

The Importance and Some Rituals Relating To Bread in Uzbek Families

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Abstract. This article addresses the issue of bread rituals which is one of the most ancient and essential diets of Uzbeks.

Keywords: *uzbek bread, sinju, kadili non, gashirli non, supra, fotixa*

Introduction

From ancient times, bread has been considered sacred and has always been revered. The creation of bread was also related to daily food needs, with people first eating whole grains and then learning how to grind them and baking them on the fire. Uzbek bread is distinguished by its history and variety. According to the sources, the great 11th-century linguist and turkologist Mahmud Kashgari, in his *Devonu lugatit turk*, provided very interesting and valuable information about more than a dozen types of bread and bread-making technology among the Turkic peoples. In particular, the author mentions 18 different bread names, such as "etmak", "abak", "abmak", "ebak", "ebmak", "ko'mach", "qatma", "sinju", "juqmin", "jug'a". The dictionary says, "Sinju is a lochira, a medium loaf of bread that is neither too thin nor too thick." This means that there are many types of bread and they differ from one region to another. Bread is respected in every Uzbek family. The fact that the table was full of bread often indicated that the family was poor. Over the centuries, Uzbek families have developed many bread-related customs and rituals.

Literature analysis

Uzbek breads and their rituals are being dynamically studied by modern ethnologists. In classic ethnography, bread has, as a rule, always been studied territorially, as an important component of the natural climatic conditions and way of life of each region. This is not to say that ethnographers have previously been limited to a descriptive approach to the study of bread-related customs and rituals. For example, G.G. Gromov's ethnographic pamphlet states that the composition and preparation of food are influenced by natural, geographical, economic, historical, cultural, and daily factors.¹

The initial years of independence, Uzbekistan focused on the coverage of national values and traditions. In particular, the famous ethnographer I.M. Jabborov sees Uzbek national cuisine and cooking as part of the spiritual culture.² In addition, brochures and monographs on traditional Uzbek ceremonies are also important.³ In this regard, the works and scientific articles of another well-known ethnographer A. Ashirov, which provides information about bread and its types, are noteworthy.⁴

Although many scientific articles on bread have been published in recent years, the types of Uzbek bread and the customs and rituals associated with it have not yet been fully explored.

Statement of the problem

Bread is not only ancient, but also an extremely useful product. In many parts of the world, it is an integral part of the diet. Just as we can't imagine an Italian table without pasta and a Mexican table without *tacos* (leave a comment), it's not fair to describe an Uzbek table without bread. Bread was valued in many nations and cultures, and the ancient Arabs considered Osiris to be the god of grain, while the Greeks considered the spirits of bread to be mothers and daughters.⁵

The fact that all bread shapes in Central Asia are round in shape determines their general similarity. They are called by different names in different regions. For example, *garza*,⁶ *jindam-garza*, *chushchen-garza*, *maxen-garza*, *kilavsak*, *kumoch*, *sedam*, *runaxach*,⁷ *tunuk patir*, *patir*, *charve-kilavsak*, *cheap*, *xij-zevak*, *nimnona*, *girdacha*,⁸ *Samarkand bread*, *wrapping patir*, *fat patir*, *jizz patir*, *onion patir*, *meat patir*, *layering* and many other types. The large number of them means that the peoples of the region have

¹ Громов Г.Г. Методика этнографических экспедиций. М. 1966. – С. 82.

² Жабборов И. Ўзбек халқи этнографияси. – Т.: Ўқитувчи, 1994. – 312 б.

³ Исмоилов Х. Ўзбек тўйлари. – Тошкент, 1994. – 140 б.

⁴ А. Аширов. Ўзбек халқининг қадимий эътиқод ва маросимлари. Тошкент, 2007.

⁵ Дж. Фрэнгер Золотая ветвь: Исследование магии и религии. 2-е изд-е. Москва, 1986. С. 424, 465.

⁶ Andreev M.S. Tadjiki dolini Xuf (verhovaya Amudari). S.:1958.-с. 236-237.

⁷ Bread in popular culture.// Studies in Ethnographi. S.N.Abashin and V.I.Bushkov.Moskow:2004. –p. 283.

⁸ Маткаримова С. Хоразмининг аънавий таомлари. Урганч-2020. 3-бет.

a unique creative approach to food production. Bread was as valuable to the peoples of Central Asia as the master bakers who covered it.

There are many types of bread among Uzbeks, such as "home bread", "obi bread", "shirmoy bread", "shirmoy kulcha", "fat bread", "jizzali bread", "onion bread", "pumpkin bread" and "patir bread". At the same time, each region had its own technology and school of baking.

Baking usually varies depending on the seasons. For example, if bread is kneaded softly in winter, it is required to be kneaded very hard in summer. The purpose is to prevent the dough from softening and spreading in the heat of summer. Once the dough is kneaded, care is taken to ensure that children do not accidentally jump on it or that anyone accidentally sits on it. Because it was believed that in this case the bread would not leaven. There was a popular belief that if you put a pillow on the dough, the dough would fall asleep.

There are also more pumpkin and carrot varieties of bread. Usually, when there is a shortage of milk or no milk at all, bread made from carrots or zucchini is covered. To do this, zucchini or carrots are first cooked, then ground and mixed with wheat flour. Such bread is called "kadili bread" and "gashirli (carrot) bread" in Khorezm. In the past, such breads were made for ceremonies and holidays, but now pumpkins and carrots are not baked in ceremonies, and are rarely made in everyday life. We could only find such breads during Navruz celebrations.⁹

In Uzbek families, the older generation has traditionally taught the younger generation to pick up bread crumbs that have fallen to the ground. In particular, we have heard many exciting words from our grandmothers and grandfathers during the war and famine about respecting bread. It was bread that saved millions from starvation.

When we analyze archeological materials, we can see that the methods and means of making bread have been constantly evolving over the years. A special oven for baking bread is an oven. When we compare the tandoors of ancient and modern styles, we see the similarity of tandoors in some parts of Central Asia. For example, the tandoors of the Upper Zarafshan and Lower Amudarya people are similar. Similar furnaces can be observed in the middle reaches of the Upper Zarafshan, Fergana and Syrdarya rivers. Let's take a brief look at the appearance and preparation of such wonderful devices in Central Asia. Traditional baking is usually done in an oven. The method of construction of the tandoors, the mixture of clay and its correct construction determine the quality of the bread covered in it.¹⁰ The tandoor is made of sticky, red gel soil with the addition of reed bark and a special binder. Depending on the size of the tandoors, there can be 4-5 types. They should be protected from rain and other moisture during construction. The stronger the tandoor, the longer it will last.

Tandoors are divided into underground and surface tandoors depending on the construction site. It is also necessary to take into account the climatic conditions of the area where they are being built. For example, in the oasis regions of Central Asia, tandoors are built mainly on a slope of 120-130 ° (I heard 45 °), in a horizontal position, and its mouth is oriented to the east or south. This was done so that it would not cool down too quickly. In mountainous areas, by contrast, tandoors are built in a vertical position or at a 180 ° slope (parallel to the ground). At the same time, we can observe similarities between tandoors in all regions. We see this similarity when they are built on a platform (in all three cases).¹¹

In recent years, bread has become a staple of the world's diet for obesity and other health problems. This is due to the fact that all bread producers today use a variety of unnatural elements in its preparation. However, it should be noted that Uzbekistan still produces nutritious, delicious bread from natural products. In rural areas, a variety of breads are still made at home. In the cities, it is made with the help of special bakers. It is important to understand the benefits of bread through our research on bread.

There are many traditions and ceremonies associated with bread in Uzbek families. In particular, children are brought up from childhood in the spirit of respecting bread and not wasting it. Bread was never thrown underfoot, and pressing it was a grave sin. There is a saying among our people: "Bread is bread, and bread is bread". For this reason, children are taught from an early age not

⁹ Tomina T.N. Ochagi dlya prigotovleniya pishi i vipechki xleba// Narodi Sredney Azii.

Traditsionnoye jilishе narodov Sredney Azii. M.: 1993.-с. 185-186.

¹⁰ Bread in popular culture.// Studies in Ethnographi. S.N.Abashin and V.I.Bushkov.Moskow.:2004. –p. 309.

¹¹ Pisarchik A.K. Traditsionnoye sposobi otopleniya jilish osedlogo naseleniya Sredney Azii v XIX-XX vv.// Jilishе narodov Sredney Azii I Kazaxstana. M.: 1982. –с. 83. Bread in popular culture.// Studies in Ethnographi.S.N.Abashin and V.I.Bushkov.Moskow.:2004. –p. 281.

to eat bread on the street, and to pick up bread crumbs that have fallen to the ground, so as not to lose them. In the past, when bread was carried on the street, it was wrapped in a handkerchief or a special tablecloth.¹²

Our people have a special respect not only for bread, but also for the equipment and the place where it is made. When moving into a new house for the first time, supra and salt were brought in to make the house nutritious and prosperous. For the first time since the oven was built, the bread was distributed to neighbors.

According to ethnographer O. Buriev, the supra was sewn mainly in the form of a circle from sheep or goat skin (usually goat). Typically, three or four goatskins are well processed and then made into supra by artisans.¹³ The role of the supra in everyday life is well known. This "hardworking" household item is used to make flour, knead and make dough, and make bread and all kinds of pastries.

In our people, the supra house has always been kept in a designated and clean place, and a house without a supra is considered a barren house. Therefore, it was obligatory to have a supra in every house and between the bride's dowries. According to tradition, the household supra was never given to another person, and it was passed down from mothers to daughters or brides.

Weddings are unimaginable without bread. In particular, the role of bread in the pre-wedding ceremony of the bride and groom is invaluable. Kuda goes to the bride's house with 3-5 people (the groom's relatives) with bread, halva and other sweets. In this ceremony, in the presence of representatives of both parties, all the bread on top of each other is divided into two equal parts and distributed equally on both sides (halva and sweets). The bride and groom taste the broken bread and sweets, saying, "Blessed are you," "May their lives be as sweet as these sweets," and eat sweets, bread and halva to inform their relatives that the two young men have been engaged. varnishes.

Conclusion

From the above considerations, it can be seen that bread is revered among Uzbeks as the most delicious and invigorating food, as well as the most sacred and divine blessing. In addition, among the local people, bread is said to have magical powers to prevent various calamities and evils, and a number of rituals and customs have been performed.

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