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ABOUT MATERIAL CULTURAL HISTORY OF THE POPULATION OF BUKHARA DISTRICT

Abstract: This article attempts to highlight these processes by kitchen cookware of Uzbek and Tajiks of the Bukhara oasis. Cookware is related to the culture of cooking and eating. Food rituals vary according to how people produce material goods and how they live in different natural environments. The kitchen essentials in the area include tandirs, kilns, cooking pots, cooking and other devices. There were a lot of tools needed to run a simple farm. One of these appliances is the Tandir (oven which is made by hand from dregs) and Uchoq (fire used for cooking).

Key words: Culture, history, cookware, kitchen tools, Bukhara kitchen appliances, food rituals, material culture, bakery process.

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Introduction

The concept of culture has a broad meaning and is mainly studied in material and spiritual parts. Material culture includes the whole set of material possessions and the means of their production. Kitchen appliances are also a form of material culture and constitute an important part of ethnography.

From time immemorial, kitchen utensils and related ceremonies are a part of traditional culture. Kitchen appliances are items that have been created by human intelligence for centuries.

The role of the tandir was crucial in managing the family and supporting the family. Naturally, families with many children consumed a lot of bread, and in such families the oven was used with great care, and they were treated with moral respect.

The history of the tandir goes back thousands of years. Among the people of the oasis there is a common saying that the first tandir was made by Said Hazrat Amir, and for the wedding of Fatima, Hazrati Momo Havo cooked patir (oil lubricated bread) in the tandir.¹ Therefore, once in the year of tandir builders

before the season of baking begins, went to visit the Amir potter's grave. Although pottery in the late 19th and early 20th centuries in Central Asia, and especially in Bukhara, was tumbled down, the tandir-building industry did not lose its significance. For example, in Bukhara alone, four families of Machiti Besutun engage in tandir-building and meet their urban needs². Tandir-building was most common in the Kagan, Jondor, Vobkent, Shofirkon districts of the Bukhara oasis. Cooking is a great art. In the oasis, the issue is as if it was a building. After all, one tandir supplied a family with the bread for 10-15 years.

The great importance is given to the moral belief that the tandir had seen the face of the god, and that its servants must have faith in the making and construction of the tandir. The baking period or season is the same for the oasis, and it was cancer-resistant, beginning in May and continuing through September. In almost every village of the Oasis, the house was the first to build a new house. The tandir is often built on the open ground, on the patio.

¹ Field Materials. August 1989, Bukhara, Kagan, Shafirkan, Vopkent districts

² Suhareva O.A. Pozdnefeodalny gorod Bukhara Konya XIX- how much XX c. Tashkent, 1962, p. 129-130.

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In families with a separate kitchen, the oven is slightly sloped in the corner of the kitchen. There was also a smoky spot at the top of the oven. This kind of construction is very sparse and the oven does not hit the cook. In the center of the region the ceramic plates, which have perforated pits and are useless, were also used in the tandir. For this purpose, the bottom and the part of the jar were broken and then placed in the tandir. Besides, there were tandirs for the bakeries of the region. Due to their large size, the tandir came to the bakery itself and made the tandir, but only the lower part of the tandir was cut off.

In many houses special masters were invited to making the tandir. The first baking of the oily patir in the newly-baked tandir was made by distributing to the neighbors. In addition, the oily patir was also cooked to determine the quality of the tandir. It was concluded that if the bake was left over from the tandir, then the tandir wall was very flat.

After the tandir was warmed up, each housewife began her work with the words: “Бисмиллохир раҳмонир раҳим, пири пухта, мен ёпай, сен тўхта” (By name of Allah Rahmon, I’ll cook, you stay stop). It is understood that Allah knows only the people who should eat the bread and the others mustn’t see it.

Breads left over in the tandir were baked in bread, and it was considered very difficult to leave them in the tandir. Every morning, in the call to prayer, the women believed that the man who had expressed his best wishes would achieve his purpose.

It was also believed that the mother of a young child would come to the wedding party and get excited when she went to the tandir and shouted, "So-and-so's mother come and your child is crying." Rapida, engcha, nonpar were used for baking bread, and are wrapped in a separate tablecloth. The tandir kasovi is also considered sacred and is intended to be kept under the feet in a protective yoke.

The tandir has been viewed as a symbol of clean and honesty since ancient times. At one time, the bakery increased the amount of water flowing through the nose into the baking tray while baking bread. However, the baked bread was cut off from the tandir, and the bakery served as the most rap. Seeing the bread maker's indifference to the tandir, rap, and muffin, Allah became angry and turned the tandir on the shoulder, the raptor on the ear and the muffin on the nose and turned the bread into an elephant. The story of the bakery, who understands that the creature of the animal world as an elephant is from the wrath of God, is without doubt the basis for this story.

In history and ethnography, the phrase "one furnace, one family," is not used in vain³. Although it

was a temporary home, there was no home without a furnace. Each house had two or three kitchens or a separate kitchen with a fireplace. There are many traditions associated with oak in Uzbek and Tajiks. It was a sin to insult the tandir, the furnace, and their furnishings, even with the bad words. Cows or chickens that are brought to the market from the market should be boiled daily, without necessarily cooling the tandir, since the tandir is sure to have been turned over. Both the tandir and the furnace were used to make a fire, and it was made of fruit trees, of course. Kasov has been treated with Kasov, who is understood to never allow his feet to be upright, and that his uprightness may harm the family. Dip the hot tub into the water and give it to children who have succumbed to cough diseases. The tandir and the furnace ashes were not stuck in the right place. In particular, ash disposal was strictly prohibited, as the ash was used as a clean and impure waste and used in a variety of ways.⁴

Ancient ancestors worshiped the fire and strengthened the belief of Uzbeks and Tajiks in tandirs and furnaces. That is why they are rarely considered a sacred place. In particular, a large furnace was not excavated at the site. A clean place was chosen for him. The source of the fire had to be in the direction of the qibla (side where sun rises). Two or four pieces of white sugar were buried to keep the wedding cellar from ever wishing for a wedding. Attempts were made to keep the tandir and clean it. Flames burned in the tandir and in it were not used in baking when any animal dung was touched.

As it is known, the population of the region used a variety of items for the preparation of kitchen appliances. The shape of the bottles and the technique of making them are, of course, dependent on the product. One of these products is a gift from the wildlife and flora. The use of wooden pumpkins created by the flora is common in all villages of the region. The wooden canvas was used as a container for fat, milk, koumiss, flour, water and various grains.

That is why the terms such as pumpkin, flour pumpkin, water pumpkin, milk powder pumpkin, chili pumpkin and nasal pumpkin are used in the local language. These types of utensils are made of wooden hollow, also known as pans, bowls, and so on.

In addition, embroidery, mulberry, mulberry tree branches, ivy and reeds were created. They are small due to their flexibility⁵, made of pans⁶.

Wooden bowls, plates, bowls, spoons, bullets, nonpar, cashmere, guppi / quv /, o'g'ir / keli /, ugirdasta, small caps made of hard wood / birch tree / tree wood.

³ Khojayov T. One 9chots - a family. Science and Life, 1989, Issue 6, 19 6. *

⁴ Field Materials. May 1988 Bukhara, Peshku, Rometan, Shafirkan districts.

⁵ See the basket types: -Shaniyazov K.Sh. K Ethnichosky istorii uzbekskogo naroda. Tashkent, 1974, p.280.

⁶ In the villages of the Karakul district of the Tolchuchik oasis, the fiber is called a thirst for a little more than a cup. Squeezed the amount of food,

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Bottles of beef, sheep, and goat skins were used more frequently in the ostrich population. The leather case was always much more convenient than the earthenware and other dishes. Leather bottles contain milk, butter and butter in the summer. In particular, the item used to draw water from the wells is called the pit, and the bulkhead contains about 10-12 buckets of water. Leather bottles are seamlessly made without large animal skins, with only a small amount of fluff.

Some small beef skins were completely scraped off. Only two legs and two arms are tightly bound or stitched, the neck is left. Exterior skin test, sanoch,⁷ and other items.

In addition to animal skin, the abdomen was also used as a backpack or abdomen. The breeders kept the fat products in the abdomen.

The kitchen holds a special place among the kitchen appliances. Since ancient times, all kinds of dishes were cooked in the pot. The cleanliness of the boiler was strictly observed in all houses of the district. It is common to use boilers and lids on the lid. The boiler is always placed on the flange as soon as it is fired. It was burnt to the ground without flanges (spices are poured into pots and utensils, and such practices are common among women. In addition, the boiler was never left unattended so that the house would be left without blessing. After cooking, family members were sure to wash the pot with the dishes. Washed boilers always wanted something. In some homes, the inherited boilers were hereditary⁸.

After using a water boiler to wash the dead in the oasis, it was turned upside down and sprinkled with a little ash, as the ashes of the furnace were considered very clean, and the people thought it would lighten up.

The people of Bukhara used different types of copper and cast iron pots. Pender of copper boilers⁹, Weight, pood, poodle, yak man / 128 kg / nim man / 64 kg / kg. In addition, there were several types of copper boilers called potili pots and abbasiy pots.

Families have baked in a potila pot of different types of sweet tea and jam.

And the cooks made their own jams in pots and pans. The Abbasid cauldron is the smallest of the copper cauldrons, but only the lowest it is a pot¹⁰ underneath. Copper boilers were used only for wedding ceremonies. Pure, halisa / halim soup / sumalak is definitely cooked in copper pots in the oasis because copper has kept the heat longer, and the taste of the cooked food is unique. Because all the cooking boil is cooked equally during cooking. The dish was prepared quickly and cooked well. These

copper advantages include copper boilers, copper scoopers copper, black tea brewed copper, pelvis, pot, lily; The dish was used with self-made samovar. Earthenware also played an important role in the region's kitchen. Earthenware bottles were made by special ceramic masters. Ceramic bowls, bowls, cups, egg-shaped cans, guppies, jugs, pies¹¹, lagam has been used for certain purposes. It has been widely accepted that eating food in ceramic bowls is very healthy. The pottery is made of clay. According to the legend that Allah created man from clay, as well as the humanity, the arrogance and prejudice of eating a clay pot is common among Uzbeks and Tajiks.

The kitchen of the district had strong belief in the honesty of the tools used in the preparation of pastries and was wrapped up in a separate table. These are: sweets, dough bowls, sieves, dough dishes, chili soups, chili.

Ritual-related rituals are common among the people. It is known that all the dishes made in the soup are ground, mixed with dough and spread. According to the ritual, the supra is not left without flour, as it is understood that the supran flour is measured by the seed and the sustenance of the family. Supra cooks an honest biscuit so every woman and woman must make a ghusl before they can catch it. As a rule, the woman, who performed her duties in the suprise, gathered her towards him. It was intended to keep the blessing of the master. Supra was also used during the procedure of removing the first nail of the baby. The traditional "bride oasis" ceremony, which is popular in the northern and northern eastern parts of the region, is also directly related to the supra. There is also a supra based on the popular Bibi Tuesday ritual. In the villages, the bride's camel or fluffy cousins brought to the bride's wedding camel are spread out on the broom, spiced on a flour-blanket, crushed with a knife / knife soup by a married woman. Then the crumbs of the fallen halva are only for the boy and girl so that your life will be as sweet as your halvah and your happiness will always be full.

It is natural that Supra rituals are respected among the people. Because, in these traditions our people have a number of unique customs and culture of the heart. Households often tried to use wreath knives because the flower did not allow the blood to penetrate the knife.¹²

The use of broken, broken bottles was considered makruh in the Uzbek and Tajik oasis. From a medical point of view, even germs that are cracked or broken in a broken container cannot be removed by

⁷ See Sanoch: Vol. 12, Dushanbe, 1976, page 333.

⁸ The hereditary boiler pot was used in many superstitions. For example, a small child was infected with boilers. It is considered rewarding to add a small amount of boiling powder to the twenty pans.

⁹ Panser means five ser. In the past, the unit weighed 3 kg 200 grams.

¹⁰ The cauldron boiler is used not only in all households but in families that specialize in making gourds.

¹¹ Pemon - a pottery used to measure milk.

¹² In the Muslim world, animal blood is considered haram-makruh. See: - Ahmed Hadi Maksudy. Collection of Shari'ah rules. Tashkent, 1990, p.

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water. Cuisin bottles are burnt and bleached once a year. When people were given new utensils, they had a habit of going back to the water and repeating the word, which means they were thanking God for giving us this.

Fill bottles are never empty, In particular, it is understood that filling the household bottles with water is very rewarding and a blessing to the family. The dish, which served some food to the neighbors and relatives, was never returned dry. This custom was used differently in the process of mourning. The dish that was taken to the house of the deceased was returned dry without washing, which is the intention not to bring anything from the pillbox.¹³

There were rituals associated with dishes for the purpose of eliminating some diseases. For example, many crying and crying in young children - in the case of kosashikan, the baby's mother broke one of her favorite dishes. It was believed that the sound from the sound of a broken porcelain bowl over a sick child's head would cease. Fearless, unhealthy / feverish, this disease is called tapi duzzi / a patient who stole a pigeon, a spoon or a knife from the kitchen of a scandalous woman for a patient and was heated with this water and given to the patient. The owner of the item, who was unaware of these events, cursed the thief. Women believed that curses can lead to good,

that is, to the patient. Two or three days later, the stolen item was returned to the owner with the apology and apology.

In addition, in some areas of the oasis, the crockery was broken in order to "lighten up" the moon during the journey, depending on the moon in the sky. Last Wednesday's ceremony was followed by the belief that water-filled earthenware jars were broken, water is a symbol of light and light in the month of the journey when the jars were considered to be dangerous.¹⁴

In some of the homes where the dead were still alive, some of the bottles were dismantled in order to "leave this house, this sins, and not come back out of this house."¹⁵

The diversity of international cuisine in the Bukhara oasis indicates that the local people have a high culture of cooking and they have created a variety of delicious dishes. The popularity of the oven and the furnace, the kitchen's cleanliness, and the cleanliness of honesty are widely accepted by the people, and the belief that this honesty will bring prosperity to the home is widespread; Adherence to special aesthetic ethical rituals in the use of ovens and kitchen utensils demonstrates the high level of living culture of the people.

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¹³ Here we mean, "We do not wish you a black day", which means that no food should be given to a mourner.

¹⁴ The custom of breaking old utensils on the crossroads during the month of the trip was common in some areas of Central Asia until the early 20th century. See Lobacheva K. P. *K istorii calendny*

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¹⁵ *Field Materials*. March 1990, Bukhara.

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