cereals, vegetables, and fruits, while farmers' diets used more meat, oil, and dairy products.

However, centuries-old ethnic ties between farmers and ranchers lead to the exchange of food, food, unification. There have always been differences in the amount of flour and meat and dairy products in the diet, methods of preparation of food and their consumption, and this is still the case today. However, it should be noted that the process of innovation in this area of material culture has also taken place in a dynamic way. Traditional cuisine is more conservative than other elements of material culture and retains a stable ethnic character. Undoubtedly, the traditional cuisine of any population develops depending on the lifestyle of the people, primarily the direction of the economy, as well as local natural conditions. In particular, this can be seen in the traditional cuisine of the people of Fergana.

While the traditional Uzbek, Tajik, and Uighur populations of the valley consisted mainly of agricultural products, such as cereals, vegetables, and fruits, Kyrgyz, Kipchak, Qurama, and Turkic livestock ethnic groups used more dairy and meat products in their cooking used. The difference is well preserved until the early twentieth century. In the first half of the twentieth century, pastries also played



a special role in the cuisine of the region's population. Dough made from wheat, barley, corn, oat flour has been a staple in many traditional dishes. In particular, we can see this in the process of baking. Since bread has long been a staple food for human beings, respect for it has risen to the level of a moral standard among the population, especially in the settled peoples of Central Asia. Baking at home has always been done by women. But breads made for sale in city markets, on the other hand, are mostly covered by male bakers. During the Second World War and the subsequent "years of famine" in various ethnic communities in the Fergana region, especially in rural areas, "cornbread" made from corn flour was widespread. It has been consumed for many years as one of the main bread products of the poor. Cornbread, also known as "bread of the poor", was in the daily consumption of farmers in ancient times. Shaniyazov also noted in his research [8].

In the early 60s of the last century, a brief return to the cornbread. But today, cornbread is not eaten. The locals bake breads of different sizes and shapes from the dough. In the past, a piece of yeast left over from the previous dough was usually used as the yeast. Today, however, modern yeasts (dragees) are used instead. Among the breads made by the population of Fergana, bread with a diameter of 20-25 cm is widespread, and such bread is called "homemade bread", "obi bread" [9]. Creamy bread (or ruganin bread), "jizzali bread", "onion bread", "pumpkin bread" are eaten as a favorite food by the population. Fergana residents also make small-sized loaves of bread. The tradition of making special patir breads for children is preserved in the villages. For holidays and family ceremonies, special "patir breads" are often closed. Among the residents of the valley, including Namangan, two types of patir bread were widely used. Layer-by-layer dough, 25-30 cm in diameter, is usually mixed with sheep or beef fat. In the city and adjacent large villages, it is sold in the markets by special bakers in the form of "shirmoy bread", "shirmoy kulcha". In general, special breads - market loaves - are also made for sale in city markets. Today, in the town of Gurum Palace (Patir Bazaar) in the Pop district of Namangan region, "patir breads" made by bakers are not only popular among the population of the region, but also throughout Uzbekistan. Bakers say that the surface of such thin patir breads is sprinkled with spicy vegetable grains (sesame, sedan), in addition, dairy products, especially sour cream, are sprinkled and decorated in a special way [10]. Many bakers from Namangan also make bread in the capital Tashkent and surrounding cities. The breads mentioned above are mostly baked in the oven. The shape of the has almost the same appearance in all ethnic

communities of the valley, but differs only in size and method of installation (construction) [11]. The people of the valley install the mainly on a special platform built at a height above the waist. In addition to bread and bakery products, a variety of liquid and dark dishes were cooked from it.

"Atala", "ugra", "uvra" (as the Chusts call it), "un oshi", "chuchvara", "lagmon", and "manti" were the most popular dishes in some places, which were popular due to their interethnic cultural influence. During the twentieth century, "atala" was prepared mainly for breakfast as a daily meal of the population, especially in rural areas. In Uzbek cuisine, there are more than 10 types of atala, but all of them have been forgotten as food for the poor, - writes K. Mahmudov [13] The people of Namangan region knew how to cook several kinds of porridge, the most common of which is called "fried porridge". To prepare it, they add a little oil to the pot, heat the wheat flour and boil the product with water and salt. or sliced onions. [14] ng found in the inhabitants of ancient settlements. They made such a paste not only from wheat flour, but also from corn flour. [15] However, in recent years, this dish has been prepared mainly to give strength to the sick. Traditional dishes of the population who moved to Fergana region at different times became popular as a result of ethno-cultural ties. In particular, those who migrated from East Turkestan to the valley learned how to prepare pastries such as manti and lagman from the Uyghurs and Dungans, and are still a favorite dish of the population today. "Manti" is a Chinese word meaning "round dough" (man - dough, tu - round). [16] The etymology of the name of the dish shows that the meat is wrapped in a round dough and baked in a special dish, steamed. Lyon'myan "is a distorted form of the word chilled or elongated dough. [17] In the preparation of this dish, elongated dough sticks are first boiled in water.

It is then eaten by adding a kale consisting of a mixture of different ingredients. In addition, during the twentieth century, there have been significant changes in the diet of semi-settled groups, who have moved to a more sedentary lifestyle and are engaged in farming. This was primarily reflected in the expansion of the composition of plant-based foods in their diet. A variety of vegetables were widely used in the preparation of traditional Uzbek, Tajik and Uyghur dishes of the valley. In particular, vegetables such as onions, carrots, turnips are important components in the preparation of traditional dishes. With the settlement of the Russian-Tatar population in Central Asia, especially in the Fergana region, the local economy began to grow several new types of melons, including tomatoes, potatoes and cabbage. Since the beginning of the XX century, these



vegetables have been used in the dishes of local Uzbek and Tajik peoples. However, elderly journalists from Namangan testified that for a long time, locals tried to use less vegetables such as tomatoes, potatoes, and cabbage in cooking. They have concepts such as "food for infidels" and "food for Russians" in relation to these vegetables, and their use in cooking is supposed to undermine the "honesty" of the food being prepared. [18]

But later, the population began to use these vegetables in cooking. Even some borscht made from them, minced from bell peppers, cabbage and dishes became the daily food of the population. In particular, tomatoes, cabbage and cucumber bell peppers are grown in special greenhouses and grown for consumption in the greenhouse, in the fields. It is known that one of the greatest qualities of the peoples of Central Asia is hospitality. Uzbek, Tajik, Kyrgyz and Uyghur peoples have long had their own traditions of hospitality and respect.

These traditions are reflected in popular proverbs such as "The guest is greater than your father", "The guest comes from the door, the food comes from the hole". The guest who visited the room was treated with great respect and the best possible meal was prepared. In this regard, both settled and semi-settled semi-nomadic peoples have their own customs, which are also associated with the ancient way of life. For example, as much as possible for the guests of the population farmers prepared pilaf or soup in the herdsman. During the twentieth century, rice cultivation increased, and a variety of rice dishes have a special place in the diet of the population. Rice is a favorite dish of Uzbek and Tajik people - pilaf. "The highest form of Uzbek cuisine is pilaf. No wedding is complete without pilaf. The pilaf is made in each region in a unique way," said the well-known ethnographer I. Jabborov [19]. At the same time, pilaf is also used in mourning ceremonies, which in turn is considered a ceremonial meal. Rice prepared by rice growers from Mingbulak and Pop districts of the region is widely used in the preparation of pilaf. In addition, rice varieties such as devzira are imported from neighboring Andijan regions. We can see this in the example of the meals of the day. There are several varieties of this delicious dish, which is popular among the people of Fergana under the term "soup", and pilaf, especially called "chust oshi", is popular today. For example, fried pilaf made from a variety of rice called local devzira or laser to lamb fat is popular among the population. Today, "chust oshi" prepared in "Yakka chinor", "Sadacha", "Makhdum ota" and other teahouses has become a favorite dish of hosts and guests. Rice has been made by more wealthy households in the past, but the poorer part of the

population certainly did not have such an opportunity. Since the 70s of the XX century, this nutritious dish has become a daily staple of the population.

In addition, among the liquid dishes made on the basis of rice, "mastava" is one of the favorite dishes of the people of Fergana. The spread of the above-mentioned pastries and rice dishes in the past in the pastoral ethnic communities in the early twentieth century is the product and innovation of their consistent economic and cultural ties with the Uzbek, Tajik and Uyghur peoples. In the past, ethnic groups engaged in animal husbandry, in particular, Namangan Kyrgyz, Kipchak, Kurama, Turkish, had a tradition of slaughtering sheep in honor of the guest, and this tradition continues today. An elderly Saxonboy father says the homeowners first fry the liver and fat of the slaughtered lamb and serve it to the guest table. Sintra is made from mutton soup. Soup is one of the most ancient dishes, which is mentioned in the work of the famous linguist Mahmud Kashgari "Devonu lug'atit turk", Sh. In Sami's Qomusi Turk (Istanbul 1917) it is stated that he called this dish a soup [23]. The custom of sharing the most "respectable" part of the meat for the guest, which exists in these cattle-breeding nations, is noteworthy. It should also be noted that until the last century, ethnic communities had different notions about which part of cooked meat was considered "honorable" or "honorable". For example, in the Uzbeks, especially in Kipchak and Qarluq, the bone marrow in the hind leg of the sheep was considered to be the most "proud" part, and the breast and meat ribs were considered to be the most "honorable" parts. In most Kyrgyz breeds, the sheep's tail is the most "honorable" part. [25] In the past, "soup", one of the main dishes of nomadic and semi-nomadic groups, has undergone a serious transformation over a long historical period.

The fact is that in the nomadic and semi-nomadic population, in the past, animal meat was cut into large pieces and, in most cases, boiled and eaten without any vegetables. As these ethnic communities settled down and began to engage in farming, their production of soup in this way decreased. However, this process was carried out in accordance with the level of meat supply, which is their livestock and the main livestock product. For example, the locals use a variety of vegetables (onions, turnips, carrots, red peppers) in the preparation of soup, cutting the meat into small pieces. Today, the preparation of "fried soup" is popular among them. The people of Fergana also like to cook dumplings in the soup and make their own "dumpling soup." [26] Fergana residents prepare not only meat, but also other edible parts of slaughtered animals. The head, legs, and abdomen



are also used to make soup. This dish is also called "kalla soup." Such dishes are also made in the Surkhandarya oasis. People call it "kalla-pocha shurva." Today, this dish has been transformed into a favorite food of the population. In southern Uzbekistan, some Uzbeks in Dashti Kipchak still have a tradition of cooking mutton heads, legs and intestines. [28] Central Asia, especially Fergana. residents in traditional dishes "hasip", "kholodets" are also loved and eaten as delicacies. In addition, fish meat is considered the most "honest" meat, and special attention is paid to its consumption as much as possible, especially before fasting. The population eats fish mainly fried. Cooking from it is popular among the population living in the villages on the banks of the Syrdarya and Naryn rivers. In particular, the population of the region fishes from the Syrdarya, Naryn and nearby lakes and prepares fried and boiled food from it [29].

Even today, fish dishes have become a favorite dish of many people living along the river. In conclusion, although during this period the various ethnic communities living in the Namangan region maintained their ancient traditions in the preparation of their own food, at the same time there was a tendency to include inter-ethnic and regional aspects in the cuisine of the population. This is reflected in the increase in the number of dishes that are common to the population of the region, as well as in the innovations in their preparation, the transformation of the order and methods of consumption.

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