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**KHORAZM TRADITIONAL DISHES AND FOOD  
CULTURE  
(monography)**

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In this monograph, the traditional food and culinary culture of the Khorezm oasis population is analyzed in an ethnographic, ethnological and anthropological context, in which the promotion of healthy lifestyle and proper nutrition among the population, the influence of global processes on the change of the lifestyle and traditional food of ethnic groups, and the different types of traditional food are mainly discussed. connection with the natural environment and the economic and cultural types of the population, local characteristics of the daily food of the population and the ecological safety of food products, the etiquette of eating, the symbolic expression of everyday, ceremonial, festive food and the symbiosis of nationality and modernity, gastronomic tourism, and the impact on the development of material culture indicating ethnic, religious factors are covered from the historical-ethnographic-anthropological point of view based on the materials of the Khorezm oasis.

The monograph is intended for researchers who are directly involved in the history and ethnography of the oasis, specialists in social sciences, students studying ethnology and anthropology at higher educational institutions, masters and, moreover, a wide readership interested in the Uzbek people, owners of restaurants and catering establishments serving foreign and local tourists, intended for cooks and guides.

In the process of writing the monograph, various sources, archival data, scientific literature and field ethnographic records were widely used.

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## INTRODUCTION

Due to the demographic growth of the world population and people's irrational use of natural resources, the area of hunger and food shortage, which are the most global problems of the world, is expanding in some regions of the planet. In some countries, while seeing the opposite, it can be observed that the problem of proper and safe nutrition remains the main issue. Today, humanity is relying on its choice, and is increasingly forgetting the traditions of useful nutrition that have been formed over the centuries and are compatible with natural and climatic conditions. This leads to the change of the modern diet and the daily filling of this menu with harmful and wrong foods. One of the main conditions for a healthy life of the population is their provision of quality food. In addition, in order to preserve cultures and national values and pass them on to the next generation, in-depth study of traditional eating habits and culture, conducting scientific research is considered an urgent issue.

In world ethnology, several studies are being carried out on the study of traditional eating culture. In this direction, the need to analyze scientific problems such as the theoretical and methodological foundations of the topic of traditional food culture, source science and historiography, factors affecting the formation of traditional foods, local characteristics related to their preparation and consumption, the role of food products in traditional nutrition and ecological characteristics is of great importance. .

At the present time, special attention is being paid to the development of scientific research in the republic, especially to ensuring the development of the field of ethnology and anthropology. In Uzbekistan, the tasks defined in the important state programs adopted by the government regarding the provision of high-quality and safe food and the development of gastronomic tourism have a special place. The traditional food culture of the Khorezm oasis, which is considered an ethnographic region in the republic, and its specific aspects, the ethnographic and scientific foundations of food, the world-recognized brand dishes of the oases, and their place

in the development of gastrotourism and ethnotourism create a need for in-depth research.

Historical-ethnological studies and scientific researches are conducted by the world's leading scientific centers and scientific research institutes within the framework of the topic of traditional food. In particular, the Institute of Ethnology and Anthropology of the Russian Academy of Sciences (Moscow, Russia), the Institute of Central Asia at Bloomington University in the USA (Bloomington, USA), the Institute of Central Asia and the Caucasus at Johns Hopkins University (Baltimore, USA), Esquel University of Tourism and Hospitality (Spain ), Tokyo Tourism Institute (Japan), Central Asian Institute of Anthropological Research (Galle-Zurich, Germany-Switzerland), Max Planck Institute of Social Anthropology (Galle-Zaale, Germany), Gerda Henkel Foundation (Germany).

A number of important scientific results were obtained in the research on the topic of traditional food and food culture: the history of food, food culture, traditions and modern transformation processes, the importance of food culture in social processes were studied (Gerda Henkel Foundation); An album was compiled based on ethnographic sources collected during the Khorezm archaeological-ethnographic expedition (Museum of Anthropology and Ethnography of the Russian Academy of Sciences); characteristics of the formation of gastronomy tourism are analyzed (Central Asian Anthropological Research Institute named after Galle-Zurich); Khorezm dishes such as egg barak and kotir barak are included in the representative list of UNESCO as elements of intangible cultural heritage (IChKAP, South Korea); the historical, religious and scientific foundations of nutrition are highlighted (German Institute of Social Anthropology named after Max Planck).

In order to preserve and continue food culture and traditions in the world, research is being carried out in the following directions: studying traditional food based on an ethnological approach, preserving traditional food culture and dishes, improving technological methods of cooking food, preserving traditional forms of agriculture and the related food system, and to determine the recovery trend.

The scientific novelty of the research is as follows:

Formation, types of traditional Uzbek food of the Khorezm oasis, ancient methods of their preparation, traditional dishes (juyan kurdik, sigmon, bulamik, ildirma, kapshirmo, mavshi, shilama, kurmush gomma, etc.), confectionery products (nukul, ivy, peshmak, mijina holva, sochog holva, labzina, holvaitar, hay-hay, paklama, kushtili, etc.) local characteristics of the oasis are revealed in the ethnological aspect, the names of household items (duoq, susok, soqi, sop, engsa, tir, zoghomo, etc.) are ethnographic terms introduced into scientific circulation as a cause for the creation of a systematic base of research conducted in this field;

Traditional dishes of the Khorezm oasis (red flower sali, apple throwing sali, sumalak sali, vakhshangom, melon sali, pumpkin sali, threshing wedding) and various ceremonies (beshoshi, fried egg, sutburunchi, soup, pilaf, korma, barak) of the Khorezm oasis. , customs and traditions related to food (giving "kavsan" from the threshing floor when the harvest is done, rolling a loaf of bread between the legs of a child who is now walking, giving the bride and groom a drink of sweet water) and rituals (bread and salt under the pillow of a baby and a circumcised child placing, smearing flour on the foreheads of godparents, serving food only in pairs on the table during wedding ceremonies, and only in odd-numbered dishes during funeral ceremonies) the place in the material and spiritual life of the population is based on field ethnographic materials;

In the years of independence, as a result of the state policy of restoration of national values in Uzbekistan and attention to the development of tourism, the study of Khorezm traditional foods and their brand dishes (suzma pilaf, yumurta barak, kotir barak, ushoq barak, ijjon gomma, kadi somsa, korma, sutburunchi, goja, it has been proven that it can be popularized at the level of heart, liver, stomach-hooves, meat patir, red patir, ijjan, ayron, chakida;

Proposals and recommendations have been developed regarding the importance of practical use of age-old experiences of the oase residents, such as the specific ecological features of the food, the efficient use of natural resources in their preparation, and the use of food products as a healing tool-medicine;

A socio-philosophical mechanism has been developed for issues such as the importance of the Khorezm Uzbeks' traditional food and food products in the life of the oasis residents, in particular, the protection of motherhood and childhood, healthy lifestyle, and the transfer of experiences to the younger generation.

# **CHAPTER I. METHODOLOGY OF STUDYING THE TOPIC OF KHOREZM TRADITIONAL FOOD AND FOOD CULTURE AND HISTORICAL STUDIES OF THE PROBLEM**

## **1.1. Theoretical and methodological aspects of the study**

As humanity rises to the top of its development, the study of material culture is becoming more relevant. Today, the study of the peculiarities of food culture and traditions of different peoples is considered one of the most important issues of history, ethnology and social anthropology. The development of these sciences has led to the emergence of new theoretical and methodological approaches to the consumption of food products, as well as different views on human eating traditions or culture.

In ethnology, the concept of food (feeding, food consumption - MS) is analyzed as the most basic component of socio-cultural identity, ethnic tradition, material culture of peoples. The culture of eating has been formed for centuries and develops in an integral connection with the natural, social and economic conditions of the life of each nation, incorporating national traditions. In addition, the national identity of peoples is clearly manifested in the food culture.

The ethnographic approach to the study of food is different from that of cookery or dietetics. Today, experts and researchers in the field are more interested not in the technology of food preparation or its nutritional value, but in the impact of food on human relationships and social life. Also, it is important not what people eat and how they eat, but how they sit around the table, in which dishes they prefer to eat and how they use them.

Any meal, whether it's a family lunch, a ceremonial lunch or a tourist lunch, is about more than filling your stomach. Otherwise, this process is an act of symbolic meaning - it accepts moral and aesthetic norms of behavior traditional for a certain ethnic group and also shows which cultural community it belongs to. The main products for food, dishes, the presence of some additional components (spices, spices), food processing, preparation, food restrictions and preferences, rules of

behavior related to food consumption, and common eating constitute the system. Because of this, historical and cultural theoretical study of one or another phenomenon related to food from ancient times is relevant. In particular, by the middle of the 19th century, new directions, concepts and schools began to emerge in ethnology. They include evolutionism, diffusionism, structuralism, historical American school of ethnology, functionalism, cultural relativism.<sup>1</sup>

Classical evolutionism was formed on the basis of the idea that man, as a part of nature, develops on the basis of natural laws.<sup>2</sup> Supporters of diffusionism, which appeared in the last quarter of the 19th century, founded a new idea, different from the ideas of evolutionism. Diffusionism in the way of a scientific direction is recognition of the acquisition of the main content of historical processes from others as a result of intercultural interactions and their transfer from one to another.

Against the ideas of the supporters of the evolutionist theory about the independent emergence and development of cultures in similar conditions, diffusionists are distinguished by their unique scientific ideas about the emergence of cultural manifestations in certain geographical regions and their spread from one center to other regions. focused on its spread across cultural regions and countries<sup>3</sup>. The view that "the forms of culture are abstract and appear by themselves" was the priority among the evolutionists.

In his research, F. Rattsel pays special attention to the annexation or occupation of one nation by another nation, the intermingling of different races, ethno-cultural trade relations and their various forms, and analyzes them in detail. He says that only as a result of such contacts, culture can spread to wide areas. Based on this theory, we can explain that it is scientifically correct that changes and innovations in the world food industry enter the kitchen of the Khorezm oasis.

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<sup>1</sup>Аширов А., Атаджанов Ш. Этнология. – Т., 2007. – Б. 44.

<sup>2</sup>Аширов А., Атаджанов Ш. Этнология... – Б. 49-50.

<sup>3</sup>Ф.Ратцел ўз қарашлари ва ғояларини ўзининг “Антропогеография” (1882), “Народоведение” (Т. 1-2. – СПб., 1903) ҳамда “Земля и жизнь: сравнительное земледоведение” (Т. 1-2. – СПб., 1903—1906) номли кўп жилдлик асарларида мужассамлаштирган.



It should be emphasized that material culture objects show their form and area of distribution a little more than other forms of culture. According to F. Rattsel, the role of ethnographic objects in the scientific study of culture is incomparable, and the ethnographic objects will remain as they are, in the absence of various ethno-social changes that occurred in the life of peoples. In the light of the research, the traditional kitchen utensils and other equipment of the Khorezm oasis residents (supra, khona, yogich, oklov, tovokh, chonok, tikach, duoak, susok, soki, sop, rapa, engsa, tir, zoghomova, etc.) have remained unchanged to this day. It can be observed that it is preserved and its name has also remained unchanged.

Studying food products as a phenomenon of material culture on the example of a certain region, researching the general geography of elements of traditional culture is an extremely important issue. It should be mentioned that the emergence, formation and development of traditional dishes and food culture were influenced by historical, religious, geographical, socio-economic factors.

One of the major factors influencing traditional food culture is the historical factor.

In the 40s of the 20th century, due to objective historical processes, a modern scientific concept was developed<sup>4</sup>. It was called the concept of national autochthonism and was theoretically and scientifically methodologically based on the solution of the problems of the origin of the peoples of Central Asia. Also, the conceptual basis of the new scientific approach is based on the view that "every people of Central Asia is connected with the territories where they currently live"<sup>5</sup>. In addition, none of the modern Central Asian peoples are directly related to ancient ethnic groups. On the contrary, in their formation, there are ideas that land indigenous peoples and peoples who migrated from the surrounding areas were reflected in different proportions. So, the first ancestors of the Uzbek people, whose homeland is Movarounnahr and the ancient Khorezm regions, were tribes and tribes of two languages - Turkic and Iranian languages. They mingled in the same area for

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<sup>4</sup>Толстов С.П. Основные проблемы этногенеза народов Средней Азии. СЭ. 1947, № VI-VII. – С. 304.

<sup>5</sup>Якубовский А.Ю. К вопросу об этногенезе узбекского народа. – Ташкент: УзФАН, 1941.

many centuries, lived side by side and side by side, and in the process of their mixing, the Uzbek nation was formed. The Uzbek people are composed of ancestors who speak two different languages, that is, ethnic units with two languages.<sup>6</sup>

This concept, in the process of analyzing the traditional food of the Khorezm Uzbeks, indicates that most of the names of dishes and food in the oasis kitchen belong to the common Turkic and Iranian languages. In particular, in the common Turkish language: chorak, goja, talkan, kamyk, atala, chalpak, komach, kayish, ghorsak, gomma, possik, lalama, dograma, frydok, karma, bulamik, yorma, dimlama, katirmach, syorig, qaq fish, milky goja ; It was found that the names of other food and feed products were adopted from the Persian-Tajik language: bread, somsa, pilaf, soup, yakhna, mashava, barak, chakida, kadi soup, kadi barakwa.

Food products of the peoples of the world, traditions of food preferences or vice versa, food restrictions and prohibitions, forms of food organization, and traditions and rituals related to its preparation can be seen in the closeness of ethnic and religious factors. In particular, the ethnic identity of food products is more stable and long-lasting than other areas of material culture, clothing and housing, which is characterized by religious-ethnic characteristics.

In the life of the Khorezm oasis residents, there are specific etiquettes and age-old traditions related to food, and ethnic and religious factors play an important role in their formation and development. In particular, the halal food, washing hands before and after eating, eating food with the right hand, not arguing over food, and other aspects were analyzed in the study.

In the research, the geographical factor has a great influence on the traditional food culture, and the theory of geographical determinism plays an important role in it. According to the idea of geographic determinism, natural conditions accelerate, stimulate and positively influence social development.<sup>7</sup> The natural geographical environment is the primary influencer in the development of

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<sup>6</sup>Аскарлов А. Ўзбек халқининг этногенези ва этник тарихи. – Тошкент: Университет, 2007. – Б. 57-58.

<sup>7</sup>Давлатова С.Т. Ўзбек анъанавий хунармандчилиги тарихий жараёнлар контекстида (Ўзбекистоннинг жанубий ҳудудлари мисолида). – Тошкент: YANGI NASHR, 2018. – Б. 16.

food culture. It should be emphasized that the change and development of society occurs faster than the change of natural conditions.<sup>8</sup>.

For centuries, people lived in certain natural conditions and consumed what nature provided, and this situation continued until the period of rapid industrial development. In addition, it is especially important to assess the adaptive significance of the food system and its dynamic characteristics at the time when the problems of ecology and environmental protection are intensifying. From this comes the expression "What a person is like depends on what he eats."<sup>9</sup>. The body has developed appropriate biochemical and physiological mechanisms that ensure its continuous functioning. The adaptation of the organism to such a natural environment has become vital for mankind, ensuring its survival even in extreme conditions. This showed that gradually, passing from generation to generation, the human body gets used to a certain type of food.

Further changes in the development of food culture are caused by socio-economic factors and affect its transformation. In particular, due to the arrival of new ethnic groups (Slavic peoples, Caucasians, peoples of the Volga and Ural regions), the development of trade and economic relations with foreign countries, various Iranian and Afghan sweets were introduced to European peoples (Russian, German and French). ) the introduction of typical types of crops and vegetables and as a result changes in the oasis cuisine. Especially Khorezm oasis food products (eggplants, bell peppers, zucchini, potatoes, tomatoes, radishes, sardines, cauliflower, citrus fruits) and new types of dishes and kitchen utensils (samovar, saucepan, manti-kaskan, electric kettle, blender, heater, meat mincer, juicer, various tools, dough and vegetables processes such as the introduction of cutting, grinding various devices, etc., the emergence of new methods of food preparation (quick cooking, steaming, steaming) led to the transformation of the traditional food system.

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<sup>8</sup>Давлатова С.Т. Ўзбек анъанавий хунармандчилиги тарихий жараёнлар контекстида... – Б. 16.

<sup>9</sup>Григулевич Н.И. Питание как важнейший механизм этноэкологической адаптации // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 147.

At the same time, by the 70s and 80s of the 20th century, on the basis of the policy based on the monopoly of cotton, wheat, corn and various vegetables were not planted in the country's fields, which led to the disappearance of large gardens<sup>10</sup>. As a result, in the traditional cooking of Khorezm, goja, ildirma, bulamik, atala, shivit oshi, juyan kurdik, uzman and other traditional dishes were rarely prepared, and the possibility of using osh-kok and other medicinal herbs began to disappear.

Our opinion is evidenced by the fact that by the beginning of the 21st century, almost all popular dishes of the world's cuisine have entered the processes of social meals and family meals. Today, the traditional types of food and eating traditions, which have been consumed by the inhabitants of the oasis for centuries, are decreasing, and their place is being replaced by modern and unprecedented styles, traditions and customs. In particular, it is possible to eat national and European dishes typical of the cuisine of Turkish, Uyghur, Tatar, Russian, Iranian and many other nations of the world in restaurants, cafes and restaurants.

Currently, the traditional cuisine of the Khorezm oasis has undergone transformational processes under the influence of various socio-economic factors, and as a result, the choice of food consumed in daily family meals is not dependent on conditions and opportunities, as in the past, but is based on the wishes and desires of family members. At the same time, dishes and sweets such as bulomiq, atala, ijjan, juyan kurdik, gulpa somsa, olapota gomma, paklama, kushtili, their traditional cooking methods are being forgotten and disappearing, cooking dishes such as yumurta barak, shivit oshi are mainly in honor of dear guests or preparing for more foreign tourists.

In order to find out whether the names of food used in the dialects of the people of Khorezm oasis have changed, they were compared with the names of food in the Turkic, Persian-Tajik, Arabic, Uyghur and Russian languages, and it was determined that they improved over the centuries and were the result of the effective influence of other languages.

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<sup>10</sup>Дўсчонов Б. Хоразм таомлари. – Тошкент: Ўзбекистон, 1994. – Б.

It was proven on the basis of field ethnographic materials that most of the food names in the Khorezm dialect belong to the common Turkic and Persian-Tajik languages, they are mentioned in historical and written sources, and they are hardly found in the dictionaries and dialects of today's Uzbek literary language. Also, over the years, Russian, Tajik, Ukrainian, Caucasian, Tatar, Kazakh, Uyghur and other people's food entered the oasis, the discovery of new dishes and the enrichment of the terminology of food names. For example, the names of dishes in the common Turkish language include: chorak, goja, talkan, cream, atala, chalpak, komach, kayish, ghorsok, gomma, possik, lathama, dograma, frydok, karma, bulamik, yorma, dimlama, katyrmach, saryog, qaq fish, milky goja; dishes borrowed from the Persian-Tajik language: names of bread, somsa, pilaf, soup, yakhna, mashava, barak, chakida, kadi soup, kadi barak; to the names of food taken from the Arabic language: patir, holva, jam, qiyam, patirak, labziyna; through the Uyghur language to the names of Chinese food: manti, lagman, chimchi; Russian language and the names of food borrowed from other Western languages through Russian: cookies, pasta (Russian), pelmen (Finno-Ugric), venegret, compote, biscuit, cutlet, roulette (French), ukha (Indo-European), waffle (German), cake (Italian), cupcake, coffee (English), povidlo (Polish) and so on<sup>11</sup>.

It should be noted separately that, without denying the role of the natural factor in the development of food culture, the principle of geographic determinism is not free from some methodological defects based on a one-sided theoretical approach. In particular, determinists only took into account the influence of nature on man, but they did not take into account that man also affects nature and changes it in order to create new conditions for himself. In particular, T.I. Alekseeva emphasizes that the ubiquitous presence of monocultures leads to a sharp increase in various plant diseases, which makes it difficult to fight against pests.<sup>12</sup> True, it is easy to achieve this by constantly increasing the amount of chemical fertilizers

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<sup>11</sup>Худаярова М.Т. Ўзбек тилидаги таом номларининг лингвистик таҳлили... – Б. 35-41.

<sup>12</sup>Алексеева Т.И. . Антропоэкологическое изучение различных районов мира // Проблемы экологии человека. – М., 1986. – С. 195.

applied to the soil, but this reduces the composition and quality of the obtained product.

From a scientific and practical point of view, it is important to know how certain nutrients are selected, processed and consumed. The results of such studies can serve as a basis for a retrospective (comprehensive) analysis of the living and food conditions of the population in different regions. For example, the most important component of the phenomenon of longevity is the nutrition system, which, among other reasons, may be the result of some special ecological relationship between people and nature.

In this regard, the opinions of V.I. Kozlov about ethnic ecology are significant: "ethnic ecology is a scientific science located at the intersection of ethnography and human ecology and has similar zones with ethnic geography, ethnic anthropology and ethnic demography."<sup>13</sup>. V.I. Kozlov focused on studying the characteristics of traditional life support systems and the impact of existing environmental relations on human health in the natural and socio-cultural conditions of ethnic groups and the environment in which they live. In particular, he emphasized that it consists in studying the characteristics of ethnic groups in the use of the natural environment and their impact on this environment, the traditions of rational use of natural resources, the formation and functioning of the ethno-ecosystem.

If we consider below some aspects of traditional food systems that can be analyzed from the perspective of the concept of ethnic ecology, the following can be presented as an analysis, as an example of the Khorezm oasis.

The daily meals of the villagers and the women who perform this task as housewives are responsible for the age-appropriate nutrition of the children and the elderly in the family. Also, women have a great service in preparing food and passing on traditional food culture to the next generations, teaching girls and brides to do housework.

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<sup>13</sup>Козлов В.И. Иммигранты и этнорасовые проблемы в Британии. – М., 1987. – С. 121.

Most of the women in the social survey process were middle-aged and elderly women. However, there were exceptions in this regard, in particular, some young girls, who learned a lot from their elderly grandmother in the family, not only prepared daily meals for the family, but also individually kneaded and covered the bread dough, canned fruits and vegetables, cooked them and ate them. witnessed his familiarity with related traditions.

In the course of the research, it became known that the daily meals of the villagers mainly consist of bread and pastry, milk and yogurt products, various meat products, and fruits and vegetables. The presence of domestic animals is especially important in the households of rural residents. In particular, keeping cows and chickens in every household in rural areas not only feeds the family members, but also allows them to consume a naturally reliable and safe product, and at the same time, traditional food made from milk (milk curd, slurry, sutoshi) and eaten with yogurt or chakida. it is important in the preparation and consumption of dishes (various cakes, liquid soups, etc.), dishes made from eggs (egg cakes, fried eggs, etc.). In a word, traditional food, on the one hand, reflects the ecological relationship between producers and consumers, and on the other hand, the environment. The quality, composition, and sometimes quantity of manufactured products largely depends on how harmonious these relationships are, and this, in turn, directly affects people's health.

Studies of anthropologists and ethnographers have shown that traditional food is a unique and conservative part of the life, lifestyle and culture of various peoples. This applies to peoples living in the ethnic area of their ancestors, as well as to peoples who have been forcibly or voluntarily migrated and live in other ethnic environments.

Types of food, methods of its preparation and food regime are considered one of the permanent cultural and daily traditions. Immigrants living in a new environment can quickly change their clothes and language, but they strictly maintain their diet and traditions. Foreign and domestic studies reliably prove this. For example, Indian expats now living in the UK continue to eat as much as they

can at home. Traditional eating habits have also been preserved in the Armenian, Jewish and Russian diasporas. Even the Dukhobors, who in Javakheti (Georgia) were in very unusual and difficult conditions compared to the central Russia where they came from and were forced to change their economic direction, usually preserved their own set of products (dishes).<sup>14</sup>.

It can be observed that the traditional food and food culture of the people of the Khorezm oasis have been significantly preserved, especially far away. In particular, our compatriots who moved abroad at different ages or live in other countries for a period of time (studying, working) provide extensive information about this. According to the informants, bread, thin bread, dried fruit and vegetable pods, sumac and traditional sweets, hard fried meat made from Khorezm were brought from Khorezm.<sup>15</sup>. They also mentioned that Khorezm dishes such as kadi somsa with red cabbage, shivit oshi, etlipatir, red patir, egg barak, kadi barak, roast, belly roast, flax pilaf are often prepared and eaten in those countries. Many of these dishes are well-received by foreigners and have even been known to be made to order.<sup>16</sup>.

Some informants reported that because of the high demand for Khorezm dishes, which are prepared in the oven, they bought specially prepared ovens from the oasis and used them in those places. When we asked how they did it, they told us that for this, they ordered tandoori workers to make the tandoor into four pieces, wrap them in a blanket, and put them together with plaster. At the same time, despite going to faraway countries, it became known that Khorezm cloves are specially harvested for eating pilaf.

The traditional methods of home cooking of home-made canned goods have not developed as much as in Russia. At the same time, they have milk fermentation,

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<sup>14</sup>Григулевич Н.И. Питание как важнейший механизм этноэкологической адаптации // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 147.

<sup>15</sup>Дала ёзувлари. Урганч шаҳри Тозабог Маҳалласи. 2020 йил.

<sup>16</sup>Дала ёзувлари. Хива тумани Сангар маҳалласи. 2020 йил.



cheese making, so local that they are unknown not only to foreigners, but also to nearby residents.<sup>17</sup>.

Such situations can be found in the daily life of the Khorezm oasis residents, because the population (especially in the villages) prepares for the winter to such an extent that they make dried cakes from almost all fruits and vegetables. The productive use of products grown on the farm or additional land not only saves people from financial expenses, but also creates a basis for traditional and proper nutrition. There are people among the population who have perfectly preserved the conservative ways of using products, let alone abandoning traditional food and products. In particular, elderly people who eat barak or unoshi with sarzo do not feel the taste of food without sarzo, or those who always eat pilaf with grape vinegar are not satisfied with the taste of food without it.<sup>18</sup>. As can be seen from the above, the food complex is very conservative and shows the ecological adaptation of the ethnos or ethnic group to certain conditions. The stability of the food complex, first of all, is related to the stability of economic activity, secondly, certain ethnocultural consumption norms, and thirdly, long-term physiological adaptation of ethnic groups.

Ethnoecology of food also plays an important role in the study of traditional and new systems of food production and consumption. The ethnoecological approach to the study of traditional nutrition is very effective in considering the phenomenon of longevity, the problem of adaptation of immigrants, ethnic-cultural diversity in similar ecological conditions, and a number of other problems. In particular, the consumption of protein, fat and carbohydrates is extremely uneven and not always correct. In particular, Americans get an average of more than 90 grams of protein per day from food - three times more than they need. And New Zealanders get even more protein, up to 100g per day, but in many third world countries, especially in Africa, people starve to death every day.<sup>19</sup>.

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<sup>17</sup>Брусина О.И. Особенности питания славян-старожилов в Средней Азии XX веке // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 181.

<sup>18</sup>Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2021 йил.

<sup>19</sup>Тригулевич Н.И. Питание как важнейший механизм этноэкологической адаптации...– С. 147-195.

By the end of the 19th century, the concept of a balanced, so-called universal diet began to spread in industrialized countries. The essence of the concept of a rational and balanced diet is that a person of different ages and living in different climatic conditions, without significant differences in the professional categories of citizens, needs a total of products with an average calorie content of 114C<sup>20</sup>. At the same time, the ethnic and regional specificity of their nutritional needs and preferences is not taken into account.

For many years, researchers have debated the possibility of applying uniform norms and standards of optimal nutrition developed by FAO/WHO for different regions of the world. Because switching from traditional natural food to food with food additives and preservatives has a negative impact on health. At the same time, the standards that satisfy the food needs of the population of the developed countries of the West cannot satisfy the needs of the population of the underdeveloped countries, where traditional eating habits have been preserved in their daily life. In general, food "conservatism" is mainly explained by the fact that traditional foods correspond to the specific characteristics of the ecological conditions, climate and biochemical processes of the ethnic group.

S.A. Arutyunov, S.A. Tokarev, N.L. Zhukovskaya and other researchers contributed greatly to the scientific study of food and nutrition.<sup>21</sup>. Researchers have developed a unique system of scientific-methodological research of the nutrition of different peoples, and they are as follows:

- 1) a set of basic products used for food;
- 2) dishes prepared from these products;
- 3) additional products with specific characteristics: including the presence of spices and herbs;

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<sup>20</sup> Ўша ерда. – С. 149.

<sup>21</sup> Этнография питания народов стран зарубежной Азии: Опыт сравнительной типологии. // Отв. ред. С.А. Арутюнов. – М.: Наука, 1981. – 256 с.; Токарев С.А. Ранние формы религии. – М., 1964. – 400 с.; Ўша муаллиф. К методике этнографического изучения материальной культуры // Этнографическое обозрение. 1970. № 4. Режим доступа: [http://journal.iea.ras.ru/archive/1970s/1970/1970\\_4\\_Tokarev.pdf](http://journal.iea.ras.ru/archive/1970s/1970/1970_4_Tokarev.pdf); Жуковская Н. Л. Мир традиционной монгольской культуры. USA; Lewinston, Queenston: TheEdwinMellenPress, 2000. – 305 с.; Веселов Ю. В., Цзинь Ц. Процессы глобализации питания: взаимное влияние культур запада и востока // Здоровье и образование в XXI веке. 2016. № 9. – С. 135–141.

4) product processing and food preparation methods;

5) dietary restriction, moderation and healthy and useful nutrition;

6) was reflected in the specific rules of food preparation and eating<sup>22</sup>. Also, a number of researchers have collected very rich and interesting data reflecting the food traditions of the peoples and nations that were part of the united republics of that time. The socio-cultural content of food and the social functions of food are scientifically analyzed in the data<sup>23</sup>.

Famous Soviet ethnographer S.A. Tokarev "... the tasks of eating in human society are very diverse. As food and drink are characteristic of all organic world (food of animals and plants), it is not one of the needs necessary for a person to satisfy his biological need for food. "Food is a necessary tool for people's social communication," he said<sup>24</sup>.

It is also possible to learn about such tasks of eating from the results of ethnographic research of cultural traditions of different peoples. by eating together at the enemy's table - putting an end to hostility and restoring peace; He mentions that the food of the bride and groom is the most integral part of the wedding ceremony<sup>25</sup>.

Ethnographer Yu.N. Efremova ...recently, ethnographers have often started to turn to the traditional dishes of the peoples of the world as the object of their research. And it is food that remains the least changing part of people's material life<sup>26</sup>.

From the end of the 20th century to the beginning of the 21st century, great attention was paid to the study of nutrition as a scientific problem in world sociology. Scientists have clearly understood that food consumption has surpassed the

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<sup>22</sup>Этнография питания народов стран зарубежной Азии: Опыт сравнительной типологии. – М.: Наука, 1981. – С. 4.

<sup>23</sup>Традиционная пища коренных народов Севера. Режим доступа: <http://etnic.ru/>. ФГБУ «НИИ питания РАМ». Историческая справка. Режим доступа: <http://www.ion.ru/index.php/2008-12-16-10-17-21>; Мигранова Э.В. Традиционная система питания башкир (На материалах юго-западных и юго-восточных районов Республики Башкортостан): Дис. ... канд. ист. наук: 07.00.07. – Уфа, 2003. – 282 с.

<sup>24</sup> Токарев С.А. К методике этнографического изучения материальной культуры // Этнографическое обозрение. 1970. № 4. Режим доступа: [http://journal.ica.ras.ru/archive/1970s/1970/1970\\_4\\_Tokarev.pdf](http://journal.ica.ras.ru/archive/1970s/1970/1970_4_Tokarev.pdf). – С. 5.

<sup>25</sup>Токарев С.А. К методике этнографического изучения материальной культуры... – С. 5.

<sup>26</sup>Ефремова Ю.Н. Повседневные блюда в системе питания украинцев Западной Сибири (на примере Омской области). // Исторический архив Омской области. 2008. Режим доступа: <http://iaoo.ru/note114.html>.

importance of food in the biological and physical development of a person and is increasingly becoming a socially harmful habit.<sup>27</sup>.

And the American scientist Ellen Richards ... modern people eat the same foods that primitive people ate: animal meat, plants, fruits. But modern people, unlike primitive people, buy food from shops and markets. Humanity relies more and more on the possibility of choice, and is increasingly forgetting the traditional, natural, healthy food traditions, which leads to a decrease in the essence of the human food traditions formed over the centuries as a socio-cultural driving force. The result of this, by itself, leads to the destruction of the modern man's food menu, and day by day, this menu is filled with harmful and wrong foods. Based on all this, E. Richards emphasizes that everyone who comes to a store or market today decides what and how much food to buy, but cannot independently determine whether the eating habits are right or wrong, harmful or useful.<sup>28</sup>.

The opinions expressed by E. Richards regarding the culture of eating have not lost their relevance even today. In addition, in today's society with rapid development of science and technology, the issue of proper and healthy nutrition is becoming a more urgent problem. After all, the rapid introduction of new technologies (genetically modified products, artificial preservatives and nutrients, fast food) into the food production industry and the traditions of food preparation leads to an even stronger debate in this field. Unfortunately, these "modern technologies" are causing new, previously unknown "food" diseases, in addition to traditional diseases such as anorexia, fatty heart disease, and obesity.<sup>29</sup>.

According to the Spanish ethnographers Cecilia Díaz Mendes and Cristóbal Gómez Benito, from the second half of the 20th century to the present, eating has gained a new importance. This situation or changes in many parts of the world were associated with the transition from the period of both world wars and the subsequent

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<sup>27</sup>Кравченко С.А. Становление сложного общества: к обоснованию гуманистической теории сложности. – М: МГИМОУниверситет, 2012. – С. 11-13.

<sup>28</sup>Richards E. First Lessons in Food and Diet. Boston: Whitcomb & Barrows, 1904. Режим доступа: [http://archive.org/stream/first\\_lesson\\_sinf00richgoog#page/n5/mode/2up](http://archive.org/stream/first_lesson_sinf00richgoog#page/n5/mode/2up). – С. 19.

<sup>29</sup> Носкова А.В. Питание: методологические подходы к исследованию и повседневные практики // Вестник МГИМО. – 2014. – №6 (39). – С. 210.

period of scarcity to an abundance of food, which in turn was reflected in food traditions and culture.<sup>30</sup>. Such abundance and social transformation in eating has led to a change in the concept of "good food" and a violation of healthy and proper eating habits.<sup>31</sup>. Second, in contrast to eastern sociology, western sociology studies people's daily lifestyle to such an extent that later it is clearly visible in the field of nutrition. Special attention is paid to the role of food in the social life of people when studying the field of nutrition in social sciences.

The issue of the methodological basis of the social approach to the scientific study of the food system is also covered in the works of the famous ethnographer P. Burde, who put forward the theory that the lifestyle and consumption of the population is related to the socio-class structure of society.<sup>32</sup>.

In general, when studying historical and ethnographic research, first of all, attention was paid to making scientific conclusions based on theoretical and methodological aspects of its study. In particular, the theoretical aspects of the research were analyzed based on the systematic approaches of evolutionism, diffusionism, structuralism, and geographic determinism. During the study, the traditional food culture of the Khorezm Oasis population underwent specific changes, but today it can be observed that it is reflected in certain transformational processes.

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<sup>30</sup> Méndez C., Benito C. Food and Health in Modern Societies / Food, Consumption and Health // Social Studies Collection, № 24. Режим доступа: [http://obrasocial.lacaixa.es/deployedfiles/obrasocial/Estaticos/pdf/laCaixaFoundation/vol24\\_en.pdf](http://obrasocial.lacaixa.es/deployedfiles/obrasocial/Estaticos/pdf/laCaixaFoundation/vol24_en.pdf). – С. 11-13.

<sup>31</sup> Méndez, Benito. 2008. – С.11-13.

<sup>32</sup> Бурдые П. Различение: социальная критика суждения (фрагменты книги) / пер. с фр. О. И. Кирчик // Западная экономическая социология: хрестоматия современной классики. – М.: РОС-СПЭН, 2004. С. 537–565; Захарова Ю. Формирование практик потребления продуктов питания в современном российском обществе // Люди и вещи в советской и постсоветской культуре. – Новосибирск: Изд-во НГУ, 2005. Режим доступа: [http://ecsocman.hse.ru/data/400/687/1219/razdel\\_3.pdf](http://ecsocman.hse.ru/data/400/687/1219/razdel_3.pdf).

## 1.2. The subject is historiography

Based on the methodological basis and historiography of this study, the literature was divided into four groups:

- 1) source literature up to the beginning of the 20th century;
- 2) Soviet-era studies;
- 3) Foreign studies;
- 4) Studies of the period of independence.

Information about the ancient appearance of the traditional food of the Khorezm oasis and the diet of the population was created on the basis of a number of food remains found as a result of archaeological excavations. In particular, the animal bones, plant, wheat grains, pottery, or photographs of food products found in the investigated burial mounds provide a partial idea of what products our ancient ancestors ate.

What food culture was like in antiquity remains abstract because written sources have not been preserved. Only in "Avesta", the holy book of Zoroastrianism, for the first time, some information about the culture of food and the traditions and rituals related to it have come down to us. In the "Avesta" book, the foods that people should eat are divided into two types: possible (good) and impossible (bad) foods. According to him, the best and most useful foods for the human body are: there are several groups, the first of which is considered to be bread, wheat or other cereal food products. The fact that wheat and bread are so honored in "Avesta" is figuratively expressed in its texts:

Demons sweat when the grain sprouts,  
When the threshing floor blows, they cough.  
They cry when they grind the grain,

It can also be known from lines such as they are tambourine when baking bread<sup>33</sup>.

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<sup>33</sup>Маковельский А.О. Авеста. – Баку, 1960. – С. 86.

The second group included milk and dairy products, and the third group included vegetables and fruits. Meat products are included in the list of harmful or haram products in "Avesta", and only birds and fish meat can be eaten.<sup>34</sup>.

In the "Avesta" the idea that the universe is made up of four elements (air, fire, water, earth) and that these elements exist in the human body was put forward for the first time. Physicians believed that there are four fluids in the human body: blood, bile, phlegm, and saliva, and their moderation is the cause of all diseases, increasing or decreasing the state of health. In this:

Blood is composed of heat and moisture, and corresponds to air.

Bile is heat and dryness and corresponds to fire.

Phlegm is cold and dry and corresponds to water.

Those who know that trade is coldness and dryness and suit the soil, and that all food, fruits and vegetables belong to a certain customer.<sup>35</sup>.

Correct and high-quality nutrition and beneficial properties of food are covered in the works of Hippocrates, Galen, Aristotle, Abu Bakr al-Razi, Abu Ali ibn Sina and other scientists. In particular, Hippocrates (460-377) wrote a book "On Diet" dedicated to the role of proper nutrition in human health, in which people should know the properties of food products, drinks, how to increase or decrease certain properties of food, and the ratio of food and physical activity. also emphasizes<sup>36</sup>. Even the amount of food taken depends on a person's age, weight, weather, place of residence and seasons.

It should be mentioned that the healing properties of food products have been widely used in Eastern medicine. Judges prescribed a diet consisting of a certain type of food or food for each disease and gave special importance to the "hot" and "cold" aspects of this food. In particular, Abu Bakr ar Razi (854-925), one of the famous exponents of Eastern medicine, widely used food products for medicinal purposes. This scholar is rightfully considered "the second greatest judge after

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<sup>34</sup><https://www.zoroastrian.ru/avesta/videvdat>. Яна қаранг: Маковельский. А.О. Авеста. – Баку, 1960. – С. 86.

<sup>35</sup>Махмудов К. Ўзбек тансиқ таомлари. – Тошкент: Меҳнат, 1989. – Б. 284.

<sup>36</sup>Овқатланиш гигиенаси (Г.Шайховатаҳрири остида). – Тошкент: TAFAKKUR-BO'STONI, 2012. – Б. 10.

Hippocrates." He writes in his book "Treatment of Patients with Diet Only" that "the use of diet food in gastrointestinal diseases is sometimes better than giving medicine." It is recommended to give fresh milk, honey, and sugar in case of pulmonary tuberculosis, and in case of constipation, to give rice decoction.<sup>37</sup>

Abu Ali ibn Sina (980-1037) in his "Treatment on Medicine" explains the influence of internal and external environment (food, air, climate, living conditions, etc.) in the occurrence of diseases. For example, he recommends drinking boiled or filtered water, citing the influence of polluted water and air on the origin and spread of various infectious diseases. In his book "Medical Laws", each product was evaluated and showed the effect of quality, substance and certain substances (poisonous substances, alcohol, etc.) on the human body. In particular, Ibn Sina was one of the first in the field of gerontology for children and the elderly, analyzing how to organize meals, the nutritional and biological value of meat, milk, fruit and drinks and other food products in the body. It also provides valuable insights into the oral cavity, digestion, appetite, diet, importance of water, nutritional requirements of children and the elderly.

Taking into account that the treatment of various diseases in folk medicine is mainly carried out on the basis of medicinal and spicy herbs, vegetables and fruits, as well as foods prepared from them, Abu Ali ibn Sina, depending on the climatic conditions, the seasons, the type of food the patient eats, the heat, cold, gave extensive information about the four elements known as dryness and wetness. After all, our ancestors learned that these four elements (earth, water, fire and air) in the human body affect each other and the resulting client (mood) and divided them into "hot" and "cold" foods. At this point, it is appropriate to quote the following definition of Abu Ali Ibn Sina: "When we talk about something that can be taken inside or rubbed on the surface, and we call it hot or cold, we mean that that thing is not in practice and reality, but in power, that is, in its power, it affects our body. we mean that it is relatively hotter or colder. By this power we mean such a power,

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<sup>37</sup>Saidov B.M. Diyetologiya. 1- jild. – Тошкент: Iqtisod-moliya, 2008. – B. 80.



which is influenced by the temperature of our body, that power becomes an actual thing after the carrier of that power is affected by the innate temperature in us.”<sup>38</sup>.

In the East, all sweets are considered heat. From wet fruits to heat melon, pear, pomegranate, grapes, figs; peaches, apples, apricots, watermelons for coldness; nuts, pistachios from dry fruits to heat; almonds entered the cold. Before eating something, people considered which fruit, vegetable, or food suited the client, especially when treating patients.<sup>39</sup> In particular, Yusuf Khos Hajib, the great poet of the medieval East, wrote: "If you have a cold client, know the heat, if it is hot, give cold suction." <sup>40</sup>. Also, the division of traditional foods into hot and cold has a certain influence on their distribution areas. <sup>41</sup>. In this sense, if the people of the present era pay attention to the products they consume, their food will not harm them, but have a healing effect.

About the medicinal properties of fruits, vegetables, herbs and spices, the son of Hakim Shahabeddin Abdulkarim, who lived in the 14th century, wrote "Shahabi Tababati", "Cure of Diseases" and other treatises, Yusuf ibn Muhammad Yusuf al-Tabib al-Hisravi, who wrote in the 15th century, "The Spring of Life", "Diseases". treatment", "Tibbi Yusufi" and other works, Hakim Dawani al-Gilani's "Benefits to Humans" in the 16th century, "Manafi' al-insan" by Abulghozi Bahadir Khan, and "The Regulator of Health", "Husayn's Gift" by Syed Muhammad Khasrat, who lived in the 18th century, and others who narrated in verse in their books.

The poems of many poets also give necessary advice on proper nutrition. In particular, Alisher Navoi: "If you wish for health, it's too little, if you wish for glory, it's too little", Jalaluddin Rumi: "If you give a coin, it's always sweet, you won't see the jewels of your soul", Abdurahman Jami: "A person who chews a bite in a hurry,

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<sup>38</sup>Абу Али ибн Сино. Тиб қонунлари. – Тошкент: Абдулла Қодирий номидаги халқ мероси, 1992. 1-жилд. – Б. 47.

<sup>39</sup>Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида). – Тошкент: YANGI NASHR, 2010. – Б. 53; Шаниязов К.Ш. Узбеки-карлуки (историко-этнографический очерк). – Ташкент: Наука, 1964. – С. 128-129; Ўша муаллиф. О традиционной пище узбеков // Этнографическое изучение быта и культуры узбеков. – Ташкент, 1972. – С. 116.

<sup>40</sup>Юсуф Хос Ҳожиб. Қутадғу билиг. – Тошкент: Юлдузча, 1990. – Б. 102.

<sup>41</sup>Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент, 2007. – Б. 212.

leaves the work of his teeth in the stomach", Abul Qasim Firdausi: "If you eat a lot, you will be healthy, if you eat a little, you will have more strength"<sup>42</sup>, - said.

The aim of the scholars to describe medical information in poetry was to spread this knowledge widely among the population. Because such poems were simple, understandable to everyone and easy to remember. Such poems were quickly memorized by young children and old people, and helped them to observe the norm in eating and partially heal themselves when sick. As a result, this situation was the reason for the formation of folk medicine. In this way, necessary or traditional customs or healing actions among the people in relation to food were used in a poetic way.

The famous judge of Khorezm, Ismail Jurjani (1042-1136), wrote in his work "Qarabodini Kabir" about the healing properties of various ingredients and foods, as well as methods of preparing healing dietary foods. In particular, the author noted that goat's milk is a good remedy for bronchial asthma, when the skin is dry and scaly, when itching occurs, and liver is a good remedy for asthma. Also, milk thistle strengthens the stomach, reduces the secretion of gastric juice, fish, peas, beans, chicken, mutton strengthens the body, rice and bread strengthens the intestines, quince fruit has a diuretic effect, nuts, cheese, rabbit, swan and sparrow. and the meat has expressed valuable opinions about its contribution to the general power<sup>43</sup>.

Umar Chagmini (? - 1221), one of the great representatives of Eastern medicine, studied the medicinal properties of food products and dishes in separate sections and gave advice on how to drink drinks in the hot climate of Central Asia.<sup>44</sup>. Especially in his case of tuberculosis, he recommends feeding the patient fried chicken, sea prawns, pumpkin with red meat, etc.

Texts of all-Turkish written monuments, works in the old Uzbek language and samples of modern Uzbek literature were also used in appropriate places to clarify the source basis of the research. In addition, information related to food and

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<sup>42</sup>Соғлом овқатланиш – саломатлик мезони. – Тошкент, 2015. – Б. 294-298.

<sup>43</sup>Saidov B.M. Diyetologiya. 1- jild. – Тошкент: Iqtisod-moliya, 2008. – Б. 81.

<sup>44</sup> Saidov B.M. Diyetologiya. 1- jild... – Б. 81.

food names in scientific, scientific-popular works, manuals was also analyzed. After all, the social life, lifestyle and life experiences of the people, nation and ethnic units over the centuries are reflected in its language. Over time, food names undergo many changes, some disappear, some are replaced by other options under the influence of the new era, and new food names appear. Later, the names of these dishes are enriched by new names borrowed from other languages.

The work "Devonu lug'otit Turk" by Mahmud Kashgari (1008-1102) can be included among the written monuments that serve to determine the periods of use of food names in the Khorezm oasis. In this work, along with information about tribes, historical figures, peoples, names of more than 80 dishes and ingredients are given. It is worth saying that the oldest food names belonging to the Uzbek language have been preserved mostly in its dialects on the outskirts, in remote villages and villages.

In covering the topic of the research, foreign ambassadors who visited the Khiva Khanate, reports of the Russian military, memories and information of tourists and merchants, as well as various professions are important sources for the research under study.<sup>45</sup> For example, Sh.M.Ibragimov's memoirs, N.N.Muravev, V.A.Girshfeld and M.N.Galkinasar contain interesting information about the traditional dishes and food products of the local population who lived during the Khiva Khanate.<sup>46</sup> In particular, P.I. Nebolsin, some local aspects specific to the cuisine of the Khiva Khanate<sup>47</sup>, N.N. Muravev dishes prepared in the oasis<sup>48</sup> and

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<sup>45</sup>Хорошкин А.Н. Сборник статей, касающихся до Туркестанского края (ежегодник). Вып. IV. – СПб., 1876; Каульбарс А.В. Низовья Аму-Дарьи, описанные по собственным исследованиям в 1873 г. // ЗРГО по отделу общей географии. Кн.9, 1881; Древнейшие русла Аму-Дарьи // ЗРГО по отделу общей географии. XVII, № 4. – СПб., 1887; Кун А.Л. Поездка по Хивинскому ханству в 1873 г. // Известия Императорского русского географического общества. Т. 10. – СПб., 1874. – С. 47-58; Ёша муаллиф. От Хивы до Кунграда // Материалы для статистики Туркестанского края (ежегодник). – С. 203-271.

<sup>46</sup>Ибрагимов Ш.М. Некоторые заметки о хивинских туркменах и киргизах // Военный сборник. – СПб., 1873. – С. 133-163.; Муравьев Н. Путешествие в Туркмению и Хиву в 1819 и 1820 гг. – М., 1822. Ч. I. – 179 с.; Ч. II. – 144 с.; Гиршфельд В.А., Галкин М.Н. Военно-статистическое описание Хивинского оазиса // Туркестанский сборник. Т. 29. – Ташкент, 1903. Ч. II. – С. 54-106.

<sup>47</sup>Неболсин П.И. Очерки торговли России со странами Средней Азии, Хивой, Бухарой и Кокандом (со стороны Оренбургской линии). – СПб., 1856. – 370 с.

<sup>48</sup>Муравьев Н.Н. Путешествие в Туркмению и Хиву в 1819 и 1820 гг. – М., 1822. Ч. I-II. – С.116.

L. Kostenko paid special attention to the sweetest melons, grapes and various fruits grown in Khiva <sup>49</sup>.

In addition, in the memoirs of tourists, ambassadors and soldiers who were in the Khiva Khanate, information is given about many types of bread and pilaf, the main food product of not only the Khiva Khanate, but also the inhabitants of other regions of Central Asia.<sup>50</sup> According to the information of Abrosimov, a merchant who came to the Khiva khanate on trade, about Khorezm pilaf, it shows that pilaf was eaten as a favorite dish of the oasis residents in those times, just like it is now.<sup>51</sup> Such information can be found in the memoirs of other Russian tourists, ambassadors, and researchers <sup>52</sup>.

American journalist January Aloisy Mac Gahan, who was part of the Russian army to take part in the Russian military campaign to the Khiva Khanate and recorded in detail what he saw on the trip to Khiva, published a work based on the events he witnessed.<sup>53</sup> Mac Gahan made special mention of the fruits of Khiva, stating that they were very good and abundant in the oasis. The author used the information that dry fruits are the main export products to Russia, the excellent quality of Khorezm melons, large quantities of them, and the fact that watermelons, pomegranates, and figs are also grown in the oasis.<sup>54</sup>

During his stay in Khorezm, the famous Hungarian tourist Arminy Vamberi said, "Khiva fruits are so good that it is hard to find similar ones not only in Iran and Turkey, but also in all of Europe. Especially worthy of praise are the apples of

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<sup>49</sup>Костенко Л. Город Хива в 1873 году. – СПб., 1874. – С. 334, 378.

<sup>50</sup> Записки о поездке в Бухару П.И. Демезона (1833-1834) // История Узбекистана в источниках. –Ташкент: Фан, 1990. – С. 44.

<sup>51</sup>Рассказ торговца Абросимова о поездке его в Хиву (50-е годы XIX в.) // История Узбекистана в источниках. – Ташкент: Фан, 1990. – С. 92.

<sup>52</sup>Бухара и Хива в описании Е.К. Мейендорфа (1820) // История Узбекистана в источниках. – Ташкент: Фан, 1988. – С.198; Бухарский эмират в описаниях Н.В. Ханыкова (1841-1842) // История Узбекистана в источниках. – Ташкент: Фан, 1990. – С. 77.; Десятилетнее странствие Филиппа Ефремова (70-е гг. XVIII в.) // История Узбекистана в источниках. – Ташкент: Фан, 1988. – С. 123; Записки Будрина о пребывании в Бухаре (1820) // История Узбекистана в источниках. – Ташкент: Фан, 1988. – С. 213; Записки о Коканском ханстве хорунжего Николая Потанина (1829-1830) // История Узбекистана в источниках. – Ташкент: Фан, 1990. – С. 13; Записки о некоторых народах и землях Средней Азии Филиппа Назарова (1813-1814) // История Узбекистана в источниках. – Ташкент, 1988. – С. 169; Записки о поездке в Бухару П.И. Демезона (1833-1834) // История Узбекистана в источниках. – Ташкент: Фан, 1990. – С. 44.

<sup>53</sup> Mac Gahan J. A. Campaigning on the Oxus and the Fall of Khiwa. – London, 1874.

<sup>54</sup> Аллаева Н. Хива хонлигининг дипломатияси ва савдо алоқалари (XVI-XIX асрлар). – Ташкент: Akademnashr, 2019. – Б. 382.

Hazorasp, the pears and grapes of Khiva, and the wonderful melons, famous as far away as Peking.<sup>55</sup>”, – described as In his work, the author critically assesses that the khan's kitchen was very poor, that the khan's table was much poorer than the table of Russian emperors, Turkish sultans, and Iranian kings, that there was almost no variety in the daily diet, and only pilaf was given a very wide place. Also, the author emphasizes that the diet of the residents of the Bukhara Emirate is not much different from that of the Khiva Khanate, and makes a comparative analysis of the food culture of the residents of both Khanates.<sup>56</sup> However, the simple appearance of the food, the simplicity of the parable cannot be a reason to call it poor. Because the food grown in Khorezm is so delicious that adding extra additives to it is considered to destroy its original taste. Even today, the fact that spices are almost not added to traditional foods in most households is explained by this aspect. In the Khiva khanate during the Kungirat dynasty, not only food, but also clothes and home furnishings were used in ordinary people and in the khan's palace.

The Iranian ambassador and the military also provided important information about the food culture and types of food of the Khorezm people. For example, in 1842, the Iranian ambassador Mohammad Alikhan Ghafur, who came to Khiva to free Iranian slaves, wrote in his memoirs: "The food of the khan is mainly prepared from horse meat, and the khan eats horse's dung and passion." Wherever a horse or a goat is slaughtered, their posture and soul is that of a gentleman. No one has the right to eat it, it is collected only for His Highness the Khan. Khan cleans, grinds and cooks them with his own hands. This is his best and favorite dish..."<sup>57</sup>.

The work "Safarotnomai Khorazm" by another Iranian ambassador, Mirzo Rezaqulikhan Hidayat, who was in the khanate in 1851, is a source that provides more extensive information about the food traditions and culture of the khanate population, and in it you can find a lot of information related to our topic. For example, he describes the feast given to him by the officials of the Khan in this way:

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<sup>55</sup>Арминий Вамбери. Путешествие по Средней Азии. – М.: Восточная литература, 2003. – С. 160.

<sup>56</sup>Арминий Вамбери. Путешествие по Средней Азии... – С. 61, 63, 64, 89, 92, 104.

<sup>57</sup>Мирзо Ризокулихон Ҳидоят-Лолобоши. Сафарномаи Хоразм. – Тошкент: Янги аср авлоди, 2009. – 49 б.

"...they brought a table, according to their law, I took one edge of the bread and put it in my mouth. Then they brought tea. After that they ate. Let's talk about their food: rice is boiled with sesame oil and then rested. The mutton cooked in this pot is served separately to the table. The janitor (the person who brings the food to the table) puts the food on the table. The servant separates the meat from the bone with a knife hanging on the left side of his waist and puts it on the food. He puts his hoof bones in front of the host. Therefore, if there is a dearer person in the seat, he puts it in front of him. Roasted and boiled carrots are also served on top of this dish. Boiled sheep's head is put in a separate bowl with a cloven hooves. Add some milk to the rice and cook the soup. On the tray, sesame oil is placed, and dried apricots and Bukhara plums and similar things are placed inside. Meat is also cooked to taste. Any ripe fruit like melons, grapes, figs, apricots, sometimes they put their raw, i.e. pulp, on the table. They collect large Russian sugar, white saffron and rose in one big basket and put it in the middle of the table. When they fry meat mixed with onions, they call it chalov, and it is their best food... So, I broke a little piece of melon, the best fruit of the region, and a piece of bread, and had apple jam.<sup>58</sup>, – describes the palace kitchen.

Also, in the memoirs of the Iranian general Ismail Khan Mirpanji, who lived in the middle of the 19th century, during his ten years as a prisoner of Khiva Khanate (1854-1864), some information about the food culture of the people of Khorezm was mentioned. In particular, the source says: "Khorazm people eat and drink very simply. At weddings and parties, they are satisfied with one type of food. Horse and cow meat are eaten a lot, and mutton is eaten less. Linseed oil and cottonseed oil are often used in khivak. The khan and high officials eat dishes made of hummus and sesame oil. Beef and mutton fat are put in the shirchika. Pilaf is called kabuli□. The khan and the officials do not eat more than once or twice a month and prefer horse or beef stew.<sup>59</sup>.

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<sup>58</sup>Муҳаммад Алихон Ғофур. Хоразм сафари кундаликлари (Эрон элчисининг хотиралари. XIX аср). – Тошкент: Фан, 2005. – Б. 147-150.

<sup>59</sup>Исмоил Мирпанжи. Асирликдагихотиралар. – Урганч: Хоразм, 1997. – Б. 61.

The work also contains information about the importance of agriculture in the lifestyle of Khorezm people. In particular: "The whole nation lives by agriculture. Even the khan himself is engaged in farming and agriculture. Their main crops are wheat, rice, millet, sesame, cotton, and corn. There are many melons, watermelons, pumpkins, and cucumbers. This country is the homeland of the rich. The best fruits are grapes and apples. Nashvati, apricots, plums are also abundant and colorful. But the inhabitants are not very fruit eaters, they can only eat more as medicine if prescribed by a doctor."<sup>60</sup>.

A Russian woman named Akulina Grigorevna was in charge of Khiva Khan Ollokuli Khan's personal household affairs for six years, and in her memoirs she described the palace kitchen in detail. The author described how the khan prepared bread with cream for breakfast almost every day: "In the morning I milked all the cows. I boiled all the milks in one pot. They ordered me to boil the milk for a long time until it became very creamy. One of the Khan's servants was watching me at work. They brought me a large loaf of bread. It was so big that it covered the mouth of a cauldron that could hold the milk of 15 cows. As soon as the milk cream became thick, the maid carefully covered the bread like a tablecloth without tearing or breaking it anywhere with the help of a spoon. - Did you see how to do it? he said. "Yes, I saw it," I said. "That way, you will have to bring bread with cream to the Khan every morning," he said. "Look, don't tear the cream, then your head will be safe."

Also, Akulina Grigorevna in her memoirs: "It is not enough to take care of and milk 15 cows, besides, I was taught to cover their bread, and most importantly, to cook shirguruch, which is loved by the sultan and the khan." Absence teaches a person everything. I tried to be smart and tactful. In this way, I acquired various skills," he writes<sup>61</sup>. In the translation of the book, it is noted that the national dish of

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<sup>60</sup>Исмоил Мирпанжи. Асирликдаги хотиралар... – Б. 54.

<sup>61</sup>Никандр Бухариннинг “Хивинка” асаридан, таржима қўлёзмаси шарқшунос Латофат Абдримовадан олинди. 2021 йил.

Khorezm was the bread with cream and the dairy khans' regular breakfast. Even today, these dishes are among the favorite dishes of Khorezm people. Especially on Fridays, sutburunchi food is cooked in honor of "prophet's meal", it is prepared and eaten during the "blessing wedding" and "bridegroom viewing" ceremonies, which is a clear proof of this.

A.N. Samoylovich, another Russian soldier who visited the Khiva Khanate, organized a scientific trip to Khorezm to collect materials related to oasis folklore, ethnography and dialects, and objectively comment on the cultural life and literary environment of the Khiva Khanate. In 1908, he was first interested in the information of the Khanate's library, and then in the food consumed by the population. He personally collected information about Khiva cuisine with the help of Madaminbey and called the work "The Naming of Khiva Cuisine".<sup>62</sup> While collecting information about Khiva cuisine, A.N.Samoylovich noted that the information was scattered in one or another literature, and noted that the topic he tackled acquired a scientific character.<sup>63</sup> The author mentions about 90 names of products and foods in his manuscript and refers to all of them as food.<sup>64</sup> Also, A.N.Samoylovich himself emphasizes that he did not participate in the preparation of any dishes and only tasted some of them. Because of this, we cannot say that the information in A.N. Samoylovich's work is accurate and complete, and it is necessary to draw a conclusion by comparing it with primary sources, archival documents and the memories of older people. Through the information in the diary written by the Russian author and our own observations, we have seen that many healthy foods are going out of use today, and some are completely forgotten, and many new foods are coming in.

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<sup>62</sup> Санкт-Петербургдаги Салтыков-Щедрин номи Давлат публицистик кутубхонасининг қўлёзмалар бўлимида 671 фонд № 125 дело билан сақланмоқда. Қўлёзма 90 варақдан иборат. Хоразм Маъмун академиясининг катта илмий ходими А.Абдурасулов ушбу қўлёзмадан нусха кўчириб келган.

<sup>63</sup>Самойлович А.Н. Хива таомларининг номлари. Қўлёзма. – СПб. Ф. 671. дело № 125. 1-варақ.

<sup>64</sup> Бироқ, уларнинг айримлари ичимлик номлари, ширинликлар ва баъзилари эса шифобахш дорилар эканлигини кўриш мумкин.



Since the 20th century, special historical-ethnographic researches have been conducted and a number of scientific works have been published in the Soviet period. In particular, the Lower Amudarya basin in the studies of K.L. Zadykhina<sup>65</sup>, In the research of M. V. Sazonova, the traditional economy, food and eating culture of the Uzbeks living in the southern Khorezm region are widely covered.<sup>66</sup> In the works of G. P. Snegarev, extensive information was given about the food products used in the daily life of the Uzbeks of Khorezm, as well as the dishes prepared at various ceremonies and weddings, as well as the pictures, customs and traditions associated with them.<sup>67</sup>

In the comparative analysis of the issue from the ethnographic point of view, O.A. Sukhareva's work on the history of Bukhara<sup>68</sup>, A. N. Jilina's research on the material culture of Tashkent was used<sup>69</sup>.

The works of N.P. Lobacheva provide extensive information about the traditional economy, customs and rituals of the settled inhabitants of Central Asia, especially the Khorezm oasis, as well as the dishes cooked there.<sup>70</sup>

The well-known academician K.Sh.Shoniozov in many of his works gave information about the material culture, economy and traditional dishes of the Uzbeks.<sup>71</sup> In the researches of I.M. Jabborov, brief but valuable information is

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<sup>65</sup>Задыхина К.Л. Узбеки дельта Амударьи // Труды Хорезмской археолого-этнографической экспедиции. – М., 1952. – Т. 1. – С. 319-427.

<sup>66</sup>Сазонова М.В. Традиционное хозяйство узбеков южного Хорезма. – Ташкент, 1967. – С. 52-53.

<sup>67</sup>Снесарев Г.П. Реликты до мусульманских верований и обрядов у узбеков Хорезма. – М.: Наука, 1969. – 336 с.; Ўша муаллиф. К вопросу о происхождении празднества суннат-той в его среднеазиатском варианте // Занятия и быт народов Средней Азии. – Л., 1971. Т. 3. – С. 256-272.

<sup>68</sup>Сухарева О.А. Позднефеодальный город Бухара. – Ташкент, 1962. – 194 с.; Ўша муаллиф. Бухара XIX – начала XX в. (Позднефеодальный город и его население). – М.: Наука, 1966. – 328 с.

<sup>69</sup>Жилина А.Н. Современная материальная культура сельского населения Ташкентской области Узбекской ССР // Материальная культура народов Средней Азии и Казахстана. – М., 1966. – С. 121-145.

<sup>70</sup>Лобачева Н.П. Формирование новой обрядности узбеков. – М.: Наука, 1975. – 140 с.; Ўша муаллиф. К истории сложения института свадебной обрядности // Семья и семейные обряды у народов Средней Азии и Казахстана. – М., 1978. – С. 144-175; Ўша муаллиф. К истории календарных обрядов у земледельцев Средней Азии // Древние обряды верования и культы народов Средней Азии. – М., 1986. – С. 6-30.

<sup>71</sup>Шаниязов К.Ш. Узбеки-карлуки. – Ташкент: Фан, 1964. – 195 с.; Ўша муаллиф. О традиционной пище узбеков // Этнографическое изучение быта и культуры узбеков. – Ташкент, 1972. – С. 96-118; Ўша муаллиф. К этнической истории узбекского народа. – Ташкент: Фан, 1974. – 342 с.; Ўша муаллиф. Основные отрасли животноводства в дореволюционном Узбекистане // Хозяйственно-культурные традиции народов Средней Азии и Казахстана. – М., 1975. – С. 188-193; Шаниязов К., Пиша // Шаниязов К., Исмаилов Х. Этнографические очерки материальной культуры узбеков конца XIX – начала XX в. – Ташкент, 1981. – С. 105-123; Ўшамуаллиф. Қарлукдавлатақарлуқлар. – Тошкент: Фан, 1999. – 192 б.

given about the national dishes of the Uzbek people, the equipment and their types related to the technology of food preparation.<sup>72</sup>

K. Mahmudov's works are devoted to Uzbek food and its preparation methods, in which the local dishes prepared according to the seasons of the year, which are cooked in their own way, as well as some forgotten dishes, are studied, restored and the preparation methods are described.<sup>73</sup>

"Uzbek breads" by G.M. Mahkamov<sup>74</sup> and in his book, what ingredients are used for Uzbek bread, the methods of making dough and covering bread, and the types of food and their preparation methods are described in detail in a popular way. In addition, historical-ethnographic collections created during the Soviet period and articles related to the topic published in magazines were also used to cover the case.<sup>75</sup>

Research on food naming issues was also carried out during the Soviet era. In particular, "Uzbek-Russian dictionary"<sup>76</sup> 117 and 150 food names are listed in "Annotated Dictionary of the Uzbek Language"<sup>77</sup>. "Khorazm dialects of the Uzbek language" by F.A. Abdullaev<sup>78</sup> In his book, the names of food prepared and eaten in Khorezm oasis, dialectal names of fruits and vegetables, fish and birds, and household items are covered. The book also contains various poetic passages written about traditional Khorezm dishes.

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<sup>72</sup>Джаббаров И.М. Ремесло узбеков Южного Хорезма в конце XIX-начале XX в. (историко-этнографический очерк) // Занятия и быт народов Средней Азии. Труды Института этнографии им. Н.Н.Миклухо – Маклая. – Л.: Наука, 1971. – С. 72-146.

<sup>73</sup>Махмудов К. Мучные блюда узбекской домашней кухни. – Ташкент, 1963. – 103 с.; Ўша муаллиф. Узбекский плов. Рецептура и технология, целебные и диетические свойства. – Ташкент: Узбекистан, 1979. – 112 с.; Ўша муаллиф. Пловы на любой вкус. – Ташкент: Меҳнат, 1987. – 155 с.; Ўша муаллиф. Нон ризк-рўзимиз. – Тошкент, 1988. – 23 б.; Ўша муаллиф. Меҳмоннома. – Тошкент: Ёш гвардия, 1989. – 240 б.; Ўша муаллиф. Ўзбек тансиқ таомлари. – Тошкент: Меҳнат, 1989. – 352 б.; Ўша муаллиф. Қизиқарли пазандалик. – Тошкент: Ўқитувчи, 1995. – 224 б.

<sup>74</sup>Маҳкамов Г.М., Погосянц А.И., Свинкин С.Н. Ўзбек нонлари. – Тошкент, 1961. – 69 б.

<sup>75</sup>Гонтар Т.А. Посуда и домашняя утвар карпатских украинцев в конце XIX – первой четверти XX вв. // Советская этнография. – М., 1978. – № 4. – С. 88-98; Бгажников Б.Х. Традиционное и новое в застольном этикете адигских народов // Советская этнография. – М., 1987. – № 2. – С. 89-100; Бабенко В.Я. Пища украинского населения Башкирии // Советская этнография. – М., 1989. – № 2. – С. 94-104; Григулевич Н.И. Этноэкологическое исследование локальных пищевых комплексов русских старожилов Армении // Советская этнография. – М., 1990. – № 1. – С. 114-125.

<sup>76</sup>Ўзбекча-русча лугат. – Тошкент: Ўзбек совет энциклопедияси, 1988. – 726 б.

<sup>77</sup>Худайрова М.Т. Ўзбек тилидаги таомномларнинг лингвистик таҳлили (Қорақалпоғистон ҳудуди материаллари асосида). Филология фанлари номзодлиги учун дис. Автореферати, 2008. – Б. 20.

<sup>78</sup>Абдуллаев Ф.А. Ўзбек тилининг Хоразм шевалари. – Тошкент: ЎзССР ФА, 1961.

The above-mentioned scientific literature and articles are mostly descriptive in nature, and the authors are limited to describing the food and customs of the people living in a certain area.

Since the second half of the 20th century, scientific research on the ethnography of the Khorezm oasis has become richer, and it can be seen that the common and similar aspects of the cuisine of the neighboring Turkmen, Karakalpak, and Kazakh peoples with Khorezm cuisine have been highlighted.<sup>79</sup> In particular, M.S. Berdiev researched the food culture of the Turkmen people and divided and described them into: family and general group, family food in turn: everyday and hospitality, and the second group: festive and ceremonial food<sup>80</sup>.

In the comparative analysis of the issue from the ethnographic point of view, the Tajiks, who have been living side by side with the Uzbek people in Central Asia for a long time <sup>81</sup> and Kyrgyz <sup>82</sup> some information about the traditional food of the people was also studied. In particular, a number of aspects of the national dishes of the Uzbek people were shown by N.G. Borozna on the example of the material culture of the Uzbeks in the Bobotog and Kafirnikhon valleys.<sup>83</sup>

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<sup>79</sup>Василева Г.П. Преобразование быта и этнические процессы в северном Туркменистане. – М.: Наука, 1969. – 390 с.; Винников Я.Р. Социалистические переустройства хозяйства и быта Дайхан Марийской области Туркменской ССР // Среднеазиатский этнографический сборник. – М., 1954. – С. 3-81; Ўша муаллиф. Хозяйство, культура и быт сельского населения Туркменской ССР. – М.: Наука, 1969. – 312 с.; Шалекенов У.Х. Казахи низовьев Амударьи. К истории взаимоотношений народов Каракалпакии в XVIII – XX вв. – Ташкент: Фан, 1966. – 336 с.; Аргинбаев Х. Народные обычаи и поверья казахов связанные со скотоводством // Хозяйственно-культурные традиции народов Средней Азии и Казахстана. – М., 1975. – С. 194-205.; Оразов А. Ритуальная пища туркмен // Материалы по исторической этнографии туркмен. – Ашхабад, 1987. – С. 30-46.

<sup>80</sup>Бердиев М.С. Традиционная система питания туркмен.: Автореф. дисс. ... канд. истор. наук. – М., 1990. – 25 с.; Ўша муаллиф. Трансформация традиционной системы питания туркмен в наши дни // Советская этнография. – М., 1985. – № 1. – С. 88-98; Ўша муаллиф. Традиционная похоронно-поминальная трапеза туркмен // Проблемы истории и этнографии советских и зарубежных туркмен. – Ашхабад, 1990. – С. 192-208.

<sup>81</sup>Андреев М.С. Таджики долины Хуф (верховья Аму-Дари). – Сталинабад: АН Таджик.ССР, 1958. Вып. 11. – 524 с.; Ершов Н.Н., Кисляков Н.А., Пешерева Е.М., Русайкина С.П. Пища. // Культура и быт таджикского колхозного крестьянства. – М., Л., 1954. – С. 152-160; Ершов Н.Н., Хамиджанова М.А., Мухиддинов И. Пища // Таджики Каратегина и Дарваза. – Душанбе, 1970. Вып. 2. – С. 225-257; Хамиджанова М.А. Пища. // Материальная культура таджиков верховьев Зеравшана. – Душанбе, 1973. – С. 138-181; Троицкая А.Л. Некоторые старинные обычаи и поверья таджиков долины верхнего Зеравшана. // Занятия и быт народов Средней Азии. – Л., 1971. – С. 224-255; Мардонова А. Свадебные торжества у таджиков Файзабада. // История и этнография народов Средней Азии. – Душанбе, 1981. – С. 106-122; Мухиддинов И. Обряды и обычаи припамирских народностей, связанные с циклом сельскохозяйственных работ // Древние обряды верования и культы народов Средней Азии. – М., 1986. – С. 70-93.

<sup>82</sup>Айтбаев М.Т. Пища киргизов XIX – начала XX веков // Известия АН КиргССР. Серия обществ. наук. – Фрунзе, 1963. Т. V. Вып. 1. – С. 14-19; Абрамзон С.М. Киргизы и их этногенетические и историко-культурные связи. – Л., 1971. – 403 с.

<sup>83</sup>Борозна Н.Г. Материальная культура узбеков Бабатага и долины Кафирнигана // Материальная культура народов Средней Азии и Казахстана. – М., 1966. – С. 91-120.

A number of works have been carried out in connection with the reflection of the problem in foreign studies. In particular, for the purpose of comparative study and comprehensive coverage of the topic, researches devoted to the food and customs of other peoples of the world were used in some places.<sup>84</sup> For example, the ethnographer N.M. Listova in her work covered the customs and ceremonies related to food on the example of European nations.<sup>85</sup>

In the collection "Traditsionnaya pishcha kak vyrazhenie etnicheskogo samosoznaniya" published by the Institute of Ethnology and Anthropology named after N.N. Mikluho-Maklay in Moscow in 2001, a number of scientists have written about the food culture, food, formation of food, effective use of food products, dishes and kitchen utensils of different peoples. a number of related issues were analyzed<sup>86</sup>. These articles were used for comparative analysis in the study.

In particular, T.A. Voronina, in his article on the problem of preserving traditions in Russian cuisine, analyzes the ethnic identity of the Russian cuisine, the previous methods of preparing bread products, preparing a lunch menu including hot food and porridge, holiday, wedding, and especially memorial table dishes. It also notes that traditional Russian cuisine has continued to develop over the last decade despite the economic crisis and the domestic market's dependence on imported products.<sup>87</sup> T. B. Andreeva, based on her observations in the Arkhangelsk region, points out that tasty beer is brewed there using traditional vessels and that it is superior to styled beer.<sup>88</sup>

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<sup>84</sup> Джикия Н.П. Культура питания грузинских горцев (по этнографическим материалам). – Тбилиси: Мецниереба, 1988. – 135 с.; Тапиров В.Н. Еда // Мифы народов мира. – М., 1980. Т. 1. – С. 427-429; Савуров М. Дўнгон таомлари. – Тошкент, 1989. – Б. 8-16.

<sup>85</sup> Листова Н.М. Пища в обрядах и обычаях // Календарные обычаи и обряды в странах зарубежной Европы. – М., 1983. – С. 161-173.

<sup>86</sup> Традиционная пища как выражение этнического самосознания (Под редакцией Арутюнов С.А., Воронина Т.А.). – М.: Наука, 2001. – 293 с.

<sup>87</sup> Воронина Т.А. Традиции в пище русских на рубеже XX-XXI веков // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 41-73.

<sup>88</sup> Андреева Т.Б. Домашнее пивоварение на Русском Севере в конце XX века (по итогам экспедиции в Архангельскую область) // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 73-87.

The diversity and stability of dishes in the Armenian cuisine is presented in the article "Traditional dishes of Armenians" by A.E. Ter-Sarkisyants<sup>89</sup>. Also, the content of the article "Nutrition as the most important mechanism of ethno-ecological adaptation" by N. I. Grigulevich is the result of excursions to the Caucasus and Volga regions. It analyzes the dynamics of adaptation of ethnic confessional groups in different ethnic environments and unusual natural environments<sup>90</sup>.

O.I. Brusina's article entitled "Specific features of the food culture of the ancient inhabitants of Central Asia in the 20th century" is in the context of the problem of adaptation to a different ethnic environment and is devoted to the preservation of many national dishes in a number of rural areas of Central Asia and its reasons. Through the collected field materials, the author emphasizes that the ethnic identity of food is determined not by individual "national" dishes, but by the usual and very stable principles of eating for a certain people.<sup>91</sup>

The past history and the existence of some products today are reflected in the articles of S.N. Abashin, the author describes the main stages of the spread of tea in Central Asia, as well as provides valuable information about its formation, characteristics, types and naming.<sup>92</sup> And V.V. Khokhlachev dwells on the customs related to drinking tea<sup>93</sup>.

In the work of S.I. Rijakova, extensive information is given about the technological methods of food preparation that are common in different regions of the Indian peninsula, the role and importance of spices in food and religious worldview in the traditional Indian worldview.<sup>94</sup>

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<sup>89</sup> Тер-Саркисянц А.Е. Традиционная пища армян // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 119-133.

<sup>90</sup> Григулевич Н.И. Питание как важнейший механизм этноэкологической адаптации // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 147-195.

<sup>91</sup> Брусина О.И. Особенности питания славян-старожилов Средней Азии XX века // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 195-204.

<sup>92</sup> Абашин С.Н. Чай в Средней Азии: история напитка в XVIII-XIX веках // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 204-231.

<sup>93</sup> Хохлачев В.В. Чой хакида. – Ташкент, 1991. – 168 б.

<sup>94</sup> Рижаква С.И. Пряности и приправы в индийской кулинарии // Традиционная пища как выражение этнического самосознания. – М.: Наука, 2001. – С. 271-282.

As part of the work carried out in the field of healthy nutrition, it is worth mentioning a number of studies of the American scientist Ellen Richards in the fields of nutrition, sanitation and efficient use of household. After all, his main service is related to the field of daily nutrition, and the systems and rules he developed are still used in practice. E. Richards's books such as "Early Lessons in Nutrition and Diet" (1904), "Food and Drink" (1906), "Air, Water and Food from a Sanitary Point of View" (1914) covered a wide range of everyday problems, including the social aspects of eating, which has not lost its importance even now<sup>95</sup>.

The famous English religious scholar J. Frazer has thoroughly analyzed people's belief in grain and bread in foreign countries. In particular, similarities and commonalities can be seen in the customs related to the food of European nations.<sup>96</sup>

Although we do not find dishes specific to the Khorezm oasis in the works of the above-mentioned authors, they help to draw scientific conclusions about the theories and rules of proper nutrition, as well as similarities and commonalities in the traditions related to the food of European peoples.

In the literature of the period of independence, it can be seen that a wide path has been opened to study national values and traditions. For example, in Uzbekistan, the problems of world food traditions, diseases related to nutrition, and the problems of healthy and proper nutrition are becoming more and more urgent. Although there are few methodological studies that reveal the field of nutrition in Uzbekistan, the researches of foreign scientists remain the main program in this field. The most interesting thing is that in many countries of the world, there are almost no such institutions in Uzbekistan, in a situation where the activities of scientific research institutions related to the field of nutrition have progressed.

In Uzbekistan, K.Sh. Shaniyazov, R.R. Nazarov, A.A. Ashirov, U.S. Abdullaev, G.Sh. Zununova, I.M. Jabborov, D.M. Yunusova, V.R. Alieva and others

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<sup>95</sup>Richards E. First Lessons in Food and Diet. Boston: Whitcomb & Barrows, 1904. Режим доступа: [http://archive.org/stream/first\\_lesson\\_sinf00richgoog#page/n5/mode/2up](http://archive.org/stream/first_lesson_sinf00richgoog#page/n5/mode/2up). – С. 19.

<sup>96</sup>Фрезер Дж. Золотаяветвь: Исследование магии и религии. – М.: Изд-во политической литературы, 1983. – 703 с.

the fact that scientists conducted many studies on the problem of nutrition and its methodology served to enrich the theoretical aspects of the studied topic<sup>97</sup>.

In the works of K.Sh.Shaniyazov and I.M.Jabbarov, the national dishes and cooking of the Uzbek people were considered as a part of the material culture, and served as a methodological basis for clarifying the problem.<sup>98</sup> Mahmoud Sattar talks about the hospitality of the Uzbek people, table manners and similar customs.<sup>99</sup> A.A. Ashirov in his book "Ancient Beliefs and Rituals of the Uzbek People" focused on ancient beliefs and ritual food, and in it he described a number of noteworthy comments about folk beliefs, customs, and their historical foundations, mainly related to ritual food.<sup>100</sup>

Also, after independence, very effective works are being carried out in the field of studying the material and spiritual culture of our people, as well as in our research. For example, in the researches of Z.Kh. Arifkhanova, G.Sh. Zununova, the traditional customs and rituals of the Uzbek people were analyzed on the basis of ethnographic research on the example of Tashkent city neighborhoods.<sup>101</sup> U.S. Abdullaev, in his study, devoted a separate section to the food and preparation of the

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<sup>97</sup>Шаниязов К.Ш. Одежда и пища // История Узбекистана. Т. 3. (XVI – первая половина XIX века). – Ташкент: Фан, 1993; Джаббаров И.М. Ремесло узбеков Южного Хорезма в конце XIX–начале XX в. (историко-этнографический очерк) // Занятия и быт народов Средней Азии. Труды Института этнографии им. Н.Н. Миклухо – Маклая. – Л.: Наука, 1971. – С. 72-146; Абдуллаев У.С. Этнические и иноэтнические элементы в узбекских традиционных блюдах // Межэтнические процессы в Ферганской долине. – Ташкент, 2005. – С. 112-142; Аширов А.А. Древние религиозные верования в традиционном быту узбекского народа (по материалам Ферганской долины). Автореф.дисс. д.и.н. – Ташкент, 2008; Стабильность локального пищевого комплекса как результат успешной адаптации переселенцев // Этническая экология: теория и практика. – М.: Наука, 1991; Соловьева О.А. К вопросу о роли плова как знака власти // Лавровские (Среднеазиатско-Кавказские) чтения, 1998–1999 гг. – СПб., 2001. – С. 41–43; Зунунова Г.Ш. Этнические процессы в материальной культуре // Этнокультурные процессы в современном поликультурном городе (на материалах Ташкента). – Ташкент, 2011; Зунунова Г.Ш., Назаров Р.Р. Трансформация пищи в современный период // Узбеки. – М.: Наука, 2011. – С. 337. – 341 с.; Назаров Р.Р., Юнусова Д.М., Алиева В.Р. Трансформация традиционной системы питания населения Узбекистана в XX веке // VI Конгресс этнографов и антропологов России. – СПб.: МАЭ РАН, 2005.

<sup>98</sup> Шаниязов К.Ш. Одежда и пища // История Узбекистана. Т. 3. (XVI - первая половина XIX века). – Т.: Фан, 1993; Жаббаров И.М. Ўзбек халқи этнографияси. – Тошкент: Ўқитувчи, 1994. – 312 б.; Ўша муаллиф. Ўзбеклар: турмуш тарзи ва маданияти. – Тошкент: Ўқитувчи, 2003. – 207 б.

<sup>99</sup>Маҳмуд Саттар. Ўзбек удумлари. – Тошкент: Фан, 1993. – 221 б.; Саттаров М. Узбекские обычаи. – Тошкент: Маънавият, 2003. – 103 б.

<sup>100</sup>Аширов А.А. Ўзбек халқининг қадимий этикод ва маросимлари. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2007. – 272 б.

<sup>101</sup>Арифханова З.Х. Современная жизнь традиционной махаллы Ташкента. – Ташкент, 2000. – 30 с.; Ўшамуаллиф. Постсоветские трансформации в обрядово-ритуальной жизни узбеков (на материалах полевых исследований г. Ташкента) // Ўзбекистон этнологияси: янгича қараётган ҳаёт шартлари. – Тошкент, 2004. – С. 183-190; Ўшамуаллиф. Тошкент ўзбекларининг озиқ-овқати // Тошкент маҳаллалари: анъаналар ва замонавийлик. – Тошкент: Янги аср авлоди, 2002. – Б. 104-113; Арифханова З.Х., Зунунова Г.Ш. Обрядово-ритуальная жизнь узбеков Ташкента в условиях независимости. – Ташкент, 2006. – 92 с.; Зунунова Г.Ш. К вопросу о ритуальной обрядности узбеков // Ўзбекистон тарихи. – Ташкент, 2002. – № 1. – С. 72-78.

people of the Fergana Valley.<sup>102</sup> In the monograph of M.Kh. Fayzullaeva, dedicated to the traditional dishes of the residents of the Surkhan oasis, the historical basis of national and ceremonial dishes and many customs and traditions related to them are researched on a scientific basis.<sup>103</sup>

B.A. Dostjonov, in his brochure on Khorezm cuisine, provides information about about 50 types of food widely consumed in the oasis, as well as their preparation methods, as well as their chemical composition, nutritional value and healing properties.<sup>104</sup> In the works of H. Ismailov and K. Nasriddinov, dedicated to the traditional ceremonies of the Uzbek people, dishes prepared at weddings and marakas are presented.<sup>105</sup>

Russian researcher A.N.Samoylovich's names of foods eaten by oasis residents were translated into Uzbek by M.T.Jumaniyozova, O'I.Abdullaev, B.M.Abdrimov<sup>106</sup>.

It can be seen that Abdulkhair Manzar's book dedicated to the explanatory dictionary of Alisher Navoi's works sheds light on the formation and change of names.<sup>107</sup>

In the process of elucidating the topic under study, the researches of archaeologists, linguists and folklorists were also referred to<sup>108</sup> and it was used to study the traditions and rituals related to food in the social life of the oasis and to clarify the reasons for their origin.

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<sup>102</sup> Абдуллаев У.С. Фарғона водийсида этнослараро жараёнлар (XIX – XX аср бошлари). – Тошкент: Янги аср авлоди, 2005. – 216 б.

<sup>103</sup> Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида). – Тошкент: YANGI NASHR, 2010. – Б. 35-111.

<sup>104</sup> Дўстжонов Б.А. Хоразм таомлари. – Тошкент: Ўзбекистон, 1994. – 88 б.

<sup>105</sup> Исмоилов Х. Ўзбек тўйлари. – Тошкент, 1994. – 140 б.; Насриддинов Қ. Ўзбек дафн ва таъзия маросимлари. – Тошкент: Мерос, 1996. – 144 б.

<sup>106</sup> Жуманиёзова М.Т., Абдуллаев Ў.И., Абдримов Б.М. Хоразм анъанавий таомлари тарихидан. – Тошкент: YANGI NASHR, 2015. – 128 б.

<sup>107</sup> Манзар Абдулхайр. Навоий асарларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2018 йил. – 560 б.

<sup>108</sup> Аскарлов А.А. Археологические материалы по истории земледелия в Узбекистане // Хозяйственно-культурные традиции народов Средней Азии и Казахстана. – М., 1975. – С. 95-101; Аскарлов А.А., Альбаум Л.И. Поселение Кучуктепа. – Ташкент: Фан, 1979. – 112 с.; Ўша муаллиф. Ўзбек халқининг этногенези ва этник тарихи. – Тошкент: Университет, 2007. – 339 б.; Икромов Н.М. Узбекская кулинарная лексика. – Ташкент, 1989. – 68 с.; Мирзаев Н. Ўзбек тили этнографизмларининг изоҳли луғати. – Тошкент: Фан, 1991. – 119 б.; Саримсоков Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – 213 б.; Ўша муаллиф. Маросим фольклори // Ўзбек фольклоридан очерклар. – Тошкент, 1986. Т.1. – Б. 152-223; Жўраев М. Ўзбек мавсумий маросим фольклори. – Тошкент: Фан, 2008. – 291 б.



## **Conclusions on the first chapter**

In the process of searching for food for himself, man tried to make it tasty, nutritious and, of course, useful. It can be seen that gradually these needs and interests reached the level of art and concepts such as food culture, correct and healthy diet appeared and were widely covered in the works of famous scientists of the world, Central Asian scholars and healers, ambassadors and tourists, and soldiers, but in them the issue of the traditional diet of the people of the Khorezm oasis indicates incomplete reflection;

In the Soviet era, due to the institutional development of ethnography, the topic of traditional food was widely covered. In this period, although the issue of the cuisine and food of different regions was studied separately by researchers, it can be concluded that the issue of the unique traditional food culture of the Khorezm oasis was not studied separately from the ethnological aspect;

although the general analysis of the works of foreign researchers shows a large number of food rations, proper nutrition and views related to them, they did not study the issue of traditional food and nutrition of the Khorezm oasis population as a special scientific problem;

In the years of independence, researches on traditional dishes and their preparation methods were published in various languages, in the form of magazines and brochures, but it can be seen that they were mainly covered as guides for local and foreign tourists and book-reading cooks. The general analysis of existing studies shows that issues such as the traditional diet of Khorezm Uzbeks, dishes specific to the oasis, and their names have not been comprehensively researched as a special research object, and it has been shown that its local features have not been systematically covered.

## **CHAPTER II. TRADITIONAL DISHES OF THE POPULATION OF KHORAZM OASIS, PREPARATION: ANALYSIS OF CUSTOMS AND PICTURES**

### **2.1.§ Local characteristics related to the preparation and consumption of cereal products and dough dishes in the oasis**

The customs, historical traditions and specific characteristics of each nation are reflected in cooking, and this uniqueness is the reason for the creation of wonderful dishes in national cuisines. In this case, the dishes and their preparation methods are based on the territorial location of the population. In particular, the food of the people living in the plains and desert areas consists mainly of cereal products and dishes made from dough (juyan kurdik, sikmon, goja, bulamik, kati bulamik, pilaf, sutburunchi), while the food of the people living in the northern regions is meat-based (roast, dishes and soups such as kebab, tandoori meat, komma kebab, ijjon kebab, shepherd kebab, chixambil) and dairy products (yogurt, cream, butter, chakida, kayishkurdik, unoshi, mastava, barakak, bulamik, hard bulamik, sutkadi) prepared.

In the Khorezm oasis, the semi-sedentary pastoral population had a certain contribution to the preparation of various dishes of the sedentary population engaged in agriculture. That is, in the course of the gradual settlement of the herdsman population in the oasis, they got closer to the farming and horticultural part and adopted the national dishes. As a result, some aspects of the meat dishes typical of pastoral households were also adopted by the settled population. Semi-sedentary herding households grow food products such as grain, meat, and milk on their own farms, while irrigated farming households grow pulses, vegetables, and horticultural products. As a result, the residents of the oasis provide each other with the necessary products.

One of the features of Khorezm oasis cuisine is the variety of traditional dishes. The variety of agricultural products grown on the land of our sunny country,

the unique taste of meat and dairy products obtained from livestock, and the useful and tasty fish fed from the Amudarya water are of great importance in increasing the level of deliciousness and delicacy of the oasis dishes.

In the Khorezm oasis, in general, in all regions of our republic, agricultural products, horticultural and vegetable crops, various greens and spices are grown on a large scale and serve to decorate our table and enrich Uzbek cuisine. That's why our national dishes are colorful and very rich, more than 100 kinds of pilaf, about 30 types of kebabs, and about 80 types of liquid food are the basis of the traditional diet in the oasis. Below, we will focus on the variety and unique aspects of traditional dishes prepared in the Khorezm oasis.

In order to study the daily diet of Khorezm Uzbeks, sociological surveys were conducted in the oasis based on field ethnographic observations and questionnaire questions. During the survey, the most active informants were mainly women and informants aged 40-70.

In a sociological survey conducted for the purpose of researching the Khorezm oasis, it was revealed that the main dishes of the cuisine of the region are made up of cereal products and dough dishes, and it was found that rice, mash, beans, wheat, peas, etc. are mainly used in the oasis (Appendix 1). Also, to our question "What kind of food do you eat the most", the answer "doughy food" was 35% (the highest rate) (Appendix 2).

Cereal dishes of Khorezm oasis residents, traditions and ceremonies related to them, mainly the natural climatic conditions of the region, the nature of the oasis, soil structure and farm types had their influence on the formation of the food of the residents and the traditions and ceremonies related to them. Since the people of Khorezm were farmers and herdsman from time immemorial, they were closely related not only to the ethno-economic characteristics of the local population, but also to the system of religious worldview.

From time immemorial, the inhabitants of the Khorezm oasis have loved and revered wheat flour and rice. In the oasis, traditional dishes made from flour, dough,

rice and legumes are very diverse, and we have covered them in the following groups:

1. *Bread products;*
  2. *Foods made from dough;*
  3. *Foods prepared by putting ingredients in the dough;*
  4. *Meals prepared from flour products;*
  5. *Rice dishes;*
  6. *Foods with legumes.*
1. *Bread and bakery products.*

As bread has been the main food product for people in the oasis since ancient times, there is respect and reverence for it in Uzbek households. In our people, bread is revered as the greatest blessing, and therefore the belief is followed that "there is no other food in your house, but it is enough if you have bread here."<sup>109</sup>.

Among the tools used by Zoroastrians in religious ceremonies are supra and bread, which is called "Drvana" in the Avesta. The face, width, level of the bread is a symbol of the sun; and the fact that it was created with absolute honesty and purity refers to the moon; and three pieces of fragrant sticks placed on top mean good intentions, good words, and good deeds<sup>110</sup>.

When it comes to bread, K. Mahmudov and H. Ismailova's "Flour dishes of Uzbek home cooking"<sup>111</sup> It is also necessary to emphasize the book, because the work talks about dozens of types of bread and their preparation.

Nontandir is made from dough in the oven, pan, and the like, and as the main food of a person, it never touches the stomach. In the "Annotated Dictionary of the Uzbek Language" it is stated that non is a Persian-Tajik word.

Among the inhabitants of the Khorezm oasis, bread is mainly mixed with

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<sup>109</sup>Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида). – Тошкент: YANGI NASHR, 2010. – Б. 35.

<sup>110</sup>Жуманиёзова М.Т. ва бошқалар. Хоразм анъанавий таомлари тарихидан. – Тошкент: YANGI NASHR, 2015. – Б. 86.

<sup>111</sup>Махмудов К., Исмаилова Х. Мучные блюда узбекской домашней кухни. – Ташкент, 1986.

milk. Because of this, the people of the oasis believe that bread should be covered with milk, not every day, but only once or twice a week, and because it is prepared thinly. Because breads made with milk do not harden quickly. In addition, in folk medicine, thinly wrapped bread is useful for the elderly and young children, especially for patients. Also, a woman who has given birth to a child in the oasis is required to eat dried thin bread until the "chilla" comes out, otherwise the breastfed baby's stomach may rest.<sup>112</sup>

Abu Ali ibn Sina described bread and its types as having different characteristics: "The best bread is a thin bread well leavened, made of clean and white flour, well browned on both sides in an ordinary oven."<sup>113</sup> Because it is good for digestion, and unleavened bread is considered nutritious and is recommended for active people.<sup>114</sup>

Bread types such as chorak, ulli bread, kadili (pumpkin) bread, gashir (carrot) bread, and zogora bread are made in the oasis.

Chorak. Chorak, a type of bread, is almost never found in the Uzbek literary language, but it is found in written monuments, it is used in the form of shörek in the Karakalpak language, chorek in the Turkmen language, and churek in the Kyrgyz language.

Chorak is the daily bread of the inhabitants of the oasis, and it is closed in the oven in the shape of a circle, 70-80 cm in circumference, 1 cm thick and more. Flour, milk, oil, salt, and yeast are added to the bread. In the historical information about different types of bread by bakers in the Khiva state archive, it is noted that the preparation of a special type of bread - sugar bread - was popularized during some ceremonial ceremonies.<sup>115</sup> For example, Abrosimov, a Russian merchant who was in Khiva in the middle of the 19th century, wrote down that chorak is a large loaf of bread prepared in a pan.<sup>116</sup> In the Khanate of Khiva, breads were mostly

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<sup>112</sup>Дала ёзувлари. Ҳазорасп тумани, Калвак қишлоғи. 2017 йил.

<sup>113</sup>Ибн Сино. Тиб қонунлари. Абдулла Қодирий номидаги Халқ мероси нашриёти, 1993. 1-жилд. – Б. 287.

<sup>114</sup>Дала ёзувлари. Шовот тумани Дўстлик маҳалласи. 2020 йил.

<sup>115</sup>XIX аср Хива давлат ҳужжатлари (М.Й.Йўлдошев таҳрири остида). II том.– Тошкент: ЎзССР ФА, 1960.– Б. 140,156, 183, 228.

<sup>116</sup>Рассказ торговца Абросимова о поездке его в Хиву // Туркестанские ведомости. 1871. – № 31.

baked in the oven, but according to the information of Abrosimov and some informants, it is assumed that during the Khanate there were types of bread made in a pan, moreover, one of the types of bread made in Khiva is tawa.<sup>117</sup>

Bread or whole wheat bread. Another type of bread most commonly prepared in Khorezm is ulli non (bread), borrowed from the Persian-Tajik language. This type of bread is also called by the same name in the regions where Uzbeks live in neighboring Turkmenistan and Karakalpakstan. The circumference of the bread is 100-120 cm, the thickness is 0.5 cm, and the composition is like that of a quarter. Covering thin bread requires a lot of skill. After all, its circumference should be flat, all parts of the bread should be evenly browned without burning, and the tikach (hammer) should be even. This bread has the characteristics of quick digestion and good storage (does not turn brown, does not mold). In Khorezm oasis residents, bread and bread are eaten at the same time, and thin bread or bread is eaten depending on the age, desire and type of food of the family members.

Abu Ali ibn Sina, talking about climates, writes that it is appropriate to eat thin bread in hot countries<sup>118</sup>. According to field data, hot summer in Khorezm also shows that the population has gained a lot of experience in this regard.

Zoghora bread. Zoghora bread is made from sorghum flour (Khorazmchi jugari - MS) and is very nutritious.<sup>119</sup>. Oatmeal to prepare it <sup>120</sup> salt, yeast, ripe carrots or pumpkin are added to it. After the dough rises, it is made into balls the size and thickness of a bowl. The oven is well heated and the embers are buried with ash to make them thicker. The zuvalachs are closed to the inner walls of the oven by piercing them in 4-5 places without spreading, and are baked for 40-50 minutes with the mouth of the oven closed. Among the population, whole bread is prepared only in the winter months, because it is difficult to digest and is considered a source of energy.

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<sup>117</sup> Дала ёзувлари. Гурлан тумани Ҳизир-эли қишлоғи. 2019 йил.

<sup>118</sup> Ибн Сино. Тиб қонунлар... – 1-жилд. – Б. 39, 48, 287.

<sup>119</sup> Маҳмудов К. Ўзбек тансиқ таомлари. – Тошкент: Меҳнат, 1989. – Б. 20.

<sup>120</sup> ЎЗР ФА ШИ, №11664/ II– 43а варақ (Отажонов М. Хоразм хонлиги тарихига оид материаллардан).

In Karakalpaks, dzüo'eri nan or nan-zag'ara is eaten all year round, and these breads, made with carrot and pumpkin in oat flour, are called iylengenjüo'eri nandep with palao'kabak and geshir.<sup>121</sup>

In addition, in the Khorezm oasis, there are also rituals and ceremonies related to oats, in which oats are used together with wheat. According to the informants, at the Solliboba cemetery in Khanka, pilgrims apply corn grains to their eyes, then go around the grave and sprinkle wheat grains on the pavement.<sup>122</sup>

Also, in the oasis, there are types of bread made by adding pumpkin and carrot to wheat flour, called kadili bread and gashirli bread. This is because bunons are soft and healthy, along with being very sweet. In addition, it is very suitable for the teeth of young children and the elderly, and it is especially delicious when dipped in hot tea. For this, pumpkin or carrots are first cooked, then crushed well and made into a dough with wheat flour.

Patir. Patir is derived from the Arabic word al-fatir, which means "not increased, not multiplied."<sup>123</sup> This bread is given as fatir in the dictionary of Alisher Navoi's works<sup>124</sup>. It is used as patir in Uzbek literary language, petir in Karakalpak language, betir in Kazakh language, and petir in Turkmen language.

Patir is mentioned for the first time in Avesta, where a piece of unleavened white bread is mentioned as "drvana". It is offered as a prayer to god Surush during the ceremony of Mazda worshippers<sup>125</sup>. According to Abu Rayhan Beruni's book "Memorials from Ancient Nations", "the first day of Umra is called Azdokandkhvor" and its meaning is "the day of eating butter bread". On this day, the people of Khorezm enter their homes from the cold, light a fire, gather around the fireplaces, and eat greasy bread."<sup>126</sup> Of course, it coincided with the cold days of autumn, when field work was hot. In his place, Ibn Sina also stated that "in cold climates and people who exercise a lot, it is advisable to eat fatty bread, because it warms the body,

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<sup>121</sup> Дала ёзувлари. Қорақалпоғистон Республикаси Нукус шаҳри Жене Терек кўчаси 164 уй. 2020 йил.

<sup>122</sup> Дала ёзувлари. Хонка тумани Жазва қишлоғи. 2018 йил.

<sup>123</sup> Ўзбек тилининг изоҳли луғати. – Тошкент: Ўзбек миллий энциклопедияси. III жилд., 2007. – Б. 237.

<sup>124</sup> Навоий асарлари луғати. – Тошкент: Ғофур Ғулом, 1972. – Б. 115.

<sup>125</sup> Авесто. Аскар Маҳкам таржимаси. – Тошкент: Шарқ, 2001. – Б. 319.

<sup>126</sup> Абу Райхон Беруний. Танланган асарлар. Биринчи китоб. – Тошкент: Фан, 1968. – Б. 237.

increases energy and is digested slowly."<sup>127</sup>. So, patir was not considered daily bread from very ancient times and there were special days when it was prepared. Because people understood that it slows down the secretion of gastric juice and slows digestion.

Unlike the patir made in the regions of Tashkent, Fergana, Kashkadarya and Samarkand, Khorezm oasis patir is made from unleavened dough. After kneading the dough, it is thinly rolled into a circle. Then it is folded with oil and made into a juwala again. After 10-20 minutes, it is spread again and closed in the oven.

Meat patir. The type of patir prepared with minced meat is called etli □ patir by the people of the oasis. In the Khanka, Bogot and Hazorasp districts of the oasis, a type of this patir is prepared in which the minced meat is put into the dough. In Shavat, Yangibozor, Gurlan and Mang'it districts, there are types of ready-made dough, which are rolled out with mincemeat, rolled out again and closed, while in the cities of Urganch and Khiva, both types can be found.<sup>128</sup>.

In the oasis, patir with meat is considered a strong dish. Therefore, it is often served hot on the table for iftar in Ramadan, as well as at parties, parties, and wedding ceremonies, and it gives the taste of somsa when eaten.<sup>129</sup>. Patir with meat is also prepared in households on the days when bread is closed, because this means that a woman who is tired of closing bread does not need to prepare food again. We can see this from the results of a sociological survey conducted in the oasis: "Which of the traditional bread products do you eat?" (Appendix 3). In the course of the research, the informants noted that it is desirable to eat meat patir hot.

Red partridge. In the daily lifestyle of the residents of the oasis, red patir is prepared and eaten with love. The taste of red patir covered with fresh ripe tomatoes is very pleasant. That is why it is advisable to prepare red patir mainly in summer. Today, in most households, red patir is prepared from canned tomatoes at any time of the year. Finely chopped tomatoes, onion, bell pepper, milk, salt, flour, butter,

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<sup>127</sup>Ибн Сино. Тиб қонунлари. Абдулла Қодирий номидаги Халқ мероси нашриёти, 1993. 1-жилд. – Б. 39, 48, 287.

<sup>128</sup>Муаллиф қайдлари.

<sup>129</sup>Дала ёзувлари. Урганч шаҳри Исломобод маҳалласи. 2018 йил.



leather or butt oil according to taste are added to the dough. After cooling for half an hour, it is divided into zuvalachas and spread like a regular bread and closed in the oven. Red patir, which is easier to digest than patir that is folded and covered with oil, is liked by people of all ages and is useful in many diseases.<sup>130</sup>.

Tomadurvadik Patiri. The preparation and appearance of this patir is almost no different from ordinary patir. Patir is very tasty and has a special taste due to the addition of chopped beef fat. This patirvoha is named after the village because it was prepared for the ceremony in Tomadurvadik village of Khanka district.

Folding. The name of this dish means "floor", "floor" in the old Uzbek language, and in Mahmud Kashgari's dictionary, it is a layer.<sup>131</sup>, In the works of Alisher Navoi, folding and folding in "Kelurnoma".<sup>132</sup> given in the form Katlama is consumed by most of the peoples of Central Asia.

In Khorezm oasis, the dough is mixed with milk and salt and left to rest for half an hour. Then, it is spread to a thickness of 2-3 mm and melted butter is applied to the surface, it is rolled in the form of a roulette and cut into pieces. These pieces are spread and fried in a pot with vegetable oil until browned on both sides.<sup>133</sup>. The type of layer, which is layered with onion in the middle of the dough, is called onion layer.

Bogursoq is one of the bread products that have been prepared since ancient times. Boğirsok is one of the names of food in the Turkic language, and it is used in the Karakalpak language as bao'irsak, in Kazakh, boursak, and in Turkmen as bogursak. The name of this dish is also used in the Uzbek literary language in a hoarse manner<sup>134</sup>.

In order to prepare gulsuk, wheat flour, milk, yeast, and salt are added to the dough, and it is fermented and cooked in oil. The symbolic meaning of making the

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<sup>130</sup>Дўстжонов Б. Хоразм таомлари. – Тошкент: Ўзбекистон, 1994. – Б. 73.

<sup>131</sup>Махмуд Қошғарий. Девону луғотит турк. 3 томлик. – Тошкент, 1960. Т.І. – Б. 140.

<sup>132</sup>Чингий М.Ё. Келурнома... – Б. 92.

<sup>133</sup>Дала ёзувлари. Урганч тумани Проектная 171. 4 –а уй. 2019 йил.

<sup>134</sup>Ўзбек тилининг изоҳли луғати. – Тошкент: Ўзбек миллий энциклопедияси. – Б. 427.

gurgler from wheat flour is that wheat is considered a source of wealth and sustenance, and it was intended that it "multiply itself like a wheat seed."<sup>135</sup>.

In Khorezm, the throat is made in the shape of a rhombus as a symbol of fertility <sup>136</sup>. In the regions of Bukhara, Samarkand, Kashkadarya and Surkhandarya, it is cooked in the form of a rhombus, and in many districts of the Tashkent and Fergana valleys, it is made in oval or rectangular shapes. <sup>137</sup>.

Women in the oasis prepare mainly to get rid of all the dangers in life, to give alms, to perform pilgrimages. In addition, it is also prepared for the birth of a new child, when children are circumcised, for festivals, fairs and various other ceremonies and distributed to the neighbors.<sup>138</sup>.

Bogursoq was cooked in the neighborhoods of Tashkent city only on Eid days, and also bogursoq was taken when going on a long journey. <sup>139</sup>. In the Surkhan oasis, there are magical practices related to the throat, and they even performed fortune-telling by looking at the throat. <sup>140</sup>. That is, the dough is thrown into the hot oil after the name of the pregnant woman is called. It was believed that if the dough swells, a boy will be born, and if it cracks, a girl will be born.

In Karakalpak and Kazakhs, it is done when a guest comes to the house and before every event. In particular, in Karakalpaks, before the wedding, two bags of barley are cooked, and the painting called "Kepkir Koydi" is held with great joy.<sup>141</sup>. In Karakalpakstan, neighbors and relatives quickly gather at funerals, cook stew and serve it to the table.

Pussik. Possik is one of the common Turkish bread products and has been prepared and used under this name since ancient times. A small intestine is a thin

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<sup>135</sup> Дала ёзувлари. Хива тумани Чинобод қишлоғи. 2018 йил.

<sup>136</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 220.

<sup>137</sup> Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков конец XIX – начало XX в. – Ташкент: Фан, 1981. – Б. 108.

<sup>138</sup> Ҳамроқулова Б. Сурхондарё воҳасида бола туғилиши ва тарбияси билан боғлиқ урф-одат ва маросимлар (XIX аср охири – XX аср бошлари): Тарих фанлари номзод ... дисс. – Тошкент, 2002. – Б. 80.

<sup>139</sup> Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида). – Тошкент: YANGI NASHR, 2010. – Б. 49; Тошкент маҳаллалари: Анъаналар ва замонавийлик / Масъул муҳаррир З.Х.Арифхонова. – Тошкент, 2002. – Б. 109-110.

<sup>140</sup> Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида)... – Б. 50.

<sup>141</sup> Дала ёзувлари. Қорақолпоғистон Республикаси Бегуний маҳалласи Бўстон кўчаси. 2020 йил.

type of intestine with a diameter of 5-6 cm.<sup>142</sup> it is a single layer of dough that expands and swells when fried in oil, and is named so because it makes a "poss" sound when touched with a spatula or removed from the oil. <sup>143</sup>. In the oasis, many women prepare possik for their children, sprinkled with sugar. In addition, the excess dough of the food is also sent in a bowl so as not to burn.

Tawa. Tawa is one of the types of bread that looks like a pancake. To prepare it, add 2 or 3 eggs to 1 cup of milk, a little more than 1 cup of flour, salt to taste, mix well, put a spoonful in hot oil, cook and eat.<sup>144</sup>.

Chalpak. The name Chalpak belongs to the common Turkic language, and in some regions of the republic it is called thin or long. <sup>145</sup>. There are two types of chalpak in the oasis: the type that is fried in oil and cooked in a hot pan or pot without oil. If it is cooked without oil and eaten with yogurt in between, it is called yogurt chalpak.

Patrak. The name Patrak is considered one of the names of the food taken from the Arabic language, and it has been prepared and used under this name since ancient times. The reason for this name of patrak may be that it ripens smaller and harder (very thin and hard) than patir. Because the women of the oasis still use the expression "today my bread turned out to be lumpy" if the bread turned out to be lumpy.<sup>146</sup>. When preparing bread, only meat and onions are mixed into the dough without adding yeast. According to informants, patraks were baked on a special stone even in the 20th century. It is placed inside a stone cooking hearth and surrounded by embers. Then patrak was cooked on the stone. It was eaten only when it was hot<sup>147</sup>. Patrak is still used in rural areas, but it is prepared in a pot or pan.

Komach. Today, it is a type of bread that is being forgotten and baked in the hot ashes of coals. The word komach is common Turkic, it is used as komesh in the

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<sup>142</sup>Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С. 108.

<sup>143</sup>Дала ёзувлари. Урганч шаҳри Миришкор кўчаси 12 уй. 2019 йил.

<sup>144</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2020 йил.

<sup>145</sup>Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С. 108.

<sup>146</sup>Дала ёзувлари. Боғот тумани Қулонқорабоғ қишлоғи. 2018 йил.

<sup>147</sup>Дала ёзувлари. Хива шаҳри Шихлар маҳалласи. 2018 йил.

Karakalpak language, komech in the Turkmen language, komach in the Uzbek literary language, and means "place in a hole and cover it with soil."

Eggs, salt, onion, and sometimes meat are added to oat flour to prepare komach, and komach is not digested quickly because it is prepared without yeast. This type of bread was often prepared during wheat shortage. In some cases, it is a substitute for food.

In the oasis of Khorezm, there were methods of curing diseases with bread. In particular, hard bread was used to stop diarrhea, unsifted bread was used for constipation (constipation), and a paste made by mixing hard bread with water and salt was used to treat constipation.<sup>148</sup> Also, yeast used in making bread was used to treat broken bones by tying legs and arms.

Bread making in the Khorezm oasis varies according to the seasons. For example, if the bread is kneaded soft in winter, it will be harder in summer, and this will make it difficult for the bread to rise and spread in winter, and in the heat of summer, the dough will soften and not spread. Therefore, the quality of the bread depends on the quality of the dough and the quality of the yeast.

In the oasis, yeast is called poyir (pogir - MS).<sup>149</sup> and the small lump of bread dough that was closed last time acts as a leaven for the dough that will be kneaded the next time. However, if the dough is not closed in time to make bread, the taste of yeast will come from it. Although ready-made leavening agents (droja) are used nowadays, some households still consider it necessary to use poyir because it is free of various additives.

In order for the bread to come out beautifully, after the dough has risen, that is, after it has risen, it is rolled and spread out on a tray. After that, it rests for a while, so that it will grow and come out beautiful. If during this period the bread is exposed to sunlight or taken outside, the bread will "bloom" (Khorazmians call it "slippery". In this case, the top of the bread will burn like black grains, it will not cook well),

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<sup>148</sup> Дала ёзувлари. Урганч тумани Дўрман қишлоғи. 2020 йил. Яна қаранг: Ибн Сино. Тиб қонунлари..1-жилд. – Б. 287.

<sup>149</sup> Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С. 105.

and the above cases should be avoided.<sup>150</sup> Also, after the dough has risen, care is taken so that children do not jump on it or sit on it without someone knowing, because in this case it is believed that the bread will not rise. There is also a popular belief that if you put a pillow on top of the closed dough, the dough will fall asleep<sup>151</sup>.

While the work of making bread in the oasis is ancient and unique, a number of divine prohibitions are followed in its preparation. In particular, it is not allowed to pass by the zuvalas while they are being spread and to walk behind a woman who is baking bread. Because, according to the understanding of the people of the oasis, during this process, special pir-patrons of women are present and they supervise the baking. In Khorezm, along with skilled bakers, some ordinary people also take care of the bread stuck to the walls of the oven so that it does not fall off and bakes well.<sup>152</sup> *I close, they repeat the words you stopped* <sup>153</sup>.

Based on the above opinions, it can be seen that among the Uzbeks, bread is revered as the most nutritious and nutritious, as well as the most sacred and divine blessing. Therefore, there are many types of bread in the oasis, and the population has a unique experience of making them, and this experience has been formed for many centuries and has been preserved to this day, passing down from ancestors to generations.

#### 1. Foods made from dough.

In the Khorezm oasis, traditional dishes made from dough have an incomparable place, and their names are also distinguished by their antiquity. Unoshi, shuvit oshi, sikmon, kurdik can be included in such dishes, and these dishes are different in different regions of the republic by their preparation methods, regional specificity and names. In particular, Keskan soup is juz, Turkish ethnic groups are shulla, Farsi-speaking Tajiks are ugro, Upper Zarafshan Tajiks are toppa,

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<sup>150</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2017 йил.

<sup>151</sup> Дала ёзувлари. Урганч шаҳар Тоза боғ маҳалласи. 2017 йил

<sup>152</sup> пухта – пиширмоқ маъносини англатади. Ғаффаров М. Персидско-русский словарь. Т.1. – М., 1914. – С. 127

<sup>153</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 221.

Ferghana people are flour soup.<sup>154</sup>, The population of Upper Turkmenistan is unash<sup>155</sup> they call it. Khorezm oasis also has such a dish, which is called unoshi.

Unoshi. This dish has useful properties and is more beneficial in chronic diseases of the stomach and liver. This food is considered healing for people suffering from cardiovascular and metabolic diseases. In Surkhandarya, it is cooked in order to "cure the disease of the patient", and in some villages of the Ferghana Valley, it is prepared to "cure the traces of the dead".<sup>156</sup>. And in Khorezm, when the baby is five days old, they make unoshi and distribute it to the neighbors with the intention of "may his life be as long as this unoshi fiber". Uno, which is the most popular dish in Khorezm, is also cooked hot by women who have colds and colds, adding a little pepper. So, from this it becomes clear that the healing properties of this dish are of special importance in the oasis.

Today, among the residents of the oasis, a simple homemade unoshi is prepared by boiling meat, onions, carrots, and potatoes one after the other. After the soup is well boiled and the ingredients inside are cooked, it is put into long and thinly cut dough soup. There is also a simple type of unoshi, which is prepared by adding minced meat and onion to unoshi water, boiling it, and then adding unoshi paste, and it is often drunk with yogurt. It's called drinking it white with yogurt in the oasis. There are also types of unoshi made with chicken meat and apricot pulp, and they are called unoshi with chicken meat and unoshi with arugula. Hospitality is served with simple unos, yogurt or apricot unos is not prepared, and instead of meat, mostly minced meat is used, no potatoes are added.<sup>157</sup>.

Shivit soup. Shivit soup, one of the favorite traditional dishes of Khorezm people, is one of the cool dishes prepared mainly in summer and is specially cooked for guests. The advantage of shivit oshi over other traditional dishes is that it uses a

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<sup>154</sup> Абдуллаев У. Фарғона водийсида этнослараро жараёнлар. – Тошкент: Янги аср авлоди, 2005. – Б. 125; Шаниязов К.Ш. О традиционной пище узбеков... – С. 102.

<sup>155</sup> Васильева Г.П. Преобразование быта и этнические процессы в северном Туркменистане. – М.: Наука, 1969. – С. 242.

<sup>156</sup> Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари... – Б. 167.

<sup>157</sup> Дала ёзувлари. Урганч шаҳар Шарқ кўчаси 10 уй. 2019 йил.

large amount of shivit. This aspect of the food is very useful for the human body.

To prepare shivit soup, shivit is removed from a mincer (or chopped), then kneaded into a hard dough with eggs and salt. The finished dough is left to rest for about 30-40 minutes. The kneaded dough is rolled out to a thickness of 2-2.5 mm and cut into strips, rolled out to this length and cooked in boiling water. If shivit is also added to the water for cooking ugra, its smell makes the appetite even more appetizing. Then it is taken in cold water, mixed with yogurt or chakida (swimming) and fried kale is served on the table. To prepare shivit oshi kaila: finely chopped meat, onions are fried in oil, then tomatoes and potatoes cut into squares are added and steamed.

Because Shivit soup is pleasant, tasty and easily digested, it can be used for most diseases, such as chronic diseases of the lungs and respiratory tract, gastrointestinal tract, blood vessels, liver, kidney, metabolic disorders, in cases of weakness, anemia, the elderly and can be recommended to pregnant women<sup>158</sup>. Unlike other regions of Khorezm, the people of Khiva cook and eat this dish a lot during various events and celebrations.

Sigmon. Siqmon, considered one of the ancient dishes, is mainly eaten in the Khorezm oasis in the late autumn and winter months.<sup>159</sup> To make it, meat and then onions are fried in oil and boiled water is added, then one boiled bean and kadi or turnip cut into small squares can be added. The dough, which has been kneaded into the boiling soup water, is very soft, is taken between the paws, squeezed with the palm of the hand (the dough is squeezed between the fingers), and put into the pot. After that, the fire is raised, the dough is stirred until it reaches the boiling point so that it does not stick. When all the ingredients are cooked, the sikmon should be tasted separately. If it is chewed like gum and tastes good, then it is considered ripe<sup>160</sup>.

Siqman food is served with ayron, chakida or yogurt. It can be consumed in

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<sup>158</sup>Дўстжонов Б.А. Хоразм таомлари... – Б. 31-32.

<sup>159</sup>Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С. 109.

<sup>160</sup>Дўстжонов Б.А. Хоразм таомлари... – Б. 25-26.

bulk as per requirement <sup>161</sup>. As it is a strong food, it is very useful for weakness, weakness and heavy work. Oatmeal, beans, turnips, pumpkins, onions, etc. in the composition give the food healing properties and are a good taste food for people of all ages.

Among the traditional dishes of Khorezm, there are types of kurdik, such as juyan kurdik made from oatmeal, uzma kurdik made from wheat flour, and kaish kurdik.

Juyan kurdik (we grew corn). This dish is also called uzma juyan kurdik and is named so because it is cut into soup. Its dough is boiled in the suspended soup water in a pot and cooked at the same time as ingredients such as carrots, tomatoes, and potatoes, otherwise it may not be cooked. To prepare the dough for this dish, add 60 g of soup water to a little flour. After kneading the dough a lot and letting it rest for 5-10 minutes, it is kneaded again before putting it in the pot. Small zuvalas are rounded in the form of a thin strip. A small piece of stretched dough is pulled from the end, squeezed with the middle and index fingers until it becomes very thin, then it is cut off and put into the pot. Cooked kurdik can be drained and eaten separately or with soup.

In Karakalpaks, a Kurdish dish made from corn is also cooked, and it is called "juo'eri gurtik". They cook this dish not only as a daily food, but also as a ritual food prepared in shrines. In particular, on Thursdays, in the "Shybliy ata" shrine, it is possible to see that 5-10 freshly slaughtered beef soup is boiled in a large cauldron, and cornmeal is made into it, and the cooking of juo'eri gurtik is popular.<sup>162</sup>.

Kurdik. It is considered one of the oldest dishes and is loved by many people in all seasons of the year. In Khorezm, this dish is made from wheat flour and is also called uzma, utma or uzma kurdik. Kurdish dough is cooked equally sweetly both in hanging soup and fried soup. To prepare this dish, a hard dough is made from wheat flour and left to rest. Sliced meat is fried in well-fatted oil. The onion is fried until it

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<sup>161</sup> Ёвғон – гўштсиз ва окланмайдиган овқат. Маҳмуд Кошғарий. Девону луғотит турк. – Т. III. – Б. 44.

<sup>162</sup> Дала ёзувлари. Қорақалпоғистон Республикаси Нукус шаҳри Беруний маҳалласи. 2020 йил.



turns yellow. Then carrots, potatoes and tomatoes are fried and boiled with a little water. As soon as the potatoes are cooked, the dough is thinly cut and put into the pot. When the dough is cooked, it is served in bowls and sprinkled with greens<sup>163</sup>.

We made a belt or a belt. Kaish Kurdik, one of the favorite dishes of Khorezm people, is often eaten in the oasis, especially in the summer months. The word kayish is a common Turkish word, and it is called so because the cut dough is placed one by one in a pot, one after the other. The difference between kaysin and other kurdiks is that the dough is thinly written and cut in a square shape. The dough of kaish kurdik is added after the soup is cooked and it is ready quickly<sup>164</sup>. The appearance of this dish is similar to manpar, but the dough of the belt is cut in a larger rectangular shape. Although ready-packaged manpars have become commercially available in recent years, the taste of home-made sampars is exceptionally delicious and quite different from that of manpars. In the oasis, there is also a type of kayish that is cooked in boiling water, whitened, and topped with kale, called yogurt kayish or white kayish.<sup>165</sup>

*1. Foods prepared by putting ingredients in the dough.*

Barak (dumplings), gomme (cheburek in some regions) and somsa are among the most traditional dishes made from dough in the Khorezm oasis. Flour, water, egg, and salt are considered ingredients for all types of barak, while flour, milk or yogurt, butter (or now margarine) and salt are used for all types of gomme and layered somsa (except tandir somsa). Below we will discuss each of these dishes separately.

Barack. The most familiar, favorite, traditional and ceremonial dish of Khorezm people is prepared by filling barak dough with meat, eggs or greens. Barak is a word borrowed from the Persian-Tajik language. There are many types of barracks in Khorezm.

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<sup>163</sup>Дўстжонов Б.А. Хоразм таомлари... – Б. 27.

<sup>164</sup>Дала ёзувлари. Шовот тумани Меҳнатобод қишлоғи. 2019 йил.

<sup>165</sup>Дала ёзувлари. Қўшқўпир тумани Ҳайробод қишлоғи. 2019 йил.

Meat barak. In Khorezm, this barak is mainly called ushoq barak, which means "small". Barak made of meat is born in Khorezm in 3 different forms. It is made in the form of rings in Khanka and Bogot districts, and in the form of hollows in Yangariq and Urganch districts. There is also a ventral form of barak, which is mainly prepared for sale in stores. In general, in the oasis, great importance is attached to the beautiful birth of the bridegroom, depending on how well the housewife is judged. Even on the day after the wedding, the bride is given a blessing and it is determined whether she has enough money to eat or not.

The dough of all types of barak is prepared in the same way. Ijjan, that is, minced meat (mutton butt gives a very delicious taste) and onions are mostly chopped on a chopstick or finely chopped by hand, because onions can taste bitter when put through a meat grinder. It is desirable to add white onion to the minced meat, because it gives a sweet taste and is soft. After that, dumplings are born and cooked in boiling salted water or soup. Ushoq barak is equally delicious when eaten in soup or mixed with yogurt.

The residents of the oasis call the barak that is put into soup as soup barak, and the one that is eaten plain is called katyga barak. Some people add a little bit of unoshi to the yogurt barak. Sarzosh, i.e. cabbage, is also prepared for barak, which is mixed with yogurt. It has two types, in the first one, the tomato skin is softened by soaking it in soup or boiling water, then it is prepared by chopping it with a little bit of hip oil and pepper. In the second type, tomatoes are fried with onions. Both sarjosh are delicious when eaten with curdled barak<sup>166</sup>.

This food is considered a dietary food and is recommended for many diseases such as stomach-intestines, liver, metabolism, heart and blood vessels. The dish is eaten in any season. Barak food is equally enjoyable and very useful for people of all ages, including physically active people, pregnant women, the elderly and young children.

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<sup>166</sup>Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2018 йил.

Kokbarak. The upper leaves of barra alfalfa are cleaned and washed, put in boiling water and boiled for 3-5 minutes on low heat. The filtered alfalfa leaves are cooled, then the juice is squeezed by hand and crushed in an etchopar (shredder) or removed from a meat grinder. Eggs are mixed into it, then oil and salt are added to taste. After that, the dough is rolled out and born in different shapes. It is cut into a circular shape and minced into a half-moon or dumpling shape, and in most cases it is cut into a square shape and folded into a shape by squeezing it with 4 fingers. The last one is the most common type of oasis. This type of barak is mainly prepared in the first days of spring and during Navruz holiday.

Evil Barak. The first milking of a newborn cow is very oily and thick. This milk is milked, eggs, salt and butter are added to it and folded into nimza (piece of dough). The cooking procedure is the same as that of the egg barak. According to informants, before eating this dish, neighbors or relatives are invited to visit or take it to them, as it is very rare and is also believed to be auspicious for the cow to have a safe calf.<sup>167</sup>.

Yumurta (chicken egg - M.S.) barak. Egg barak, which is considered the most royal dish of the Khorezm people's traditional table, is part of ancient dishes. The preparation of this dish is as follows: a few eggs (chicken eggs are used) are beaten in a bowl and mixed well, then vegetable oil (in the amount of tablespoons equal to the number of eggs) and the same amount of milk (also in the amount of tablespoons), salt to taste is added to it. mixed. When Barak's kalay is ready, the dough balls are rolled out in a circular shape and folded into a half-moon shape. Minced dough is placed at the beginning of the pot□. You can tell that Barak is ready when it rises to the surface of boiling water.

All foods made from eggs are energy foods. However, if milk is added to the composition, it reduces the strength of the egg. Therefore, even the elderly can eat this dish. Everyone can eat the food according to their wishes, mixing it with buttermilk, yogurt, and butter. This dish is recommended for chronic diseases of the

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<sup>167</sup>Дала ёзувлари. Янгибозор тумани Чўболончи қишлоғи. 2018 йил.

lungs and respiratory tract, gastrointestinal tract, liver, kidney and other organs with the advice of a doctor.

Scabies. Kotir Barak is mainly prepared as a medicinal dish in late winter and early spring when farming activities are in full swing. Kotir Barak is shaped like a half-moon, and its cabbage is mainly made with mutton and buttock fat. That is why it is the most nutritious and powerful among Khorezm baraks, and is loved and eaten by many people. Often in hospitality, yumurta barak and kotir barak are prepared at the same time and eaten according to desire.

Natar barak. For natar barak, which is similar in appearance and preparation to crusty barak, it is not necessary to add mutton and drumstick, that is, it is better to add beef and vegetable oil and eggs.<sup>168</sup>. Most of the residents of the oasis call such a barrack a scabby barrack.

Kadi (pumpkin) barak. To prepare this dish, the pumpkin is cleaned and grated, then squeezed out, put some oil in a pot and cook on low heat. This method is called "Kadi tap barish" in the oasis. After it cools down a little, add a little vegetable oil and eggs depending on the quantity. The rolled dough is cut into a round or square shape, folded with cabbage and placed in a pot of boiling salted water. Ripe baraks float to the surface of the water. It can be eaten with ayron, yogurt, chakida, cream, sour cream or butter. Doctors consider this type of food to be very useful for the elderly, pregnant women and those who do physical work. However, it is not recommended for new-eyed women, as the pumpkin barak may disturb the stomach of the breastfed baby. Like other types of barak, kadi barak is loved by the people of Khorezm, but it is not recommended to eat this dish after Nowruz until the next year's harvest.

Egg blessing. This type of barak is mainly made from melon seeds. Melon seeds are washed and thoroughly dried in the sun to prepare the dish. Then the dried melon seeds are ground on the stem (keli) and made into flour. Kale is prepared by adding oil, eggs, and salt to it. When the dough is ready, it is rolled out, folded into

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<sup>168</sup>Дала ёзувлари. Боғот тумани Бунёдкор маҳалласи. 2019 йил.

the desired shape with cabbage and cooked in boiling salted water. Cooked barak is eaten mixed with yogurt, chakida, ayron or butter. According to the informants, egg barak is considered a very useful food for gastrointestinal activity and keeps a person full throughout the day.

Potato barak. Boiled potatoes are mashed, mixed with a little vegetable oil, a few eggs, and salt. Then the dough rolls are rolled out, cut into squares or circles, folded with minced meat and cooked in boiling salted water. This food is considered a dietary food and is recommended for gastrointestinal, liver, metabolism, and cardiovascular diseases.

In Khorezm, they prepared barak from leaves of spinach, ivy, and sorrel, in spring, and in late fall, from radish leaves. These dishes are rarely prepared today.

In the Khorezm oasis, gomme is one of the sweetest traditional dishes and is one of the names of dishes in the common Turkish language. There are several varieties of this dish in the oasis and it can be prepared at any time of the year. Gomme is mainly made with minced meat and is eaten with love. Gomme is cooked in 3 different ways: fried gomme□, tandoor gomme□ and kapshirmo gomme□.

Here we will dwell on the dough of gum. The dough for all its types is prepared in the same way: milk or yogurt is added to a bowl with a little salt, and a soft dough is made from it. In some households, a small amount of yeast is added to the dough. The taste of ordinary gomme is very tasty compared to gomme made from such increased dough, therefore, yeast is rarely used in the preparation of gomme. Below we will focus on the common types of rubber in the oasis:

Ijjan gomme (gomme from minced meat). Meat and onions are chopped together (you can add a little mutton leg to it) or the meat is removed from the mincer, the onions are finely chopped and crushed by hand, sprinkled with salt water. The dough is made into small balls and spread in a circle. Minced meat is placed inside and folded into a half-moon shape and fried in hot oil. If this gomme is cooked on low heat in a hot pan without oil, it is called kapshirma gomme. Since it is a fried food, it is advisable to eat it carefully in case of gastrointestinal and liver diseases.

Chopped gomma (meat is prepared by chopping). Minced meat and onions are prepared by finely slicing them. The dough is rolled out in a circle, and minced meat is put inside and folded into a half-moon shape. The lid of the pan is closed and cooked. This dish is cooked without frying in oil<sup>169</sup>.

*Open-mouthed gomma (fig. gomma <sup>170</sup>)*. It is a dish that looks like a pirashka, and to cook it, first the folded side with the mouth open, and then the bottom part is fried in oil.

Tandir gomma. It is called so because it is baked in the oven. The composition and preparation are the same as those of the aforementioned gommias, and they are folded into a large triangle and baked in the oven. The difference from other gummies is that the dough is a little harder and thicker.

Silver bullion. In the past, before the wedding, both godfathers would take turns to cook and entertain each other. With this, they hoped that both sides would build (i.e. join) and become relatives. Although the shape of this rubber is crescent or square, the size is slightly smaller than other rubbers.<sup>171</sup>

Potato gomma. Although potato dishes are not among the traditional dishes of the Khorezm oasis, as a result of transformational processes in the Khorezm cuisine, they are now skillfully prepared and eaten by the population. To prepare this dish, small potatoes are boiled in a pot. After ripening, the peel is peeled and crushed. Kale is made by adding onions fried in oil along with oil (some people like to add some tomatoes and chives) to the ready mash, and it is folded into dough and cooked in hot oil.

Kadi gomma. The pumpkin is cleaned and grated, squeezed out and placed in a pan, that is, fried. Then chopped onions, salt and oil are added to it. Mincemeat is added to doughs cut into squares, folded into envelopes or semicircles, and fried in oil in a pan.

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<sup>169</sup> Дала ёзувлари. Янгибозор тумани Боғолон кишлоғи. 2018 йил.

<sup>170</sup> Абдуллаев Ф.А. Ўзбек тилининг Хоразм шевалари... – Б. 111.

<sup>171</sup> Дала ёзувлари. Урганч шаҳри 3-даҳа 35-уй 24 хонадон. 2020 йил.

Gok (alfalfa) gomma. Alfalfa leaves are picked, washed well, boiled in water, squeezed and crushed, oil and onions are added to it. After the minced meat is ready, it is folded into the spread dough and cooked in oil.

If ivy is added instead of alfalfa, it is called ivy gomma. Olapota gomma (this dish is called shura gomma in Bogot district) is also prepared from the leaves of the newly sprouted olapota plant. Each gum has its own taste, and the inhabitants of the oasis have invented these dishes over the centuries based on their ecological characteristics, as well as in order to use the healing properties of all plants, and in times of famine, not only to survive, but also to eat delicious food.

Sumsa is one of the dishes that are prepared and eaten in the Khorezm oasis, and this word is borrowed from the Persian-Tajik language. Somsa used to be baked in the oven, now some types of it are also prepared in a gas or electric oven. Vegetable oil is applied to the surface of the somsa cooked in the tandoor, and egg yolk is applied to the surface of the somsa cooked in the electric oven, so the somsa turns red and shiny. Below we will focus on the common types of somsa in the oasis.

The oven is somsa. To prepare somsa, knead the dough in a non-stick pan and let it rest for 30-40 minutes. The finished dough is divided into pieces and the edges are thinly rolled. It is born in square and triangular shape by putting minced meat in the middle. Somsa minced meat, butt fat and onions are finely chopped, salt and spices are added to it and mixed well. Before closing, the somsa is sprinkled with cold water and closed in the oven.

Folding somsa. To prepare this somsa dough, add some salt to the milk, knead the dough and let it rest for 30-40 minutes. Then it is spread to a thickness of 3-4 mm, smeared with heated butter, rolled into a roll, and put in the refrigerator. After a while, the dough is made into a rope-like shape, divided into pieces and spread thinly around the edges in a circle. Mincemeat is placed in the middle of the spread dough, and the edges are formed in the form of a triangle. It can be made with minced meat, pumpkin or alfalfa and spinach.

Kadi (pumpkin) sumsa. In the oasis, the type of somsa that is covered with pumpkin and finely chopped onion is common, and it is even tastier if you add a

little bit of hot pepper to it. Kadi somsa cooks equally deliciously both in the oven and in the electric oven. Kadi somsa is prepared very skillfully in Yangibozor, which may be due to the very sweetness of the pumpkin grown in Yangibozor district. It should also be said that in the Yangibozor district, hot pepper (not crushed, but freshly cut or dried) is added to the kadi somsa, and it gives the somsa a special taste.

Blue sumsa. Blue clover, butt oil, onion, mint, coriander are finely chopped into the somsa mince, salt and vegetable oil are added and mixed well, and the dough is folded into a triangular shape. Blue somsa can also be cooked in the oven or in an electric oven.

In addition, there are types of food in the oasis, which are prepared by adding ingredients to a gomme-like dough, prepared in a tandoor, an electric oven or a pan.

Mavshi. It is a bread product made from meat fat and a large amount of onions, put into dough and closed in the oven in the form of bread.

Working or grinding. Finely chopped meat is mixed with onion sprinkled with namakop. Then it is spread on a circle of dough, another circle of dough is placed on top of it, and the edges are sealed. Then it is cooked in a pan over low heat. If it is baked in the oven, it is called kapshirma. Today, this dish is prepared with high quality and taste not only in the oven or pot, but also in gas and electric ovens. Because the edge of the dough is beautifully folded, it got the name izlama, that is, processed.

Yovosh. One of the oldest dishes of the oasis is yovosh, and its preparation is almost the same as today's lavash. The residents of the oasis call it "Yovash, Yovsh, Yapach". "Lavash - long, thin bread - fitr. It is packed with beans, kebabs and a liquid cabbage dish. The people called him "slow, slow, close".<sup>172</sup>.

Manti and lagmon. These food names are Chinese food names through Uyghur language. In the Khorezm oasis, manti and lagmon dishes are not considered traditional dishes of the Khorezm people, but today they are among the main dishes of the oasis cuisine, and they are prepared and eaten with love both in the family

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<sup>172</sup>Жуманиязова М.Т., Абдуллаев У.И., Абдримов Б.М. Хоразм анъанавий таомлари тарихидан... – Б. 41-42.



circle and at parties. From our conducted sociological surveys, it became known that manti is the most consumed in the oasis (Appendix 4). In particular, to our question, "Which are the most prepared dough dishes in your family?", 73% answered manti, 51% somsa, 47% barak (dumplings), 30% gomme, 12% lagmon, egg barak (egg barak) accounted for 10%, and other foods accounted for a smaller percentage. Because, unlike other traditional dishes, manti is steamed and can be recommended to people of all ages. At this point, when we were interested in why egg barak (egg barak), which is the most popular and favorite dish of Khorezm people today, is prepared less often in families, it became clear that it is a strong dish and requires special skills in its preparation.

4. Traditional dishes prepared from flour products. Of course, cereal products are used for dishes made from it. In the past, flour and semolina were ground in riverside water mills, and in areas where water was scarce, in mills driven by animal power (oxen, horses, donkeys) (kharos) and hand-powered looms.<sup>173</sup>. Among the dishes prepared from it are grains such as wheat, barley, oat, white sorghum, oats, millet, and rice. We will discuss them separately below.

Sumac. It is made from wheat flour and wheat germ juice and is eaten as a healthy and healing food, which is loved by young and old alike. Its origin goes back to the period of transition from primitive horticulture to agriculture. About three thousand years ago, the people of Central Asia used to prepare sumalak during Navruz holiday, when they were about to welcome spring and start farming, and it has not lost its importance to this day.

B. Saidov, to prepare sumak, jaidari or rather wheat is needed<sup>174</sup>, – Rano Matmuratova, one of the respondents, emphasized that it is necessary to have whole wheat of good quality and certainly not broken (if broken, the wheat will not sprout and the wheat juice will be of poor quality). To prepare sumalak, wheat grains are

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<sup>173</sup>Қаранг: Сухарева О.А. Бухара XIX – начала XX в. – М., 1966. – С. 208-210; Фуломов Я.Ф. Хоразмнинг суғорилиш тарихи. Қадим даврлардан то ҳозиргача. – Тошкент, 1959. – Б. 126-127; Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков конца XIX – начало XX в – Ташкент: Фан, 1981. – С. 105; Шаниязов К.Ш. О традиционной пище узбеков // Этнографическое изучение быта и культуры узбеков. – Ташкент, 1972. – С. 97.

<sup>174</sup>Saidov B.M. Diyetologiya. 1- jild. – Тошкент: Iqtisod-moliya, 2008. – В. 131.

picked and washed thoroughly in cold water, spread out in a porcelain container and frozen, if it becomes dehydrated, sprinkled with water. During this time, the wheat sprouts and sprouts. After draining the water, spread it on a clean board with a thickness of 1-1.5 cm. Water is sprinkled once a day for 3-4 days, after which the grass sprouts and sprouts. When the length of the grass is 5-6 cm, that is, the length of the nose is formed, it is cut into square (10-10 cm) pieces and put into the root (keli) (currently, the meat is removed from the meat grinder because most people do not have a keli). Pour a little water into the crushed mass, mix it, filter it through a cheesecloth, and take the milky white juice into a separate container. The mass is washed a second and third time and each is taken out in a separate container<sup>175</sup>. After that, wheat juice and flour are added to the pot and fried <sup>176</sup>. When the sumac begins to thicken, it is dug continuously with a long shovel, otherwise it may stick to the bottom of the pot and burn. So that the sumac does not fall under, smooth stones such as walnuts or apricot seeds are washed, put in water, boiled and put in a pot.<sup>177</sup>. However, some of our informants have shown in their experience that sumac ripens well without adding stones or nuts. <sup>178</sup>.

Among the people, special attention is also paid to the consumption of sumac <sup>179</sup>. There is a saying among our people that "the power of sumac will last until the next Navruz", which means that sumac is a medicine. In order to fully realize the healing properties of this special food, it is necessary to eat it following the rules without exception. For example, if possible, on the day when sumak is cooked, it is beneficial to eat only this food for two days without any other food.<sup>180</sup>.

Bulamik. The traditional dish of Khorezm oasis residents is made by adding milk to bulimik oat flour. Bulamik is one of the ancient names of food, bulamuk in the old Uzbek language in the 14th century <sup>181</sup>, In Karakalpak, it is used as bylamyq,

<sup>175</sup> Дала ёзувлари. Урганч тумани Чаккашоликор қишлоғи. 2018 йил.

<sup>176</sup> Дала ёзувлари. Урганч тумани Қоровул қишлоқ Мевазор маҳалла. 2018 йил.

<sup>177</sup> Saidov B.M. *Diyetologiya*. 1- jild. – Тошкент: Iqtisod-moliya, 2008. – В. 131.

<sup>178</sup> Дала ёзувлари. Урганч тумани Чотқўпир қишлоғи Гулобод маҳалласи. 2020-2021 йил.

<sup>179</sup> Исоқов Б.Р., Исакова Н.Б. Наврўз байрамининг маросимий таомлари // Ўзбек этнологиясининг долзарб муаммолари. – Тошкент-Наманган, 2007. – Б. 205-211.

<sup>180</sup> Saidov B.M. *Diyetologiya*. 1- jild. – Тошкент: Iqtisod-moliya, 2008. – В. 131.

<sup>181</sup> Фазилов Э. Староузбекский язык Хорезмские памятники XIV века. – Ташкент, 1966. – С. 275.

in Turkmen it is used in the form of bulamaq, in Mahmud Kashgari it is said that it is derived from the word bulamak, which means "to mix, to dig".<sup>182</sup> Bulamyk is mostly consumed in late autumn and winter months. Although it is easy to prepare, it is rarely cooked in households because it takes a lot of time. To prepare this dish, put water in a pot (when 3 liters of water boils, 1 liter of water is removed from it) and a little salt and boil again. With one hand, flour is sprinkled little by little on the surface of the boiling water, and with the other hand, it is mixed with a wooden spoon. When the slurry thickens, it is poured from the cooled boiled water. So that the flour does not become lumpy, the food is stirred continuously for forty minutes in this way, and sometimes it is taken for a rest. After that, the fire of the food rises again. The slurry sticks to the pot and hardens to the thickness of a hat. If it is ripe enough, it will move easily when split. The mixture is turned over and ground again. This is repeated 10-12 times and as the slurry thickens it becomes difficult to stir. Water is sprinkled once more, the flour is crushed and mixed again, then the fire is reduced. Sufficiently cooked dough will be soft. Of course, to know this, when you take a little of the slurry and taste it, it tastes like the tender meat of a young animal boiled in water, and the hardness is like meat. Put it on a plate and spread it in the form of a shavla, put butter on it and put it on the table. Instead of oil, you can add yogurt or chaki depending on your taste<sup>183</sup>. Some cooks cook juyan gommah from this cooked slurry<sup>184</sup>.

Slurry. Atala, another ancient dish, is one of the names of dishes in the common Turkic language. Although it looks like liquid soup, it is actually considered a strong food among the people<sup>185</sup>. The main ingredients of the dish are wheat flour, milk, butter and salt. To prepare the slurry, the flour is first fried thoroughly in a hot pot and the flour is stirred continuously. After the flour turns dark, milk and salt are added to it, stirring regularly so that the flour does not form lumps on the surface of the milk. As a result, when the porridge is formed, butter is

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<sup>182</sup>Махмуд Кошғарий. Девону луғотит турк. 3 томлик. – Тошкент, 1960. Т.III. – Б. 286.

<sup>183</sup>Шаниязов К.Ш. Узбеки-карлуки (историко-этнографический очерк). – Ташкент: Наука, 1964. – С. 126.

<sup>184</sup>Дала ёзувлари. Хива тумани Шомахулум қишлоғи Чанашиқ маҳалласи. 2018 йил.

<sup>185</sup>Дала ёзувлари. Хонқа тумани Гулистон маҳалласи. 2018 йил.

put on it and the lid is closed for a while and it is rested.<sup>186</sup>. This dish is mainly prepared when a new baby is born, for the purpose of giving strength to the woman who gave birth to a new baby, to increase her milk and soften her bowels.

Don't hurry. In the oasis of Khorezm, a seasonal ildirma dish is prepared from sorghum or wheat flour with alfalfa. This dish is called so because it is eaten on bread. Ildirma is an energy food, but doctors do not recommend it for people with high blood pressure.

To prepare this dish, freshly sprouted alfalfa grass is harvested. Then it is cleaned of dust and boiled in a pot. It is crushed with a knife and eaten mixed with porridge. Food consumption in the spring makes a person happy, but doctors do not recommend this food to people with blood pressure.

In our sociological questionnaire conducted in the course of research, when we asked the question "What traditional dishes do you know that are forgotten today?", most of the population mentioned the names of bulamik, atala, goja, jugari kurdik, yovosh, ildirma, natar barak, gulpa somsa and several other dishes. (Appendix 5). Also, to the question "Do you know which of these dishes are prepared?", 54% of the respondents answered juyan kurdik, 45% shivit oshi, 42% ildirma, 31% sikmon, 22% moshkovok, 3% shilama, 2% mavshi and yavash. gave (Appendix 6). However, since most of the participants in this survey were older people, it became clear that the current young generation hardly knows the name, preparation and beneficial aspects of some types of food in our national cuisine. One of our main tasks is to restore Khorezm culinary traditions, ancient medicinal dishes that gave strength to our ancestors and leave them as a legacy for future generations..

### *Various cereals and flours*

Yorma. Groats were also widely used in the Khorezm oasis. The name "Yorma" is one of the names of foods in the common Turkic language, and in

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<sup>186</sup>Дала ёзувлари. Хонқа тумани Намуна қишлоғи Туркистон маҳалласи. 2018 йил.

Mahmud Kashgari's work, it is represented by the word "jarma" and is referred to as "grain product split lengthwise", "crushed flour".<sup>187</sup>.

Wheat, oat, barley, corn, pea, millet and rice groats are used in the population's diet. Manni groats, barley, sorghum and rice contain a lot of carbohydrates, it is easy to digest and easily turns into fat. Buckwheat and oat cereal contains fewer carbohydrates than other cereals, so it is recommended for people who are prone to obesity.

Among cereals, oat, barley and millet (soak) cereals are rich in protein and contain magnesium, calcium, phosphorus, iron and group B vitamins as a source of mineral salts and vitamins. During their preparation, if the edges of the grain are removed, vitamins and mineral elements are significantly reduced<sup>188</sup>.

Wheat yorma. To prepare cereal, wheat grains are crushed and boiled in water with salt. When it is cooked to the standard, it is mixed with yogurt and eaten. Such a dish is also made from oatmeal and is called oatmeal. This dish, which was very common during the Khanate period, was actually created due to famine. A.N.Samoylovich writes about this dish: "Madaminboy said that it is the food of the poor."<sup>189</sup>.

Sok. The juice is considered to be very rich in nutrients, and to prepare it, millet is first threshed and fried in a pot and boiled in water for 10-15 minutes, then mixed with butter and sugar and consumed. In the course of field research, it became known that millet was rarely consumed in Khorezm region, and sometimes it was made into gum and eaten. However, millet juice is one of the main food products of Karakalpak people. . Sisters of Mureesh prepare a special moysok for the guests who come to the wedding and put it on the table. Nowadays, even when weddings are held in restaurants and cafes, this dish is still attracted to guests. During the wedding, if the moysok process is delayed, the guests joke that "why is the bride's sister's

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<sup>187</sup>Маҳмуд Кошғарий. Девону луғотит турк... Т.III. – Б. 47.

<sup>188</sup>Солихўжаев С.С., Дусчанов Б.А. Гигиена. 2-нашр. – Тошкент, 1996. – Б. 199.

<sup>189</sup>Самойлович А.Н. Хива таомларининг номланиши. Қўлёзма. Санкт-Петербург. ЦГА Салтыков-Щедрин. 44-варак (Ушбу манбани Маъмун академияси катта илмий ҳодими Абдулла Абдурасулов нусха кўчириб олиб келган).

moisok delayed?"<sup>190</sup>. The preparation of moysok, which has reached so far, which is not found in other nations, is evidence that blackbirds are a rational food in the program feeding system. <sup>191</sup>.

At the same time, millet is also very important in medicine. In particular, the first bran of millet is used for body burns. It has been used to cleanse the gastrointestinal tract, mouth ulcers, and the stomach from toxic substances in case of food poisoning.

Talkan. The name of this product, which has taken place in the life of all the peoples of Central Asia, is one of the names of national dishes. In the course of the research, talkans played an important role in the life of Khorezm oasis residents, and they used to eat talkans made from wheat, sesame, barley, millet, peas and oats.<sup>192</sup>. Corn flour and millet flour are widely consumed in Karakalpaks and are still called by this name. <sup>193</sup>.

Sesame seeds are first grown on the stalk to make sesame seeds <sup>194</sup>, *To make malt from barley, freshly ripened barley is first roasted in a pot, separated from the husk, and then threshed. When it is ready, the flour is fried again in a pot, oil and melon rind are added. Due to its stopping properties, the farmers who went to the field carried it on their backs. In the village of Bekobad, Koshkopir district, patients were specially treated for jaundice. Millet flour is a high-calorie food. Talkhan was often eaten with novvot (sprinkled with a bit of salt) and was very palatable and considered a pastime for young children. That's why adults prepared different kinds of talkans for children in their spare time. Later, in the Soviet era, they were replaced by various kashas, and now, sukhariks. However, traditionally prepared flours are distinguished by their naturalness, free from unnecessary additives, usefulness and high strength.*

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<sup>190</sup> Дала ёзувлари. Қорақалпоғистон Республикаси Нукус шаҳри. 2020 йил.

<sup>191</sup> Ёрматова Д. Ўсимликшунослик. – Тошкент, 2002. – Б. 23

<sup>192</sup> Шаниязов К.Ш. О традиционной пище узбеков... – С. 103

<sup>193</sup> Дала ёзувлари. Қорақалпоғистон Республикаси Нукус шаҳри. 2020 йил.

<sup>194</sup> Дала ёзувлари. Хива тумани Шомахулум қишлоғи. 2018 йил.

*Based on the above, it can be said that the human body gets used to certain types of food and food products for a long time. Therefore, each region has its own software nutrition system. As a result of changes in the programmed nutrition system, negative changes occur in the body. As a result, several types of diseases (anemia, gastrointestinal diseases) are increasing today. If we re-introduce products such as corn, barley, and millet as food together with wheat into the daily diet, we would provide the menu with ecologically clean products and foods.*

*5. Rice dishes. Among the dishes prepared from rice, palovzbek is the favorite dish of the Uzbek people, without which the originality and national color of the cuisine cannot be imagined. That is why, among hundreds of dishes, pilaf is considered the "royal dish" of national cuisine.*

*Pilaf. The name of this dish belongs to the list of food names borrowed from the Persian-Tajik language, and it is very tasty, nutritious and healing. In the oasis of Khorezm, pilaf is prepared mainly on Thursdays and Sundays of the week, as well as on holidays, family events and weddings. Not only cooks, but also housewives and amateur cooks contribute to the improvement of the recipe and preparation method of this dish. As a result, each city and village has its own types of this dish. In Uzbekistan, pilaf is prepared in more than 200 ways. In particular, Karim Mahmudov showed more than 30 types of pilaf in 1977.<sup>195</sup>, 1987 йилда нашр этилган “Пловы на любой вкус” номли китобида унинг 60 хил тайёрланиш усули келтириб ўтилган<sup>196</sup>.*

*Хоразм воҳасида палов ўзига хос услубда тайёрланиб, оқ рангда бўлади ва сариқ сабзидан тайёрланади. Бу паловнинг ҳазми бошқа ҳудудлардагига қараганда осонроқ бўлади. Паловнинг воҳада тайёрланадиган 6 та тури (палов, чалов, сузма, шолғомли, кишмишли (майизли), беҳили палов) мавжуд бўлиб<sup>197</sup>,*

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<sup>195</sup>Маҳмудов К. Ўзбек таомлари (қайта ишланган ва тўлдирилган тўртинчи нашри). – Тошкент: Ўзбекистон, 1977.

<sup>196</sup>Маҳмудов К. Пловы на любой вкус. – Ташкент: Мехнат, 1988.

<sup>197</sup>Дўстжонов Б.А. Хоразм таомлари... – Б. 60-68; Жуманиязова М.Т. ва бошқалар. Хоразм анъанавий таомлари тарихидан... – Б. 26-30.

During the research, it was found that among them there are types of garlic, chicken, belly, lung and flax pilaf, and they were brought to scientific consumption.

Floating pilaf. This dish is a ceremonial dish and is mainly prepared at weddings. Because its rice is softened and cooked more easily, it is digested faster than other types of pilaf. To prepare this dish, the meat is fried well in heated oil, and water is added according to the measure. When the water boils, the water is taken in another container. Sliced onions, carrots, and then raisins are placed on top of the meat cooked in the pot. After the carrots and onions are fully cooked, the boiled rice is added and water is poured over it. After the water boils down, it is steamed on low heat (a gray cloth is spread over it to absorb the water well). After the rice is cooked, it is mixed with ingredients (it is called karib in the oasis) and put in a body, and the meat is sliced on top, and it is served to the guests.<sup>198</sup>.

Cholov (in Khorezm it is also called Khan Pilov). New oil is added to the boiler. After the oil melts, add the sliced mutton and fry until browned. Then finely chopped onion is added and it is also fried on low heat until it melts. Sliced carrots are also cooked in this condition. After that, add rice, the specified amount of water and adjust the salt. After the pot boils and the rice water is drawn off, the lid is closed and the fire is reduced. The lid is opened and shaken out every minute or two. Cholov is cooked if water does not stick to the lid<sup>199</sup>. Since the medicinal substances of onions and carrots, which are most necessary for human health, dissolve well in fat, together with other nutrients, they give energy to the human body. However, it is necessary to pay special attention to the norm in the consumption of this food, therefore, it is necessary for a sick person to eat it with the advice of a doctor.

Homemade pilaf is a dish that is prepared in a simple and easy way in all seasons of the year. Those who want to have easy digestion prepare frozen pilaf, in which the rice is pre-frozen. In folk medicine, this pilaf is recommended for eating

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<sup>198</sup> Дала ёзувлари. Урганч шаҳар Олимпия маҳалласи. 2020 йил.

<sup>199</sup> Дала ёзувлари, Урганч шаҳар Сувчилар шаҳарчаси. 2020 йил.



by the elderly, patients and young children<sup>200</sup>. In the second type of homemade pilaf, the rice is cooked without freezing. This pilaf is very nutritious and energizing.

Kishmishli pilaf. Its preparation method is slightly different from that of other pilafs. A little salt is added to cleaned and washed rice and it is boiled in water. Then sliced onions are fried in oil until browned, and meat is added to it. Chopped carrots are also fried in oil along with spices. Then water is poured in a ratio of 1:1. The ingredients are steamed for 10-15 minutes. Carefully cleaned and washed raisins (raisins) are placed on top of the ingredients in the pot. Put rice on top of it, boil it until the water runs out and let it soak for 25-30 minutes. In general, kishmish is put into floating pilaf at weddings or other events, and also into homemade pilaf if desired.<sup>201</sup>.

Behili pilaf. It is one of the oldest pilafs, and it is still part of the people's menu. In the past, behili pilaf was prepared without meat, in fact, behili pilaf was prepared when there was no meat, or in order to use less meat. Currently, behipalova is served with meat. However, the rice of this pilaf softens and the taste also has an unusual sweet taste, which is often not liked by children and young people. But in the oasis, the old people eat it with great pleasure. Most of the elderly people eat the quince of pilaf as an appetizer before a meal, while some people like to slice it and put it on top of pilaf and eat it together. The digestibility of Behili pilaf is slightly lighter than other pilafs<sup>202</sup>.

Turnip pilaf. This dish is also prepared in Koshkopir, and partly in Urganch district of the oasis. The ingredients and preparation method will be similar to ordinary pilaf. After the carrots and onions of the pilaf are cooked, turnips cut into squares are added, and when the turnips are cooked, they are separated into a plate. After that, rice is added and pilaf is left to rest. In some cases, cooked turnips are put on the table with rice in the pot. Turnips are eaten with a little bread until the pilaf is cooked<sup>203</sup>. Taking into account that pilaf is steeped for at least an hour in Khorezm,

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<sup>200</sup> Дала ёзувлари. Хива тумани Ирдимзон қишлоғи. 2019 йил.

<sup>201</sup> Дала ёзувлари. Хива тумани Чинобод қишлоғи. 2018 йил.

<sup>202</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2010 йил.

<sup>203</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2008 йил.

turnip does not suppress appetite, but increases the activity of the stomach and digestive organs. In some cases, cooked turnips are served together with pilaf. In some families, turnip cooked in pilaf is also eaten in the morning for breakfast. Since it is relatively difficult to digest, it is necessary to eat this dish carefully in case of diseases of the stomach, liver, and metabolism, taking into account the doctor's recommendations.

Pilaf with garlic. This type of pilaf originated mainly in the 40s of the 20th century. Housewives in the oasis often put garlic in homemade pilaf. When cooking garlic pilaf, after the garlic is cooked in the carrot, it is taken out of the pot while the rice is being added, and when the rice is steaming, it is buried in the pot again between the rice and steamed. When the food is cooked, it is put on pilaf together with the meat<sup>204</sup>. If we take into account what folk healers say about garlic, this pilaf also has dietary properties.

Chicken pilaf. Although the cooking of chicken pilaf made with chicken meat is the same as homemade pilaf, the taste is slightly different from pilaf with beef or mutton.<sup>205</sup> In most households, chicken is prepared together with beef.

Belly pilaf. To cook this dish, the belly of the beef is thoroughly cleaned and boiled, then fried in oil instead of meat, then onions and carrots are prepared.<sup>206</sup> In addition, there are types of pilaf in the oasis, such as flax pilaf and lung meat pilaf, the preparation process of which is similar to belly pilaf. Currently, special centers for cooking such pilafs are operating in Khorezm, and such types of pilaf are specially prepared in homes for hospitality.

It should be mentioned that during the cooking process of all types of pilaf, the meat of the food cannot remain under or above the pot. Because, if the meat of the pilaf stays at the bottom of the pot, it may burn, and if it stays on top, it may not cook well.

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<sup>204</sup> Дала ёзувлари. Урганч тумани Юкорибоғ қишлоғи. 2019 йил.

<sup>205</sup> Дала ёзувлари. Шовот тумани Қулонқорабоғ қишлоғи. 2019 йил.

<sup>206</sup> Дала ёзувлари. Янгибозор тумани Ўйрот қишлоғи. 2019 йил.

Here, in response to our question, "List some of the most favorite dark dishes in your family", pilaf 71%, manti 71%, somsa 38%, barak (dumplings) 26%, gommani 24%, egg barak (egg barak ) 20%, lagmon 10%, fry and lady The fact that 9% of respondents mentioned it as their favorite food (Appendix 7) is proof of our opinion.

The consumption of meat and fat of pilaf (zirvak or carrot-onion) is also common among the inhabitants of the oasis. In this case, the carrot and onion of the pilaf are fried and boiled in a little water, so that the juice gets into it, so the open-minded person takes some of it and eats it with bread to calm his ego. Sometimes people make a light meal by putting large pieces of bread on top of boiling carrots and onions.

Sutburunchi (shirguruch). Another milky dish made from rice in the oasis is milk rice. The process of preparing this dish is special, a little milk boiled in a pot is sprinkled with a pinch of salt and rice is added to it and boiled on medium heat. After that, milk is added little by little and stirred continuously. Due to this, the food is not digestible and the taste of the milk increases even more. When the rice is cooked and there is still a little milk left on the surface of the food, the bottom of the pot, that is, the fire, is turned off. When this is done, the corn will be selli (cello - M.S.) and will add a special taste to the dish. Some cooks add a little milk to the boiled rice to make it smell delicious.<sup>207</sup>.

For the cabbage of the meal, pieces of meat are cut into small squares and fried thoroughly in a hot pot. Then chopped onions are fried and simmered over low heat. Nowadays, it is common to add tomatoes and some potatoes to kale, depending on taste. In the traditional way of the oasis, milk rice is usually served with butter (instead of kaila). Put cabbage on rice strained in bowls and bring to the table.

One of the conditions for the deliciousness of Shirguruch food is the creaminess of the milk, as well as the skill of the cook. Besides being delicious, this dish is beneficial for cardiovascular diseases, kidney diseases, anemia, respiratory

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<sup>207</sup> Дала ёзувлари, Урганч тумани Чотқўпир қишлоғи Гулобод маҳалласи. 2018 йил.

tract and lung diseases.<sup>208</sup>.

Shavla. The name of this dish is shole for the first time in "Kelurnoma" by Muhammad Yaqub Chingi<sup>209</sup> It is used in the form of "rice food" and is mostly prepared at home. To prepare it, minced meat is fried well in vegetable oil. Then onions and carrots are added and simmered for a while. Finally, depending on the amount of rice and its quantity (more than pilaf), water is added to the dish and slowly stirred.<sup>210</sup>. Food in a more liquid state is spread more widely in dishes (because it retains heat longer) and is served on the table. Shalva is often prepared in households as a fast-digesting food. Shavla can be eaten as a daily food in all seasons of the year.

The people of the oasis also put apricot pods (a type of apricot known as mukup - M.S.) in shavla, which makes the dish more delicious and healthy.<sup>211</sup>. This type of slaw can be recommended especially for gastrointestinal, liver, cardiovascular, and metabolic disorders, especially in chronic forms of these diseases.

In times of famine when there was a shortage of rice, shawla was cooked in the oasis with millet and the people called it dari shawla or tari shawla.<sup>212</sup>.

In folk medicine, in case of knee and leg pain, kam shavla (unsalted shavla - M.S.) is boiled and tied to the knee of the leg.<sup>213</sup>. Informants say that this was done in ostrochondrosis and colds. Because the salt-free slaw absorbed the salts in the knee and served as a hot compress when it cooled down.

Don't. The name of this dish belongs to the common Turkic language, its appearance is similar to shavla, and it is prepared as a ritual dish, mainly for donations to neighbors, people and relatives, during alms ceremonies, Khatmi Qur'an, dervishana, and god ceremony. In the past, this dish was also prepared in shrines, mainly sheep, sometimes chicken was slaughtered, so it was cooked with

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<sup>208</sup>Дўстжонов Б.А. Хоразм таомлари... – Б. 34.

<sup>209</sup>Худаярова М.Т. Ўзбек тиладиги таом номларининг лингвистик таҳлили... – Б. 26; Чингий М.Ё. Келурнома... – Б. 111.

<sup>210</sup>Сиддиқов Д. Лаззатли таомлар. – Т.: Ўзбекистон, 1981. – Б. 102.

<sup>211</sup>Дала ёзувлари. Урганч шаҳар Наврўз маҳалласи. 2019 йил.

<sup>212</sup>Дала ёзувлари. Ҳазорасп тумани Карвак маҳалласи. 2018 йил.

<sup>213</sup>Дала ёзувлари. Қўшқўпир тумани Дўстлик маҳалласи. 2010 йил.

fat from the meat. The food is called "korma" because it is often prepared by mixing (kavlanib -MS.).<sup>214</sup>. Korma is cooked with a lot of fresh meat and a little bit of lard and more carrots. The korma is served on the table in a slightly more liquid state (the residents of the oasis call it lavapli).<sup>215</sup>.

Unlike other regions of Uzbekistan, pilaf is not used as soup in Khorezm, but in the oasis, the word "ash" is used for liquid food. In particular, it is possible to include such things as brown ash, milk ash, unashi, yogurt ash, and yavgan ash. The word Ash means "cooked hot food" and is cited as a Persian-Tajik word in the "Explanatory Dictionary of the Uzbek Language"<sup>216</sup>, In the dictionary of Mahmud Kashghari, it is given in the meaning of "food, food, soup".<sup>217</sup>.

Mastava. In Khorezm, it is prepared as a diet food. After the rice is slowly boiled in water and cooked, it is cooled a little, mixed with yogurt or buttermilk and served on the table. This dish is recommended as an appetizing dish for those who have stifled appetite, those who cannot tolerate strong food, and those who are just recovering from illness. That's why people call mastava - sick food. There is also a type of kasal oshi in which meat is put into water, onions, carrots, and potatoes cut into small squares and boiled, and then rice is added.<sup>218</sup>.

Broccoli soup. In the preparation of this dish, sliced meat is fried in oil until red, then onions cut into rings, carrots cut into squares, tomatoes, and potatoes cut into squares are added. Add salt and spices 5-10 minutes before it is ready. When the rice soup is served, yogurt or cream is added, and finely chopped greens are sprinkled on top depending on the taste. This dish is considered tasty, nutritious, useful and dietary food, suitable for people of all ages.

During the study, the main dishes of the cuisine of the region are rice dishes, which are formed under the influence of certain natural geographical conditions and economic activities. Among the rice dishes that are most often prepared and eaten in

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<sup>214</sup> Абдуллаев Ф.А. Ўзбек тилининг Хоразм шевалари. – Тошкент, 1961. – Б. 112

<sup>215</sup> Дала ёзувлари. Урганч шаҳар Тозабог маҳалласи. 2018 йил.

<sup>216</sup> Ўзбек тилининг изоҳли луғати. – Тошкент: Ўзбек миллий энциклопедияси, 2015. – Б. 168.

<sup>217</sup> Маҳмуд Қошғарий. Девону луғотит турк... Т.І. – Б. 109

<sup>218</sup> Дала ёзувлари. Урганч шаҳар Камолот маҳалласи. 2020 йил

the Khorezm oasis today are pilaf, korma, shavla, sutburunch, mastava, and burunch soup, as well as pilaf with cholov, suzma pilaf, kishmishli pilaf, behili pilaf, turnip pilaf, garlic pilaf, chicken pilaf, such as belly pilaf, lung pilaf, flax pilaf. How many types were identified and put into scientific circulation.

#### 6. Foods with legumes.

In the Khorezm oasis, dishes made from legumes have a special place. For example, the inhabitants of the oasis mainly use mung beans, beans and peas (peas are not local grains and are imported products - M.S.) in cooking.

Mosh. In Europe, mung beans are sometimes called "small brown peas of Asia" and "yellow beans". Their color can be brown, dark green or brown. The best ones are dark green in color, easy to ripen, good taste and unique smell. Mosh contains up to 45-50% starch and 25-30% protein, which does not remain from meat. Because of this, moshli dishes are very tasty and nutritious<sup>219</sup>.

About Mosh Abu Ali ibn Sina: "Mosh. Its grain is close to that of a large bean. The best time to eat it is summer... It has moderate humidity and dryness, and the skin is not separated, it is prone to dryness. Because the skin has a soft taste... even if it has a little flaking, it doesn't have a flaking feature like that of a large bean."<sup>220</sup>.

Beans. It is a one-year, dicotyledonous, white, cream-colored, brown variety that looks like a sheep's kidney. In the oasis, moshova, made from mung beans and beans, is eaten mainly in the winter months as a food that warms and energizes the body, but these products are used in summer soups. is also used and eaten as a side dish with yogurt.

"Even though the substance of the bean is dry, it has excess moisture and is sensitive to heat... It is digested and excreted more quickly than mung beans, and is no less nutritious... Good for the chest and lungs."<sup>221</sup>. In folk medicine, the benefits of mush, pea and bean dishes for the lungs and respiratory organs are emphasized.

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<sup>219</sup>Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 169-170.

<sup>220</sup>Абу Али ибн Сино. Тиб қонунлари... 2-китоб.. – Б. 400.

<sup>221</sup>Абу Али ибн Сино. Тиб қонунлари. II китоб.. – Б. 257-358.

<sup>222</sup>. The nutritional value of beans is equal to that of mung bean, which means that beans are healthy, delicious and a complete blessing. <sup>223</sup>.

Peas are annual cultivated green plant grains that look like a heart. The color is yellow, and sometimes there are also green grains, and when ripe, they turn yellow. There are also visible black grains called "Abyssinian peas" and they turn black when ripe. However, this type of chickpea is not consumed in Khorezm. In general, although chickpeas entered the traditional Khorezm cuisine in the middle of the 20th century, they are rarely prepared.

The nutritive and tasty value of peas depends on the amount of starch and protein. Peas are a very tasty blessing, and the dishes prepared from them are very fragrant and sweet, similar to the taste of meat. Peas are more nutritious than broad beans and are very digestible. There is no one of his kind that nourishes the lungs like this... Eating peas and applying an ointment from them removes specks and improves the color... Beneficial for moist stones on the head. And pea-warmed water is good for toothache and hot and hard swellings in the gums. ...Makes the voice clear and nourishes the lungs more than anything else. ... Boiled water of chickpeas is useful for thirst and jaundice... If chickpeas are soaked in vinegar and eaten on an empty stomach, if you wait for half a day without eating anything else, it will kill worms.<sup>224</sup>.

There are specific rules for cooking pulses in the oasis, the most important of which is not to cook them in boiling or hot water, as the pulses harden and won't cook even if boiled for a long time. Just wash it in cold water, put it in cold water and cook it slowly. The second is salted only after it is fully cooked. The third rule is that leguminous grains should not be stored for more than one year, because the surface of the long-stored grain is wrinkled, the weight is reduced, the color is dull, it is difficult to ripen, and the taste is not sweet. Beans turn black when boiled, and their water also turns brown. Therefore, beans are boiled in water in a separate

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<sup>222</sup>Saidov B.M. *Diyetologiya*. 1- jild. – Toshkent: Iqtisod-moliya, 2008. – B. 118.

<sup>223</sup>Маҳмудов К. *Ўзбек тансиқ таомлари...* – Б. 174.

<sup>224</sup>Абу Али ибн Сино. *Тиб қонунлари*. II китоб.. – Б. 259-260

container, drained and added to food. If the beans are smaller, shriveled, dull and hard, they are old, from last year. Fresh beans are large, smooth, relatively soft. Sometimes it is possible to use mash without freezing, but it is necessary to freeze peas in cold water for 10 hours to 1 day.

Residents of the Khorezm oasis also prepare various traditional dishes from legumes. For example:

Moshova (in Moskhor). The name Moshova is a dish borrowed from the Persian-Tajik language, and it is mostly prepared in the Khorezm oasis in the late autumn and winter months. Moshova is rich in vitamins and gives strength to the body if it is consumed in cases of weakness, weakness, anemia, extreme fatigue, "marrow failure". To prepare this dish, 10-15 g of minced meat, finely chopped onions are added and cooked until golden. After that, the carrot is passed through a grater (oahada sihak - M.S.), add chopped tomatoes, sprinkle with a little salt, fry and pour water over it. First, beans, mash, then rice are added, wheat flour is mixed with a little water from food or plain water in a bowl, then it is put into a pot and boiled until cooked. 5-10 minutes before cooking, add spices and adjust salt. Moshova is put on the table in bowls and whitened with yogurt or cream, sprinkled with finely chopped greens (coriander, basil) and served.

Moshkichiri. Moshkichiri dish is similar to moshovo, but less water is added, so it is thick and spread on the plate like a slaw. The people of the oasis love this dish, especially when it's white.

Kadili moshova (moshkovok - M.S.). To prepare this dish, 10-12 g pieces of meat are fried thoroughly. Then broth or water, mosh is added and boiled until mosh opens. When the mosh is opened, the pumpkin cut into small squares is added and boiled until ready. Salt and spices are added 5-10 minutes before the pumpkin is cooked. Yogurt or cream is added when the food is served. The face is sprinkled with finely chopped greens (cilantro or basil). Pumpkin is used as a diet food. It is especially useful in lung and respiratory diseases, anemia. Recommended for all ages.

Goja. The name of this dish belongs to the common Turkic language, and it



appears for the first time in the works of Abu Rayhan Beruni<sup>225</sup>. In Central Asia, it is recorded that it is a goja dish made from seven types of ears, cooked for Navroz holiday, and this dish is called Navroz goja.<sup>226</sup> The name of this dish is given in the style of kocha in the work "Attuhfatuz zakiyatu fillugatit turkiya".<sup>227</sup> and it is written that it is "a liquid dish prepared from oat that has been eaten by a thief (bride)."

In the Khorezm oasis, goja is mainly prepared and eaten during the hot summer days. In this, milled oats are boiled in water, "whitened" wheat, peas, beans and mash are added and spices are added.<sup>228</sup> Those who washed the wheat before putting it in the pot, let it freeze for about half an hour, put it in a bowl, and thus separated the husk and "whitened" it, this is also called "wheat kuazash".

To prepare goja, oats are thoroughly cleaned and washed. Then it is boiled in a pot with water and salt until cooked. During cooking, a pre-boiled bean is added and cooked together with oats, removed from the pot and cooled. In fact, it is drunk with yogurt or ayron. Unbleached gou can be stored in the refrigerator for several days.

Goja is an easily digestible and palatable food. It is recommended for those suffering from some chronic diseases, anemic and pregnant women and the elderly. In the past, in Khorezm, people prepared goja at home, then brought it to the mosque and shared it with relatives and acquaintances<sup>229</sup>.

In the Karakalpaks, juo'eri goje is also made from corn, and it is eaten as a traditional and ceremonial dish mainly in the summer months.<sup>230</sup>

It can be concluded from the above that: in the process of researching the consumption of traditional dishes of the Khorezm oasis, it was found that the main dishes of the region's cuisine are cereal products and dough dishes, which were mainly formed under the influence of certain natural climatic conditions and farm types;

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<sup>225</sup>Бируни. Избранные произведения. Т. 1. – С. 228.

<sup>226</sup>Гўжа етти хил бошокдан: *жўхори, бугдой, арпа, тариқ, гуруч, мош* ва *ловиядан тайёрланади*. Қаранг: Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари...– Б. 210-211.

<sup>227</sup>Аттухфатуз закиятү филлуғатит туркия... – Б. 222.

<sup>228</sup>Дала ёзувлари. Хива тумани Сапча маҳалласи. 2018 йил.

<sup>229</sup>Дала ёзувлари. Янгиариқ тумани Остона қишлоғи. 2018 йил.

<sup>230</sup>Дала ёзувлари. Нукус шаҳри Жене Терек кўчаси. 2020 йил.

In the first half of the 20th century, the production of bread products such as zogora bread, barley bread, millet bread, millet zogora, komach bread, kotirmach, patrak, and tava, which were consumed by the common people, but which are forgotten today, and the local characteristics of the oasis were shown. Also, various aspects of daily life of Uzbek, Turkmen and Karakalpak people living in Khorezm were ethnologically revealed by studying the preparation and consumption of bread, chorak, patir, bulgsok and other bakery products in the oasis;

In the Khorezm oasis, traditional dishes such as unosshi, shivit oshi, sikmon, yorma, ildirma, bulamik, mavshi, lavash, shilama, kurdik, made from dough, are distinguished by their antiquity, names, methods of preparation, and specific local characteristics.

dough barak (meat barak, soup barak, gokbarak, ouz barak, yumurta barak, kotir barak, natar barak, kadi barak, egg barak, potato barak) , black rubber, several types of potato gomma, kadi gomma, gok gomma) and somsa (tandir somsa, kadima somsa, kadi somsa, gok somsa) were identified and their methods of preparation unique to the oasis were explained;

traditional and modern methods of preparation of flour products sumalak, bulamik, atala and ildirma, as well as grain-legume dishes moshova, moshkichiri, moshkovok, goja, cereal were comparatively studied and their beneficial aspects for human health were analyzed;

Today in the Khorezm oasis, the most popular rice dishes are pilaf, korma, shavla, sutburunchi, mastava, burunch soup, and pilaf with cholov, suzma pilaf, raisin pilaf, behili pilaf, turnip pilaf, garlic pilaf, chicken pilaf. , several types of pilaf such as zigrik pilaf and pilaf pilaf was identified and put into scientific use.

## **2.2. Foods made from meat, fish and dairy products: analysis of pictures and facts**

In the oasis, the consumption of animal products and food prepared from them was unique. For example, oasis blackbirds are large ruminant cattle, goats and

sheep; Kazakhs raised sheep, goats and camels, and Uzbeks raised cattle and sheep. In particular, in the end of the 19th century, the inhabitants of the oasis mainly used mutton, fish, chicken and rabbit meat for the preparation of traditional dishes, but in the second half of the 20th century, due to the increase in the number of slaughterhouses in cities and villages, and after the use of a separate freezer in each household, the consumption of mainly beef expanded and frozen. chicken meat and various types of fish can be bought from shops.

In the Khorezm oasis, in some farms, rabbits, poultry, turkey, duck, goose, camels and goats are domesticated animals, and in families engaged in hunting, quail, quail, hawk (qyrgyi - M.S.), surgul (sulgul - M.S.) used. When we were interested in which of the meat products the people of the oasis consume more today, it was found that the majority of them eat beef, poultry, fish, followed by sheep and a very small amount of poultry meat (Appendix 8).

In Central Asia, the ancient herding peoples "heated" the meat of domestic animals, sheep and horse meat; camel, goat, and cow meat were divided into two types, such as "cold".<sup>231</sup> The rich living in semi-settled farms had a large number of cattle, which were not only used for farm work, but were treated as commodities and sold in the markets.<sup>232</sup> The horse was also the best helper in farm work, and was used to transport the harvested crop, threshing it and take it to the market. The horse was slaughtered in the oasis only when it was old<sup>233</sup>. That is why horse meat is almost never found in Khorezm oasis cuisine. Horse and camel meat were not given to pregnant women in the Khorezm oasis, because it was believed that eating such meat would delay the birth of the fetus.<sup>234</sup> First of all, these foods are considered "hot", difficult to digest, and in fact, they can harm the health of the woman and the fetus. Secondly, it is explained by the fact that in the past, in addition to believing in

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<sup>231</sup>Центральная Азия // Этнография питания народов стран зарубежной Азии... – С. 121.

<sup>232</sup>Шаниязов К.Ш. Основные отрасли животноводства в дореволюционном Узбекистане... – С. 190

<sup>233</sup>Шаниязов К.Ш. Основные отрасли животноводства в дореволюционном Узбекистане... – С. 188-193; Бўриев О., Хўжамбердиев Т. Ўзбек халқи боқий қадриятлари. – Қарши: Насаф, 2005. – Б. 41.

<sup>234</sup>Мирзаахмедова Д.В. Ўзбек оиласида ҳомиладорлик ва бола туғилиши билан боғлиқ урф-одатлар // Марказий Осиёда анъанавий ва замонавий этномаданий жараёнлар. 2-қисм. – Тошкент, 2005. – Б. 107.

some animals as totem ancestors, some of them were consecrated as symbolic patrons.<sup>235</sup>

Some of the livestock products whose meat is eaten are covered below. Beef. When beef is selected, it is mainly based on its age, not its sex. Beef refers to 3-4 year old bulls and cows (but beef is preferred over beef in the oasis). The muscle tissue is much larger than that of mutton, and it is more difficult to cook. Some of the livestock products whose meat is eaten are covered below. Beef. When beef is selected, it is mainly based on its age, not its sex. Beef refers to 3-4 year old bulls and cows (but beef is preferred over beef in the oasis). The muscle tissue is much larger than that of mutton, and it is more difficult to cook<sup>236</sup>. It gives a sweet taste if first roasted and then boiled or steamed. When cooked in large soups, it cooks differently. In the oasis of Khorezm, beef is used to make stews, liquid soups and soups, slaw and pilafs, kebabs and dimples, and it is often used in minced meat.

When choosing or cutting beef, it is important to know which part is needed for which dish. In this sense, there are 13 different cuts of beef. They are: 1-neck part□, 2-shoulder part, 3-chest part□, 4-thigh part□, 5-thick talik part, 6-thin talik part, 7-pinky, 8-peshnob, 9-upper thigh, the surface of the number 10, the side of the number 11, the inner part of the number 12, the tendons of the 13th. Most of the meat, 75 percent, consists of water. Because of this, the volume of fried meat is reduced<sup>237</sup>.

Sub and interior products. Examples of by-products are heads, stalks, pods. Kalla is the head of a slaughtered animal, soups and side dishes are prepared from it. Legs are four legs, and if they are sheep's legs, they are boiled together with the head to prepare a leg-leg dish. If it is beef, it is boiled and cooked in liq-liq (khaladets). The rind is a by-product of single-rumped sheep, and after its wool is shaved and washed well, it is used in the preparation of various dishes. Internal products include intestines, stomach, kidneys, liver, heart, lungs and tongue. In the

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<sup>235</sup>Хамрокулова Б. Аёл хомиладорлиги даврида бажариладиган урф-одат ва удумлар... – Б. 49-50.

<sup>236</sup>Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 85.

<sup>237</sup>Мўминова М. Овқат тайёрлаш жараёни. – Тошкент, 2006. – Б. 15.

oasis of Khorezm, each of these products is used to cook a variety of dishes, such as kebabs, wraps (hasip).

According to the results of sociological surveys, it was found that dishes prepared from sub and offal products are now rarely cooked in the oasis. The respondents pointed out that the work of processing, washing and cooking these ingredients is extremely laborious and complicated, which is the reason for the poor preparation of such dishes at home (Appendix 9, 10). The preparation of traditional dishes from these ingredients is done in a family setting with the participation of many people, only some specialists do the work alone from the beginning to the end. It should be emphasized that dishes prepared from sub and offal products are not inferior to meat in terms of usefulness and taste. In particular, poycha is eaten in the oasis as a food that enriches the body with calcium, mainly to strengthen bones, while beef tongue and liver are eaten to increase blood and increase immunity.<sup>238</sup>

In folk medicine, following the principle of "imitation of existence", it is recommended to eat heart for a person with heart disease, lung for lung disease, stomach for stomach disease, hasip for intestinal disease, etc. None of our informants could explain the scientific basis of this. However, they all noted that they had heard from adults that "the diseased limb derives its strength from the corresponding animal limb."<sup>239</sup>

In the Khorezm oasis, domestic animals were kept not only for their own needs, but they were also honored and considered the great wealth of their household. The attitude of the people of Khorezm to big horned animals is especially noteworthy. In Khorezm, the phrase "sara ox" is often used. Hitting the bull, especially kicking it with the foot, is considered a crime here<sup>240</sup>. "If the ox was lying down, it was necessary to rouse it by gently pushing it on the shoulder with the hand."<sup>241</sup>. According to legends among the population, it was Bobodehkhan who first trained the ox.

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<sup>238</sup> Дала ёзувлари. Урганч шаҳар, Миришкор кўча. 2017 йил.

<sup>239</sup> Дала ёзувлари. Хива шаҳар, Шихлар маҳалласи. 2020 йил.

<sup>240</sup> Дала ёзувлари. Хива тумани, Отажон тўра маҳалласи. 2014 йил.

<sup>241</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 296.

At the beginning of the first drive in the spring, brats were cooked in honor of the ox, and the horns of the oxen were anointed. Cattle were treated like humans. If an ox or cow was sick, an amulet was hung around their neck, incense was burned, and a small celebration was held for the new-born calf.<sup>242</sup>

Ox was also used in agriculture to increase the fertility of the land. In this regard, there is such an interesting information, according to which, in the past, a tandoor was built, and when it was lit for the first time, an ox horn was added along with wood. It is hoped that the table will be full and there will be plenty of bread<sup>243</sup>. So, it can be seen that the economic life of the population is directly connected with the characteristics of its eating processes.

Many texts of the "Avesta" are also devoted to the spirit of oxen and cows and praise of these animals. In a number of situations, they are equated with figures in the Zoroastrian religion. In Zoroastrianism, the totemic essence of the ox is also clearly visible<sup>244</sup>. For this, it is enough to recall the image of the first man Gayomart. He is half-man - half-ox, that is, Gayomart (Gavomard) is considered an ox-man.

Also, in "Avesta", after the death of the bull and his companion Ahriman as a result of the conspiracy, 55 types of grain, 12 types of medicinal plants, ox and cow from its seed, and metals from Gayomart, and the first man and woman appeared from the bull's body.<sup>245</sup>

Special attention is paid to sheep farming in the Khorezm oasis. Every family tried to keep a valuable sheep, because it was kept as a good intention for slaughtering when a dear guest came to the house, or at weddings. To make the meat chosen for food tasty and useful, it is necessary to feed the animal well. In the past, every man in the house knew how to slaughter sheep and taught it to his children. Only settled farming districts and densely populated markets had slaughterhouses.<sup>246</sup>

meat of sheep. Depending on the gender, meat of sheep is divided into ram,

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<sup>242</sup> Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2020 йил.

<sup>243</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 298-299.

<sup>244</sup> Авеста. Гата. XXXIX, Вендидод, XIX, 1; Ясна, XXVI 4 и др.

<sup>245</sup> Тревер К.В. Гопатшах – пастух – царь. Труды отдела Востока гос. Эрмитажа. Т. 11. – Л., 1940. – С. 81.

<sup>246</sup> Жабборов И.М. Ўзбек халқи этнографияси... – Б. 161.

cold and lamb. The best among them is the meat of the ram, especially the black ram. Because, due to its blackness, under the influence of solar radiation, its flesh acquires healing properties. The meat of a sheep raised in the mountains and fattened by medicinal herbs is considered to be healing, followed by that raised in pastures, then that raised in the pen, and lastly the meat of the white-wool sheep.<sup>247</sup> Lamb meat is the meat of lambs from which the skin is removed. Shirvaz meat was sometimes used because it was a cure for many diseases and it was considered to be a very elegant meat. However, in the kitchen of Khorezm, they refrain from cooking from it as much as possible.

When choosing mutton or cutting it into pieces, it is important to know which part is needed for which dish. Mutton mainly consists of 5 parts, which are: 1. neck part, 2. shoulder part, 3. breast part, 4. thigh part and 5. thigh part<sup>248</sup>.

Since the importance of meat in the economic life of the Khorezm oasis residents was high, butchery was of special importance among the crafts. Butchery has been passed down from father to son, and the professional skills, traditions and knowledge that have been formed over the years have continued. During the Khorezm Khanate, in particular, in the middle of the 19th century, there were 80 butchers in the city of Khiva, and they were respected by the people.<sup>249</sup> In addition to selling meat, the butchers also slaughtered animals raised for sacrifice on Eid al-Adha.

Before slaughtering any animal, it is laid facing the Qiblah and slaughtered according to the sharia rule.<sup>250</sup> Every household had a knife with a copper wreath, and sheep were mainly slaughtered with this knife. Meat of sheep and goats slaughtered with a knife without a flower is considered haram (impure). Gulband did not transfer the impure blood to the handle (handle) of the knife. The throat blood that settled under the knife was only washed off with water, and the meat was not

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<sup>247</sup>Махмудов К. Ўзбек тансиқ таомлари... – Б. 84.

<sup>248</sup>Мўминова М. Овқат тайёрлаш жараёни. – Тошкент, 2006. – Б. 18.

<sup>249</sup>Иванов П.П. Архив Хивинских ханов XIX в. / Исследование и описание документов с историческим введением / Новые источники для истории Средней Азии. – Л.: Издание Государственной публичной библиотеки, 1940. – С. 139.

<sup>250</sup>Абдулазиз Мансур. Қуръони Карим маъноларининг таржима ва тафсири. Моиди сураси, 3-оят; Анъом сураси, 118-оят. – Тошкент, 2004. – Б. 107, 142.

smear on the wool of the slaughtered sheep. The fact that the meat is halal, sweet and sweet depends in many respects on such rules.<sup>251</sup>

After slaughtering a sheep in the oasis, the heart, liver and kidney were first cut, fried and offered to the guests. There is even an expression among the people: "a face is good for you, one is good for us" and it means that "it is necessary to treat a guest with sweet food, not with empty words". Even today, the head of the family and the men of the house try to serve their children this kind of food as often as possible, because there is a belief in Khorezm, like the Mongolians, that "the heart is brave, and the liver is strong."<sup>252</sup>

In Central Asia, the sheep has long been regarded as a protector of the eye, warding off calamities. In the past, rams were raised in courtyards, houses, gardens and vineyards in Khorezm. First, it was believed to be fruitful, and secondly, it was considered a means of protection against "touching eyes". Because a person with a hard eye will first look at that ram, and thus the power of the eye will fade. It can even be explained that in households with many children, they tied a ram to the entrance of the yard.

When a child's tooth falls out in the Khorezm oasis, it is thrown under the feet of a sheep or a ram.<sup>253</sup> Also, the informants said that if the child's teeth are difficult to come out or when the curve comes out, if the cooked sheep's head is held over the child's head and divided equally, the child's teeth will come out very quickly and easily.<sup>254</sup>

Meat dishes play an important role in the diet of Khorezm oasis residents. The word "meat" is derived from the Persian-Tajik language and is represented by the word "et" in the Turkish language. This word is also in the language of written monuments<sup>255</sup>, In the Khorezm dialect, it is also used in the form of et.

About meat and its types Abu Ali ibn Sina ...the best meat is mutton because

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<sup>251</sup> Дала ёзувлари. Урганч шаҳар, Наврӯз шаҳарчаси. 2018.

<sup>252</sup> Дала ёзувлари. Хива шаҳар, Каптархона маҳалласи. 2018 йил.

<sup>253</sup> Қўйнинг тишига ўхшаб чиройли ва бир текисда чиксин деган мақсадда. Дала ёзувлари. Қўшқўпир тумани Қатагон қишлоғи. 2019 йил.

<sup>254</sup> Дала ёзувлари. Урганч тумани Юқорибўғ қишлоғи. 2018 йил.

<sup>255</sup> Аттуҳфатуз закияту филлуғатит туркия. – Тошкент: Фан, 1968. – Б. 178.



it is hot and soft. The meat of goats, calves and young animals is the best for digestion and has a very pleasant taste. Lamb meat has less waste than goat meat. The meat of a well-sucked cow is very good, but that of a poorly-sucked cow is harmful. The flesh of an old sheep is bad, and also that of the skin. He describes the black meat as lighter and tastier<sup>256</sup>:

Thick, liquid and thick meat dishes, their preparation and useful properties are unique in the oasis. For example, in Khorezm, stewed meat dishes are prepared according to a specific tradition. Fried meat from them is one of the ancient dishes, it is made from lamb or beef cut into pieces and fried in oil after sprinkling with salt. Also, if the meat is tough, add a little vinegar to it and then cook it very well.<sup>257</sup>.

Kabob and its types (pronounced kabob in Khorezm). Kebab means fried and there are many types of it. Kebab is considered one of the most familiar dishes of Uzbek, especially Khorezm cuisine, and it is prepared with special care at weddings, parties, holidays and celebrations, as well as for dear guests. It is also considered a traditional dish prepared for fishing, relaxing in the heart of nature, when the table is set in the open air, or in the family circle. There are many types of kebab, and its preparation depends on the skill and experience of the cook. In the oasis, there are its types such as pot kebab, setka kebab, liver and kidney kebab, ijjon kebab, chicken, quail and fish kebab, which are made from beef, mutton, quail, chicken and fish.

All of a sudden. The name of this dish is originally derived from the Tajik word jigar-bagir. This dish is not prepared every day, it is mainly prepared when a sheep is slaughtered or specially prepared for a large hospitality. Jaghir-bugir is also recommended in folk medicine when a person's liver and kidneys are sick. To prepare this dish, a little bit of the buttock and thigh of a slaughtered sheep is taken and fried together with the liver (horezmian liver), kidney□, and heart, and sliced white onions are served on the table.

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<sup>256</sup>Абу Али ибн Сино. Тиб конунлари, II китоб, содда дорилар ҳақида. – Т.: ЎзССР ФА нашриёти, 1956. – Б. 367.

<sup>257</sup>Дала ёзувлари. Урганч шаҳар, Фирдавсий кўчаси. 2019 йил.

Roast. One of the traditional dishes prepared by cutting the meat into large pieces and frying it, then adding vegetables is fried. The name of Kavurdok comes from the Turkic language and means "roasted". This dish is equally loved as a daily and ceremonial dish, and is often prepared in all households in Khorezm.

Dimming. There are many dishes with this name, and in the oasis they all contain meat. The word dimlama is the name of a dish in the common Turkic language, meaning "dimmed, steamed". What to prepare this dish or how to cook it depends on everyone's preferences. Among the inhabitants of the Khorezm oasis, dimlama, which is prepared mainly with vegetables, is widespread.

Dimlama is useful in cases of weakness, anemia, and nervous exhaustion. It is a suitable food for pregnant women and growing children, and is eaten a lot during the "Marrow cut". Since the ingredients of this dish are boiled without deep frying, they do not lose their vitamins, and this condition ensures the high quality of their usefulness.

In the oasis of Khorezm, different types of liquid dishes are also prepared from meat. In particular, soup is one of the most ancient dishes, it helps to release the gastric juice required for digestion and appetite, and provides the body with certain nutrients. Liquid soups are cooked by stirring and boiling. The word soup is a word borrowed from the Persian-Tajik language, and it is widely covered in Mahmud Kashgari's "Devonu Lugatit Turk" as well as Shamsiddin Sami's "Qamusi Turk" under the name churpa.<sup>258</sup>

White soup. Among the soups in the oasis, white soup is considered the most ancient, and today it is among the forgotten dishes. To prepare it, the meat and thighs were boiled for two hours, and after adding the onion, it was continuously stirred with a ladle, which is why it was also called shopirma soup.<sup>259</sup> White soup belongs to the cuisine of herders in mountain and desert areas where no vegetables are grown, and in ancient times, even onions were not added to it, and it was based on boiling only dry meat fat itself. Informants say that in the past, this soup was cooked in some

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<sup>258</sup>Икромов Н.М. Узбекская кулинарная лексика... – С. 47.

<sup>259</sup>Дала ёзувлари. Хива шаҳар. Сангар маҳалласи Абу Райҳон Беруний кўчаси. 2018 йил.

rituals of pastoralists, and there are still regions where it is prepared in the same ancient way.<sup>260</sup> People engaged in farming and handicrafts prepared white soup by adding various vegetables and called it boiled soup.

Hanging soup. Weddings, festivals, hospitality and almost all oases are among the signature dishes prepared in the oasis.<sup>261</sup> In Khorezm, this food was also called hanging soup, because people who were engaged in hunting and fishing cooked it in a hanging pot in the early period. This dish is specially prepared by the residents of the oasis, mainly for the sick person. An ankle bone is chosen for the soup, and the marrow inside it gives a person energy. Also, the marrow inside the bone is crushed and spread on bread, sprinkled with a little salt and pepper. Osma soup is more delicious when eaten with freshly closed patir. Turkmen call this dish dograma<sup>262</sup>.

The fat of the meat in the soup is removed, red pepper is added in a meat grinder, it is chopped and eaten as sarjosh. For people on a diet, sarzosh is made from non-spicy pepper. When the soup is brought to the table, it is put on it in the measure of sarzo. The sorghum gives a unique taste and appearance to the clear suspension soup<sup>263</sup>.

Residents of the Khorezm oasis sometimes add one or more ingredients such as pumpkin, turnips, and beets to the soup. At the same time, people love to eat dishes prepared by mixing rice, beans, rice with a little mash, unoshi, kaysh dough in clear cooked suspension soup, because they are very pleasant and tasty.

Kale soup. This dish is also considered a rare dish because it is rarely prepared. According to the informants, the soup prepared from kalla-pocha is useful for human head organs and dilutes the blood in folk medicine. That's why when drinking it, the forehead sweats, and sweat comes out of all parts of the head, even between the hair<sup>264</sup>. The expression "You sweated like you drank soup" is used

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<sup>260</sup> Дала ёзувлари. Янгибозор тумани Ўйрат қишлоғи. 2018 йил.

<sup>261</sup> Хотин-қизлар энциклопедияси. – Тошкент, 2015. – Б. 304-305.

<sup>262</sup> Дала ёзувлари. Урганч шаҳар Тозабог маҳалласи. 2018 йил.

<sup>263</sup> Дала ёзувлари. Урганч шаҳар Паҳлавон Маҳмуд кўчаси. 2019 йил.

<sup>264</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2018 йил.

among the population. Soup cooked from one sheep's head is enough for 10 people

<sup>265</sup>.

Ijjan soup (minced soup). In the oasis of Khorezm, many dishes are prepared from minced meat. Among them, Ijjan soup is widely spread, and it can be prepared by mixing rice and putting it into the soup in the shape of a circle (tifteli), and putting it in cabbage or bell pepper (golubtsi). The combination of minced meat, onion and rice enhances the taste of this dish. Ijjan soup is well digested and loved by young and old alike, and is also eaten as a diet food.<sup>266</sup> In the oasis today, preparing ijjan soups is widely popular even at big wedding parties.

Fried soup. In this dish, meat, onion, carrot, potato and tomato are fried one after the other, boiled water is poured and boiled. Roast soup is often prepared in households because it is quick and easy to prepare. Unoshi, kurdik, kaish kurdik, pumpkin, beans, rice and peas, and cabbage can also be prepared. When cooking this dish, it is advisable to put the rib part of the meat.

According to the results of the conducted sociological survey, it was found that the favorite liquid dishes of the oasis residents are mastava, fried soup, osma soup, moshkhorda, unashi, brunch soup, chicken soup, barak soup, cabbage soup and other dishes.

Khorezm also has many years of experience in preparing meat dishes, and all of them are the most popular dishes of weddings, parties, banquets and family tables. The name Yakhna is derived from the Persian-Tajik language and means "cooled". In written monuments, the name of this dish is given in the form of yakhny<sup>267</sup>.

Raw meat. In the Khorezm oasis, it has become a tradition to serve yakh meat to the wedding table, when guests arrive, and for breakfast. The dietary feature of this dish is that it can be recommended for diabetes.

Deep fried. This dish is considered a meat dish among the people of the oasis,

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<sup>265</sup>Сидиков Д. Лаззатли таомлар... – Б. 70.

<sup>266</sup>Хотин-қизлар энциклопедияси... – Б. 305.

<sup>267</sup>Фазилов Э. Шарқнинг машҳур филологлари. – Т.: Фан, 1971. – Б. 30.

and according to its origin, it belongs to the cuisine of cattle farmers and is a method of preserving meat for a long time. In the past, hard fried rice was very useful for nomads, travelers and even soldiers in hot countries, they prepared this food in large quantities and carried it in khums, jugs and mundirs, and they used it to prepare various dishes. In the oasis of Khorezm, this dish is eaten both raw and hot at parties, and the hot one is called solkildak by the Khiva people.<sup>268</sup>

**Belly.** It is a traditional dish that is prepared everywhere and at all times when sheep and cattle are slaughtered. It has a good digestion, is nutritious and prepared in any way, even people with stomach problems can easily eat it. In particular, the part called shirdon, which has checkered tivits, is the most delicious and useful. In the oasis, there are also types that are prepared by cutting or wrapping the belly like a norin<sup>269</sup>.

*Tosh. Freshly slaughtered beef or sheep breast is cooked by cutting the breast part separately. At weddings in Khorezm, the bride sends a breast of meat cooked in a special soup to the groom. In folk medicine, it is said that if you eat a piece of breast fat with an egg, it will give you strength.*

*Language (language). Dil dish, which is made from beef tongue, is a traditional dish that has not been forgotten until our time. This dish is boiled or steamed. Nowadays, cooking tongue in butter is very common, and the people of the oasis love to eat it.*

*Head.* When slaughtering cattle or sheep, its head is first burned, then the obdon is washed, salted and boiled. The sweetest part of the skull is both temples, which are cut very gently and gently on the knife. This dish is eaten both raw and with soup.

*Stomach and hooves.* Every household that slaughtered cattle or sheep cleaned its belly and hooves and prepared food (soup or stew). The name of such a dish is belly-hooves<sup>270</sup>. From this, the phrase "fish in a month, head in a year" is used

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<sup>268</sup> Дала ёзувлари. Хива шаҳар Қумёска маҳалласи. 2019 йил.

<sup>269</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2020 йил.

<sup>270</sup> Жуманиязова М.Т. ва бошқалар. Хоразм анъанавий таомлари тарихидан... – Б. 35.

in Khorezm (the people of Khorezm believe that it is useful and possible to eat fish once a month, and on the days of Eid al-Adha, one should slaughter a sheep or cattle and eat the head).

Ijjan (minced meat). This dish in Uzbek cuisine is prepared only in the Khorezm oasis and is not found in other nations. Ijjan is mainly prepared by the Khiva people with great ceremony, and almost every hospitality event does not pass without ijjan. It is advisable to use meat (neck meat) to prepare Ijjan<sup>271</sup>) It is chopped thoroughly with an ax, not with a myasorubka, after sprinkling namakop with onions and chops, it is turned by hand for one hour only facing one side. A little water and vegetable oil is added and turned again, and then the meat gets a special taste. When the color of the meat is white, the dish is considered ready and it is served on a plate, sprinkled with pepper.<sup>272</sup>. A person who has not tasted Ijjan thinks it is raw meat, but because it is prepared after a lot of processing, Khiva people call it "cooked meat, not raw".

To prepare kok gosht (dried meat), the meat is dried with various aromatic herbs in autumn and eaten until spring.

Kulbosar. Informants say that earlier merchants and travelers used to prepare kulbosar food and take it with them. This dish is reminiscent of today's sausages, and was named so because they were "heated in the ashes." Kulbosar is meat cooked in the intestines of beef<sup>273</sup>.

### **Fish and fish dishes**

Amudarya, along with its fertile muddy water, gave the people of Khorezm a variety of fish. That is why in Khorezm they have been widely engaged in fishing since ancient times. Archaeologists who have researched the Khorezm region also note that the people of the Kaltaminor culture lived only by fishing. In the Khorezm oasis, during the khanate period, there were chefs, cooks and fishmongers working

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<sup>271</sup> Дала ёзувлари. Хива тумани Чанашиқ маҳалласи. 2019 йил.

<sup>272</sup> Дала ёзувлари. Хива шаҳар Шихлар маҳалласи. 2018 йил.

<sup>273</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил.

in the markets, especially in the markets of Khiva. In particular, it is noted that in the 60s of the 19th century, there were 18 fishermen and fishermen in the city of Khiva.<sup>274</sup> In fact, since there were many natural lakes in the territory of Khorezm in the past, the inhabitants of the oasis were engaged in fishing, and there were certainly various fish dishes in the cuisine.

In our sociological survey conducted to study the current level of fish consumption in the Khorezm oasis, it is known that 58% of people eat fish and fish products 1-2 times a month, 3-4 times 37%, and occasional consumers 5%. was (Appendix 11). This is explained by the drying up of the island, the disappearance of natural lakes and other ecological changes in the last quarter of the 20th century as proof of our above thoughts. That's why, although Khorezm people love to eat fish dishes, due to its high price, fish dishes, which are very useful for the human body, are consumed less now. In recent years, the government of Uzbekistan has given a wide range of opportunities to entrepreneurs, and several decisions have been made regarding the development of fisheries<sup>275</sup> as a result, artificial lakes and fish farming are developing, but the population's need for fish meat is high.

Fish dishes are rich in a large amount of minerals - sodium, potassium, phosphorus, iodine, iron, sulfur and chlorine, and these substances are especially abundant in river and sea fish.<sup>276</sup> In addition, the protein, fat and carbohydrates in the composition of fish are proportionally included in the main food products. Proteins in fish do not lag behind meat proteins in terms of quantity and quality. Fish oil is very healthy and beneficial for the human body.

Fish oil is not stored for a long time, oxidizes and deteriorates quickly. Such a defect is called "rusting". The remaining fat on the surface of the fish (if it has a "rusty" smell, brown) can be removed during cooking. If the fat inside the muscle has become "rusty" and tarry, the fish is considered unfit.

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<sup>274</sup>Иванов П.П. Архив Хивинских ханов XIX в... – С. 139.

<sup>275</sup> Ўзбекистон Республикаси Президентининг 2018 йил 6 ноябрь “Балиқчилик соҳасини янада ривожлантиришга доир қўшимча чора-тадбирлар тўғрисида” ва 2020 йил 29 август ПҚ-4816-сонли “Балиқчилик тармоғини қўллаб-қувватлаш ва унинг самарадорлигини ошириш чора-тадбирлари тўғрисида” Қарорлари.

<sup>276</sup>Мо'minoва М. Ovqat tayyorlash jarayoni. – Тошкент, 2006. – В. 67.

There are various types of fish dishes in Khorezm oasis, which are prepared in such ways as fried, liquid soup, dimmed, kebab and yakhna tamaddi, and eaten as a snack. In particular, in the Khorezm oasis cuisine, dishes made from fish such as carp, zoghora, mullet, pike perch, pike perch, pike perch, pike perch, pike perch are very popular.<sup>277</sup>.

In order to prepare delicious food from fish, first of all, it is necessary to choose the right type of fish and pay attention to its quality - fresh, clean, surface is not damaged, does not smell, the natural color has not changed, the color of the shell is from red to dark red, and the smell of fresh fish is present. For quick and easy cleaning of the fish, soaking it in hot water and then cleaning it works well<sup>278</sup>.

Khorezm fish is still very tasty, and anyone who comes here and eats it is eager to come and eat it again. Below we will focus on liquid and thick fish dishes.

Fried fish. This dish made from fish is highly appreciated and widely consumed among the inhabitants of the oasis. Especially in big weddings and parties, it is prepared and served as one of the most royal dishes. In the Khorezm oasis, to cook fish and its young, they are first salted, then coated in flour and fried in spotted, hot cotton oil.<sup>279</sup>.

Boiled fish. Sliced fish fillets are layered with fried onions, sprinkled with fish soup or salted water, spices are added and steamed until cooked. When the fish is brought to the table, it is served with a side dish, and the rest of the steamed fish is poured over the face. Boiled potatoes, mashed potatoes or vegetable dip are served as a side dish.

In the Khorezm lakes, a delicious dip is prepared from totay fish (weighing up to 200-250 grams). This dish is cooked in a special pan by opening the inside of a whole fish, putting the fish inside one of them. When the pan is full, another pan is placed on top and the grass is lit. After a certain period of time, the pan is opened and the bubbles inside are removed. Each one of them is like a goose egg, cooked in

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<sup>277</sup> Дала ёзувлари. Боғот тумани Ғалаба маҳалласи. 2019 йил.

<sup>278</sup> Дала ёзувлари. Урганч тумани Бегобод қишлоғи. 2020 йил.

<sup>279</sup> Мо'minoва М. Ovqat tayyorlash jarayoni... – В. 67-68.



a golden color, placed in a pot prepared for vegetable stew and cooked on low heat. This is a special vegetable stew, served with fish soup. Infused with the flavors of both fish and vegetables, this stew is delicious and healing.<sup>280</sup> In the following years, due to the reduction of natural lakes and the increase of predatory fish such as eel and pike, fish such as totay decreased and such dishes were forgotten.

**Black fish.** In some regions of the Khorezm oasis, a dish of mixed fish was prepared before, and fish soup was made into it, and curdik was also added to it.<sup>281</sup> This dish is one of the favorite dishes of Karakalpaks and is still widely prepared today <sup>282</sup>. To prepare this dish, large pieces of lakka fish are boiled until tender. Fish bones and gills are removed. Raise the fire and put the dough cut in the shape of Kurdik into the pot. When the dough is well cooked, the fire is turned off. Finely chopped onions mixed with a little salt are cooked. After the food cools down a little, it is put on plates and served on the table.

Black fish is one of the energy foods. Because it is cooked in water without frying, it can be recommended to patients as a diet food (respiratory tract and lung, nervous system diseases, anemia, some eye diseases, etc.). Blackened fish is one of the oldest dishes of Khorezm and is eaten mainly in autumn and winter. Useful fat and phosphorus substances in fish increase the healing properties of food.

**Fish soup.** Fish soup is one of the most delicious and healing dishes. In folk medicine, food from water and carp fish was previously prescribed. In particular, carp fish soup is prepared as a cure for patients with liver problems, while fish soup from water gives medicine to the body and increases the strength of the eyes.<sup>283</sup>

To prepare fish soup, cold water is poured into a pot, fish cleaned of bones and finely chopped onions are added and boiled. From time to time, the foam of the soup is removed. When the fish is cooked, it is placed on a special plate. Make a sharava (nomakob) from the soup water, sprinkle it on the fish and serve it to the table. Soup is served in bowls. Recently, it is customary to add tomatoes, carrots,

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<sup>280</sup> Дўстжонов Б. Хоразм таомлари... – Б. 21.

<sup>281</sup> Дала ёзувлари. Янгибозор тумани. Боғолон кишлоғи Обишир кўчаси. 2020 йил.

<sup>282</sup> Дала ёзувлари. Қорақалпоғистон Республикаси. Нукус шаҳар Ак Алтын 1 уй. 2020 йил.

<sup>283</sup> Дала ёзувлари. Шовот тумани Дўстлик маҳалласи. 2019 йил.

and sometimes potatoes to fish soup along with onions.

A fish. To prepare this dish, the inside of the fish is cleaned, salted, dried in the sun and eaten. The name of kok fish is the name of a dish in the common Turkic language, which is now eaten in almost all nations.

When we compared the cuisine of other nations in the preparation of fish products, we found out that in Azerbaijan, fish is fried in oil, boiled in soup, dried and smoked, just like in the oasis. In terms of the use of spices, it is similar to Khorezm cuisine, in which black and allspice, ginger, saffron are used.

Ethnography of the Lower Amudarya provides comprehensive material about the fish believer, and it is first of all described as an honest morsel and is considered to have supernatural power that positively affects people. The people of Khorezm often use the expression "we ate fish and became halal". This belief is strictly followed in the Ferghana Valley, where special attention is paid to eating it before fasting.<sup>284</sup> Because, among the population, it is considered that fish has not only a useful property, but also a magical property that cleanses and sanctifies a person. Fish meat is considered so halal that even a woman who has just given birth is forbidden to eat fish meat for forty days. Also, fish meat is not eaten in the months when the fish are caught, because eating fish in such months is considered a great sin.

In Khorezm, as in all the nations of Central Asia, we see fish as a sacred creature<sup>285</sup>. Because, since ancient times, there are many legends and myths related to fishing and fish consumption, and almost all of these legends are well preserved in people's memory until now. In Khorezm, there are legends in the nature of the struggle of the Gods, created in many peoples of the East. It explains the sanctity and honesty of fish. The central character of this legend is an unbeliever who shoots a bow into the sky to kill God, but it hits a fish that voluntarily offers to protect God.

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<sup>284</sup> Абдуллаев У. Фарғона водийсида этнослараро жараёнлар... – Б. 134.

<sup>285</sup> Хайтун Д.Е. Пережитки тотемизма у народов Средней Азии и Казахстана. Ученые записки Таджикского Госуниверситета. Т. XIV, Сталинабад, 1956; Демидов С. О пережитках верований, связанных с водной стихией и рыболовством у туркмен. Труды институты истории, археологии и этнографии АН Туркмении. Т. XII, Ашхабад, 1963.

Because of this, the fish's gills (muddy) always look red as if injured. For this service, the fish was declared halal by God at any time. This is a legend, of course, but the fish is still described in Khorezm with similar legends<sup>286</sup>.

In Khorezm, there are also beliefs related to fish, in all of them, fish is considered the main tool and patron in "eye contact" and "healing" of people. In particular, among the people, if the spine of a fish is hung on the head of children, it prevents "eye contact"<sup>287</sup> there is a concept that Among fish, carp stands out for its extraordinary strength. Carp bone is added to isvand (incense) against "eye contact". If the child is "touched by the eye", a carp's eye will be applied to it. A patient suffering from tuberculosis was taken to the Amudarya, put on a boat and pointed at the fish in the river<sup>288</sup>. Doctors tie a carp to the patient's stomach during treatment. If a person has a stomach ache, it is tied to a piece of meat. If Bakra fish is dried and given to women, their children will not die. According to a common custom in the Khorezm oasis, when a fish is slaughtered, its blood is smeared behind the ears of children, which is believed to prevent the child from suffering from jaundice.<sup>289</sup>.

When talking about the remaining beliefs related to the fish believer, it is necessary to talk about the fishing profession and its pir. This pir in Khorezm is fundamentally different from other professions, preserving its primitive form and clearly showing its pre-Muslim features. He is not a holy person, but a mythical creature who lives in the water and feeds a herd of fish. His name is characteristic - Hairy Father or Hairy Father. He is embodied as a giant creature with long hair. When the fishermen cast their fishing line, they said to him:

Fisherman father, gardener father,

They address him as the Hairy father who raised him.

***Dishes made from chicken and its eggs:***

In the Khorezm oasis, poultry meat is also loved, including chicken, goose, duck, grouse, pheasant, turkey. Nowadays, there are many different ways to prepare

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<sup>286</sup>Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 312.

<sup>287</sup>Дала ёзувлари. Урганч шаҳар Наврўз маҳалласи. 2019 йил.

<sup>288</sup>Дала ёзувлари. Урганч шаҳарГулшан маҳалласи. 2019 йил.

<sup>289</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил.

chicken dishes, including boiled, fried, marinated in butter, grilled, barbecued, and all are equally tasty and delicious. Currently, chicken meat is widely used in the preparation of various salads.

Poultry meat is easy to digest, it is a dietary meat and is easily recommended to any patient. In folk medicine, it is noted that chicken meat has the properties of purifying the blood and cleansing the brain. There is a concept among the people that when a sick person tries a food, if it benefits them, they like it, and if it doesn't, they don't like it. In Uzbek cuisine, there are such types of chicken dishes that are equally liked by young and old, healthy and sick alike. In order to prepare such "popular" dishes, chickens are specially raised in most households. It is well known that freshly slaughtered chicken, duck and goose meat has a smell when it is used in some way. This is due to the impurity of the poultry house or the food they eat. Therefore, take out the chicken (the meat of which is used to prepare dietary food), tie it by the leg, and feed it for a week with corn and worms, breadcrumbs and medicinal herbs (for example, in the oasis: alfalfa, mint, sorrel, sorrel, grapes, apples, melon seeds<sup>290</sup>) fed and then slaughtered.

Regarding the useful properties of chick, chicken and rooster meat and soup and its cure for many diseases, the great scholar Abu Ali Ibn Sina said: "... Rooster soup is suitable for joint pain and tremors... The meat of a young chicken increases intelligence. Chicken brain stops nosebleeds caused by meninges... Rooster soup is good for asthma. Chicken clears the voice... Chicken soup suppresses stomach inflammation. Rooster soup is useful for stomach ache"<sup>291</sup>.

Dishes made from chicken and its eggs also occupy a large place in the cuisine of the Khorezm oasis.

Chicken soup. Chicken meat is put in boiling water in a cauldron. When it boils, the foam is removed and onions are added. Then, one after another, tomatoes, carrots, potatoes, bell peppers are added, and the taste is adjusted with salt and spices. This dish is recommended for liver diseases, nursing mothers and minor

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<sup>290</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2018 йил.

<sup>291</sup> Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 189.

children. It is eaten as a daily meal in every household.

Chicken out. After the oil in the pot is well heated, the chicken is fried until it turns brown. Then put onion on it and steam it on low heat. The meat is soft and cooked in the onion juice. It is served on the table and sprinkled with chopped greens.

Butter chicken (soaked in butter). To prepare this dish, the chicken is thoroughly washed in cold water, then salted and fried in oil. When the chicken is slightly browned, a little water is drained, and when the water is absorbed, butter is put on it, the fire is reduced and the lid of the pot is closed. The smell of chicken can be felt in the prepared butter as soon as the lid of the pot is opened. The bones of a well-cooked chicken become soft and chewy.

Chicken kebab. Cooking this dish is similar to other kebabs, but when making a chicken kebab, it is advisable to salt and pepper the bone parts, otherwise the chicken kebab will turn out to be drier.

Not only the chicken itself, but also its eggs are very useful for humans. The most popular traditional dishes from the Khorezm oasis cuisine are yumurta (egg) barak made from eggs, kadi barak made with eggs and kotir barak cooked with minced meat.

Among the dishes prepared from eggs, fried eggs with meat, fried potatoes or boiled eggs and fried eggs, fried tomatoes are also very popular in the oasis. In order for the fried egg to have a good taste, it is necessary to pay attention to the norm when frying it, and not to overcook the yolk. Everyone eats boiled eggs in different states, some like it more liquid, some like it harder. The white of an egg boiled quickly and hard will be hard, and the yolk will be soft. To find out whether the egg is cooked or not, you need to turn it. An uncooked egg will spin 1-2 times, while a hard-boiled egg will spin longer. Hard-boiled eggs are easier to peel if you take them off the heat and immediately put them in cold water. Some even add salt to the boiling water to make it easier to dissolve<sup>292</sup>.

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<sup>292</sup>Дала ёзувлари. Урганч шаҳар Паҳлавон Маҳмуд кўчаси. 2020 йил.

Poultry eggs are nutritious and biologically valuable due to the content of protein, fat and other important substances. Hard-boiled or hard-boiled eggs are best cooked <sup>293</sup>.

In Khorezm oasis cooking, chicken eggs are mainly used in the preparation of traditional dishes with eggs. Eggs of ducks, geese and other poultry are almost never used because of their peculiar smell. Previously, quail eggs were used only as an energy food, but now they are widely consumed, mainly put in party pilafs, and boiled at home. Quail eggs are used in folk medicine for blood pressure and nervousness, 1 quail egg is swallowed and licked with 1 teaspoon of honey 3 times a day, or simply boiled and given to the patient. In general, the chicken egg itself is considered dietary, but when it is combined with other ingredients, the consistency of the food increases, the taste becomes sweeter and it is fully digestible.

Abu Ali ibn Sina gave very interesting information about eggs: "The best is a fresh chicken egg." The best thing about it is... the yolk inside. The best way to cook eggs is not to harden them by frying them... Eggs from ducks and the like are of a bad quality... The customer for eggs is close to moderate. The white is prone to cold and the yolk to heat... The best nutritional value of the egg is warmed... The white and yolk of the egg soothes the nerves and is beneficial for all joint pains... A warmed egg is beneficial for the roughness of the larynx. Drinking egg yolk while it is still warm is beneficial for cough, colic, tuberculosis, hoarseness due to heat, shortness of breath and expectoration. <sup>294</sup>. Also, Abu Ali ibn Sina said, "Eggs strengthen the heart, because the eggs of partridges, pheasants, quails and other birds have three properties, one is that they quickly turn into blood, the second is that there is very little unnecessary substance that does not turn into blood, and the third is the blood heart formed from the yolk of the egg. nourishes the muscles well", he says in his pamphlet "Heart Medicines".<sup>295</sup>.

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<sup>293</sup> Солихўжаев С.С., Дусчанов Б.А. Гигиена. 2-нашр. – Т., 1996. – Б. 203.

<sup>294</sup> Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 4, 130.

<sup>295</sup> Хикматиллаев Ибн Синонинг "Юрак дорилари" рисоласи. – Тошкент: Фан, 1966. – Б. 15, 107-108.

It can be seen that even simple foods such as eating raw eggs, boiling them in water, or frying them in oil and eating them as dumplings are among the popular foods because of their dietary properties. But we will not dwell on how to prepare them, because they are not forgotten, because their recipes are easy and simple, everyone can prepare them.

Eggs are also used effectively in folk medicine. Many surveys conducted in the Khorezm oasis indicated that in the treatment of people with sprained limbs, after placing the bone in place, applying egg yolk on a white cloth and then tying it to the wound helped to heal the wound. It is also believed that if the belly of a newly born woman is smeared with egg wash and tightly wrapped with a cloth, the belly will not hang down and will return to its previous position.<sup>296</sup>.

In the oasis of Khorezm, the hen and her eggs are protected from human eyes. People say that "so-and-so's eye touched my chicken, my chicken stopped laying eggs, my chicken became very thin and got sick." That's why they try not to let strangers into the chicken coop, and keep the number of chickens and how many eggs they lay a secret.<sup>297</sup>.

In general, people in the oasis protected their livestock and their milk and eggs from sight and breath. Also, not to carry food in an open state, if it is not covered due to carelessness, to remove a small part of it before eating or to give it to people who are suspected to have entered the eye, are also considered as such precautions.

### **Foods made from milk and milk products:**

One of nature's most healing gifts is milk. Milk is considered a very valuable product both nutritionally and biologically, it contains proteins, fats, carbohydrates, phosphatides, fat-soluble vitamins, and mineral salts in a form that the body can absorb.<sup>298</sup>. Although milk contains small amounts, it contains almost all vitamins. But the amount of vitamins varies depending on the season, feeding of cattle and

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<sup>296</sup> Дала ёзувлари. Урганч тумани Қоровул кишлоқ Мевазор маҳалла. 2018 йил.

<sup>297</sup> Дала ёзувлари. Қўшқўпир тумани Бекобод кишлоғи. 2018 йил.

<sup>298</sup> Солихўжаев С.С., Дусчанов Б.А. Гигиена... – Б. 205.

storage of milk. Especially in summer, as a result of cows feeding more green grass, the amount of vitamins in milk increases. In winter, on the contrary, it decreases.

Freshly expressed milk is not sterile because the mammary glands and especially the mammary tract always contain small amounts of germs (residual milk). These microbes can mainly be excreted in the first milk. Freshly milked milk contains less lactic acid and bacteria, which later ferment the milk sugar and cause the milk to go sour. Rotten milk has an unpleasant taste and smell.

Cow, goat, sheep and camel milk were used in Khorezm oasis. The following products are obtained from cow's milk: milk, yogurt, chakida (rice), peynir (a type of cheese), ayron, oil (milk oil) and other products.

All the cuisine of the nations of the world<sup>299</sup> As in Uzbek cuisine, dishes made from milk and milk products have a special place <sup>300</sup>. In Uzbek cuisine, milk is consumed freshly milked, boiled, and made into yogurt, cream, and butter.

Our ancestors included all dairy products (except butter) in "cold" foods, depending on the effect of food on the human body. Dairy products are divided into perishable and long-storable types. Perishable dairy products include raw and cooked cream, yogurt, cottage cheese, and buttermilk, and long-term dairy products include butter.

In the life of the inhabitants of the oasis, liquid soups and thick dishes were prepared from milk and eaten with love. Among the common liquid soups in Khorezm, we can include sutoshi, milk slurry, oral soup, goja soup with yogurt, moshkhorda with yogurt, and cholop. Among the dark dishes prepared from milk, you can include a rice dish made with milk and yogurt.

Milk. Cow's milk was considered the most used milk in the daily life of the Khorezm oasis, and the dairy cow was highly valued, because in most families, boiling the black pot, that is, the livelihood of the family members, also depended on the cow. Our mothers also emphasized that drinking milk with sugar will keep a person full and lighten the color of the face.

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<sup>299</sup>Хитой ошхонасидан ташқари. Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 52.

<sup>300</sup>Воҳада асосан асосан сигир сутидан, баъзан қўй ва эчки сутларидан фойдаланилади.



Colostrum. After the cow calves, the thick milk that has not separated the yolk for three days is called "colostrum". Busut is called Uvuz, Ovuz, Oghiz and Oghiz in Uzbek and Turkmen languages. Colostrum contains a large amount of immune-stimulating compounds<sup>301</sup>. After expressing colostrum in Khorezm, it was made into a barak and shared with family members and neighbors. The important thing is that this custom has been preserved unchanged to this day.

Yogurt. One of the dairy products is yogurt, although this word is derived from the word "mix, add", that is, it means an ingredient that is eaten by adding it to food.<sup>302</sup>, in some literature, it is noted that this word is derived from the word "hard". Yogurt is the most widely consumed dairy product in Khorezm, and most pastries are served with yogurt. In the oasis, some people cool the food a little and then put yogurt on it and eat it white, while others eat it while the food is hot (with the yogurt slightly rotten).<sup>303</sup>. When we asked the doctors about the effect of eating curdled yogurt in this way on the human body, they said that it is useful, it increases the human immunity, even lowers the temperature when it rises, and cleanses the body of various toxins.<sup>304</sup>.

To prepare yogurt, freshly milked milk is boiled and cooled to room temperature. The easiest and most convenient way to find out is to dip a quiet finger in milk. If neither the heat nor the coldness of the milk is felt on the finger, it means that the milk is ready to curdle and freeze. Now add 1 tablespoon of previously thawed yogurt to each liter of milk and mix. To make the yogurt thick, cover the bowl with cheesecloth and wrap it with a thin towel. In this way, the gauze absorbs the water in the milk, and the thin pressing ensures that it is fresh<sup>305</sup>. Yogurt will be ready in about 10-12 hours. After that, the yogurt must be put in the refrigerator (or talaq).

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<sup>301</sup>Дусчанов Б.А. Солихўжаев С.С., Искандарова Ш.Т. Умумий гигиена. 3-нашр. – Тошкент, 2001. – Б. 211-212.

<sup>302</sup>Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. – Тошкент: Университет, 2000. – Б. 24.

<sup>303</sup>Дала ёзувлари. Янгибозор тумани Ўйрот қишлоғи. 2020 йил.

<sup>304</sup>Дала ёзувлари. Урганч шаҳар Наврўз маҳалласи. 2021 йил.

<sup>305</sup>Дала ёзувлари. Хонқа тумани Эзгулик маҳалласи. 2018 йил.

Chakida (swim). The name of this dairy product is borrowed from the Persian-Tajik language. To prepare chakida, yogurt is put in a specially made bag made of white syrup and hung on a tree (it is advisable to hang it on a tree, because its shade is very cool and airy).<sup>306</sup> After draining, the thick part was consumed as chakida. It is possible to add a little pepper on top of such prepared chakidani, add it to meals and salads, or add a little water and drink it as ayran.

Buttermilk. It is considered a type of drink mainly consumed in the summer, and it is eaten in Khorezm made from ayron chakida or yogurt. The name of this dish comes from the old Turkic word ayr.

To prepare traditional Khorezm ayron, yogurt is cubed and kneaded for a long time with a wooden ladle (called "pishkak" in Khorezm) (mixed). After reaching the standard, a little cold water is added and the oil on the surface of the rinse is filtered. The finished rinse is stored for a certain period in a glass or glass container. Depending on taste, salt, basil or mint are added to it.

Butter. The name of this dairy product belongs to the Turkic language and means "healthy fat, i.e. clean, sweet fat".<sup>307</sup> Making butter also requires a lot of skill. In this case, when the yogurt cube is thoroughly rinsed, the oil that has come out on it is filtered and put into a salted container and bowls. Over time, when the fat starts to deteriorate, its smell and taste change, it is burned, and the burned fat itself is eaten with bread and used in dishes. When butter is burnt, it turns a yellowish, creamy color.<sup>308</sup>

Kubida rinse oil is also called oasis rinse and is white in color. In some regions of our republic, especially in Tashkent, it is called maskayog<sup>309</sup>.

Cream. The word Qaymaq is a word belonging to the common Turkic language, and in Mahmud Kashgari's dictionary it is kajak<sup>310</sup>, Cream in the dictionary of works of Alisher Navoi<sup>311</sup> given in the form In the Khorezm oasis,

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<sup>306</sup>Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С. 116.

<sup>307</sup>Махмуд Кошғарий. Девону луғотит турк...Т. III. – Б. 168.

<sup>308</sup>Дала ёзувлари. Урганч тумани. Чотқўпир кишлоғи Гулобод маҳалласи. 2018 йил.

<sup>309</sup>Махмудов К. Ўзбек тансиқ таомлари.. – Б. 53.

<sup>310</sup>Махмуд Қошғарий. Девону луғотит турк... Т.I. – Б. 181.

<sup>311</sup>Алишер Навоий. Танланган асарлар. – Тошкент: Ўзбекистон, 1948. Т. III. – Б. 22.

cream is made and consumed from both raw and cooked milk. Milk is first boiled to get cream from boiled milk. After the milk has cooled, the edges of the pot with thick cream are separated with a ladle and removed with the handle of a wooden spoon. To make raw milk cream, freshly milked milk is allowed to sit on a tray overnight and a thick cream forms on top of the milk.<sup>312</sup> Although modern technical means are effectively used to extract cream from milk today, many households still consume cream from milk in this way.

Sutkadi. Sutkadi, one of the traditional dishes of the people of the oasis, is now forgotten. Even so, there are those who prepare it specially and eat it with love. This dish is prepared by simmering a few pieces of pumpkin in milk<sup>313</sup>. This dish is useful for people suffering from constipation. In addition, several different products are prepared by freezing milk. Among them, sour cream, cottage cheese, cheese, dry and condensed milk can be included.

In the Khorezm oasis, milk and dairy products are not only consumed, but also used effectively in folk medicine. In particular, occasionally applying yogurt to the head and body has the property of removing small wounds and strengthening the skin. Informants have repeatedly emphasized that applying chaki or yogurt is especially beneficial in cases of sunburn, headache, or sunburn. It is also beneficial to apply slightly warmed butter to the head when the brain hurts<sup>314</sup>. If a person urinates with mixed blood, it is necessary to give him chakki (chakki) or cleanly rinsed buttermilk, because it keeps the blood clean and stops it quickly. But the doctors called to be very careful when using dairy products and warned that "if you find it in white, there is no cure."<sup>315</sup>

Khorezm oasis also has many superstitions related to milk and milk products. In particular, in the Avesta, belief in the divine influence of heavenly bodies in connection with the gods is found in different ways. According to him, it can be seen that the patient is smeared with yogurt that was put on the roof one night. It was

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<sup>312</sup>Центральная Азия // Этнография питания народов стран зарубежной Азии. – М., 1981. – С. 125.

<sup>313</sup>Дала ёзувлари. Хонқа тумани Томадурвадик кишлоғи. 2018 йил.

<sup>314</sup>Дала ёзувлари. Урганч шаҳар 3-даҳа 35-уй, 4 хона. 2018 йил.

<sup>315</sup>Дала ёзувлари. Урганч туман Янгишовот кўчаси. 2020 йил.

believed that consumption of milk and yogurt saturated with moonlight can ward off various diseases and prolong life.

In a word, domestic animals, which are its source, were highly valued due to the wide consumption of dairy products in livestock farms. In particular, when the cow was calving, it was protected from prying eyes, after calving, yogurt was prepared, taken to the cemetery and given as alms. Also, the milking time was selected either early in the morning or in the evening, so that the cows that give a lot of milk would not be seen. They tried not to show it to anyone when the oil was being separated from the buttermilk, or at all during the oil extraction. In this case, the amount of fat collected is kept secret from other women because the cow will be touched by the eye and the calf will get sick.

Since it was considered a sin to sell milk in ancient times, when one needed milk, one asked one's neighbor who had a milk cow. Milked milk was not given to anyone in the evening, because it was believed that devils would fall from the sky and the cows would get sick and fly away. When it is necessary to give milk, a moth of a pot is smeared on the milk container or a match is thrown on it and the milk container is first placed on the floor and then passed.<sup>316</sup>

In case the cow has run away (her udder becomes sick, i.e. it becomes hard as a rock or the wound overflows) and does not milk, the curative measures are performed. For example, in Hazorasp and Koshkopir districts, the udder of a cow was put on a scarf and sprayed three times with the words "may this happen".

In general, among the inhabitants of the oasis, white food was not considered without washing the face in the morning. Attempts were made not to spill milk on the floor as much as possible, and if spilled, the area was quickly cleaned up.<sup>317</sup>. So, the role of milk and milk-based foods in the daily life of Khorezm oasis residents was incomparable. Our forefathers and medical science have already proven that milk is a food product necessary for human life, and they carefully

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<sup>316</sup>Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.

<sup>317</sup>Бўриев О. ва бошқалар. Ўзбек халқи боқий қадриятлари. – Қарши: Насаф, 2005. – Б. 77.

protected milk-producing cattle and sheep-goats, that is, they protected them from various diseases and eye contact.

### **2.3. Confectionery and various drinks preparation traditions**

The people of the Khorezm oasis have their own experiences in making confectionery products, that is, sweets. They know how to extract sugar from fruits and vegetables and make sweets by drying them in the sun or cooking them. During the Khiva Khanate period, confectioners skillfully prepared sweets such as kupuk, ivy, peshmak, nishola, halwa, labzina, novvot, jam, molasses, paklama.<sup>318</sup>. Let's talk about the confectionery products that were formed in the Khorezm oasis and are being prepared and consumed to this day:

Nuqul is one of the types of sweets prepared by confectioners during the Khiva khanate, and in the khanate there were such types as mejana kupuk made of peanuts and bodom kukup made of almonds. To prepare nuqul, mejana is first cleaned and fried well in a pot. Water is poured into a clean pot and sugar is mixed and boiled. The foam that appears on the face is removed until the qiyami is ready. Put the fried mejana in a soup bowl, pour a thin layer of kiyam on it, and mix it continuously by rotating the bowl until it becomes round. After it dries, it is put on plates and served on the table.

Holva. The name of this confectionery product is taken from the Arabic language, and various types of it are prepared both during Khivakhanid period and now. In particular, sugar paste is prepared for the preparation of sesame halwa. When the Qiyam started to redden, a bitter stone was added to cut its reddening. In another pot, ground bex (etmak) is boiled in water. Three raw eggs were added to Bex water and thoroughly beaten with a whisk. Then it is mixed into the prepared stew and boiled a little with the addition of sesame seeds. The version with walnut kernels instead of sesame is called mijina halwa. However, nowadays halwa is sprinkled

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<sup>318</sup>Нукул – адабийча парварда. Йўлдошев М.Й. XIX аср Хива давлат хужжатлари. – Тошкент: ЎзССР ФА, 1960. – Б. 47; Муҳаммад Алихон Ғофур. Хоразм сафари кундаликлари (Эрон элчисининг хотиралари. XIX аср). – Тошкент: Фан, 2005. – Б. 147-150; Исмоил Мирпанжи. Асирликдаги хотиралар. – Урганч: Хоразм, 1997. – Б. 61.

with walnut kernels and sesame seeds and decorated with different colors to make it look beautiful.<sup>319</sup> When the holva is ready, it is poured into trays and frozen. Confectioners order potters to make trays with decorative edges to make the halwa beautiful, and they serve as a mold.

Labzina. The name labzina, a special confectionery product prepared in Khorezm, is borrowed from the Arabic language. Labzina is a type of halwa made from sugar paste and is half white and half red in color.<sup>320</sup> To prepare Labzina, it is boiled first and half of it is put in a bowl, mixed with flour until it becomes thicker, and cooked on low heat. After that, crushed khandonpista is added, put in a special rectangular mold that has been greased and leveled with a spatula. The other half of the qiyam is also cooked by adding flour and red color. This is also placed in the same mold on top of the white sauce, flattened, and after it hardens, it is cut into squares and eaten.<sup>321</sup>

Peshmak. Qiyam is prepared before making peshmak, which is loved by the residents of the oasis. One cup of sugar, half a cup of water and one teaspoon of millet are used to prepare Qiyam. Ready kiyam is placed in a special greased plate-like mold. Then cold water is poured into a large pot, and a sauce plate is carefully placed on top of that water and turned. After cooling, it is wrapped in a big gulmix that is stuck on a board (wood). When the stew becomes white, a plate of flour is heated in another pot and sifted on a special surface. Prepared qiyam is placed in hot flour, covered with flour, and four people pull the qiyam with two hands from four sides. This situation is continued 10 times, and every time the kiyam is turned, flour is sprinkled on it. Because the flour is hot, the kiyam does not harden, and therefore this process is repeated often until the flour cools down and becomes like a strand of hair. Since peshmak requires a lot of experience, it is prepared by special chefs<sup>322</sup>.

Nishola (in literature – nishola). 3-3.5 liters of water is added to every 10 kg of sugar intended for the preparation of Nishola's paste and boiled while stirring until

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<sup>319</sup> Дала ёзувлари. Хива шаҳри Қумёсқа маҳалласи. 2018 йил.

<sup>320</sup> Ёўлдошев М.Й. Хива хонлигида феодал ер эғалиги ва давлат тузилиши... – Б. 53.

<sup>321</sup> Дала ёзувлари. Хива шаҳар Сангар маҳалласи. 2018 йил.

<sup>322</sup> Дала ёзувлари. Хива шаҳар Ғовик қўл маҳалласи. 2018 йил.

it completely dissolves. After the sugar melts, lemon is added and cooked at a very high temperature. The finished paste is passed through a fine-mesh sieve and cooled to 55-60 degrees. In order to prepare a foamy mixture and take it as a snack, the egg white cooled to 1-2 degrees is thoroughly rinsed and whipped, and the cooled mixture is slowly poured into it. The stirring process is continued until a homogeneous foamy mass (on target) is formed after the addition of qiyam, that is, for 10 minutes.

Although Holvaytar dessert is prepared differently in different regions of Uzbekistan, the ingredients used in it are basically the same. To prepare holvaitar, sifted wheat flour is fried in heated oil until it turns light brown (but it should not burn). Then a paste made of water with sugar or honey is added. Stir continuously until the mixture becomes a liquid cream<sup>323</sup>.

*Кунжи.* Ушбу ширинликтўртбурчак шаклда бўлиб, уни тайёрлаш учункунжут махсус квадрат шакли қолипга солинади ҳамда устидан қиём қўйиб қотирилади ва совигач истеъмол қилинади.

Preparation of novvot is widespread in the Khorezm oasis, as well as in all regions of Uzbekistan. To prepare novvot, sugar and water (water is about 40% of the weight of sugar) are put in a special pot and boiled over low heat. As a result, a 16-18 percent solution is obtained (dark sugar solution). 3-4 rows of white threads are drawn parallel to each other in order to make the qiyam into a crystal state, and a special boiler (thermo-insulator) is used to keep the heat at the same level. The finished paste is passed through a sieve with holes of 1.5x1.5 mm and poured into the above-mentioned pot to form crystals and crystallized for 72 hours.<sup>324</sup> After this process, the remaining juice is removed and left in the pot until the formed crystals solidify. The finished novvot (Shokha novvot) is cut off the threads and carefully taken out of the pot, the crystals stuck to the wall of the pot are crushed. The liquid and crystal remains of novvot (Kirgich novvot) are used for the second extraction of juice.

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<sup>323</sup> Дала ёзувлари. Урганч тумани Юқорибўғ қишлоғи. 2019 йил.

<sup>324</sup> Дўстжонов Б. Хоразм таомлари...— Б. 82.

In the oasis, novvot dessert is consumed as a high-quality confectionery product and can be recommended to children, pregnant women and women with dry eyes, elderly people with anemia and weakness. But in diseases related to metabolic disorders (obesity), especially people with diabetes and high blood pressure, novvot is not recommended.<sup>325</sup>

In the Khorezm oasis, some confectionery products are also used as ceremonial sweets. In particular, kupuk, ivy, peshmak, labzina and nishola are mainly bought in Ramadan, while holwaytar is consumed in maraka ceremonies and religious events. Unlike them, novvot is the most popular and popular dessert in the daily menu and is the main type of dessert for weddings and ceremonies.

Hay-hay dessert is prepared to give to babies in Khorezm. To prepare hay-hay, novvot is finely ground in a mortar and sieved through cheesecloth. Add some butter to it and mix well<sup>326</sup>. After that, the child's pacifier is dipped in this dessert or a little licked on the quiet finger. This dessert keeps the baby full for a long time and helps him sleep peacefully.

Honey is a product that cures many diseases and gives a good mood when consumed. That's why people grow honey for consumption, to treat certain diseases in the family, and also to make a profit. Although bees are grown in almost all districts of the Khorezm oasis, during the field research, it was observed that residents of Urganch district are regularly engaged in beekeeping.

The word Qiyam is derived from Arabic and is also used in the preparation of traditional sweets, pastries, pastries and jams typical of almost all Khorezm oasis. To prepare qiyam, put one cup of sugar and half a cup of water in a bowl and boil it on fire. The easiest way to know when it's ready is when it becomes stretchy and doesn't flow quickly when floated with a spoon.

The word jam is also borrowed from the Arabic language, and it is a type of dessert that is prepared with qiyam or sprinkled with sugar. Because of this, some fruits are prepared by dipping them in kiyam and some by sprinkling sugar over

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<sup>325</sup> Дала ёзувлари. Хонқа тумани Эзгулик маҳалласи. 2019 йил.

<sup>326</sup> Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.



them. Jamming is widely used in the Khorezm oasis to store fruits for the winter. In particular, melon, carrot, quince, and apple jams are prepared in late autumn and eaten in glazed containers in the refrigerator or in a sieve, and cherry, fig, plum, and apricot jams are preserved.

The most famous traditional Khivali dishes are paklama and kushtili. Currently, there are very few suppliers and preparers of traditional Paklama ceremony.

Paklama is a traditional Khiva dessert. Momos are made of thinly spread seven layers of dough made from seven types of mijana (ancient apricot kernels - M.S.) and topped with honey or kiyam. To prepare paklama, knead the dough by adding flour to lukewarm water and let it rest for half an hour. Small dumplings are made from it and left to rest for 5-6 minutes. Then it is rolled into a circle with a thickness of 1-1.5 mm. The dough is smeared with oil and sprinkled with sugar. The same process is repeated 8-10 times and overlapped. Before placing the food in the electric oven, it is coated with an egg and after it is cut into small diamond-shaped pieces, it is baked at a temperature of 220-240 degrees for 15-20 minutes. After that, take it out of the electric oven, pour melted butter on the cuts and bake for another 10-15 minutes. Hot honey (honey) or kiyam is poured into the cut areas of the finished pastry. When the paste cools, it is put into plates<sup>327</sup>.

According to informants, Khorezm baklava reached the palace of Sultan Mehmed of Turkey in the 15th century. In this way, paklama became like Turkish baklava (baklava). Nowadays, this type of pastry is prepared as a traditional dish of Turks, Iranians and Greeks, but not everyone knows that the historical roots of this dessert go back to Khorezm.<sup>328</sup>

Birdy. Khorezm is one of the most commonly cooked and eaten types of cakes at weddings, holidays and family parties.<sup>329</sup> According to informants, this dish, reminiscent of a bird's tongue, is a "symbol of blessing and sweet life."<sup>330</sup> To

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<sup>327</sup> Дала ёзувлари. Хива тумани Ирдимзон кишлоғи. 2017 йил.

<sup>328</sup> Дала ёзувлари. Хивалик шарқшунос Абдримова Латофатдан ёзиб олинди. 2020 йил.

<sup>329</sup> Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – Б. 108.

<sup>330</sup> Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2018 йил.

prepare kushtili, the dough is added to unsweetened milk or water and left to rest for a while. Then it is rolled out in a round shape, medium thickness, cut into a rhombus, and the center of each piece of dough is cut again to 1-1.5 cm.

The traditional confectionery products of Khorezm constitute the majority, and the names of sweets such as soyakimejana holva, holvaytar, pechakka can also be found in the state documents of Khiva.<sup>331</sup> In particular, in these sources, it is noted that these sweets were always bought for the table of the Khan's palace and were specially prepared according to the order. Informants say that the nisholda made by some master confectioners (Khiva people call them shirapaz) did not change its quality even after standing for a year. In particular, Khiva confectioner Artiq Pechakchi's desserts are sweet and beautiful, so Khiva Khan Muhammad Rahim Khan II himself personally ordered confectionery products for him, and his descendants say that they heard from his father that the master confectioner constantly supplied the palace with his confectionery products.<sup>332</sup>

In Khorezm, confectionery flourished in the cities of Khiva and New Urganch, which were the major trade and craft centers of the khanate. It is known that confectionery, like other crafts, experienced stages of development and crisis in the khanate during the researched period. In particular, in the middle of the 19th century, various confectionery products were brought to the country from foreign countries, in particular sweets such as konfut, velvet konfut, farangi konfut (words borrowed from the Russian language), in the middle of the 20th century chak-chak (from Bashkir and Tatar), cookies, khvorost (from the Russian language), biscuit, such as roulette (from French), waffle (from German), cake (from Italian), cake (from English) types of cooking have entered. Informants said that these sweets and pastries were cheap compared to sweets made by local artisans<sup>333</sup>.

According to the sociological survey carried out in order to find out what types of local confectionery and sweets the residents of the oasis know today, the

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<sup>331</sup>Иўлдошев М.Й. XIX аср Хива давлат хужжатлари... – Б. 289, 301.

<sup>332</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил.

<sup>333</sup>Дала ёзувлари. Хива туман Шихлар маҳалласи. 2018 йил.

most mentioned type of dessert is chak-chak, followed by kushtili, baklava and other sweets, as well as novvot, halwa, nisholda, ivy, there were peshmak, jam, labzina, sumalak, kupuk and other confectionery products (Appendix 12). It should be noted that chak-chak, the national dish of the Tatar people, is well-known and widely prepared and consumed by the residents of the oasis today. In addition, the survey revealed that the residents of the oasis like to eat many modern pastries, in particular, cakes, pies, khurasan, zhogora cookies, cakes, medovik, buns, and other modern pastries imported from abroad.

### **Tea and various drinks**

It is very difficult to imagine any event or ceremony of the Uzbek people without tea. After all, tea is a wonderful drink. Along with its taste and health benefits, it also has cultural and social significance. Tea appeared for the first time in southern China in the 1st millennium AD, and by the 8th-9th centuries it was widely distributed and exported to China, Tibet and Japan as a sacred drink in Buddhism. Since the 2nd millennium, tea spread to the lands of Asia where Buddhism was dominant, and later it began to be consumed among those who believe in Islam and Christianity. Tea came to Central Asia at the beginning of the 19th century. According to Grushin, a Russian slave who lived in Khiva, at the beginning of the 19th century Khiva Khan recorded that he drank milk tea (this tea is also called Kalmyk tea) and ordinary tea with sugar 2-3 times a week.<sup>334</sup>

As a component of Uzbek cuisine, tea has a special place in the traditional cuisine of Khorezm oasis residents, it is used not only as a drink that fully satisfies thirst, but is an integral component of any meal. Tea is served at the beginning and end of any important meal. Regular use of tea helps to accumulate vitamin C in liver, kidney, spleen and adrenal glands. This is very important in the hot climate of Khorezm, when vitamins quickly disappear under the influence of high temperatures. In the Khorezm oasis, when a guest comes to the house, "treat him

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<sup>334</sup> Абашин С.Н. Чай в Средней Азии: история напитка в XVIII-XIX веках // Традиционная пища как выражения этнического самосознания. – М.: Наука, 2001. – С. 204-231.

with hot tea", "invite a neighbor's guest to tea", if we meet friends and acquaintances, we invite them: "I will make tea", when the new bride arrives, "drink tea from the bride's hand". well preserved.

Blue tea. Since this tea is "cooling", it is mainly drunk as a healthy drink in hot weather in hot regions. Blue tea is drunk in Khorezm as well as in Bukhara, Samarkand and Kashkadarya<sup>335</sup>. In Khorezm, there is a traditional way of brewing tea. The teapot is rinsed with boiling water, dry tea is added to taste, boiling water is slowly poured in, and the top of the teapot is covered with a special lid for 5-10 minutes. A little tea is poured into the cup and returned to the kettle three times. According to the results of a sociological survey, 80% of the population consume green tea, 60% home-made juices, 41% dairy products, 30% black tea, 29% carbonated drinks, 21% herbal infusions, and 16% various ready-made juices. was determined (Appendix 13). Among the beverages consumed in the oasis, green tea ranks first and the demand for it is high among the population, and it has a strong effect on the gastric secretion.

Black tea. This tea is loved in regions with a relatively cool and temperate climate<sup>336</sup>. Black tea with milk is popular in the oasis and is loved by many people. According to informants, the process of making black tea with milk was introduced through Kazakhs living in the oasis.<sup>337</sup>

In the past, tea was boiled mainly in copper sand. Although there are still gas stoves and electric kettles, some people prefer tea brewed in sand (some call it tuncha or tangan) and its tea is highly prized.

In the Khorezm oasis, barley, mint, basil, and rose petals are drunk in tea. In particular, in the Khorezm oasis, it is recommended to add fennel tea to the teas of nursing mothers (so that the stomach of the mother and child will not rest), teas with mint and basil are recommended for the elderly with high blood pressure (to

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<sup>335</sup> Абашинов С.Н. Чай в Средней Азии... – С. 16.

<sup>336</sup> Абашинов С.Н. Чай в Средней Азии... – С. 46.

<sup>337</sup> Дала ёзувлари. Урганч шаҳар Тозабон маҳалласи. 2020 йил.

moderate blood pressure), rose petals and dried apple slices. The tea is said to have appetite-stimulating properties.

Fresh tea. Novvot tea is a medicine for weak people, a drink that gives energy to the elderly, and raises the strength and mood of children. On the day of the wedding, the bride and groom are also served Novvot tea<sup>338</sup>. It is also very beneficial for women to drink novvot tea before (and after) childbirth. <sup>339</sup>.

Juices. In Khorezm, which has a dry and hot climate, during the hot summer season, the residents of the oasis like to drink juices made from various fruits. There are several types of juices in the oasis, mainly apricot juice, apricot juice, cherry juice, pomegranate juice, grape juice, apple juice, watermelon juice, carrot juice, beet juice, etc. Watermelon, pomegranate, grape juice is prepared by simply squeezing and passing through a sieve, and apricot juice is prepared by boiling or freezing.

Based on the above, we can conclude that the Khorezm oasis was shown to be a totem ancestor of some animals in the past, and some of them were consecrated as symbolic patrons (ram, cow, chicken, etc.). Also, it was found that horse meat is rarely found in the diet of the oasis residents, especially for pregnant women, eating horse and camel meat delays the birth of the fetus;

consumption of dairy products (yogurt, chakida, buttermilk, butter, butter, cream, peynir) and drinks (green tea, black tea, milky black tea, novvot tea, juices), which have taken place in the life of the oasis residents, economic characteristics of the population, over the centuries along with the formed values, it was found that the natural climatic conditions, the way of life also played an important role;

Among the common liquid soups in Khorezm, it was found that sutoshi, milk slurry, mouth soup, goja soup with yogurt, moshkhorda with yogurt, cholop and thick dishes made from milk include milk rice and elegant rice dish;

while the economic characteristics of the oasis residents were the main factor in the consumption of thirst-quenching drinks, it was shown that the natural climatic

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<sup>338</sup>Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2018.

<sup>339</sup>Этнографические очерки узбекского сельского населения (от Л.Ф. Моногарова). – М.: Наука, 1969. – Б. 213.

conditions played an important role in the consumption of green tea in large quantities (in the oasis tea was also drunk with barley, mint, basil, rose pieces, and apples);

It was shown that the craft of confectionary was widely developed in the oasis and that sweets such as novvot, labzina, kupuk, ivy, halwa, orama, nisholda, jam, molasses, as well as paklama, pahlava, kushtili were skillfully prepared by the craftsmen, and this tradition continues to this day. Also, it was explained that some confectionery products are used as ceremonial sweets, in particular, kupuk, ivy, peshmak, labzina and nishala, if they are bought in the month of Amazon, they are consumed in holwaytar maraka ceremonies and religious events.

### **Conclusions on the second chapter**

The main dishes of Khorezm oasis cuisine are mainly grain products (juyan kurdik, sikmon, goja, bulamik, kati bulamik, pilaf, sutburunchi), while the food of the people living in the northern regions is related to livestock, meat (in the oasis, kavardak, kabob, tandoori meat) , dishes and soups such as komma kebab, ijjan kebab, shepherd's kebab, chixambil) and milk (yogurt, cream, butter, and some liquid dishes are prepared in the oasis) were revealed;

It was found that bread and bread products are highly valued in the material and spiritual life of the Khorezm people, and in the daily life of the population, the products that are consumed in abundance and with love are in the first place: chorak, ulli bread, kadili bread, gashirli bread, zoghora bread; of patir: patir with butter, patir with red, patir with onion, patir with meat, patir with jizzy, patir with layers and other types and their preparation was revealed. Also, the preparation of zoghora bread, barley bread, millet bread, millet zoghora, komach bread, kotirmach, patrak, tava and other bread products, which were consumed by the common people in the first half of the 20th century, but are forgotten or are being forgotten today, and their local characteristics specific to the oasis identified;

In the oasis, the preparation of bread in milk ensures that it does not harden quickly, it is always eaten once a week and thinly covered, in folk medicine, it is

very useful for the health of the elderly and young children, women who have just given birth, and patients;

learning about the preparation and consumption of bread, chorak and patir, and the customs associated with them. In particular, in Khorezm, hoarse women were trained to be free from all the dangers in life, to give alms, to perform pilgrimages;

Among the most popular dishes made from dough in the oasis, barak: ushoq barak, soup barak, gokbarak, ovuz barak, yumurta barak, kotir barak, natar barak, kadi barak, egg barak, potato barak, gomma: ijjon gomma, dograma gomma, agzi open gomma or anjir gomma, tandir gomma, curmush gomma, potato gomma, kadi gomma, gok gomma and somsa: tandir somsa, lattama somsa, kadi somsa, gok somsa are traditional and modern types of gok somsa, prepared in oasis-specific ways;

In Khorezm oasis, traditional dishes such as unoshi, shivit oshi, sikmon, yorma, ildirma, bulamik, komach, mavshi, yovosh, shilama, kurdik are distinguished by their antiquity and names, preparation methods and specific local characteristics;

In the oasis, ancient types of food such as mavshi, ishlama or shilama, which are made by adding ingredients to a dough similar to gomma and are forgotten today, and yavash (lavash in modern language), which are forgotten and are rising to the level of a brand, have been identified and their names have been restored;

the traditional and modern methods of sumak, bulamik, atala and ildirma prepared by the population as well as grain-legume dishes moshova, moshkichiri, moshkhavok, goja, and yorma were comparatively studied, and their beneficial properties were revealed;

Among the rice dishes that are widely eaten in the Khorezm oasis today are pilaf, korma, shavla, sutburunchi, mastava, brunch soups, and precisely pilaf pilaf, pilaf pilaf with raisins, pilaf with raisin, pilaf with turnips, pilaf with garlic, pilaf with chicken, flax pilaf, belly pilaf. Several species were identified and treated scientifically entered;

thick meat dishes (roasted meat, various kebabs, jaggery, roast, stew), liquid foods (white soup, osma soup, kalla soup, ijjon soup, fried soup) stomach, chest, heart, (belly-hooves, ijjon) types were identified and the features of their preparation were revealed;

The presence of various types of fish dishes (fried fish, stewed fish, mixed fish, fish soup) in the Khorezm oasis, and their preparation in fried, liquid soup, stewed and fried methods, as well as dried consumption. A wide variety of species of pikeperch, sole, and cod determined to be used;

Dishes made from chicken meat and eggs (chicken soup, chicken chikhombil, yumurta barak, fried egg) are widely consumed in the kitchen of the Khorezm oasis, and various methods of their preparation (boiled, fried, marinated in butter, cooked on a griddle, kabob) have been determined, and chicken soup entering power, patients in any disease it was clarified that it can be recommended easily;

consumption of dairy products (yogurt, chakida, ayron, butter, maskayog, cream, sutkadi, sour cream, curd, cheese, dry and condensed milk) and drinks (green tea, black tea, novvot tea, juices, molasses, economic characteristics of the population, customs and values formed over the centuries, natural climatic conditions, lifestyle also played an important role;

Among the common liquid soups in Khorezm are sutoshi, milk slurry, mouth soup, goja soup with yogurt, moshkorda with yogurt, cholop and thick dishes made from milk.

If the economic characteristics of the population were the main factor in drinking thirst-quenching drinks in the oasis, mainly drinking large amounts of green tea (in the oasis tea was drunk with barley, mint, basil, rose pieces, and apples), natural climatic conditions played an important role;

In Uzbek folk cuisine, there are dishes that are served only in certain seasons of the year, including sumalak, kok barak, kok somsa, ildirma in spring; in summer, shivit soup, goja, vegetable stews, buttermilk, hot tea, fruit compotes; in the autumn months, fried fish, behili pilaf, kadi somsa; and in winter, pilaf with sheep fat, diced



gum with butt fat, moshkichiri, jam, honey tea, fruit compotes and compotes, vinegar and pickled vegetables are eaten;

It was found that the people of Khorezm oasis have their own experience in the preparation of confectionery products, but today the methods of their preparation are being forgotten, and the products are mainly purchased only in the months of Ramadan and during wedding ceremonies. By establishing a confectionery center in the oasis, it will not only prolong their life, but also cause them to become one of the tourist attractions;

It was shown that the people of the Khorezm oasis have gained a lot of experience in the preparation of sweets and it continues to this day. From the results of the field notes and sociological survey, it was found that none of the traditional confectionery products contain all kinds of fats and concentrates, which are considered harmful by today's medicine, and sugar is prepared without using raw sugar.

## **CHAPTER III. ECOLOGICAL CHARACTERISTICS AND FOOD PRESERVATION PRACTICES IN TRADITIONAL FOOD**

### **3.1. Ecological characteristics and the role of agricultural and horticultural products in traditional nutrition**

In order for a person to be healthy, live a normal life and work, he must eat good and quality food. Some people think of healthy and proper nutrition as eating meaty, fatty and doughy foods. They do not pay enough attention to vegetables and fruits. Because these products are very useful for the body, they contain active biological substances (vitamins, enzymes, organic acids, mineral substances and other compounds) most necessary for life.<sup>340</sup>. Therefore, insufficient or complete lack of the above-mentioned substances in human food can lead to various diseases.

Fruit, berry and grape jam, jam, compote, juice, and wine have a special place in the cuisine of Khorezm oasis residents. Also, most of the fruits and grapes are dried, and the fruits are nutritious and can be stored for a long time without losing their taste, and this feature allows them to be sent to distant places.

In the research work, fruits were studied in four main groups:

1. Apple, grape, pear, quince, ilishtirik and other fruit plants with seeds;
2. Apricots, peaches, plums, cherries, cherries, plums, plums and other seed plants;
3. Pomegranates, figs and other subtropical plants;
4. White mulberry, blackberry and other berry-fruit plants are considered.

Apple. It is the fruit of a tree plant belonging to the family of ranaguldos, and you can find jaidari varieties such as ertapishar - bitter apple, ottapishar - cotton apple, and kechpishar - stone apple all over Uzbekistan. Apples are widely grown in the Khorezm oasis, and its white, blue, red, pink, yellow saffron-colored karvak apple (Hazorasp - M.S.), five-star, red apple varieties were consumed more at the beginning of the 20th century, and from the middle of the 20th century, Renet

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<sup>340</sup> Холматов Х.Х. ва бошқалар. Мева, сабзавот ва зиравор ўсимликларнинг шифобахш хусусиятлари. – Тошкент, 1995. – Б. 3-4.

Semirenko, There are many varieties of belfler kitaika, krasnyi zhelnyak, and rosemary began to be cultivated<sup>341</sup>. Apples are a fruit with excellent nutritional and medicinal value that ripens one after the other from early summer to late autumn and keeps well even in winter. Residents of the oasis also eat apples as tarmeva, jam, jam, compot, and dried (previously, they were also included in stone apple soup).<sup>342</sup>.

Apple has the property of strengthening the body in general, improving digestion and providing intestinal contractions. In folk medicine, apples are used to treat various diseases. Sour varieties of apples are very useful for diabetes and obesity<sup>343</sup>. The inhabitants of the Khorezm oasis use grated apple mixed with oil to treat chapped lips or hands. Apples are cut or scraped and applied to skin burns and frostbite, as well as hard-to-heal wounds<sup>344</sup>.

Apple is considered to be a fruit with magical properties, besides being useful and healing, and information about it can be found in many myths, legends and epics. It is no exaggeration to say that the roots of these narratives begin with the story of Adam and Eve. In general, apples are associated with the cult of fertility. Some aspects of this have been preserved in Khorezm customs and ceremonies. For example, the handles of the bride's koshayana (goshanga, chimildiq) and the handle of the cradle are made by cutting an apple tree branch.<sup>345</sup>.

Grapes. The grape fruit, which has gained special attention, is loved and celebrated in almost all nations, is famous for its taste, appearance, smell and usefulness. The fruits are juicy, form shingles of various shapes, colors and sizes.

In Central Asia, there are varieties of grapes such as husayni, taif, white raisin, black raisin, muscat, white halili, daroi, askari, sultani, charos, kattakurgon, parkati, nimrang, bayani shirey, morastil, cabernet, white vassarga, black scandal, body eye being<sup>346</sup>, In Khorezm, varieties of hussin, taifi, black raisin, white raisin,

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<sup>341</sup> Дала ёзувлари. Ҳазорасп тумани Карвак қишлоғи. 2018 йил.

<sup>342</sup> Дала ёзувлари. Янгиариқ тумани Хоразм жамоа ҳўжалиғи. 2018 йил.

<sup>343</sup> Холматов Х.Х., Харламов И.А., Холматова Р.Ҳ. Мева, сабзавот ва зиравор ўсимликларнинг шифобахш хусусиятлари. – Тошкент, 1995. – Б. 20.

<sup>344</sup> Дала ёзувлари. Урганч тумани Чотқўпир қишлоғи Гулобод маҳалласи. 2019 йил.

<sup>345</sup> Рўзимбоев С., Собирова Н. “Авесто” мифологияси ва Хоразм фольклори. – Урганч, 2001. – Б. 13.

<sup>346</sup> Рибиков А.А., Острахова С.А. Мевачилик ва узумчилик. – Т., 1964. – Б. 180.

maska, and tharini are grown and eaten as tarmeva, raisin, raisins, juice, kampot, and vinegar.

Ibn Sina used grapes for kidney and bladder inflammation, intestinal pain, vine leaves for eye and ear diseases, leaf juice for goiter, and stem ash for skin diseases. In folk medicine, water from the grape cave, sour grapes are used as an appetite suppressant and antipyretic for stomatitis and angina. For muscle and joint pain, it is recommended to drink 1-2 teaspoons of grape vinegar per day before meals.<sup>347</sup>.

In Khorezm, grapes are used as a means of various treatments, especially when the vines open in the spring and the water that comes out of the stem is applied to the hair, the hair grows longer and does not fall out. When the vine is cut in autumn, the water that flows out crushes kidney and bladder stones. However, informants say that grapes cannot be given to a patient with diabetes, stomach and duodenal ulcers, and purulent processes in the body.<sup>348</sup>.

Nashvati (pear). A variety of pear, which is considered to be the fruit of a tree plant belonging to the family of rhododendrons, is also grown in Khorezm called olmurut. It is a perennial tree with round or ovate leaves and white flowers<sup>349</sup>. There are several varieties of pears, and they ripen one after the other from summer to autumn. Some varieties have round granular stone cells in their flesh. Pear is used as tarmeva and dessert, but also in constipation to improve heart function<sup>350</sup>. In order to preserve pears well in the winter, some farmers in Khorezm graft them to quinces, as a result of which quinces are soft, with a special taste, and they are well stored throughout the winter.<sup>351</sup>.

Beyi (quince). It is a fruit of a tree plant belonging to the rose family, it has a long shelf life, a unique taste and an elegant aroma. That's why people put a few of them on a shelf in the room to let the smell spread during the winter months. The

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<sup>347</sup> Каримов В.А., Шомахмудов А. Халқ табобати ва замонавий илми тибда қўлланиладиган шифобахш ўсимликлар. – Т.: Ибн Сино, 1993. – Б. 226.

<sup>348</sup> Дала ёзувлари. Хазорасп тумани Оқ майдон маҳалласи. 2019 йил.

<sup>349</sup> Каримов В.А., Шомахмудов А. Халқ табобати ва замонавий илми тибда қўлланиладиган шифобахш ўсимликлар. – Тошкент: Ибн Сино номидаги нашр, 1993. – Б. 133.

<sup>350</sup> Дала ёзувлари. Урганч шаҳари 3-даха 27 уй 13-хонадон. 2020 йил.

<sup>351</sup> Дала ёзувлари. Хонқа тумани Қирқёп маҳалласи. 2018 йил.

quince tree is grown in gardens and yards, the fruit ripens yellow from September until the snow falls. The thick hair covering the top of the fruit protects it well from cold and microorganisms.

Quince fruit, which contains a lot of medicinal properties, is eaten as *tarmeva*, stuffed, jam, and *kampot*. Cooking quince in pilaf is common in Khorezm oasis. This pilaf is slightly softer and is loved by more seniors. Today, it is also common to add a little lemon or lemon juice to quince *kampot*, which makes it more palatable and is considered beneficial for people with high blood pressure. Quince jam is widely consumed in Khorezm, and every housewife knows several ways to prepare it.

In the Khorezm oasis, it is common to make *dolma* from various fruits and vegetables. In particular, they include turnip *dolma*, cabbage *dolma*, *kadi dolma* and quince *dolma*. *Behi dolma*, which is common in oasis life, is considered an ancient, forgotten and revived dish. To prepare it, the quince is hollowed out, minced, wrapped in a cloth and buried in the ground. Today, it is steamed for 40-45 minutes by putting it in a bowl (if it is not put in a bowl, the juice will run out). Quince prepared in this way is considered to have nutritional properties such as strengthening the heart, liver and stomach, increasing appetite, curing colic and removing bad breath.

In folk medicine, quince fruit, seeds, leaves and bark are used as medicine. In the oasis, quince is eaten steamed, boiled and canned. Quince fruits are used as an expectorant when swelling occurs in the body. In addition, it is recommended to use quince in anemia, chronic gastritis, diabetes and hypertension (leaves, bark of branches)<sup>352</sup>.

In the Khorezm oasis, quince jam is also used effectively in the treatment of severe cough and anemia <sup>353</sup>. According to the information provided by the informants, it was noted that the effective use of quince seeds is that they are

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<sup>352</sup> Каримов В., Шомахмудов А. Халқ табобати ва замонавий илми тибда қўлланиладиган шифобахш ўсимликлар. – Тошкент: Ибн Сино, 1993. – Б. 24.

<sup>353</sup> Дала ёзувлари. Урганч шаҳар Наврўз маҳалласи. 2019 йил.

consumed by freezing them in water (a gelatinous mass is formed) and that it is an expectorant in respiratory tract diseases.<sup>354</sup>.

*Arik (apricot* <sup>355</sup>). The fruit is yellow in color (nukul arik is reddish yellow and is highly valued in the oasis) and varies in size and taste depending on the variety. The surface of the pulp is smooth, and the core can be eaten raw or fried. Apricot kernels are used to make halwa and kupuk. Apricots are eaten as tarmevas and dessert, and kampo, juices, tinctures, and jams are made from them. Almost all varieties of apricots are dried and stewed, and some people like to eat them in unoshi, slaw.

In Khorezm oasis, apricot fruit, pickle, pith and wood of apricot tree were widely used as a medicine. In particular, a person who freezes 10 pieces of apricot pickle in 1 liter of boiled water at night and constantly drinks it on an empty stomach during dinner will almost never suffer from heart disease. Also, our mothers used to eat apricot kernels in small mortars and eat them constantly. Because there are microelements in the core, amygdalin substance that works against cancer. Apricot tree wood was burned and used as a bath to treat rheumatism, arthritis, and joint diseases.<sup>356</sup>.

Peach. It is the fruit of a perennial tree plant belonging to the family of rhododendrons, native to Iran. The pulp is tender, although the core is not edible, because it contains a lot of oil and resinous substances, oil is extracted from it and medicine is prepared. In Khorezm, there are types of peaches such as feathery peaches, shalili, white and yellow peaches, and fig peaches. In folk medicine, peach fruit is used as an appetizer and mild expectorant, a decoction made from leaves and flowers, and undried leaf juice is used to treat stomach and intestinal diseases and headaches. Although the people of the Khorezm oasis do not scientifically know that the amount of amygdalin (amygdalin is an anti-cancer agent) in peach kernels is

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<sup>354</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>355</sup> Маҳмуд Кошғарий ўз асарида шафтолини ҳам, олхўрини ҳам ўрик деб келтирган ва улар бирор сифат билан бир-бирларидан фарқ қиладилар деб ёзган. Масалан: туйлук ўрик-шафтоли, сарик ўрик-ўрик, қора ўрик-олхўри. Маҳмуд Кошғарий. Девони луғотит турк.. Т. I. – Б.99.

<sup>356</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

several times higher than that of apricots, by eating a small amount of peach kernels (1-2 pieces, because consuming more of it leads to poisoning) who knew that it would be useful in lowering blood pressure and used it effectively<sup>357</sup>.

Oli (plum). In the oasis of Khorezm, there are black, tanasgul, and blue varieties of this fruit. It is assumed that the homeland of the fruit is Central Asia ("Olu" is a fruit, "Bukhari"). Plums are dried and eaten as tarts, jams and jams are very sweet. Plums are used in medicine to treat gout and gout. Residents of the oasis use freshly picked and dried fruit and fruit juice as a light tonic and are used to speed up digestion and the removal of cholesterol from the body and excess slag from the intestines.<sup>358</sup>.

Chiya (cherry). It grows on a tree, the fruit is small, red and yellow in color and widely consumed as tarmeva, jam, compote. In the heat of summer, drinking cherry juice will quench your thirst. Cherry juice is used in folk medicine as an expectorant for bronchitis, cough and colds of the respiratory tract, and as a means of reducing the temperature of colds and fevers.

At home. In Mahmud Kashgari<sup>359</sup>, In M. Yoldoshev's work,<sup>360</sup> used in the style Jiyydah is the fruit of the most widely grown tree or shrub in the Khorezm oasis, and it also grows from seeds and cuttings. This plant is planted in riverbeds, orchards, roadsides, edges of farms and fields. Because of this, it grows and produces a lot even in the lands with salty soil and underground water. Jiida fruits are also valued for their ability to be stored and consumed throughout the year, starting from when they are just ripe (ripe in late September). Because it does not change the taste and appearance at all. A decoction made from the leaves, fruits, flowers, and branches of the sedum is used in folk medicine as an anti-helminthic remedy, as well as for diarrhea, colitis, gastritis, and fever.

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<sup>357</sup>Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>358</sup>Холматов Х.Х., Харламов И.А., Холматова Р.Х. Мева, сабзавот ва зиравор ўсимликларнинг шифобахш хусусиятлари. – Тошкент, 1995. – Б. 114.

<sup>359</sup>Маҳмуд Кошғарий. Туркий сўзлар девони (Девону луғотит турк). – Тошкент: ЎзФА, 1963. 3 томлик. Т. III. – Б. 37.

<sup>360</sup>Йўлдошев М.Й. Хива хонлигида феодал ер эгалиги ва давлат тузилиши. – Тошкент: Ўздавнашр, 1959. – Б. 268.

According to the ancient concepts related to Jiya, the land where this tree grows is considered a place where demons live. Because of this, it is strictly required not to fall asleep under or next to it when it is blooming, especially on the eve of sunset. Because people have an idea that evil forces nest in their branches. After all, it is not surprising that the unique fragrance of the jiida flower is related to this. Also, such properties include walnuts from trees, torangi from shrubs, and namatak from plants.

In Khorezm, there are also positive attitudes towards jiyd. In particular, during circumcision weddings, young men of the village carry various sweets to the wedding hall on cut and defoliated cypress branches, and this custom is called "bringing chaman", and this tradition has become a custom in Khiva, Shavot, Urganch and Koshkopir\*.

Jiida is a very fruitful tree, that's why during marriage ceremonies, together with sweets on a plate, jida fruit is mixed with flour and the forehead of the bridegroom is smeared with this flour. This custom means that young people who are starting a new family become the chief children, and it continues to this day.<sup>361</sup>.

In Khorezm, mainly in Khanka, there is another belief related to jiida that in the past, the eldest member of the family kept a bunch of jiida in his house and the fruits of that jiida were sprinkled in the field before sowing the seeds in the spring planting season. The divine vision in this udum is associated with the fruitfulness of this tree<sup>362</sup>.

Unabi (Chinese date or plum). Belonging to the family of jumruts, it is the fruit of a tree plant and is often planted in the yard. It looks like a berry, with a long stem surrounded by a doughy flesh and covered with a red bark. It has cherry-sized, round, ovoid, and pear-shaped varieties larger than walnuts, and the trunk grows tall, forming a tree. The fruit contains a large amount of vitamin C, 15 times more than lemons.<sup>363</sup>. Unabi is drought-resistant and does not tolerate cold as well <sup>364</sup>.

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<sup>361</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>362</sup> Снесарев Г.П. Хоразмнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 196.

<sup>363</sup> Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 286.

<sup>364</sup> Рибаклов А.А., Острахова С.А. Мевачилик ва узумчилик. – Тошкент, 1964. – Б. 16.



In folk medicine, it has been used since ancient times for kidney and bladder diseases, inflammatory diseases of the upper respiratory tract, rheumatism, fever, and intestinal diseases, and the bark of the root is used to make a medicine that refreshes and cheers up a person. Unabi fruits help with pyelitis, cystitis, intestinal diseases, strengthen the stomach<sup>365</sup>.

Ilishtirik (hawthorn). It is a red and sweet fruit that ripens in August-September, but does not keep for long. Ilishtirikni fruit and flower (blossoms in April-June) have a calming effect. In the past, its fruit was widely consumed compared to now. Oasis residents use ilishtirik as an antidote for diarrhea and as an appetite suppressant<sup>366</sup>.

In the oasis, there are also beliefs related to ilishtirik, which are planted at the entrance of the house or near the oven as a means of warding off the evil eye, and small branches are sewn into children's clothes (jewelry-amulet\*) and branches are hung above the door of the house<sup>367</sup>. Among the population, the divine perception of ilishtirik is mixed with its real utility.

Pomegranate. The fruit of a shrub plant belonging to the Anorguldas family. The original pomegranates are grown in large numbers today in Namangan, Kashkadarya, Fergana regions of Uzbekistan, Dashnabad and Tashkent gardens of Khorezm, Bukhara, Surkhandarya. Depending on the varieties of pomegranate, the amount of useful substances in them is also different. In general, pomegranate seeds contain 1 to 4 percent of minerals, 14 to 21 percent of sugar, a certain amount of ascorbic acid, that is, vitamin C, and other useful substances.<sup>368</sup>.

Pomegranate is eaten as a snack, it is used in making juice, decorating salads, pastries, and when eating fatty foods. Pomegranate seeds are very medicinal and bloom from May to August and are eaten from the beginning of October. Since the fruit is well stored, it lasts until the next harvest. Pomegranate is resistant to drought

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<sup>365</sup> Каримов В., Шомахмудов А. Халқ табобати ва замонавий илми тибда қўлланиладиган шифобахш ўсимликлар. – Тошкент: Ибн Сино, 1993. – Б. 62.

<sup>366</sup> Дала ёзувлари. Кўшкўпир тумани Ҳайробоқ қишлоғи. 2018 йил.

<sup>367</sup> Дала ёзувлари. Кўшкўпир тумани Қатағон қишлоғи. 2018 йил.

<sup>368</sup> Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 291.

and heat, but cannot withstand cold, so it is buried in the ground in winter in the oasis.

Pomegranate peel, fruit and flowers have been used in folk medicine in Khorezm since ancient times for many diseases, including jaundice, constipation, worms, scabies, scurvy, intestinal diseases, as well as for loss of appetite, fatigue, broken bones, and as a pain reliever. Pomegranate seeds mixed with honey are sometimes applied to persistent wounds, used against toothache and earache.<sup>369</sup>. Boiled and condensed water of pomegranate juice is a cure for headache. Sweet pomegranate cleanses the stomach, and sour pomegranate is beneficial for stomach diseases and fever. Also, in folk medicine, pomegranate peel is boiled and used for abdominal pain<sup>370</sup>.

According to some informants, the pomegranate tree can grow anywhere, but women and girls should not pass by it when it is in bloom. Because they stated that he often wears red clothes, and the pomegranate does not like this color and sheds its flowers, while other informants noted that the pomegranate, a shy plant, is planted in a sheltered part of the garden where people do not walk.<sup>371</sup>.

In Khorezm, the traditions of having a divine attitude towards fruitful trees and showing respect to them are widespread. Fruit trees and their fruit are associated with various fertility rituals rather than being mere symbols.<sup>372</sup>. There are also many legends and rituals associated with wohadanaor and other plants. In particular, Pomegranate is an attribute of Anakhita in "Avesta".<sup>373</sup> and is mentioned in the Holy Kur'an as a precious fruit<sup>374</sup>. Even in folk songs, the pomegranate (sometimes in the form of a pear) is always mentioned alongside the apple:

Anov is not standing, is it normal?

A lover standing in his shadow<sup>375</sup>.

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<sup>369</sup>Каримов В.А., Шомахмудов А. Халқ табобати ва замонавий илми тиб.. – Б. 12.

<sup>370</sup>Дала ёзувлари. Гурлан тумани Вазир кишлоғи. 2020 йил.

<sup>371</sup>Дала ёзувлари. Қўшқўпир тумани Дўстлик маҳалласи. 2018 йил.

<sup>372</sup>Шавров Н.Н. Материалы по изучению помологии Туркестанского края... – С. 95.

<sup>373</sup>Снесарев Г.П. Реликты до мусульманских верований и обрядов у узбеков Хорезма... – С. 198.

<sup>374</sup>Абдулазиз Мансур. Қуръони Карим маъноларининг таржимаси... – Б. 146.

<sup>375</sup>Рўзимбоев С., Собирова Н. “Авесто” мифологияси ва Хоразм фольклори... – Б. 14.

Fig. The fruit of a shrub belonging to the mulberry family. It is a valuable food and medicinal fruit. Figs are grown in Khorezm, as well as in all regions of Uzbekistan, and occupy a key place in horticulture (the residents of Anjirchi neighborhood supply figs to the farmers' market of Urganch city). The fig plant produces two crops in a year: the first harvest ripens in July and the second in August. Since figs require a lot of water, they are planted near water. There are varieties of figs, yellow figs and black figs, and yellow figs are mainly grown in the oasis. Figs are eaten as jam. Figs are dried and crushed. Figs are resistant to drought and heat, but cannot withstand cold, so they are buried in the ground in the winter in the oasis.

In folk medicine, figs should be consumed by patients suffering from chronic constipation and gastritis, as well as by the elderly. A gauze soaked in hot broth is also applied to the wounds<sup>376</sup>. In Khorezm, tincture and decoction of fig fruit (hot decoction is used to gargle the throat) is used to treat cough, whooping cough, laryngitis, and bronchitis, and to reduce sweating and fever during colds. Especially if you put fig peel in boiled milk and drink it, it is a quick cure for cough<sup>377</sup>.

Hold on. Although the homeland of mulberry is China, it has been cultivated and widely consumed in all Central Asian countries since ancient times. The fruit is a white, red, crimson, black or purple clustered fruit<sup>378</sup>. Types of mulberry such as white mulberry (fish mulberry or balqi mulberry) and shotut (locally called sholtut) are eaten in Khorezm oasis. Mulberry blooms in April, the fruit ripens in May-June. Ripe, ripe mulberry fruits are used fresh and dried (mulberry raisin). Jam, kampo, kiyam, molasses, juice, bekmes (artificial honey), marmalade, wine, vinegar and sauces are prepared from its fruit.

In folk medicine, mulberry fruit has been used for the treatment of various diseases since ancient times. Abu Ali ibn Sina also used white mulberry leaves for angina, undried leaf juice for toothache, and the fruit and its juice for mouth and

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<sup>376</sup>Холматов Ҳ.Х. ва бошқалар. Мева, сабзавот ва зиравор ўсимликларнинг шифобахш... – Б. 18-19.

<sup>377</sup>Дала ёзувлари. Гурлан тумани Ҳизир-эли қишлоғи. 2018 йил.

<sup>378</sup>Холматов Ҳ.Х., Харламов И.А., Холматова Р.Ҳ. Мева, сабзавот ва зиравор ўсимликлар... – Б. 176-177.

throat swellings and as a diuretic. In Khorezm, tincture of white mulberry leaves is also used to lower high blood pressure.

As a result of the conducted sociological surveys, white mulberry fruit is useful if eaten in the morning for breakfast, it has blood-enhancing and purifying properties, strengthens the intestines, and shotut fruit, when applied to the head, protects against heatstroke, and also has thirst-quenching properties, so any mulberry fruit can be used in hot weather. if it is picked and eaten without cooling, it can have a bad effect and cause diarrhea<sup>379</sup>. The inhabitants of the oasis also make good use of molasses made from mulberry fruit. In particular, mulberry fruit cleanses the liver when consumed, and when applied to burned areas of the skin, it helps to restore skin color by removing white spots and scars, and removes scars.

In Khorezm, as in the ethnography of the countries of the world, cases of deification of the world of plants (tree-totem, man considers it as his ancestor, tree-fetish, tree - abode of spirit and soul, ultimately a sign of divinity) have been preserved in Khorezm. Remnants of the deification of the world of plants In Khorezm, some trees were considered "sacred" and tabooed, and it was forbidden to cut and break them.<sup>380</sup>.

In mythological thinking, people, plants, and nature in general are perceived in a single way. For this reason, it was considered legitimate for humans to emerge from plants or vice versa <sup>381</sup>. According to the English folklorist Dj. Frazer, the god of plants, Attis, appeared from a tree, and then took the form of a man. His mother, Nana, placed almonds and pomegranates on her breast as a girl, and thus became pregnant with Attis.<sup>382</sup>.

There is a scene similar to the same event in the "Khirmondali" section of Khorezm's "Goro'gli" epic. In it, Khirmondali's mother got pregnant by eating date

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<sup>379</sup> Дала ёзувлари. Қўшқўпир тумани Катағон кишлоғи. 2018 йил.

<sup>380</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 192.

<sup>381</sup> Еремина В.И. Миф и народная песня // Миф, фольклор, литература. – М., 1978. – С. 6-7.

<sup>382</sup> Фрезер Дж. Золотая ветвь: Исследование магии и религии... – С. 327.

fruit. So, the mythological ideas about the organic connection of the flora and humanity are common to most of the peoples of the world.<sup>383</sup>.

Vegetables and pulses play an important role in human life as healing food and nutritious food. Below we present root vegetables (carrots, onions, garlic, beets, turnips, radishes, cabbage, potatoes) and flowering fruits (tomatoes, bell peppers, eggplants) and fruit crops (melon, watermelon, khadi) found in the Khorezm oasis and widely consumed by the public. , cucumber) as well as their types and medicinal properties.

Gashir (carrot). Carrot is used in most dishes of Uzbek, especially Khorezm cuisine. Carrot is a root fruit of a two-year green plant belonging to the family of umbels. It produces a tuber in the first year, and in the second year it produces seeds. Carrot was cultivated four thousand years ago as a medicinal plant, and later it is cultivated as a food product. According to the medicinal value of carrots: "Carrots are green, smell and chew well. Similar to the Roman parsley that grows in gardens, it is delicious and has a pleasant smell. The leaves of the third variety are like coriander... It is useful for mild and persistent cough... It is difficult to digest, and the jam is easy to digest."<sup>384</sup>.

In folk medicine, carrot is recommended as a diuretic, a factor that removes stones and sand from the bladder. In this case, the seeds of jaidari sab are very effective. Also, carrot radish is used for skin burns, it is recommended to drink carrot juice for cancer. Carrot seeds are used as a powder or aqueous tincture as an anthelmintic and for diarrhea. Carrots are used for skin burns and colds, as well as for the treatment of purulent wounds and wounds that are difficult to heal. For this, the affected areas are rubbed with a carrot grater or washed in its juice. Carrots are useful for anemia, weakness, heart, liver and kidney diseases. Carrot-based ointments are also widely used in medical cosmetics<sup>385</sup>.

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<sup>383</sup>Рўзимбоев С., Собирова Н. "Авесто" мифологияси ва Хоразм фольклори... – Б. 12.

<sup>384</sup>Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 179-180.

<sup>385</sup>Набиев М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 32-33.

Informants give information about the healing properties of carrots and emphasize that eating carrot juice with honey or drinking carrot juice with milk has a very good effect on cough associated with upper respiratory tract colds. It is said that eating carrots is beneficial when the boil is boiling, and that it is necessary to give carrot juice to young children to increase their height.<sup>386</sup>.

Onion. Onions are considered one of the most necessary vegetables for human health, they contain a certain amount of vitamins A, V1, V2 and a large amount of C. it is consumed in foods and dough dishes.

Onion also has the ability to reduce the amount of sugar in the human body. Because of this, liquid foods with more onions are recommended for diabetic patients. Also, in order to get rid of roundworms (ostriches), 15-20 g of yellow onions are consumed per day for 7-10 days.<sup>387</sup>. Onion has a lot of healing properties, and it is often used in folk medicine for colic pain, colitis, atherosclerosis, hypertension, avitaminosis, and even for dysentery, tuberculosis, and gonorrhea.

Informants claim that onion juice is the best remedy for hair loss. In this case, onion juice is applied to the head root and wrapped for a while and washed off. They also said that cutting an onion and smelling it when the nose bleeds will stop the bleeding. Among the people of Khorezm oasis, when the tonsils are inflamed and the respiratory tract is cold, they pour onion juice into a cup or saucer, wrap the head with a towel or something, and smell it for 10 minutes every day. A mixture of onion and carrot juice will give good results when the nose is dry<sup>388</sup>, Onion has been found to be beneficial for teething children <sup>389</sup>. The respondents pointed out that, when the kasmol (panaritsa) comes out, it is necessary to remove the middle core of the onion, cook it in the oven with laundry soap, and then stick the finger with the kasmol inside the onion, and it will increase the local immunity.<sup>390</sup>.

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<sup>386</sup> Дала ёзувлари. Янгибозор тумани Намуна қишлоғи. 2020 йил.

<sup>387</sup> Набиёв М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 108-110.

<sup>388</sup> Дала ёзувлари. Урганч тумани Чотқўпир қишлоғи Ҳилол маҳалласи. 2020 йил.

<sup>389</sup> Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.

<sup>390</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

In the olden days, simple or poor families also drank onion brew. Finely chopped mutton is fried in fat, onions are also fried and boiled for 20-25 minutes in 3 liters of water (carrots can also be added). The useful property of leek is that it is very good for sweating and cures colds<sup>391</sup>.

In the Khorezm oasis, plants such as onion and red pepper are important not only for their beneficial properties, but also for their ability to prevent damage and ward off evil forces. These products are sometimes placed under the pillow of pregnant women as protection against various harmful forces. In this case, onions and hot peppers are placed whole, without cutting or peeling, because when cut, they can smell bitter and have a negative effect on a pregnant woman.

Garlic onion. In Khorezm, it is more commonly called Chisnok and is harvested twice a year. Root fruit of a perennial green plant belonging to the onion family. Garlic is added to liquid soups and soups and has soothing and cleansing properties. This dish is very healing, especially when it is put in pilaf. Also, garlic is widely used in the preparation of onion salad, pickles and canning.

If garlic is mixed with a decoction of mountain mint and drunk or rubbed on the head, it will kill lice and vinegar. If it is wet and mixed with honey and applied to spots and under-eye bags, it is beneficial...Boiled and fried, it relieves toothache...gargling the mouth with its decoction is also beneficial for toothache...Used when cooked, it clears the voice and throat, cures old coughs and colds It is beneficial for chest pains<sup>392</sup>. Therefore, in medicine, garlic is used as an expectorant for respiratory tract infections, shortness of breath, laryngitis, malaria, and colic diseases, and when the stomach is at rest.

In the surveys conducted in the Khorezm oasis, the informants said that drinking a piece of garlic with water at lunch is good for getting rid of worms.<sup>393</sup>, It is said that if a toothache is tied between the hand and the paw, the pain will be relieved.<sup>394</sup>. Eating a lot of garlic in winter can protect against colds and increase a

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<sup>391</sup> Дала ёзувлари. Қўшқўпир тумани Қўназей қишлоғи. 2018 йил.

<sup>392</sup> Абу Али ибн Сино. Тиб қонунлари... – Б. 622-623.

<sup>393</sup> Дала ёзувлари. Урганч шаҳар Гулшан маҳалла. 2020 йил.

<sup>394</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2019 йил.

person's resistance to diseases <sup>395</sup>, Garlic and lemon tincture is a treatment for arthritis and polyarthritis <sup>396</sup> and that eating garlic protects against cancer <sup>397</sup> Even during the First and Second World Wars, garlic was used as an antiseptic to prevent gangrene.

Beetroot. From the end of the 18th century, sugar was extracted from cultivated beets in the countries of the Mediterranean coast<sup>398</sup>. This vegetable is added to some dishes and cooked, eaten as a stew, boiled and steamed, and molasses is made from it. In the Khorezm oasis, its sugar beet and red beet varieties are cultivated. Our informants noted that the mixture of beetroot and carrot juice is beneficial for anemia in one week, and it normalizes the blood.<sup>399</sup>.

Turnip. Turnips are rich in vitamin C and contain mineral salts of potassium, calcium and phosphorus. Turnips are not found in the wild. Turnips have been cultivated in Uzbekistan, especially in the Khorezm oasis, since the 7th century <sup>400</sup>. Boiled turnips were used to soothe the chest and throat. It is reported that if turnip is boiled and eaten with meat, it will benefit a person and eyes. Said Muhammad Hasrat, who lived in the 18th century, wrote the following about turnips:

There is a saying that the turnip is hot and the turnip is repeated, and the blind are the turnip.

Because it gives energy to the eyes, it has such a feeling when it is raw and cooked.

Cold hands or feet when swollen<sup>401</sup>.

In the practice of folk medicine, the boiled and juice of sorghum is used for lung and respiratory diseases, high fever, heart trouble, loss of voice due to colds, and insomnia.<sup>402</sup>. According to informants, turnip juice along with sugar or honey is a cough suppressant. For this, it is necessary to drink one tablespoon of sugared

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<sup>395</sup> Дала ёзувлари. Урганч шаҳри 3-даҳа 35-уй 24 хона.

<sup>396</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>397</sup> Дала ёзувлари. Гурлан туман Ҳизир-эли қишлоғи. 2020 йил.

<sup>398</sup> Набиев М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 30-31.

<sup>399</sup> Дала ёзувлари. Хонка тумани Гулистон маҳалласи. 2019 йил.

<sup>400</sup> Набиев М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 44.

<sup>401</sup> Ҳакимлар ҳикояти (иккинчи нашр). – Т.: Медицина, 1982. – Б. 177.

<sup>402</sup> Холматов Ҳ.Х., Харламов И.А., Холматова Р.Ҳ. Мева, сабзавот ва зиравор ўсимликлари... – Б. 206.



turnip juice three to four times a day. Turnips are eaten mainly in soups throughout the winter, because turnips are the most powerful remedy for colds. Turnips are also eaten raw, like pumpkins. Although the taste of turnips is a bit bland, its appetizing properties are enhanced, especially when eaten with vegetables.<sup>403</sup>

However, today the consumption of turnip is lower than other vegetables. If the elderly in the family do not eat it, it is hardly used by young people. From the second half of the 20th century, the intensive introduction of potatoes into the Khorezm cuisine pushed turnips, radishes, and beets out of consumption. Today, beets and radishes are actively used. But turnip is still not in the list of main dishes in the daily diet.

Radish. In the Khorezm oasis, radishes are mainly eaten raw\*. The radish itself is cut, removed from the grater, sprinkled with vinegar or added to salads and eaten with butter and fatty foods. It is especially delicious when eaten with pilaf and helps to stimulate appetite and digestion. The residents of the oasis also use radish as medicine. Radish does not allow excess cholesterol to accumulate in the body. However, radish is not recommended for patients with gastrointestinal ulcer, gastritis, hepatitis and heart disease. The informants repeatedly emphasized that if you carve out a radish and put honey in it, and drink the water from it in the morning on an empty stomach, it will be an expectorant.<sup>404</sup>

Cabbage. The vegetable, cabbage, comes from the Greek word Caputa, which means head. Another name was called ashta (ashcha) in Old Spanish. It is said that the term shchi and borscht originated from this. There is no information about when cabbage spread in Central Asia, but Abu Ali ibn Sina said that this vegetable was used as a medicine as early as the 10th century. garden cabbage softens phlegm and hardness... It is useful for any hot swelling, sarcoid and donkey's diseases... When boiled, ... it delays drunkenness... Cabbage juice, when dripped into the nose, clears the brain. Drying the tongue, sleeping and cleaning the face are among its properties... Eating cabbage is good for weak eyes... Chewing cabbage

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<sup>403</sup> Дала ёзувлари. Урганч шаҳар Наврӯз маҳалласи. 2018 йил.

<sup>404</sup> Дала ёзувлари. Хива шаҳар Кўҳна Арк маҳалласи. 2020 йил.

and sucking its juice will open the choked voice... The core is good for the stomach... If the leaves are eaten raw with vinegar, it is good for spleen disease He wrote that he would do it.

In Khorezm cuisine, cabbage is added to various dishes and cooked, salad, soup, dumplings are prepared, and it is pickled for the winter. Informants recommended that people who want to please eat cabbage in half, add it to salads and eat it.<sup>405</sup>

Potatoes. Native to South America (Peru). As a result of various trade relations and migration processes, it entered the oasis from Russian cuisine, and potatoes, cabbage, tomatoes, and bell peppers are used in the preparation of many dishes. Newly grown potatoes are especially sweet, and their flesh is rich in starch and sugar. Potatoes are eaten boiled, fried and steamed. In Khorezm, this type of vegetable is very well developed, and it is widely used in the preparation of barak, gomme, and somsa.

Tomato. The fruit of an annual green plant belonging to the tomato family. Its homeland is South America, from there it entered Europe, then Russia, and then at the end of the 19th century it entered Central Asia, especially Khorezm. Tomatoes are very rich in vitamins, their red and juicy flesh, seeds and skin contain vitamins A and C and groups V and RR.<sup>406</sup>

In the Khorezm oasis, tomatoes are eaten whole or pickled, added to salads, cooked by adding them to liquid and thick foods, and their juice is drunk. Tomatoes are best stored when dried or canned. On hot summer days, Khorezm oasis residents enjoy the tomato-sol dish\*, which is mainly made from tomatoes, and the dish called surtak or field kebab\*. Because of this, tomatoes are considered to be one of the vegetables that are very well mastered by the inhabitants of the oasis.

The informants noted that tomatoes have a cleansing effect on the human body, and those who suffer from constant constipation will benefit if they eat more

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<sup>405</sup> Дала ёзувлари. Урганч шаҳар Тозабог маҳалласи. 2018 йил.

<sup>406</sup> Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 304.

tomatoes.<sup>407</sup> It has also been found that if a raw tomato is placed on varicose veins, it will cure varicose veins.<sup>408</sup>

Bulgarian pepper. In Khorezm it is mainly called bulgarsky. It is the fruit of an annual green plant belonging to the tomato family, which came to us at the end of the 19th century through Russian cooking under the name "Bolgarsky perets". In the agriculture of our country, extensive cultivation began after the Second World War<sup>409</sup>. The shape of the fruit is different, the color is from pale yellow to dark green, and when ripe, it becomes crimson. Bulgarian pepper is added to salads, cooked by adding it to liquid and thick foods, and stuffed with minced meat. Dolma is one of the most prepared and loved dishes in the summer season in Khorezm today.

Eggplant. This vegetable entered Uzbek cooking through Armenian cooking (pickling) and Uyghur cooking (adding to lagmon). Although eggplant dishes are not among the traditional dishes of the Khorezm oasis, this vegetable is considered one of the most well-known products. In the oasis, especially in the summer months, eggplant is prepared and consumed as a fried dish, and in almost most households, eggplant caviar and eggplant salad are canned for the winter.<sup>410</sup>

In addition to the primitive irrigation farming, there has been farming in the Amudarya basin, especially in Khorezm, since ancient times, which is called "kayr farming (kayr - sandy, barren)". In some places, the kaleyard crops germinate well<sup>411</sup>. Melons grown in the fertile lands of the Amudarya basin, from Chorjoi Oasis to the Aral Sea, are distinguished by their sweetness, aroma and high nutritional value.

In the Khorezm oasis, each family allocated a certain part of its land to the cultivation of melons.

Melon. It is an annual crop belonging to the pumpkin family. The Khorezm oasis is one of the oldest and most famous melon-growing oases, and it is distinguished by its abundance of various varieties of melons, especially winter

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<sup>407</sup> Дала ёзувлари. Урганч тумани Қоровул қишлоқ Мевазор маҳалла. 2019 йил

<sup>408</sup> Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>409</sup> Дала ёзувлари. Гурлан тумани Вазир қишлоғи. 2018 йил.

<sup>410</sup> Дала ёзувлари. Урганч шаҳар Олимпия маҳалласи. 2018 йил.

<sup>411</sup> Толстов С.П. Қадимий Хоразм цивилизациясини излаб. – Т.: Янги аср авлоди, 2014. – Б. 95.

varieties. In the oasis, melons are mainly grown in lowland areas and stored until spring, and are useful in cases of vitamin deficiency and prevention of colds and fevers.

Uzbeks and Karakalpaks living in the foothills of the Amudarya considered melons and pumpkins to be their usual food, so they tried to take more melons with them when they went on long journeys.<sup>412</sup>

Khorezm melons were famous in ancient times even in distant countries\*, and the Arab traveler (14th century) who described that "Neither in the east nor in the west is equal to the melon of Khorezm", reported that sun-dried melon pieces were taken from Khorezm to distant cities of India and even China.<sup>413</sup> These melons were wrapped in special paper made of gold and taken to Baghdad and the palace of the Arab caliphs.<sup>414</sup> A. Jenkinson (16th century) also described the juicy large melons and sweet watermelons of Khorezm with particular interest. Even Khorezm blue melons and mulberry trees were taken to Balkh for an event (XVII century) to improve the variety of fruits and vegetables, which was specially recognized in the work "Bahr ul-asrar".<sup>415</sup>

There are different varieties of melons in the Khorezm oasis.

Zamchas (Khandalaks): Zamcha, Duynak, Local yellow khandalak, Sari zamcha, White zamcha, Ola zamcha, Gok zamcha, Black zamcha, Red zamcha, Tarnak, White kallaposh, Zaami, Boskovun, Urganji.

Summer varieties with soft flesh: Amiri, Allaka, Khorezm aqnovvoti, White gurvak, Ola gurvak, Kok gurvak, Black gurvak, Bosvoldi, Mullasapo.

Summer varieties with firm flesh: Oknovvot, Ola pochok, Harvuz melon, Oksut, Olageke, Kokcha, Jiydagul, Jiyda leaf, Nongosht, Torlama, Shakarpara, Shirinpochok.

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<sup>412</sup>Каульбарс А.В. Низовья Аму Даръиописанные по собственным исследованиям в 1873 г. Кн. IX. 1884. – С. 538.

<sup>413</sup>Ибн Баттута ва унинг Ўрта Осиёга сайёҳати... – Б. 62.

<sup>414</sup>Бартольд В.В. Туркестан в эпоху монгольского нашествия. Ч. II. – С. 247.

<sup>415</sup>Аллаева Н. Хива хонлигининг дипломатияси ва савдо алоқалари (XVI-XIX асрлар). Тўлдирилган ва қайта ишланган нашр. – Тошкент: Akademnashr, 2019. – Б. 381.

Autumn-winter varieties: Karrikiz, Winter Borikalla, Sakhavat, Aqqosh, Winter White, Local Olahamma, Amudarya, White Rose, Apple Rose, Olmurti Rose, Zargaldok Rose, Green Flesh Rose, Charjou Rose, Khorezm Rose, Zar Rose, Black Rose, Red rose, Blue rose, Yellow rose, Shabbozi rose, Beshak gulobi, Local crib, Winter crib, Shobboz crib, Black crib, Red crib, Kilichboy crib, Kotir crib, Tornovvat crib, Hamma crib, Khiva crib, Khojayli crib, Shirin crib, Gurlan, Karagul, Karakokun, Local karakand, Karakoshin, Karakotir , Turnanovvot, Toyona, Shakarpora, Shoyikavun<sup>416</sup>.

Currently, various varieties of melon are grown in our republic and exported abroad. Melon varieties such as Aq-urug' 1137, Suyunchi-2, Zargulobi, Kichkintoy, Altin Vady, Lazzatli, Olahamma, Gulobi, Beshak, Shakarpora are considered exportable in Khorezm, as they belong to the group of hard-fleshed melons.

The inhabitants of the Khorezm oasis had long ago saved all the seeds of the field crops, and the next year they were planted again and harvested. Residents of the oasis exchange seeds (melon is called egg in Khorezm) saying to each other, "give me the seeds of your melon, the juice of the melon I ate in your house has not yet left my mouth." In addition, in the oasis, they prepare barak food from melon seeds. For this purpose, the melon seeds are thoroughly washed, dried and sown in the khovanocha. Then they sift through a sieve, add eggs and cook egg barak<sup>417</sup>.

In the oasis from time immemorial, when melons and watermelons are ripe (in the month of Asad - 23.07-23.08<sup>418</sup>) "melon sally", and when the pumpkin is ripe (corresponds to the month of October) "pumpkin sally" was held, this tradition continues even now. The whole population participates in these sales and the best varieties of fruits and vegetables are bought at a low price. Traditional holidays such as "Kovun saili", "Kovoq saili", "Khirmon toyi" passed down from generation to generation and absorbed into the people's life, were able to fully respond to the

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<sup>416</sup>Маткурбонов Т., Саъдуллаев С., Сапарбоев З., Хўжаев Н. Хоразм воҳасида ковун ва тарвуз етиштириш. – Урганч, 2020. – Б. 23-36.

<sup>417</sup>Дала ёзувлари. Қўшқўпир тумани. Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

<sup>418</sup>Қорабоев У. Ўзбекистон байрамлари. – Тошкент: Ўқитувчи, 1991. – Б. 37.

demands of the new era, and were lost even in the Soviet era. didn't go After independence, such traditional holidays were celebrated with great pomp.

On the basis of ensuring the implementation of the State program "Year of the Perfect Generation" approved by the decision of the President of the Republic of Uzbekistan dated January 27, 2010 No. , especially for children and teenagers, in order to create favorable conditions for cultural recreation of all young people Decree of the Cabinet of Ministers on December 29, 2010 322- number decision announced. According to the program and decision, on August 9, 2014, on August 13, 2015, a big event called "Gurvak - the symbol of Khorezm melons" was held in Khiva, and on August 15, 2017 and 2018, on August 11-13, 2019, "Inner Castle" of Khiva was held. ” in the territory of the museum-reserve "Melon sally" as a huge holiday was conducted.

Melon also has the property of purifying the earth. In Khorezm, there is a belief that onions and tobacco defile the land, especially the place where tobacco is planted is considered impure for forty years, and if no other crops are planted, it is bitter and tasteless.<sup>419</sup>. Of course, this is also related to the unique characteristics of melon. Unlike other polys crops, melon contains trace elements of gold <sup>420</sup>.

Haruz (Watermelon). Watermelon is considered juicy and sweet, and two types of it are common in the Khorezm oasis: black watermelon and blue watermelon. When choosing a watermelon for purchase, it is clicked and you can tell if it is fresh or old.

After eating fruits and melons, the inhabitants of the oasis:

Shirin novvot, lavzi novvot, Prophet, God bless you

They thank the farmer who planted the fruits and vegetables, and all the people who brought them to the table and expressed their gratitude.

Kadi or pumpkin (pumpkin). Pumpkin is considered one of the favorite products of the inhabitants of the oasis, and pumpkins grown in some lands are stored especially long. There are varieties of squash in the oasis: bol kadi, salla kadi,

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<sup>419</sup>Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари.. – Б. 193.

<sup>420</sup>Дала ёзувлари. Қўшқўпир тумани Янгилик қишлоғи Айронқўл маҳалласи. 2021 йил.

pilaf kadi, dasmol kadi and water kadi. Pumpkin is boiled in water, milk, steamed, stewed, fried, and added to liquid and thick foods. The inhabitants of the Khorezm oasis ate pumpkin raw. They also prepare dishes such as barak, somsa, gomma, dimlama, pumpkin soup and soup. These dishes are prepared from the period when the pumpkin is ripe until Nowruz. The towel tub was mainly used for washing dishes and washing, and the inside of the water tub was cleaned and dried and used as a container.

Abu Ali ibn Sina stated that a decoction made from pumpkin fruit can treat chest pain and cough, and pumpkin juice can be used to treat sore throat and brain diseases.<sup>421</sup> Among the inhabitants of the Khorezm oasis, it is recommended to bury the pumpkin in the snow and apply it to the painful areas of the hands and feet. Its fleshy part was burned, mixed with vegetable oil, applied to unhealed wounds, cooked in soup pot, boiled cotton seeds in it, and treated with its steam to treat infertile women.<sup>422</sup>

The informants noted that applying the juice of the pumpkin to the affected areas of the skin, especially if the soft part of the fruit is crushed and tied on the iron, will cure the disease.<sup>423</sup> Also, it is useful to eat pumpkin seeds to get rid of worms. For this purpose, pumpkin seeds are separated from the skins and ground in a mortar, and a teaspoon is taken at dinner or mixed with water. Even now, in some private clinics, this method is used, and pumpkin seeds mixed with juice are used to make an enema.<sup>424</sup>

Cucumber. The origin and meaning of the word cucumber is unknown, but the Russian word "ogurets" means "raw fruit" in Greek.<sup>425</sup> In fact, it is inedible when cooked, and raw has a unique smell and taste. Cucumber is eaten raw and pickled or pickled with fatty and meat dishes, and is widely used in making salads. In Uzbekistan, cucumbers are harvested three times, in the morning, in the middle

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<sup>421</sup>Набиев М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 46.

<sup>422</sup>Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2020 йил.

<sup>423</sup>Дала ёзувлари. Гурлан тумани Вазир кишлоғи. 2019 йил.

<sup>424</sup>Дала ёзувлари. Урганч шаҳар 3-даҳа 27 уй 13 хонадон. 2021 йил.

<sup>425</sup>Маҳмудов К. Ўзбек тансиқ таомлари... – Б. 307.

and in the evening, and in winter they are grown in greenhouses. Today, it is a very common tradition to pickle and preserve cucumbers for the winter. Better results are obtained if evening (autumn) cucumbers are used in this work.

In folk medicine, cucumber is used as an appetite suppressant, diuretic and laxative. Cucumber juice mixed with honey is believed to cure cough. In modern medicine, cucumber is used to increase the output of gastric juice, increase bile secretion, improve gastrointestinal motility, and treat urolithiasis.

Cultivation of cucumbers is well developed in Khorezm, and cucumbers do not disappear from the table in the summer months. Women use cucumber a lot in facial care. In particular, a mixture of cucumber water and seeds (emulsion) and cucumber peel is used to remove freckles, freckles, and other spots, and apply it to sunburned, bleeding areas.<sup>426</sup>.

There are myths and superstitions related to the usefulness and healing properties of vegetables and fruits. The famous mathematician and philosopher Pythagoras described it as a vegetable that always gives a person refreshment and cheerfulness, a peaceful mood. In Egypt, boiled cabbage was considered a sacred dish, and it was served on the table at the end of the feast. The Egyptians prepared food that they loved when they were alive to make sacrifices to the spirits of the dead. Melons, watermelons, pumpkins, and cucumbers have a special place among such sacrifices<sup>427</sup>.

Spices are the most important indicator of the taste and quality of food in any cuisine. The use of spices by humans began to distinguish food from animal food and served as an important factor in the development of human intelligence in food culture. Spices have been "attached" to national cuisines for thousands of years. Experts strongly emphasize that it is impossible to use spices of "others" for their national dishes. Spices and spices are a symbol of Eastern countries, mainly India. Some Indian combinations, for example, raisins with garlic, sweets and fruits with peppers, seem strange to us, to put it mildly. But for Indians, they are a brand.

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<sup>426</sup> Дала ёзувлари. Урганч шаҳар Тозабог маҳалласи. 2020 йил.

<sup>427</sup> Бўриев Х., Абдуллаев А. Томорқа сабзавотчилиги. – Тошкент: Меҳнат, 1987. – Б. 7.



Attitudes to food, its spiritual foundations and technological methods of cooking have much in common among the most diverse ethnic cultures of India.

Spices are the only means of regulating the taste of food. In India, a dish is often named after the mixture of spices added to it. Spices agotaiso "fragrant herbs" in ancient Greece, salsu "sharp, delicious" in ancient Rome, species "respectable, bright, beautiful, special, individual" in medieval Europe, epice "spicy" in French, "burning" in English, specezig in Dutch means "special, unique".

Spices are classified according to the parts of the plant used: seeds (mustard, nutmeg, licorice), fruits (cardamom, pepper, white, pods, vanilla, star licorice, cumin, fennel), flowers (cloves, saffron, shoots), leaves (bay leaf, marjoram, savory, parsley, tarragon), bark (cinnamon) and roots (ginger, raisins).

The inhabitants of Khorezm oasis sought wisdom and healing from water, earth, sand, sun, moon, stars, rain, snow and every plant and herb on earth. Spices and herbs (aromatic, medicinal herbs, edible coriander, basil, mint, cumin<sup>428</sup>) It is widely used in the oasis and used in medicine to treat various diseases. When going to the field in early spring, during crop work, a person feels weak (in the vernacular it is called "marrow cut off"), various minerals and vitamins are lacking.

As people eat more animal products throughout the winter and spring, the amount of plants in their diet decreases. The need to cover proteins, fats, carbohydrates, drugs, mineral salts and trace elements contained in plants useful for humans is covered by these greens that first sprouted from the ground.

It is known that spices and spices are widely used in the cooking of people living in countries with a hot climate. The reason is that in a hot climate, a person's appetite is reduced, he doesn't like a lot of food, and eats in the cooler hours of the day - lunch and evening.

There are such wild and cultivated plants in nature, whose trunks, leaves, flowers and fruits contain aromatic, bitter, sour, and sweet substances, and they are called spices. Spices make food tasty and aromatic, increase appetite and improve

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<sup>428</sup>Маҳмуд Кошғарий. Туркий сўзлар девони (Девону луғотит турк). Уч томлик. Т. III. – Тошкент: ЎзФА, 1963. – Б. 10-11.

digestion. Below we will discuss the spices that are widely used in the Khorezm oasis.

Cumin (Zira). In the cuisine of the Khorezm oasis, cumin is mainly added to minced meat, stewed in thick dishes, and used in kebab vinegar (in other regions, it is also used in the preparation of liquid foods and gas). If cumin is mixed with salt and sprinkled on meat, it will not cause nausea for up to a week, so it is called "natural refrigerator" in the people.<sup>429</sup> Cumin helps to cook tough meats.

"Zira plows and scatters the fields. It has the power to split, dry and twist... It heals wounds well. When cumin is crushed with vinegar, and when it is stuffed into the nose after giving birth, it stops bleeding... If it is mixed with water and drunk, it is useful for breathing difficulties... Cumin warms the stomach and digests food. Eye sharpening drugs, antipyretics are included... It is useful for hiccups and depression (hypertension). Acts against worms and kills them..."<sup>430</sup>.

Cumin is used in folk medicine as a medicine that improves the functioning of the stomach and intestines. If cumin is added to salt and chewed and swallowed, it will lose the excess fluid accumulated in the stomach. If the mass mixed with cumin in olive oil is tied around the waist, it will reduce swelling in the spleen. As a result of the field notes, it became known that cumin stimulates the appetite and expels urine from the body.<sup>431</sup>

Ajji burch (hot pepper). This spice, which belongs to the Ituzum family, is the fruit of an annual green plant. In Tashkent, it is called garmdori, that is, warming medicine. It is so bitter that the person who chews it feels as if he has swallowed coal. Garmdori destroys germs, makes you sweat better, folk healers used to cut pepper and stick it to that place. Pepper paste is produced from pepper, which is used for the same purpose in modern pharmacology.

Among the residents of the oasis, ajji burch is widely used in the treatment of various diseases, especially arthritis and polyarthritis. For this, a chicken egg is

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<sup>429</sup> Дала ёзувлари. Урганч шаҳар 3-даҳа 35-уй 24 хонадон. 2020 йил.

<sup>430</sup> Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 325-327.

<sup>431</sup> Дала ёзувлари. Урганч шаҳар Наврӯз маҳалласи. 2018 йил.

soaked in vinegar water for a week. After the egg pod becomes soft, it is taken inside and ajji burch is mixed with a well-flavored mixture and kept for a week and tied to the painful joints.

There are two types of pepper: sweet and hot pepper. Hot pepper is usually widely used as a vegetable in the preparation of various dishes and salads, as well as preserves, and dietary dishes are prepared. Hot pepper varieties are used as an appetite stimulant due to their bitter fruit and are used medicinally in the treatment of colds, rheumatism, arthritis, radiculitis.

"Pepper is a laxative and a cure for colds... It is useful for colic, together with the juice of roasted goat's liver... It digests, absorbs and strengthens the stomach."<sup>432</sup>. However, it is not recommended to use hot red pepper in stomach diseases (ulcer disease, gastritis), intestinal, liver, kidney diseases, etc. <sup>433</sup>. The informants emphasized that when using pepper, it is necessary to be careful about its seeds, which cause gastrointestinal diseases if they accidentally enter the stomach with food. <sup>434</sup>.

Burch (Pepper). The dried fruit with round flesh is called black burch and is used for pickling vegetables, cabbage and tomatoes. The one that is sifted from the meat is called white pepper, and it is sprinkled on salad, raw fish, liquid soup, soups and a lot of thick dishes, and added to mincemeat. Pepper's aroma and unique elegant bitterness stimulate the appetite and kill harmful microbes in human internal organs. Abu Ali ibn Sina: "Pepper has astringent, absorbent and cleansing properties... if it is chewed with raisins, it expels any mucus from the organs, it It is considered as a painkiller and nerve warmer, and it is useful for people who are completely healthy... Pepper has the property of seducing a fat person... There is no medicine that can heat up nerve and muscle tissue... If you add it to honey and press it on the palate, it cures

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<sup>432</sup>Абу Али ибн Сино. Тиб қонунлари, II китоб, содда дорилар ҳақида, ЎзССР ФА нашриёти. – Тошкент, 1956. – Б. 192-193.

<sup>433</sup> Каримов В., Шомахмудов А. Халқ табибати ва замонавий илми тибда қўлланиладиган шифобахш ўсимликлар. – Тошкент: Ибн Сино, 1993. – Б. 39.

<sup>434</sup>Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2018 йил.

angina and also the lungs. cleanses... Pepper helps digestion, ... stops intestinal colic and bloating”<sup>435</sup>, he writes.

Pepper is widely used in consumption among the people of the Khorezm oasis. Pepper is added to foods and canned goods as a spice. Also, when bitten by an insect, pepper is rubbed with oil, because it reduces the sharpness of the poison. However, pregnant women, young children, people with ulcers in the gastrointestinal tract, and patients with skin diseases should not use pepper.<sup>436</sup>

Saffron. It is a perennial plant belonging to the family of sunflowers. It blooms in February-July and bears fruit in April-August. It is cultivated as a medicinal and spice plant. The smell is very sharp and pleasant due to the presence of strong essential oil. Dried crown leaves are sold. In our cooking, this spice is added to jams, previously it was also added to pilaf, put into tea on the tip of a knife and drunk with honey or saffron. About saffron, Abu Ali ibn Sina said: "... Saffron makes the eyes clear, stops eye infections, and is beneficial against eye veils." .. Saffron facilitates expectoration and strengthens the respiratory organs... But there is also the fact that too much consumption of saffron... causes headaches... and diminishes the senses... even makes one unconscious”<sup>437</sup>.

In folk medicine, its tincture is used to treat blood diseases, anti-spasms and spasms, to stop blood flow, tonic - tonic for the nervous system, to strengthen the stomach, and as a diuretic, in the treatment of liver, heart and stomach diseases. It improves digestion<sup>438</sup>.

According to the information given by most of the women of the Khorezm oasis, saffron is very beneficial for women who are nearing childbirth and having pain. For this, a pinch of saffron is added to the blue tea and brewed in a thermos, and the woman who is in labor is given a couple of cups, so that the labor will be painless and the pain will not last long.<sup>439</sup>

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<sup>435</sup>Абу Али ибн Сино. Тиб қонунлари, II китоб, содда дорилар ҳақида, ЎзССР ФА нашриёти. – Тошкент, 1956. – Б. 500-501.

<sup>436</sup>Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2018 йил.

<sup>437</sup>Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 232.

<sup>438</sup>Холматов Ҳ.Х., Харламов И.А., Холматова Р.Ҳ. Мева, сабзавот ва зиравор ўсимликлари... – Б. 59.

<sup>439</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи; Хива туман Шихлар маҳалласи. 2018-2019 йиллар.

Arpavodyon (fennel). In Uzbek cuisine, fennel is boiled in a teapot and poured into crushed peas. It can also be added to dimples and lagman by kneading it or rubbing it between the palms and adding it to dry tea and drinking it.

Fennel has been in the eyes of doctors and scientists since ancient times, and its properties were described by scientists such as Hippocrates, Pythagoras, Dioscorides, Columella Pliny, Abu Ali Ibn Sina.<sup>440</sup> Specifically, "Fennel unclogs... sharpens the eye... Wet fennel increases milk, especially when used with cane sugar... The wild fennel dissolves stones and benefits the kidneys and bladder."<sup>441</sup>.

In folk medicine, it has been used to open blockages caused by cold in the liver, spleen, and kidneys, to clear the eyes, to strengthen the stomach, and to treat gastrointestinal diseases.<sup>442</sup>

The women of the Khorezm oasis give green tea with fennel to a new-born woman, because it prevents the mother and child from having a restless stomach.<sup>443</sup> If women drink such tea during the entire breastfeeding period, they noted that no abdominal pain will disturb the child. The informants also noted that juice made by boiling fennel fruit is useful when eye drops are applied to the eyes when the eyes are blurred, and it improves the stomach function of the elderly.<sup>444</sup>

Kunji (sesame). An annual cultivated green plant. In cooking, sesame oil is used as a unique ingredient. Its grain is small, pear-shaped, pale yellow in color. As a spice, sesame is sprinkled on the surface of baked breads, patirs, and sometimes somsa.

"Sesame itself is stronger than its oil... It is astringent, emollient, moderately warming... It soothes bruises and congealed blood caused by impact. Sesame oil when used with rosehip oil... is beneficial for headache... It is used for eye irritation and swelling... It is beneficial for shortness of breath and asthma..."<sup>445</sup>. In folk medicine, if any part of the body is burned by fire, sesame oil is applied, so that the

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<sup>440</sup>Набиев М. Сабзавот резавор мевалар зираворлар хосияти... – Б. 70.

<sup>441</sup>Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 466.

<sup>442</sup>Холматов Ҳ.Ҳ., Харламов И.А., Холматова Р.Ҳ. Мева, сабзавот ва зиравор ўсимликлари.. – Б. 26.

<sup>443</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи, Хива туман Шихлар маҳалласи. 2018-2019 йиллар.

<sup>444</sup>Дала ёзувлари. Гурлан тумани Вазир қишлоғи. 2020 йил.

<sup>445</sup>Абу Али ибн Сино. Тиб қонунлари... – Б. 462-463.

pain disappears. A couple of sips of the oil that has been cooled to the spot has been used as a remedy for expectoration and expectoration. Sesame grain is very dense, so it is added to the bread dough beforehand.

Kunji holva is very popular in the Khorezm oasis and is loved and eaten as a confectionery product. Sesame flour was also used in Khorezm, and it is considered very high in calories. Sesame oil promotes hair growth and removes dandruff<sup>446</sup>.

Sedan. Sedana, like sesame, is sprinkled on the face of bread, patir, and somsa. If it is added to tea and drunk, it will remove the smell from the mouth. If the cream is eaten with bread sprinkled with sedana, it does not touch the stomach and does not make it heavy. About Sedana, Abu Ali ibn Sina: "Sedana removes hanging warts, moles, spots, especially pes... It is mixed with vinegar and applied to wounds and wounded scabs... It is beneficial for Tumov. ... Sedana is a very good remedy for opening blockages in the alveolar bone... Boiled in vinegar, especially with pine wood and gargled, it is beneficial for toothaches... Sedana kills the slimy worm and the pumpkin seed worm."

It is used in folk medicine for colds and coughs, chest pain, nausea, chicken pox, jaundice, and spleen disease. Sedana is believed to be a boon to increase the milk of mothers. In the Khorezm oasis, sedana is mainly eaten in bread dough, because it digests both bread and food very quickly.<sup>447</sup>

Coriander seeds. It is the seed of an annual green plant belonging to the umbel family, also called coriander. It is small, spherical, divided into two parts, yellowish-brown in color. In cooking, it is widely used in vinegaring dishes such as barra\* kebab, liver kebab, chop kebab, hump-liver kebab, it is massaged in the palm of the hand, dipped, fried, soup, and sometimes put in pilaf. If the food is too greasy, adding coriander seeds will not touch the stomach. Adds a good smell and taste to

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<sup>446</sup>Дала ёзувлари. Қўшқўпир тумани Қатағон кишлоғи. 2018 йил.

<sup>447</sup>Дала ёзувлари. Урганч шаҳар Камолот маҳалласи. 2020 йил.

the prepared dishes, improves digestion.”<sup>448</sup>. In folk medicine, it stops vomiting, quenches thirst, is used for boils and small rashes in the oral cavity.

In our survey, which was conducted to find out which of the spices the residents of the oasis use the most, it was found that cumin is the most used. (Appendix 14). Shivit, coriander, cilantro, black and red pepper, sesame, sedana, bitter garmdori and other spices are shown in the next places.

Oshkoklar are cultivated and partially cultivated greens. The leaves and trunks of such plants are used in cooking and as a main ingredient, to decorate ready-made dishes (salads), and to give a pleasant aroma to liquid and thick foods. Below we will focus on the types of oshokok that are widespread and widely consumed in the Khorezm oasis.

Gok, yorinja (alfalfa). This same cultivated plant is added to the edible wild greens. Orange belongs to the legume family and is considered a perennial green plant. This alfalfa is bruised in early spring and is picked with leaves when the young body reaches 5-10 cm. Alfalfa has been popular in the cuisine of Khorezm since ancient times, its seeds were cultivated very well and were even taken to foreign countries (taken to Orenburg, from there to Italy, Germany and America) by large merchants.<sup>449</sup>.

In the Khorezm oasis, ildirma, gok somsa, gok barak, and gok gomma are made from gok. However, people with high blood pressure should be careful to eat a very small amount of foods made with turmeric.

Spinach. In Khorezm oasis, somsa, barak, gumma are made from spinach. The informants emphasized that people with high blood pressure should eat foods made from spinach<sup>450</sup>.

Shivit (dill). Shivit is prepared together with other greens in the preparation of somsa and dumplings with greens. It is eaten by adding it to meat, fish and

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<sup>448</sup>Абу Али ибн Сино. Тиб конунлари... – Б. 343.

<sup>449</sup>Сазонова М.В. Традиционное хозяйство узбеков южного Хорезма. – Ташкент, 1967. – С. 52-53.

<sup>450</sup>Дала ёзувлари. Урганч шаҳар Наврӯз маҳалласи. 2018 йил.

vegetable dishes. When tomatoes and cucumbers are pickled in autumn, they are put in barrels, it makes the smell very fragrant and prevents nausea.

In the Khorezm oasis, shivitoshi is specially prepared as a summer dish for dear guests and family. In folk medicine, shivit is used as a medicine to unclog blockages in the liver, to relieve colic that is formed in the intestines as a result of stomach rest, and for pulmonary tuberculosis.

In the conducted sociological surveys, it was found that the largest amount of shivit is consumed in the Khorezm oasis. In particular, 66% of the respondents answered the question "What types of herbs do you know?", 13% parsley, 11% mint, and 10% basil (Appendix 15).

Kashnich. Fenugreek "... is used green and dry... Its sap, when mixed with milk, stops any colic... It contains a mild absorbent substance... It is beneficial for dizziness and convulsions caused by bile or phlegm vapors... Fenugreek prevents the vapors from rising to the brain. It has a repulsive property... That's why it is put in the food of a person who has a seizure due to stomach fumes... It induces wet sleep and nosebleeds stops... It is beneficial for hot blood pressure (hypertension)."<sup>451</sup>.

In folk medicine, crushed cilantro poultice is a soothing medicine, gargled with it, it cures sore throats and rashes. Coriander is used as an antidote when the heart beats fast, when the bile in the body increases, when the phlegm dries up, and when vomiting.

Parsley. Parsley leaves look like coriander, but the smell and taste are coarser, the color is green, the leaf structure is three-lobed, the right side is shiny and the reverse is vaguely hairy. Although Parsley entered the Khorezm oasis through Russian cooking, it has been very well adapted, its leaves and elegant stalks are used to garnish salads, soups and dips.

Yilvoi (mint). It is a perennial herbaceous plant belonging to the lily family, with a very fragrant and sweet smell. Mint grows in swampy places, mountain

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<sup>451</sup>Абу Али ибн Сино. Тиб қонунлари... – Б. 320.



slopes, hills, along streams. In the oasis of Khorezm, yilvoi is added to dry tea and it creates a drink with a very pleasant taste. The informants noted that the tea infused with licorice lowers blood pressure<sup>452</sup>.

Basil. The word basil means "fragrant plant" in ancient Arabic, and it was called "isfaran" in Persian, which means "permanent joy." Abu Ali ibn Sina about black basil: its application has shown that it is beneficial for the eyes, strengthens the heart, increases milk, stops constipation, and increases the excretion of urine.<sup>453</sup>.

Although basil has been used in Uzbek cooking for a long time, it has not been consumed much in the oasis. Currently, it is used as a condiment and spice. Basil is widely used to add flavor to meat and fatty foods, and to preserve vegetables and berries. Raikhon is mainly added to ayron and turns into a drink with a very pleasant smell and delicious taste.

In the oasis of Khorezm, tea is brewed from basil and yilvo. Also, another great feature of basil is that it protects fruit pods from insect damage, if you put a few basil or yarrow in the area where the ants are breeding, the insects will disappear by themselves.<sup>454</sup>.

Shura or olapota. Belonging to the family of sorghums, it is a one-year green plant that grows on salty lands, on the site of broken mud houses, on hills and in deserts. The leaves, similar to the leaves of the mochin leaf, have inconspicuous hairs on the right side, and on the reverse side there are small oozing granules. When the shora sprouts, the young branch is picked together with 3-5 leaves and added to the blue mince. In the Khorezm oasis, in some households, the leaves of the olapota plant are made from the leaves of the olapota plant and eaten. is prepared, because the green leaf has a slightly unpleasant taste, food is not prepared from it.

Horseradish. Young barra is a herb and is also used as a blueberry.

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<sup>452</sup>Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.

<sup>453</sup>Набиев М. Сабзавот резавор мевалар зираворлар хосияти. – Тошкент: Меҳнат, 1990. – Б. 110-111.

<sup>454</sup>Дала ёзувлари. Хива тумани Отажон тўра маҳалласи. 2018 йил.

Semizot.Seret is an annual green plant with mostly reddish stems. Before flowering and seeding, the stems and leaves are picked and chopped. Boiled whole in fat soup, it becomes marrow.

Deer grass. It is a perennial wild plant belonging to the family of labguldos, and the cultivated one is called jambul. A wild low-growing sedge that grows on the ground to form turf. The main trunk takes root from the joint. The height is from 10 to 30 cm, the stem is thin, the leaves are gray in color, the width is 0.5 cm, the length is 1 cm, and it is shaped like a boat. Upright growing stems and leaves are collected before flowering and added to blue mince.

In the Khorezm oasis, deer grass is drunk fresh or dried and infused into tea. This tea is considered to be very healing and has antihypertensive and diuretic properties<sup>455</sup>.

Seldir (celery, called karafs in old Uzbek). The body has rounded ribs, the leaves are larger, green, similar to those of coriander and parsley, although the smell is not very strong, it becomes edible when cooked. In the oasis, cilantro, dill, green onions are sown in rows in the house, they turn green in early spring, they are consumed from late autumn until the snow falls, and they are also grown in greenhouses.

Celery came to the oasis of Khorezm through Russian cuisine and is well adapted, it is prepared by adding it to soups, so that tougher meats are softened and cooked, and a very pleasant smell remains. In folk medicine, it is used to open blockages, pulmonary asthma, pleurisy, stinging in the stomach, stomach and intestinal colds, and urination.

Iswant (incense). It is a medicinal plant that has been widely used in the medicine of the peoples of Central Asia and the East since ancient times. Our mothers always hung it at the entrance of their houses. Informants note that if incense is burned, the disease will be less<sup>456</sup>. Modern scientific medicine has also proven that the substances contained in frankincense kill invisible microorganisms. The garmin

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<sup>455</sup> Дала ёзувлари. Урганч шаҳар Паҳлавон Маҳмуд кўчаси. 2018 йил.

<sup>456</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил.

alkaloid isolated from the bark and the alcohol tincture prepared from its roots are even used as a sleeping medicine in the treatment of parkinson's disease, epilepsy, encephalitis, inflammatory complications of the brain - tremors.

The name of this plant is derived from the Persian word sipend, which appears in the Avesto texts as spenta<sup>457</sup>. K.A. Inostrantsev notes that incense is one of the primitive sacred factors and is associated with ancient Iranian beliefs.<sup>458</sup>

Abu Ali ibn Sina used it as a pain reliever for joint pain, nervous system colds, and also recommended crushing the stem of frankincense on the affected area. In folk medicine, a decoction made from its dried body is used to treat gout, malaria, seizures, insomnia, inflammatory processes in the body, flu and other diseases. Taking a bath from its decoction is effective in treating rheumatism. A bitter decoction prepared from its stem cleans the intestines from worms, stops nausea and vomiting.

In the Khorezm oasis, incense is burned in almost all households, and in some households incense tincture is used as an antiperspirant. However, our informants pointed out that not everyone can use incense in the same way, some people do not like its smell, but it can have a negative effect on people with hot clients, it can make them feel uneasy and give them a headache.<sup>459</sup>. Mothers in Khorezm smell incense:

Isvant, isvant, hazar\* isvant, every age is a cure isvant.

Let the one who looks up, let the eye come out, and the one who doesn't look up.

They say that if I don't burn it, then it's okay if you don't burn it, because the incense that is burned has a quick effect.<sup>460</sup> they believe and teach this to their grandchildren.

**Some chemicals.** In addition to spices and condiments, food flavorings include table salt, sugar, baking soda, cornstarch, vanillin, and chemicals such as

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<sup>457</sup>Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 35.

<sup>458</sup>Иностранцев К.А. Сасанидские этюды. – СПб., 1909. – С. 97.

<sup>459</sup>Дала ёзувлари. Урганч шаҳар Ойбек кўча 13 уй. 2018 йил.

<sup>460</sup>Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018.

vinegars and yogurt. In the Khorezm oasis, the production of sugar and salt was also developed, which was inextricably linked with food production. In particular, salt mining is developed in Pitnak and Kungirot Bek. Salt was mined from the Sultan-Sanjar lake, located 18 versts\* south-east of Pitnak, and from the Karakumbet salt mine, located 45 versts from Kungirot. Sugar is made from the sugarcane plant grown in the Hazorasp and Khanka regions of the oasis.

Salt (table salt) is a basic ingredient for all dishes except desserts. Tansik food can be prepared without meat and fat, but it cannot be prepared without table salt. A person who regularly eats without salt can become dizzy, lethargic, faint, and even bloated. Because salt is involved in all physiological processes in human organs. Saliva, gastric juice, and bile contain salt. It is scientifically proven that salt content in the blood should be normal for the heart to function properly.

Abu Ali ibn Sina in his book on salt: "...Some salts have bitterness, some have astringent properties...Salt prevents stench. It is useful for the thickening of the spleen... Salt is a cleanser, if it is mixed with cold food, it changes its nature, white salt drives away the hands... All salts dissolve hardened stones. White salt sharpens the mind...strengthens loose gums...Salt expels foul phlegm, water, black grass (trade)...Salt is the best remedy for dysentery (heartburn)"<sup>461</sup>.

Salt is also known as one of the protective means in Khorezm, it is combined with other objects and worn as an amulet, it directly plays a big role in fertility beliefs. In the oasis, there are ceramic plates and bowls, which are used as a symbol to avoid "eye contact", put salt in them and hang them in front of the entrance. On the day of the wedding, salt is put in the pockets of the bride and groom, and a pinch of salt is sprinkled between the hair of the bride and it is considered as a means of preventing harm and protecting against eye contact.<sup>462</sup>.

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<sup>461</sup> Абу Али ибн Сино. Тиб қонунлари... – Б. 401-403.

<sup>462</sup> Дала ёзувлари. Урганч шаҳар Камолот маҳалласи. 2018 йил.

Sugar. In the Khorezm oasis, sugar is obtained from sugar cane, and it plays an important role in Khorezm confectionery, and the most important thing is that it is mainly eaten in the state of qiyam.<sup>463</sup>

Vinegar. It is a very sour liquid with a sharp smell and is called acetic acid in science. It is used in order to quickly digest fatty, sour, and doughy dishes served on the table, to add a sharp appetizing taste to food, in kebab vinegar, etc.

In the Khorezm oasis, vinegar is mainly made from the juice of grapes, apples, plums, figs and other fruits. For example, the production of grape vinegar is widespread in the oasis, and the Khiva people prepare it with great ceremony. To make grape vinegar, squeeze well-ripened grapes, put them in a ceramic jug or khumcha greased with sheep oil (you can also put them in a glass container), add 100 grams of old vinegar to each liter and close the mouth of the container to prevent air from entering. It is fixed by applying plasticine and taken to a sunny place. After a few days, the vinegar will open and begin to "boil", which can be felt by the sizzling of the container. Then put in a dark place. After 15 days, the "boil" is pressed and vinegared, it becomes sour. Then it is opened and filtered and used<sup>464</sup>. If the color turns out to be lighter, you can add a little pomegranate juice for browning. If you sprinkle this vinegar on onions, radishes, on kebabs, and even on pilaf, it gives a very delicious taste to food.

The client of vinegar is "composed of hot and cold, and all its substance is gentle... Vinegar has a strong drying effect: it stops the flow of substances inside... it is drunk against bleeding, or applied to it if the blood is flowing from outside the body, so that it stops the blood. .. Vinegar reverses swelling wherever it occurs, aids digestion and resists phlegm. Vinegar is good for bilious people"<sup>465</sup>. In folk medicine, vinegar is recommended for diseases caused by both heat and cold, it is used to treat inflammation, expectoration, burns and wounds, headaches and toothaches.<sup>466</sup>

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<sup>463</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил..

<sup>464</sup> Дала ёзувлар. Хива шаҳар Саёт қишлоғи. 2018 йил.

<sup>465</sup> Абу Али ибн Сино. Тиб қонунлари. II китоб... – Б. 654.

<sup>466</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2019 йил.

Soda. It is an industrially produced white fine crystalline powder called baking soda. In the Khorezm oasis, some people use baking soda to puff up the dough in puffs, cookies, gummies (in other regions, it is also used in rolls, sheets, and somsa). It is not recommended to use it in large quantities, because it excessively breaks down the protein content of the ingredients and creates a bitter taste.

In the oasis, baking soda is used as medicine. In particular, when the throat hurts, when the gums are sore, gargle by dissolving 1 teaspoon of soda in 1 glass of warm water (boiling and cooling). A sip of this solution is drunk when the sorghum boils, and if washed with a soda solution, it removes the smell of sweat from the body.<sup>467</sup>.

Jawharilimu (citric acid). In the Khorezm oasis, jahharlimu was used mainly in the preparation of qiyam and jam (because jahharlimu prevents qiyam from becoming curd). Today, in everyday oasis cuisine, packaged citric acid is used instead.

Oil production. Because some of the plant seeds contain oils, the seeds of some plants with a large amount of oil are called oil seeds. Oilseeds were grown in the Khorezm oasis, and oil, that is, different types of oils, was made from them since ancient times.

One of the branches of crafts specializing in the production of oil is called juvozik. Khorezm artisans engaged in this craft produced various oils mainly from sesame, cottonseed, linseed, sunflower and hemp.<sup>468</sup>. The term zhuvozchi was added to the name of the owners of this craft, and the place where craftsmen worked was called a zhuvozkhana. In the Khorezm oasis, camels, oxen, and horse-drawn carts were used, and various sources provide a lot of information about them.<sup>469</sup>.

Along with vegetable oils, sheep and beef fats and butter made up the composition of the daily food of the inhabitants of the Khanate. Vegetable oils,

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<sup>467</sup> Дала ёзувлари. Урганч шаҳар Наврӯз маҳалласи. 2019 йил.

<sup>468</sup> Зиёев Ҳ. Тарихнинг очилмаган саҳифалари. – Тошкент: Мехнат, 2003. – Б. 86.

<sup>469</sup> Иванин М.И. Хива и река Аму-Дарья, с картой и рисунками. – СПб.: Общественная польза, 1873. – С. 26.

especially sesame oil, were distinguished by their cheapness, utility and affordability.

Soybean oil has become part of everyday life. The higher the number of unsaturated fatty acids in the oil, the more healing properties it has. Due to the high number of unsaturated fatty acids contained in soybean oil, it is superior to other oils and has healing properties in the human body along with nutritious properties.<sup>470</sup>.

Based on the above, we can conclude that the change of natural climatic conditions and political situation in the Khorezm oasis from the beginning of the 20th century to the present caused the reduction of some natural food sources and the emergence of new types of food sources. In particular, it was found that sorghum, which was previously widely grown and used as a food product in the oasis, is now almost not cultivated, tomatoes, potatoes, cabbage, eggplant, bell pepper, and similar new food products have entered the oasis diet and are well adopted by the population;

Spices, spices and various minerals are regularly included in the diet of the population in the Vohaoshkhana's menu.

### **3.2. Experiences in the storage of household appliances and food products related to cooking and weighing in the oasis**

Material and spiritual values, traditional customs are the rich experience accumulated by the Uzbek people over the centuries. In particular, the oven, kitchen equipment and tools, as well as the related paintings and customs, were formed on the basis of the material and spiritual culture of the people, and took a deep place in the daily life of the residents of the oasis.

Although gas stoves are widely used in every house in the Khorezm oasis today, almost every house in villages and many families living in courtyards in cities

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<sup>470</sup> Аннамуратова Д.Р. Биоэкологические и морфофизиологические особенности перспективных сортов сои в условиях Хорезмской области //Автореф. дис. канд.биол. наук. – Ташкент, 2010.–23с.

still have boilers and ovens. Because people still use the traditional method of baking bread, and cook food in large pots during holidays and parties. Although the residents of the city mostly use the services of the existing bakeries in the neighborhoods, they do the work of kneading the bread dough, making the dough, and handing it to the baker by hammering it. Based on this, the illumination of the oven, oven, kitchen utensils, dishes necessary for cooking and weighing and eating in the Khorezm oasis is extremely important for the wide coverage of the research topic.

Oven. In the Khorezm oasis, all types of bread are mostly baked in the oven<sup>471</sup>. Only some groups of Uzbeks (Kipchaks in Khorezm, Karluqs and Lakais in other regions of Uzbekistan) baked bread on a flat stone or in a cast-iron pan until the October Revolution, and in some regions until the 1930s.<sup>472</sup> Tandirs were made in the oasis by special masters who lived in the "Tandirchi" neighborhood <sup>473</sup>.

The women of the oasis celebrated the day when the tandir was built with great joy, because the common tandir, built for three or four households, provided their family with bread, patir and somsa. That's why the oven was kept very carefully, its mouth was plastered, and no bad things were put into it<sup>474</sup>. Tools such as supra, engsa (width), rapida, tikach (hammer), log (jova or small ax), which are needed for baking bread, are packed separately, the top of the room is wiped and placed upright, and the mouth of the oven is also closed so that "the blessing does not leave". . To prevent the eyes from touching the oven, a fig tree is planted next to it.

When the tandoor is ready, its inner walls are covered with oil-mixed namakob (salt water) and its dough is, as the name suggests, quite salty. It was reported that the soups were distributed to the neighbors and they became the owners

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<sup>471</sup>Махмудов К., Исмаилова Х. Мучные блюда узбекской домашней кухни. – Тошкент, 1986.

<sup>472</sup>Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – Б. 107.

<sup>473</sup>Дала ёзувлари. Янгиариқ тумани Остона қишлоғи. 2018 йил.

<sup>474</sup>Дала ёзувлари. Урганч шаҳри Миришкор кўчаси. 2019 йил.



of the new tandoor.<sup>475</sup> Although this type of patir is not related to any ceremony or holiday, this custom has been continued in the oasis for many years.

It can be seen that our people approach the tandir-oven with great faith, when breaking the old tandir, the tandir piri breaks two loaves of bread to the spirits of "Hazrat Mirikullol Baba", and before installing a new tandir, five chushmas are made and a lamp is lit. The elders of the village called the tandir mulikilol, which means "a property that surprised everyone."

Oven. In Khorezm, an always clean place was chosen to dig a large wedding hearth. The cooks took responsibility for this work and came the day before, set the pot and stove, lighted firewood for the young men, and left for the next day. After the wedding, the ash of the oven was buried with sweets to wish for a wedding.

At the same time, the ashes themselves were burned, neither the fire nor the ashes were sprinkled with water. Sprinkling water on grass is an aspect related to the cult of fire, while sprinkling water on ashes also means keeping away from demons. The inhabitants of the oasis "... demons especially like ash, they play here. It was believed that whoever sprinkled water on the ashes would make the demons stronger<sup>476</sup>. Such superstitions and scares with demons were invented to make people observe a certain order of discipline and cleanliness, as a result of which the ashes of the oven were removed on time and buried in a certain place. In the oasis, ash was also used as a cleaning agent for cleaning dishes and bleaching pots and pans.

Khorezm Oasis folk songs also contain terms related to the cult of fire, such as furnace, grass, and ash.<sup>477</sup> It is probably because of this that they took the newly arrived bride to the groom's yard and bowed to her, and also trimmed the tail at the top of the oven.<sup>478</sup> There is a similar painting in the Surkhandarya village, according to which the newlywed bride pours oil into the oven.<sup>479</sup> At the heart of this is the

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<sup>475</sup> Дала ёзувлари. Янгибозор тумани Чўболончи маҳалласи. 2018 йил.

<sup>476</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 23.

<sup>477</sup> Рўзимбаев С., Собирова Н. "Авесто" мифологияси ва Хоразм фольклори... – Б. 10.

<sup>478</sup> Дала ёзувлари. Янгиариқ тумани Хоразм маҳалласи. 2018 йил.

<sup>479</sup> Шаниязов К.Ш. Узбеки-карлуки... – С. 143-152.

noble intention that our household should be well-fed and the fire of the hearth should not go out.

In the oasis of Khorezm, as in other regions of the republic, different dishes are used depending on the type of food. Until the middle of the 20th century, the traditional dishes of Khorezm mainly consisted of ceramic bowls and trays, lovob bowls, porcelain bowls, teapots and wooden spoons.

Since the 1960s, porcelain (teapots, bowls and plates and bowls of various sizes), iron (stainless steel spoons and forks) and aluminum (manti pots and pans) have been used.

Since the 80s of the 20th century, the attention to kitchenware and tableware has increased. In particular, since that time, in most households, kitchen appliances such as gas stoves, myasorubka (meat mincer), sokovijimalka (equipment for making juice), mixers, blenders, and in some wealthy households gold and silver spoons and forks, dishes brought from abroad (Chinese porcelain and those a collection of dishes known as "Madonna" entered the tradition) was used.

Although the 21st century has seen considerable changes in kitchenware and tableware, many households in rural areas still make good use of traditional items. In particular, they use a traditional gubi (kubi) for churning milk, or keli (soki) and sop for threshing wheat, and etchopar and sotil (axe) for grinding meat (mainly for preparing ijjan, i.e. minced meat).

Kazan. Archaeological and ethnographic written sources provide extensive information about household appliances used in Khorezm region. In particular, T.P.Abdullaev described the pots made in Khorezm in his research, stone pots (the author notes that these pots are mainly made of talcochlorite stone, and this stone is found in the Sultan Uwais mountain ranges, and lamps, basins, pans, teapots and other items are also made from it. who did) claims to serve at least 60 years<sup>480</sup>. Cast iron pots were also widely used in the oasis, and there were large and small pots in

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<sup>480</sup> Абдуллаев Т.П. XII-XV асрларда Хоразм хунарамдчилиги... – Б. 36.

every household. Although various types of modern cauldrons are produced today, cast iron cauldrons are definitely used for large gatherings and weddings.

Khorezm has a lot of paintings and rituals related to pots and pans. That is, the women of the oasis teach their daughters and daughters-in-law to be tidy, telling them that the pots "go to Makkah and bring sustenance" at night, so they should be washed and cleaned inside.<sup>481</sup>.

Compensation (compensation). Khorezm artisans made iron and copper pans, which are part of household items. Each household had large and small types of pan. Small pans are also called oil pans in some places of the oasis, mainly because oil is melted in them<sup>482</sup>. Gomma is cooked in a medium pan, eggs, meat are fried, food is heated. Tawan khan (big pan) is a pan for cooking somsa and is rarely used.

Atashkur (fire pick, tongs) is now also called achkir by some people). Undungomma was used for baking, and when it was old, it was used for removing furnace ash.

Tonyr or tongyr is considered to be a container for oil made of tin, which was in almost most households of the oasis.

Knife. Oasis knives can be divided into two groups according to their functional characteristics: general-purpose knives and knives for specialized activities. The first one is used for household food preparation, peeling and cutting fruits or vegetables; the second type was called a gardener's knife and could be used for gardening, tanning and other purposes.

In Khorezm, large knives used for chopping meat are called sotil, gardener's knife, welding knife, pen welding knife, garden shears, pruning shears, yargi (saw), bichki (hand saw), kashkart (small knife-shaped scythe), kashkart (small bladed scythe), kashkart (small bladed sickle), used for work in the garden and vineyard. is a type of scythe, in which there are types of knives called<sup>483</sup>.

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<sup>481</sup> Дала ёзувлари. Урганч шаҳри Ойбек кўча 13 уй. 2018 йил.

<sup>482</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2020 йил.

<sup>483</sup> Рибаклов А.А., Остроухова С.А. Мевачилик ва узумчилик. – Тошкент, 1964. – Б. 113-114.

In the oasis, kitchen utensils and utensils were considered as protective objects, not only sharp metal objects, but also iron (metal) itself was considered a protective tool and believed to protect people from evil forces. Therefore, a knife is placed under the pillow of women with a cracked eye and a baby in a crib, and its protective properties against supernatural forces are recognized.

There is such a custom in Khorezm that when a good farmer works in the field and wants to take a break to write, he sleeps with a hoe, scythe or other iron work tool under his head. Otherwise, it was believed that he could be harmed by demons<sup>484</sup>. About various forms of taboo, J. Frazer: "People know well that evil spirits are afraid of iron, they cannot approach people armed with this metal." The magical power of a knife is related to the fact that it is an iron object, on the one hand, and on the other hand, to its sharpness.<sup>485</sup>.

It is known that in many countries of the world sharp objects are not used until a certain time in the house of the deceased.<sup>486</sup>. The reason for such preservation is related to the primitive ideas that the soul of the dead person, who has not yet completely left this house, should not be injured by touching sharp objects. Traces of the above preservation are visible based on the fact that the séances also demand that sharp objects be closed in the house or that their sharp and pointed sides are not facing the doors and windows.<sup>487</sup>. Therefore, the metallicity and sharpness of the blade is the factor that provides its magical power.

In the oasis, when bread and doughy dishes are prepared, *supra* is a cloth used for sifting flour, spreading the dough, pouring a *khona* (board) on it, and folding the *barak*, *gomma* and *somsa*. A tablecloth is a soft cloth on which food is eaten and bread is wrapped. *Sochak* is also a smaller cloth used as a tablecloth, and in some districts it is also called *sulgi*. However, in the Khiva region, the word *sochak* is used in the sense of a napkin used to wipe hands after a meal.

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<sup>484</sup>Снесарев Г.П. Хоразмнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 36.

<sup>485</sup>Саримсоқов Б. Ўзбек маросим фольклори. – Тошкент: Фан, 1986. – Б. 192.

<sup>486</sup>Фрезер Дж. Золотая ветвь: Исследование магии и религии... – С. 67-70.

<sup>487</sup>Саримсоқов Б. Ўзбек маросим фольклори... – Б. 192-193.

Supra and the table caused the appearance of different customs in the family. In particular, when a girl child gets married in the family, her mother sets a table for her. Elderly mothers also paid special attention to setting down the wedding table and keeping the table clean, with the intention of saying, "Oh my God, let us lower the wedding table and let's have a wedding." In general, the inhabitants of the oasis look to the supra and the table as a source of sustenance. Like the table, the table is considered an important and respected item. In particular, when a girl was born in the family, the mother sewed a top for her, because a house without a top was considered unlucky.<sup>488</sup> At the same time, someone else cannot collect the bread spread by the person who sifted the flour, if it is necessary to collect it, it is emphasized that it is necessary to say "the owner has gone to the wedding". If it is not said like this, the supra will be cut off from the person who spread it, they say<sup>489</sup>.

After kneading the dough, no other work was done without washing the hands, before kneading the dough and preparing food, women used to say "Bismillohi Rahmani Rahim, Ilohim, may our bread be beautiful, tasty and nutritious" with good intentions. It is considered that a knife was not used when making zuvala from the dough, and the bread was not cut with a knife, in this case one's share is cut.<sup>490</sup>

In some regions of Central Asia, there are traditions such as welcoming the new bride with her mother-in-law. Initially, the bride's readiness for domestic work was tested during the "Supra Yodi" ceremony.<sup>491</sup> In Urganch, Khiva, Yangariq and other districts of Khorezm, there is a custom that has been preserved until now, according to which, before the bride goes out to greet the bride on the day after the wedding, the bride is given mincemeat with a nimza (piece, piece) of dough, and she has to make a beautiful dumpling. Arriving guests look at the dumpling and see how

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<sup>488</sup> Дала ёзувлари. Урганч шаҳри Наврӯз маҳалласи. 2018 йил.

<sup>489</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2018 йил.

<sup>490</sup> Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари... – Б. 214.

<sup>491</sup> Келинни янги фаолиятга тайёрлаш билан боғлиқ бу урф-одатлар «супра солди» деб аталган (Қаранг: Кисляков Н.А. Некоторые брачные церемонии у народов Средней Азии и проблемы материнского рода. – М., 1964. – С. 134; Мардонова А. Свадебные торжество у таджиков Файзабада // История и этнография народов Средней Азии. – Душанбе: Дониш, 1981. – С. 117.; Аширов А.А. Анъанавий никоҳ тўйи маросимларининг генезисига доир баъзи мулоҳазалар... – Б. 41; Зунунова Г.Ш. К вопросу о ритуальной обрядности узбеков // Ўзбекистон тарихи. – Тошкент, 2002. – № 1. – С. 74.

well the bride is cooking<sup>492</sup>. In the Shavat region, the bride is brought to the kitchen, spread on the surface, and flour is served in a sieve with sweets. According to informants, this will test the bride's appetite for food <sup>493</sup>.

In Khorezm oasis kitchen utensils are made of wood, ceramic, copper, cast iron and iron. In particular, kuman (sand) made of cast iron and copper <sup>494</sup>), *sunshine* <sup>495</sup> kitchen utensils such as dishes\*, slapcha, bowls, plates, bowls, plates were made. Teapots, bowls, dates, jugs, bowls (small clay bowls) and khums were made from clay, and they were used to store water, milk, yogurt, oil, meat and grains. Among the Uzbeks of the Khorezm and Tashkhovuz regions, as well as the Turkmen of the Amudarya region, ceramic dishes were considered the main type of kitchen utensils.

In the oasis, wooden plate, korsan plate, doshtovok, spoon, chomich (in some parts of Khiva it is called susok, originally made mostly of wood), nonpar, kosov, duoak (cauldron lid), oklov, sieve, cholpi (chowli), oshtakta, keli, sop and kubi, pishkak (a long wooden bowl with a handle and a wooden stick) were made. Local wooden utensils are mainly made of willow, mulberry, walnut, birch (gujum), apple, maple, apricot, and cypress trees.

In the Khorezm oasis, containers such as ibrik, tong, and kopshirma were used for liquid products, berdes made of zinc were used in the Turkmen, chalak was a wooden barrel in cattle-breeding districts, and gova and copper dishes were made of leather, which have been preserved in some districts today. Nature's gift of water kadi (a type of gourd) is filled with milk, curd, ghee<sup>496</sup>.

In the Khorezm oasis, the names of kitchen utensils are very ancient, and most of them are still used without change (mainly in rural areas and by older people). In particular, kubi is a traditional special device for milking, which used to be available in every household with a cow; wooden (wooden) chayma or pishkak - a device with a long stick designed for rinsing, that is, mixing yogurt; Soki is a thief,

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<sup>492</sup> Дала ёзувлари. Хива шаҳар Шихлар маҳалласи. 2018 йил.

<sup>493</sup> Дала ёзувлари. Шовот тумани Меҳнатобод қишлоғи. 2019.

<sup>494</sup> Абдуллаев Т.П. XII-XV асрларда Хоразм хунарамандчилиги... – Б. 44.

<sup>495</sup> Пищерова Е.М. Гончарное производство Средней Азии. – М., – Л., 1959. – С. 7.

<sup>496</sup> Дала ёзувлари. Шовот тумани Гулистон қишлоғи. 2019 йил.

air is considered to be a thief; The room is a large dining table, where bread is rolled and dough is cut. Khonacha is a small part of the kitchen, used for slicing meat, dough, and cutting fruits and vegetables; Tiir is a bucket in which wheat and rice are blown by the wind. The spade was also used in grain harvesting and was made of wood; Zoghomo is made of wood and resembles a plate. It is used to blow and dehustle wheat and rice in the wind. Alak (Elak) is a sieve for sifting flour. There is also a special galvir with a large hole for cleaning rice, which is called ushoq goz; Layan (Lagan) is a deep vessel for kneading bread dough, and mysterious plates are often used in the oasis. It is also used for kneading dough, cooking jam, manti, and somsa.

Tagark or tagarik, and togora is a kneading bowl, made of wood. Also, karsantovox was made of wood, and the food dough was prepared in this togora.

In some places of the Khorezm oasis, the lid of the pot is called duak. The table covering the lid of the cauldron and resting the pilaf is called damkach. It is washed every time after straining the food and taken away for the next pilaf cooking.

Kapkir and Chumich are used for serving food and are mostly made of iron in the oasis. In some districts, it is used under the name of chomich - susok. Cholpi (chowli) is another type of chomik. It is also considered a chovli (drushlak) made of copper.

Kapcha is a shovel, mainly used for digging sumac and similar dishes. Palaysh is a type of chowder.

Sarkhum, sarkhym - a tool similar to a bowl made of yellow metal<sup>497</sup> i.e., a vessel from which water is taken. Since the second half of the 20th century, enameled sarkhums have been widely used. Sarkhum is also used as sarkhym in some parts of the oasis, and as birinj in some places.

Sikhak is a grater, which is used to grate food products in the oasis, in particular, carrots, radishes, apples, etc.

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<sup>497</sup>Йўлдошев М.Й. Хива хонлигида феодаЛ ер эгаллиги ва давлат тузилиши... – Б. 49.

Wooden spoons - they are of two types, leaf-shaped wooden spoons are used for eating dishes such as shavla, moshova, atala, bulamik, and deep wooden spoons are used for soup. Pencil spoon - these spoons are flowered, the handle is finely pointed like a pencil, and they are considered to be very elegantly made spoons.

Shovel is a shovel used to get flour, salt and other products.

A bag is a bag that holds a spoon and a spoon. Chakida bag is a bag made for making suzma.

A basket - in the oasis, it was mainly hung from the ceiling for baking bread, and it was also used to store other food products.

Kosa is a bowl, and lavap kasa is a bowl in which food is served.

A teapot is a teapot that used to be small in size and was given to each person individually when a guest arrived.

Tanga, kumgon - cast iron teapots used to prepare tea during field work. There are also tin teapots, which are called tuncha. A soup pot is a soup pot.

There are also many containers for storing water, among which the largest in terms of volume is the khum. Kuza is a jug, kushkulok is a large jug with two ears, and they also store water, dairy products, and oil, and are smaller than khum.

In the oasis, fatty foods were served mostly in earthen pots\*. In particular:

A tavah is a ceramic dish, while a chintavokh is a porcelain plate, on which food is also placed. Lakatak is a plate made of tin. Lakki, on the other hand, is a small piece of ceramic plate, usually patterned.

Bodya is made of earthenware, in which dishes such as pilaf, fried rice, and barak are eaten. Plates and bowls are made by local people. In flat wooden containers, porridge and shalva are weighed.

Chanak is a deep enameled dish, which was used for washing food, cutting carrots, and making food dough. In the past, buckets were also made of wood. Kulak canak is a big date.

Lal is a plate, tray, lki is a plate, a saucer.

The introduction of new technologies and innovative processes into social life, in particular kitchen equipment that did not exist before: gas and electric stoves,



microwave ovens, electric ovens, electric kettles and samovars, electric meat grinders, food processors, equipment for cutting products in various forms, etc. and changed the types of his food.

Samovar, obdasta. After the establishment of the Shura government, the products produced in the factory changed as well as the kitchen equipment. In particular, as a result of the importation of Russian samovars and copper obdastas, cast-iron jugs and kettles for boiling water began to lose their importance. Even Russian samovars were made by local artisans from thin tins of steel<sup>498</sup>. However, kitchen utensils made by local craftsmen did not go out of full use, because there were not enough imported goods. Large iron samovars, also called titans, were used at weddings and large events.

Special attention has been paid to the storage and processing of agricultural products in Khorezm since ancient times, because the oasis is located in a sharply continental area, winters are very cold and summers are very hot. Therefore, products such as meat, fat, milk, fish, and eggs get sick quickly in hot weather, and vegetables and fruits freeze in severe cold. Salting, fermentation, vinegaring, burying or hanging, peeling, drying are among the oldest methods of preserving and processing agricultural products in the Khorezm oasis. Storage and fermentation of products, vinegaring, burying meat, hanging onions, preparing jam from various fruits and vegetables, melons and tomatoes, drying greens such as dill, coriander, basil and red pepper have been widely used. Dry products are not perishable, they are stored in a dry place, in glass or porcelain containers, chit bags and paper boxes with closed mouths. Flour and cereals were mainly stored in sacks.

In Khorezm oasis, there was a special cool room - talaq - for storing food, and the products were well preserved in it. In particular, closed bread is hung in the upper basket, oil, honey, fried meat are in jars, wheat, rice are in sacks, apples, quinces and other fruits are in baskets, and carrots are spread on the ground and buried in the bottom. Special rooms were allocated for the storage of melons and

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<sup>498</sup>Тўхтаев А. Ўзбекистонда миллий хунармандчилик ва уни “социалистик” асосда саноатлаштиришнинг ижтимоий оқибатлари (1917-1941): Тарих фанлари номзоди ... дисс. – Тошкент, 2001. – Б. 29.

grapes, and their storage had its own rules. In this, the main focus is on the variety of fruits, the fruits of summer varieties cannot be preserved, and the fruits of autumn and winter varieties remain intact for several months after picking.

In the storage of grain products, the process of reducing its moisture, that is, drying it, is an important event. The areas used for grain drying should be dry (nowadays they are asphalted or have wooden floors). It is not recommended to dry grain on cemented or tarpaulined areas. Drying grain mass in the sun accelerates its ripening process and increases storage resistance, a certain amount of sterilization occurs, and the number of various microorganisms, insects and mites in the grain mass decreases dramatically. In the Khorezm oasis, grain is dried in the open air with the help of dry atmospheric air and sunlight and stored in special rooms.<sup>499</sup>

The improvement of quality during storage of grain flour is called flouring. According to the informants, if bread is baked as soon as flour is milled from high-quality grain, the quality of the dough and bread will be somewhat lower. After the flour is weighed, it should stand for a certain time (pass the ripening period). During the ripening period, the strength of the flour, the size and porosity of the bread increases and improves. Every time before making dough from it, it must be sieved so that air enters it and bread and food come out well<sup>500</sup>.

The inhabitants of the oasis used two different methods to store bread. In particular, chorak bread was kept wrapped on the table in pots with closed lids, while ulli bread (thin bread) was kept in a basket hung from the ceiling of the talak room with cheesecloth spread over it.<sup>501</sup>

Storing fruits and vegetables for the winter also requires a lot of experience. Fruits and grapes harvested too early (without ripening) are sour, sour, tasteless and ugly in color, they shrivel and spoil quickly when stored. The flesh of late-harvested fruits becomes floury, tasteless, and spoils quickly during storage. Therefore, it is extremely important to harvest fruit and grapes on time. Fruits of autumn and winter

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<sup>499</sup> Дала ёзувлари. Урганч тумани Юкорибоғ қишлоғи. 2019 йил.

<sup>500</sup> Дала ёзувлари. Урганч шаҳар Камолот маҳалласи. 2019 йил.

<sup>501</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2018 йил.

varieties of apples, pears, and quinces improve their taste after a certain period of time has passed after being picked from the tree.<sup>502</sup> Fruits that can be processed are harvested when plump for making jam and when fully ripe for making raisins.<sup>503</sup>

Fruits are put in baskets and boxes for the winter, using paper, wood shavings, folded cardboard paper. Some of them are laid under and on the sides of the cages, some are placed under the fruit, and some are used only to cover the top of the fruit.<sup>504</sup>

In the past, in Khorezm, the desert wormwood plant (which contains a large amount of alkali) was used to dry fruits, but now, due to the decline of this plant and its difficulty in finding it, fig leaves are effectively used, and it is called ajjiga drying. For this, 15 liters of water is boiled in a pot and 10 fig leaves are put into it (informants emphasized that there should be no more than 10). Fruits are placed in a chowder and immersed in boiling water, the water boils for a while, and when it begins to boil again, the chowder is raised and the fruits inside are spread out on reeds to dry (currently, spreading drying on transparent paper is also common)<sup>505</sup>.

Apricots are dried or jammed for winter storage. Depending on the method used to dry the apricots, the apricots are divided into three types, called turshak, leaf and chalpak. Turshak is an apricot dried without removing the seed (sometimes smoked before drying). A leaf is an apricot cut in half, pitted and dried by smoking with sulfur gas. Chalpak - the seeds of the fruits are completely dried without separating them, after two or three days, after the fruits wither a little, the seeds are pressed and squeezed out of the notch in the place of the fruit band.<sup>506</sup>

In the Khorezm oasis, the sweetest and most nutritious apricot is considered to be the red apricot. In the oasis, when making jam from apricots, the seeds are crushed and the core is put into the jam. When making juice from apricots, small types of apricots are selected and a small amount of sugar is added. Apricot juice is

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<sup>502</sup> Дала ёзувлари. Хонка тумани Қирёп қишлоғи. 2018 йил.

<sup>503</sup> Рибоков А.А., Острахова С.А. Мевачилик ва узумчилик... – Б. 225.

<sup>504</sup> Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2018 йил.

<sup>505</sup> Дала ёзувлари. Хива туман Дошяқ қишлоғи. 2020 йил.

<sup>506</sup> Рибоков А.А., Острахова С.А. Мевачилик ва узумчилик... – Б. 236.

very rich in vitamins and has laxative properties, people who suffer from constipation prepare it specially for winter. A decoction of dried apricot kernels is useful. To prepare it, pour 1 liter of boiling water over 10 apricot kernels in the evening, close the lid and mix it with a spoon in the morning. It is very useful for the heart.<sup>507</sup>.

Peaches can be stored pitted or unpitted (in this case, they are smaller and of lower quality and not well-pitted varieties)<sup>508</sup>) peach peel is dried. In the oasis of Khorezm, peach peels are specially preserved for use as a remedy for stomach aches and diarrhea.<sup>509</sup>.

Cherry storage. In the Khorezm oasis, cherry jams and kampots are made and eaten more often than other fruits. Nowadays, it is a common tradition to make tsukat from it (remove the seeds and keep them in the refrigerator with sugar), and the person who eats this kind of dessert is like eating the cherry itself, and it is used to prevent colds. We did not observe that it was stored dry during the research.

A common way to store plums is to dry them. Beautiful dark-colored, fleshy, shriveled varieties of plums are best for drying, and plums in the oasis are also pressed for drying. Plum fruits are dried with and without seeds. Also, jam, jam and kampots made from oasis plums are very sweet.

A common way of storing apples is to store them carefully in boxes, to dry them, to make jam, and to make kampot. To store apples as tarmeva, winter varieties of apples are selected, wrapped in paper or spread paper between them. To make apple cake, apples are peeled or cut into slices, dipped in namakob to prevent their color from darkening, and then dried. It is also common to make kampot and jam from apples, and apple jam is mainly used in the preparation of various desserts.

The best way to preserve pears is to dry them, in which small pears are whole (but before drying they are held in boiling water for 5-10 seconds or pressed), large ones are cut into 2-4 pieces (sometimes the core and skin are removed and smoked

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<sup>507</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2019 йил.

<sup>508</sup> Дала ёзувлари. Янгиариқ тумани Хоразм маҳалласи. 2019 йил.

<sup>509</sup> Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.

with sulfur) and dried. In the oasis of Khorezm, a special variety of pears was created to store pears as tarmeva, that is, they are grafted onto quince, so that they can be stored for a long time and very well in winter<sup>510</sup>.

Storing figs. Figs are picked when they are ripe enough to be eaten as tarmeva, and for drying, the green color of the fruit is completely gone, and the skin is amber, but it is slightly hard, because the fruit of the fig is not suitable for processing when it is well ripe. Figs are picked by cutting the fruit band with a knife. Since figs do not last long, they are either dried or jammed to preserve them. To dry figs, they are picked on a tray with the tail side up and smoked. During the first days of drying, the fruits are turned over 1-2 times a day<sup>511</sup>. Two to three days before the drying is completed, the trays are moved to a shady place, stacked one on top of the other, and dried intermittently here. When the fig peel is ready, it is stored on a thread. Today, in the Khorezm oasis, it is more popular to preserve figs as jam than to eat them. To make jam, figs are dipped in pre-prepared hot sauce and put on fire until it boils a little, this situation is repeated 3-4 times, because if it boils for a while, it can become soft and crushed. After it cools down a bit, it can be canned<sup>512</sup>.

Pomegranate storage. Pomegranates are usually picked on the stem and fully ripened during storage<sup>513</sup>. Pomegranate skin hardens after drying, and before squeezing its juice, it is dipped in boiling water so that it can be easily squeezed by hand. Today, pomegranate seeds are used to prepare salads, decorate various cakes and desserts.

Unabi storage. Unabi is mainly stored dried, and there are two ways of drying it: 1. It is picked and dried in the sun without any additional processing when it is technically ripe; 2. The fruit is dipped in a pre-made sugar paste and then dried. Unabi fruit dried in this way has a unique taste and is highly valued. For such drying, the fruit is picked a little before it is fully ripe, that is, before the skin hardens. In the Khorezm oasis, both types of unabi drying are used.

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<sup>510</sup> Дала ёзувлари. Хонқа тумани Қирқёп қишлоғи. 2018 йил.

<sup>511</sup> Дала ёзувлари. Янгибозор тумани Ширин қўнғирот маҳалласи. 2020 йил.

<sup>512</sup> Дала ёзувлари. Урганч шаҳри Наврўз маҳалласи. 2018 йил.

<sup>513</sup> Дала ёзувлари. Хива тумани Каптархона маҳалласи. 2020 йил.

In order to store the grapes, they first cut them and dry them for 3-4 days. Then it will take the moisture of the wall and it will crackle during the winter<sup>514</sup>. Today, grapes are preserved by cutting them together with the vine branch and immersing the end of the branch in a container of water. Grapes are also stored dried and are divided into several types depending on the drying methods. They are: obijosh<sup>515</sup>, such as sun, sun, and less shade<sup>516</sup>. Dried fruits of seedless varieties of grapes are called kishmish, and those of seeded varieties are called raisins. If the fruits are dried in the shade, the useful substances in them are preserved more, because sunlight quickly destroys many vitamins and active substances. Therefore, dried raisins and raisins are more useful than those dried in the sun.

Storing carrots. The shelf life of carrots often depends on the time of harvesting. It is mined after a certain period of improvement. Evening carrots are dug in the autumn months when the weather is dry. The soil should be soft. The leaves of the carrots to be stored are cut with a knife on the same day as they are dug, because if they stand with the leaves, their water escapes, they wither and then they are not stored very well. Carrots are stored in the Khorezm oasis using the trench method. Carrots are buried in the trenches, and then covered with egan (a kind of reed), soil is thrown on top of the reed. The informants noted that due to the fact that Khorezm's climate is extremely cold in winter, the slope of the trench should be oriented towards the sun.<sup>517</sup>.

Onion storage. When the onion is ripe, the neck softens and dries, the leaves wither and lie on the ground. Dried onion leaves are cut and divided into types. Leaves should be cut leaving 3-4 cm from the tip of the onion head. If the leaves are cut from below, bacteria will enter the bulb and more of the bulb will be wasted during storage<sup>518</sup>.

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<sup>514</sup> Дала ёзувлари. Боғот тумани Қулонқорабоғ қишлоғи. 2017 йил.

<sup>515</sup> Обжуш – майиз. XIX аср Хива давлат ҳужжатлари // М.Й. Йўлдошев таҳрири остида. Т. II. – Б. 58.

<sup>516</sup> Рибоков А.А., Острахова С.А. Мевачилик ва узумчилик. – Тошкент, 1964. – Б. 237.

<sup>517</sup> Дала ёзувлари. Янгибозор тумани Ширинқўнғирот қишлоғи. 2019 йил.

<sup>518</sup> Дала ёзувлари. Урганч тумани Қоровул қишлоқ. 2018 йил.

Storing turnips, radishes and beets. Spring-planted tubers are dug up in June-July, when the tubers reach the typical size of this variety. Roots planted in summer are harvested in November - before frost. Most often, first beets, then turnips and radishes are harvested and stored in trenches until April, and in spring they are taken to vegetable warehouses.

Pumpkin (kadi) storage. Stored varieties of squash are very hard and tend to be heavier rather than larger. The pumpkin is temporarily placed under the porch with straw or other bedding, placed in two or three layers, and straw and hay are placed on top. Long-term stored pumpkin is left in the sun for 5-7 days. It is not recommended to use cold and damp rooms, and the fruit band is placed upwards. Pumpkin is not eaten after Navruz<sup>519</sup>.

Cantaloupe storage. Usually, late varieties of melon are chosen for winter storage<sup>520</sup> and there are many varieties of such melons in the Khorezm oasis<sup>521</sup>. Кечки қовунтўлиқ пишиб етилмасдан сентябрь охири ва октябрь ойида узиб олинади. One of the most effective ways to store melons in well-ventilated rooms is to put them in hemp rope and net bags and hang them on nails so that they do not touch each other. Although it is more convenient to store melons by picking them in straw or straw-covered straws, they cannot be stored for a long time in this way. There is also a method of storing melon in the sand, in which the melon is buried upright in the sand or half of it is buried in the sand. In addition, the method of keeping melons pressed into straw is also used in the oasis.

In the conditions of Khorezm, various above-ground buildings and cellars are adapted for melon storage, or special melon rooms are built where the temperature and air humidity are controlled. The roof is plastered with clay, 4-5 rows

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<sup>519</sup> Дала ёзувлари. Янгибозор тумани Боғолон қишлоғи Обишир кўчаси. 2019 йил.

<sup>520</sup> Орипов Р., Сулаймонов И., Умурзоков Э. Қишлоқ хўжалик маҳсулотларини сақлаш... – Б. 173-175.

<sup>521</sup> Қариқиз, Қишки бўриқалла, Саховат, Оққош, Қишки оқпош, Маҳаллий олаҳамма, Амударё, Оқ гулоби, Олма гулоби, Олмурти гулоби, Зарғалдоқ гулоби, Яшил этли гулоби, Чаржоу гулобиси, Гулоби Хоразмий, Зар гулоби, Қора гулоби, Қизил гулоби, Кўк гулоби, Сариқ гулоби, Шаббози гулоби, Бешак гулоби, Маҳаллий бешак, Қишки бешак, Шоббоз бешак, Қора бешак, Қизил бешак, Қиличбой бешак, Қўтир бешак, Тўрновват бешак, Хамма бешак, Хива бешак, Хўжайли бешак, Ширин бешак, Гурлан, Қорагул, Қорақовун, Маҳаллий қорақанд, Қорақош, Қорақўтир, Турнановвот, Туёна, Шакарпора, Шойиқовун. Матқурбонов Т., Саъдуллаев С., Сапарбоев З., Хўжаев Н. Хоразм воҳасида қовун ва тарвуз етиштириш... – Б. 23-36.

of poles are installed inside, and poles are stuck to them, and melons are hung in net bags with hemp rope. Such melon houses have a window and a hole<sup>522</sup>.

Depending on the climatic conditions of the oasis, there are several types of meat preservation, and the most common of them is frying the meat in its own oil and drying it. Frying meat in its own oil was called "hard roast" among the people of the Khorezm oasis, and it was mainly stored in jars.<sup>523</sup> No matter how long the roast stayed in the pot, it did not spoil, on the contrary, it became tastier. The frying method of preserving meat is widespread in the oasis, and various thick and liquid dishes are prepared from it.

In Khorezm, a specially dug cellar was used to store raw meat, and it was well salted and frozen.<sup>524</sup> For this, beef is salted in pieces, dried in the sun and fat parts are melted. In most cases, the meat was kept buried in the ground in jars with enameled mouths, or it was also stored in a specially prepared sheep's belly - garin or meat bag.

The residents of the oasis also have a unique experience in the storage of milk and milk products. In particular, the Uzbeks of Khorezm used to store and freeze milk in jugs with ears. The Uzbeks living in Karakalpakstan kept milk in pumpkins like the Uzbeks of the Surkhan oasis.<sup>525</sup> Burnt butter is placed in special jars, in some regions of the republic, in the stomach and wrapped in cooked skins.<sup>526</sup> Butter is not only preserved in this way, but its nutritional quality is also increased. Earlier, in Gurlan and Shavat, there was a special double-eared ceramic jug for storing cow's milk, and it was forbidden to put anything else in it.<sup>527</sup> After all, in all places of the oasis, there are separate buckets for milking cows, containers for milking and storage, and this tradition has not lost its importance until now.

Ice storage. A large amount of ice was stored in existing icehouses during

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<sup>522</sup> Дала ёзувлари. Хонқа тумани Жазва кишлоғи. 2019 йил.

<sup>523</sup> Шаниязов К.Ш. Узбеки-карлуки (историко-этнографический очерк)... – С. 128.

<sup>524</sup> Шаниязов К.Ш., Исмаилов Х.И. Этнографические очерки материальной культуры узбеков... – С.115; Шаниязов К.Ш. О традиционной пище узбеков... – С. 107.

<sup>525</sup> Дала ёзувлари. Қорақалпоғистон Республикаси Нукус шаҳри 22 даха 27 А уй 44 хонадон. 2019 йил.

<sup>526</sup> Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида)... – Б. 80.

<sup>527</sup> Снесарев Г.П. Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари... – Б. 297.



the Khiva Khanate. Palace servants brought this ice in carts from Amudarya in winter months, and kept it specially in summer to preserve food, make juice, and ice cream. Especially on summer days, the dessert prepared by putting juice and ice cubes in milk is very unique, and the population is calm.<sup>528</sup> (called ice cream).

### **Conclusion on the third chapter**

Food products grown in the Khorezm oasis are ecologically clean and are the main part of the population's diet. The local population has centuries-old experience of consuming and storing fruits, vegetables, and pulse crops not only for food, but also for their healing and disease-relieving properties.

During the period under study, Khorezm residents treated ovens and kitchen utensils with care and cleanliness, and their naming also did not change. Among the traditional kitchen utensils, bodya, tuncha, kumon, etc., local features specific to the region were shown. The technical means and tools that came to the oasis from abroad, especially from Russia, led to certain changes in the way of preparing food, serving and storing it, and eating..

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<sup>528</sup>Дала ёзувлари. Хива шаҳри Каптархона маҳалласи. 2018 йил.

## **CHAPTER IV. CEREMONIAL DISHES AND DINING ETIQUETTE**

### **TRADITIONS OF THE KHORAZM OASIS**

#### **4.1. Khorezm oasis traditional dishes prepared at folk festivals and religious ceremonies**

The composition and content of traditional dishes cooked in ceremonies are related to the essence of the ceremony being held. Among the people, depending on the specific types of food, their role in magical actions, the divine properties of food such as a source of fertility, healing, and healing are manifested. Therefore, foods were sometimes stored throughout the year and eaten as a ritual meal before starting a new practice or in the event of a natural disaster.

Rituals are aimed at ensuring the longevity of human life, protecting people from various disasters, increasing crop productivity, increasing livestock and ensuring peace and tranquility in the family.<sup>529</sup> The ritual food prepared in this process is not intended to satisfy the biological needs of a person in many cases, but it is also consumed as a protection food from misfortunes.<sup>530</sup> It should be mentioned that the communal consumption of ritually prepared food also led to the strengthening of friendship, social cooperation and kinship ties among people.

Undoubtedly, the traditional dishes of any ethnic group are influenced by various historical, geographical, religious, socio-economic factors. In addition, national dishes are more conservative compared to other elements of material culture, and they are characterized by maintaining stable religious-ethnic features. Such a process can be seen in the example of Khorezm traditional dishes. Sumalak, sutburunchi, goja, korma, pilaf, soup, unoshi, barak, ghorch, patir, kathama, atala, bulomik, holvaitar and others can be included among such ceremonial dishes of the oasis.

Abu Rayhan Beruni's "Memorials from Ancient Nations" about food prepared in ceremonies provides information about famous days in the calendars of ancient Iranians, Khorezms, Sogdians, Romanians, Jews, Syrians, Christians,

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<sup>529</sup>Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида)... – Б. 111.

<sup>530</sup>Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари... – Б. 196.

Indians, and others, as well as food eaten during Eids and customs. Also, there is a lot of information about the two types of Eid holiday of the people of Central Asia and the products consumed in it. In particular:

1. Those dedicated to natural events: he writes about the beginning of the year holiday (Navroz), the opening holiday, the holiday of warming up at the bonfire, Mina night, etc.

2. He noted that religious ceremonies (in pre-Islamic times) were held for ghosts and that there was a special day on which food was placed on the graves.

According to the interesting information given in the work about the Navruz holiday of the Central Asians and the customs held during it, on the day of the holiday, people give each other sugar and sweets in the sense that your life will be sweet; offering flowers; This year, let there be a lot of water, let there be a bountiful harvest, sprinkling each other with water and a number of other beautiful customs are aimed at sharing kindness and love.

On the day of the Navruz holiday of Central Asians, before dawn, if someone licks three spoons of honey and holds three pieces of (scented) wax before speaking, this will cure many diseases... On the sixth day of Navruz, that is, "Big Navruz", in the morning... before speaking, taste sugar, it was believed that a person who applies olive (oil) to himself will be warded off various calamities throughout the year.<sup>531</sup>

Even during the khanate period, on the eve of Navruz, young people put fruits such as apples, pomegranates, grapes, pears, melons, as well as a sprig of basil in a tray, and went to the khan and said: "Your Majesty, Navruz will enter tomorrow. let me inform the people", they said. When the Khan gave his permission, the heralds told the people that the spring holiday had arrived, saying "Navroz has arrived".<sup>532</sup>. Even today, Navruz is celebrated as a big holiday, and a traditional sumak dish is prepared. Sumalak preparation always, everywhere turns into joy, fun, great fun and cultivates a sense of harmony and friendship among people. Because in the past,

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<sup>531</sup>Қорабаев У. Ўзбекистон байрамлари... – Б. 16.

<sup>532</sup>Наврўз билан боғлиқ қўшиқлар, афсоналар, одатлар ва иримлар. – Тошкент: Фан, 1992. – Б. 95.

everyone brought a handful of grain to the place where sumak was prepared, cooked food together, and enjoyed the food prepared in one pot.<sup>533</sup>

Sumalak preparation ceremony was a source of spiritual and spiritual needs of women, especially housewives. They dug a pot where sumac was being cooked and asked God to fulfill their wishes and intentions. In particular, childless women threw 3, 5 or 7 walnuts into the pot where the sumac was being cooked with the intention of "I will have a child next year until the sumac" and the nuts were eaten after the sumac was cooked.<sup>534</sup> According to informants, if sumak is cooked seven times in one household, there will be many rewards.<sup>535</sup> Also, the stone thrown into the sumac is considered to be auspicious and buried under the tree to "let it be fruitful", and some people kept the stones with the intention of not removing blessings from this house.<sup>536</sup>

Sumalak preparation, like all rituals, includes a number of taboos and recommendations. They are secretive, at first they put a pinch of salt in the ears of the pot, this is done to "not touch the eyes". However, sumac is not salted. There is also a belief among the people that a red-faced woman must light the wood in the furnace, so that the color of sumac will turn out to be as beautiful as tulips. An older woman with many children is chosen as the leader in the preparation of sumalak<sup>537</sup>.

Another thing is that it was thought and believed that if an impure person goes near the pot where jihatsumalak is cooked, it is the reason why sumalak will not taste good, and this has always been followed.

If it rains while cooking sumac, the eldest child opens the back of his shirt and goes around the yard three times:

I am the scraper of the cauldron, my mother's firstborn,

"I am the calmer of the rain," he said, trying to stop the rain from falling<sup>538</sup>.

Of course, this is also one of the ancient beliefs, and through strong faith, the

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<sup>533</sup> Дала ёзувлари. Қўшқўпир тумани Қатағон қишлоғи. 2018 йил.

<sup>534</sup> Дала ёзувлари. Хива тумани Сапча маҳалласи. 2019 йил.

<sup>535</sup> Дала ёзувлари. Урганч шаҳри Паҳлавон Маҳмуд кўчаси. 2018 йил.

<sup>536</sup> Дала ёзувлари. Қўшқўпир тумани Ҳайробоқ қишлоғи. 2018 йил.

<sup>537</sup> Дала ёзувлари. Урганч тумани Чаккашолиқор қишлоғи. 2019 йил.

<sup>538</sup> Наврўз билан боғлиқ қўшиқлар, афсоналар, одатлар ва иримлар... – Б. 99.

fulfillment of prayers was observed in some cases. After all, strong faith helps a person to get out of any difficult situation.

In the field research, the informants said that the purpose of preparation of sumac is to get a good harvest and live well in all fields of agriculture, animal husbandry, all year round. In addition, there are concepts that "if you eat sumac, you will see many children, as many wheat as there are in it, so many children will be born, wealth and abundance will occur, and all the participants will live a long life."<sup>539</sup>. In the past, sumac was prepared on the very day of planting and gave it a ceremonial touch. In general, many customs and traditions related to food and sweets have been preserved among the people of the Khorezm oasis as good traditions during various ceremonies, Navruz feast and many other big events. Preparation of sumac shows that the people of the oasis have gained a lot of experience, which is still well preserved and continues.

Among the people, special attention is paid to the consumption of sumac<sup>540</sup>. There is a popular saying that "the power of sumac will last until the next Navruz", which means its characteristic as a mediciner. In addition, it has been proven in folk medicine that eating harvested wheat in its raw form gives special strength to the human body. If a person eats harvested wheat for a month, the immune system will be strengthened to a high level, and he will not get sick.

The residents of the oasis put yogurt, milk, cheese, eggs, fish and lighted candles on the spring holiday table, as well as wheat or barley grown in a wooden container, and prepare Navruz goja (wheat, barley, millet, oats, rice, mash, beans).<sup>541</sup>, distributed to neighbors and relatives<sup>542</sup>.

Ceremonies such as "Vakhshangom" holiday, "Kyzil Gul", "Apple Throwing" are popular among the population, each of them has its own history, traditions, food products and dishes. In particular, on the days of Nowruz, in

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<sup>539</sup> Дала ёзувлари. Шовот тумани Меҳнатобод қишлоғи. 2018 йил.

<sup>540</sup> Исоқов Б.Р., Исакова Н.Б. Наврўз байрамининг маросимий таомлари // Ўзбек этнологиясининг долзарб муаммолари. – Тошкент-Наманган, 2007. – Б. 205-211.

<sup>541</sup> Наврўз билан боғлиқ қўшиқлар, афсоналар, одатлар ва иримлар... – Б. 95.

<sup>542</sup> Қорабаев У. Ўзбекистон байрамлари... – Б. 17.

Khorezm, the fields were irrigated with chigir, delicious dishes were cooked from fresh greens, sacrifices and alms were made for the grandfather of chigir Noilaj, and the Vakhshangom holiday was held.<sup>543</sup>

Since ancient times, the people of Central Asia have had a high faith in water, and in the works of Abu Rayhan Beruni, he mentioned the customs and holidays dedicated to water. He recorded that during the spring and summer holidays, people went to the banks of canals and ponds in the morning and sprinkled water on each other and poured water on themselves so that this year would be watery and fruitful.<sup>544</sup> In the dry regions of Uzbekistan, they used this custom to summon rain and called them "Water Woman", "Milk Woman", "Chala Xotin" and "Sust Xotin".<sup>545</sup> For example, the Sust Xotin ritual is mainly aimed at summoning and making rain, and people look up at the sky and sing the Sust Xotin song:

Sluggish wife, sultan wife,  
Shadow field woman.  
What does a lazy wife need?  
Sharros-sharros rain is needed.

This ritual was almost never observed in Khorezm, as the inhabitants of the oasis were mainly engaged in irrigated agriculture. In the oasis, rituals related to farming were held. According to him, the older elders were responsible for starting the plowing and planting according to the old tradition. In this process, the elder's longevity, many years of experience in the field of agriculture, having many children and caring for the family, as well as the fact that he was thin and not weak, were taken into account. The person who started this ceremony symbolically started the work by spreading one or two egat, sowing one or two pots of seeds. In this process, the throat was cooked, and among the seven generations, Babadehkhan was also remembered<sup>546</sup>.

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<sup>543</sup> Дала ёзувлари. Гурлан тумани Вазир кишлоғи. 2019 йил.

<sup>544</sup> Беруний. Қадимги халқлардан қолган ёдгорликлар. Танланган асарлар. 1-том... – Б. 257.

<sup>545</sup> Саримсоқов Б. Ўзбек маросим фольклори... – Б. 65.

<sup>546</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б.212-214.

Plants and fruits are associated with fertility cults in folk mythology. Usually, a ripe fruit is considered a sign of adulthood<sup>547</sup>. Therefore, the popular games of "Melon-melon" and "Shirinnovvot" among the people of Khorezm were actually magic rituals dedicated to the cult of fertility.

"Apple-throwing" ceremony, which is widespread in Khorezm, is one of the magical ways to ensure the prospects of future children. In Shavat, this ceremony was held on the second day of Ramadan. On that day, the betrothed girls gathered in the garden of one of their relatives, accompanied by their new ones. Girls, brides and grooms flew. Because it was agreed in advance, the guys who were engaged that day also came to the garden where the girls were gathered with their companions. Young men stood at one end and threw apples (red flowers, hard-boiled dyed eggs) mainly at their beloved girls.<sup>548</sup>. Also, young men sent all kinds of sweets, halwa, and raisins to girls they fell in love with through young children. On the other hand, the girls (if he likes the guy) send sweets "answer".

The historical roots of the apple-throwing ceremony are a product of primitive times and are linked to ancient fertility cults. Because, based on the totemistic views related to the apple, and the primitive man considered pregnancy as a phenomenon that occurred due to the entry of the totem into the female body.<sup>549</sup>.

According to the tenets of the matriarchal system, clans and tribes were led by women. It was up to the girls to touch the ground or not, to choose a groom, to test grooms. It was during this period that the "apple-throwing ceremony" was formed, which included symbolic methods of selecting and testing grooms.<sup>550</sup>. In the ritual folklore of the ancient Khorezm people, the apple performs the functions of a magical image carrying meanings related to the ideas of family and children. The motif of choosing a groom by throwing an apple is considered an epic tradition of this ceremony<sup>551</sup>.

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<sup>547</sup>Токарев С.А. Филимонова Г.Д. Обряды и обычаи, связанные с растительностью. Календарные обычаи и обряды в странах Зарубежной Европы. – М., 1983. – С.145-180; Мусакулов А. Ўзбек халқ кўшиқларининг тарихий асослари. – Тошкент, 1994. – Б. 33-39.

<sup>548</sup>Снесарев Г.П. Реликты до мусульманских верований и обрядов у узбеков Хорезма... – С.76.

<sup>549</sup>Косвен. М.О. Ибтидоий маданият тарихидан очерклар. – Т. 1960. – Б. 159.

<sup>550</sup>Косвен. М.О. Ибтидоий маданият тарихидан очерклар... – Б. 131.

<sup>551</sup>Юсупов Ж. Эпик аъъаналар генезиси. – Урганч, 2008. – Б. 41.

In the Khazorasp district of Khorezm, on the morning of the wedding day, the groom, accompanied by his relatives and friends, visits the bride's house, and after the marriage ceremony is read to the bride and groom, the "apple throwing" ceremony is held. During the ceremony, when the bride is standing in the *koshayana* with her bridegroom, the groom throws an apple behind her. This may be a modified form of ritual. Because, according to the information of the informants, apples and other fruits were thrown not on the bride, but on the "carriage" in which she was riding.<sup>552</sup>

"Apple throwing" was also recorded in other ceremonial events of the Khorezm people. Young men threw flowers and apples at the girls they loved, and engaged people threw apples and flowers at the tomb of Bavorisbobo near Khiva.<sup>553</sup> Trumpets, trumpets and circles were played in the procession, singers sang and dancers danced. Horsemen's race, wrestlers' wrestling, *bakhshi* singing, porter's and clown's spectacles are at their peak.<sup>554</sup> Men gathered near the cemetery and one of them brought rice, one oil, and one meat and prepared *pilaf* at that place.<sup>555</sup> As soon as the ceremony was over, the girls, led by the young brides, left to visit the nearby graves. On the third day of the holiday, in the yard of one of the girls' friends, the "Chiqon game" - a game of sardines and *argymchak* was organized. Young men also came to the place where this game was organized and started the game of throwing apples with the girls who were flying.<sup>556</sup>

"Bitches "Flying is not just entertainment," explains G.P. Snesarov<sup>557</sup>. A number of other foreign researchers also described this custom, which is well known among various peoples, as one of the magical methods of an imitative-intimate nature, aiming at fertility beliefs.<sup>558</sup>

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<sup>552</sup> Дала ёзувлари. Хазорасп тумани Истиқлол маҳалласи. 2018 йил.

<sup>553</sup> Снесарев Г.П. Реликты до мусулманских верований и обрядов у узбеков Хорезма... – С. 41.

<sup>554</sup> Дала ёзувлари. Урганч шаҳри Тозабоб маҳалласи. 2018 йил.

<sup>555</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 201-202.

<sup>556</sup> Қиличев Т. Хоразм халқ театри. – Тошкент, 1988. – Б. 22-25.

<sup>557</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 75-76.

<sup>558</sup> Фрезер Дж. Золотая ветвь: Исследование магии и религии. – М.: Изд-во политической литературы, 1983. – С. 12, 84, 131; Штернберг Л.Я. Первобытная религия в свете этнографии. – Л., 1936. – С. 466.



Apples are also used a lot in Khorezm folk songs related to plant cults. In particular, the epic "Sayodkhan and Hamro" mentions the village of "Olma Atishgan". This village still exists in Yangariq district of Khorezm. Apple is a symbol of love, that's why there are many verses about apples and throwing them in folk songs:

I put an apple near your gate,  
Everywhere I see a silk scarf on the head<sup>559</sup>.

In ancient times, even when the grapes were ripe, there were celebrations similar to the "Dionysia" festival of the ancient Greeks. It can be assumed that the festivals of "Dionysus" or "Bacxis" entered Central Asia with the conquest of Alexander the Great. However, according to archeological sources found in the vicinity of Khorezm, Kattakorgan and Termiz, there were festivals dedicated to viticulture in the oasis since ancient times.<sup>560</sup> Also, when the threshing floor was harvested and the first loaf of bread was made from it, the "threshing wedding" ceremony was held by slaughtering cattle, and at this wedding, stew, pilaf, and soup were prepared. From the collected threshing floor, people gave others "kavsan", i.e. a share, and this custom strengthened bonds of kindness, kindness, friendship, and solidarity between people.<sup>561</sup>

The inhabitants of the oasis called Baba the farmer butchered cattle and called him "darveshona."<sup>562</sup> held the ceremony. In this case, the dish made from wheat semolina is called semolina soup, and this event is called "darveshona" because it is associated with gathering food from house to house.<sup>563</sup> There are different opinions about this ceremony: some consider it a pure religious custom, while others say it is one of the long-standing folk rituals that express people's

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<sup>559</sup>Рўзимбоев С., Собирова Н. "Авесто" мифологияси ва Хоразм фольклори... – Б. 13.

<sup>560</sup>Қорабаев У. Ўзбекистон байрамлари... – Б. 19.

<sup>561</sup>Дала ёзувлари. Кўшкўпир тумани Қатағон қишлоғи. 2008.

<sup>562</sup>Қурбонова М. Дарвешона маросими хусусида айрим мулоҳазалар // Ўзбекистон этнологиясининг долзарб муаммолари. – Тошкент-Наманган, 2007. – Б. 214-217; Қорабаев У. Ўзбек халқи байрамлари... – Б. 29; Бўриев О. Жанубий Ўзбекистон қишлоқ жамоаларининг этнохудудий хусусиятлари // Ўзбекистон этнологиясининг долзарб муаммолари. – Тошкент – Наманган, 2007. – Б. 117.

<sup>563</sup>Қорабаев У. Ўзбек халқи байрамлари... – Б. 29.

wishes, good intentions, unite everyone before starting a responsible job or when something bad happens.

If there is an important event planned to be held in Uzbek families, various weddings, the birth of a child or, on the contrary, childlessness, if some calamity befalls the family and someone falls ill, women call it "troublesome".<sup>564</sup> Ceremonies such as "khudyo'li" ("the way of God" - a donation for the pleasure of God), as well as "mawlud", "ulli pir" were also held.

Even today, in the Khorezm region, rituals such as "mushkulkushad", "khudyo'li", "Mawlud", "ulli pir" are constantly held in small circles and the observance of religious beliefs to this day indicates the existence of a strong faith in religion. For such ceremonies, special pilaf, soup Dozens of special rituals such as korma, holvaitar, sumak, gursok, possik, atala the tradition of cooking has been formed among the people for centuries and is preserved to this day. It is noteworthy that the process of preparation and consumption of cooked food during these ceremonies showed the mutual social relations of the representatives of a certain community, clan, ethnic group, social and religious community.

Among the peoples of Central Asia, the most common custom is to cook phlegm (in the oasis, it is often called making smoke), on the eve of the day before Eid, as well as when there is an unpleasantness or disaster in the family, when there is an illness, when you have a bad dream, when someone in the family is not doing well, something new. before starting work and if there are similar reasons, it is prepared by women and neighbors (mainly seven neighbors<sup>565</sup>) distributed.

Today, in the Khorezm oasis, there is a tradition of collective cooking of ghoulsock in most cases during the month of Safar, when the moon rises. It should be mentioned that a month-long fast during Ramadan not only cleanses a person's psyche, but also helps to purify the body, restore health, and improve the functioning

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<sup>564</sup>Мушкулкушод сўзи “мушкул” – кийин, душвор маъносини, “кушод” – очувчи, яъни кийинчиликларни енгувчи, мушкуллик ва бандларни ечувчи маъносини англатади. Муҳиба Саййид Ҳасан қизи. Валий волидалар. – Тошкент: Ёзувчи, 1999. – Б. 30

<sup>565</sup>Мусулмон халқлари орасида етти рақами муқаддас саналиб, кўпгина ҳолларда худойи ёки садақа етти кишига тарқатилади. Имкониятидан келиб чикиб, 3 ёки 5 хонадонга берилса ҳам бўлади. Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2019 йил.

of the immune system. Because of this, it is desirable that all the food consumed in this month should be clean, halal and useful products. In this month, people invite each other to Iftar and put fruits and juices, dates, nuts and raisins, local confectionery and sweets on their tables along with traditional dishes. In particular, local sweets such as labzina, kupuk, ivy, peshmak, holva, paklama, pahlava, novvot, nisholda are placed on the iftar table in Khorezm oasis. Even today, these sweets are skillfully prepared in Khiva, Urganch, Yangibozor districts.

The day before both Eids is considered the eve day. On this day, people fast, pray, clean their houses, wash their clothes, wash themselves, and the next day they wear new clothes on Eid and celebrate Eid as a real holiday. On the occasion of these holidays, special ceremonial food - pilaf, sweets, and ceremonial dishes such as gursok, possik, holvaytar are cooked, especially dedicated to the spirits of the departed ancestors.<sup>566</sup>.

The most important of the unique dishes of the day of Arafah is to cook a meal on this day. Informants say that if the phlegm is not cooked, the spirits get drunk. Because, the heat of the throat is the main food for them<sup>567</sup>. It is implied that if this food is not prepared, the ghosts will starve and become sad<sup>568</sup>. That's why we hardly meet a household in the oasis that does not cook hoarse on the eve.

During the research, we witnessed that special attention was paid to the symbolism of numbers in ritual meals. For example, before visiting holy places or any religious events in the family, it is cooked. They were always distributed in an odd number - 3, 7, 11 places, and there were specific religious views in this regard. In particular, the number 3 is considered to be associated with the Prophet Hizr, the number 7 with Bahauddin Naqshband, and the number 11 with the cult of Ghavsul Azam and Ahmed Yassavi.<sup>569</sup>.

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<sup>566</sup>Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2019 йил.

<sup>567</sup>Қаранг: Снесарев Г.П. Реликты домусулманских верований и обрядов у узбеков Хорезма... – С. 117; Таджики Каратегина и Дарваза... Вып. 3. – С. 158; Муродов О. Шаманский обрядовый фольклор у таджиков средней части долины Зерафшана // Домусулманские верования и обряды в Средней Азии. – М., 1975. – С. 120; Андреев М. Таджики долины Хуф: (Верховья Амударьи). – Сталинабад, 1953. Вып.1. – С. 196.

<sup>568</sup>Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2019 йил.

<sup>569</sup>Дар баян-и Яздаҳ Аҳмад //ФА Шарқшунослик институти қўлёзмалар фонди № 3313/XIII, лл. 113а-114б.

The great holidays of Islam "Eid al-Fitr" (Eid of fasting) and "Id al-Kabir" (the great Eid, i.e. Eid of Sacrifice) have been celebrated in the Muslim world for many centuries. On the days of Eid, grudges between people are forgotten, the table is decorated and guests are waited for, the elders of the family are visited, and the holiday is celebrated by wearing new clothes. Giving charity and alms to the poor, widows, and orphans on Eid is one of the meritorious deeds. So, Eid holidays are considered a day of joy and happiness for everyone, and they further develop human values such as compassion, kindness and consequence among people.

"Sacrifice", which is called Eid al-Adha, is a ceremony that expresses closeness, that is, approaching God and expressing gratitude.<sup>570</sup> Eid al-Adha is also considered a day of charity, and on this day, a ram is usually sacrificed. Its meat is distributed to relatives, neighbors and widows.

Among the customs associated with funerals in Khorezm, there are food products that are prepared and forbidden to eat on these days. In particular, food is not cooked in the house of the deceased for up to three days in the oasis. Due to this, relatives, neighbors and close friends who came to condole with them bring various gifts to the owners of the house. At this time, mainly close relatives and neighbors brought pastries (dumplings, somsa, gumma).

At this point, the question arises as to why there was such a ban on mourning foods. The ban on cooking food on fire for three or more days in the house of the deceased is related to the ritual impurity of the deceased, and its roots go back to Zoroastrianism.<sup>571</sup> For example, in Vedivdot, when the relatives of a person can cook and eat food after a person's death, the answer was given after the deceased was taken out of the house.<sup>572</sup> Also, it is forbidden to bring any meat as a sacrifice and to eat any animal flesh until midnight. At the same time, the closest relatives of the deceased are forbidden to eat eggs until forty days after his death.<sup>573</sup> They were only allowed to eat light meals, fruits, sweets, and drink milk. According to Muslim

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<sup>570</sup>Қорабаев У. Ўзбекистон байрамлари... – Б. 178.

<sup>571</sup>Снесарев Г.П. Реликты домусманских верований узбеков Хорезма... – С. 131, 137-138.

<sup>572</sup>Авесто (И А. Маҳкам таржимаси)... – Б. 15.

<sup>573</sup>Халқ орасида тухум – наслини давом эттириш инончи билан изоҳланади.

custom, three days after a person's death, the owner of the house gives a donation to the soul of the deceased. This means "let this be what we have seen and forgiven, the mourning is over, now let the trail be connected to better days". On this day, soup and pilaf are prepared from the slaughtered meat and served on the table<sup>574</sup>.

Ceremonial foods served during mourning ceremonies are dedicated directly to the spirits of departed ancestors. According to popular beliefs, the souls of deceased ancestors are fed by the heat of oil rather than cooked food on this day. Therefore, in the oasis, there was a custom of preparing khuzuk and possik as a ritual food. In Khorezm, 7 possiks are prepared on the day of the death of the corpse, and from the morning one is reduced. The required aspect in the preparation of this poussik is that only one person should leave the poussik dough for seven days.<sup>575</sup>

Also, holvaytar was cooked in the Khorezm oasis during condolence ceremonies<sup>576</sup>. Abu Rayhan Beruni wrote in his work that on the days of religious worship, people ate food prepared with millet flour, oil and sugar. In our opinion, this dish mentioned by Abu Rayhan Beruni must be holwaytar.

There is a belief among people that when a person dies, the soul of the sheep slaughtered on the day of the funeral goes with him to the other world and helps the dead person to cross the bridge of orphans.<sup>577</sup> This concept is associated with both Zoroastrianism and Islam. G.P. Snesev suggests that the concept of this mythical bridge must have entered the Muslim religion from Zoroastrianism.<sup>578</sup>

The mutton bone was not thrown everywhere, it was not burned in the fire, because the mutton was honored as a "heavenly animal".<sup>579</sup> That's why a sheep is slaughtered mainly for almsgiving and worship.

From field research, it is known that there are many customs related to meat dishes in the oasis. In particular, almost everywhere in the oasis, sheep or rams are

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<sup>574</sup> Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2019 йил.

<sup>575</sup> Дала ёзувлари. Урганч шаҳар Паҳлавон Маҳмуд қўчаси. 2018 йил.

<sup>576</sup> Беруний Абу Райҳон. Қадимги халқлардан қолган ёдгорликлар... I-том. – Б. 281; Шониёзов К.Ш. Беруний асарларида этнографияга оид материаллар. // Беруний ва ижтимоий фанлар. – Тошкент, 1973. – Б. 132.

<sup>577</sup> Шуни қайд қилиш лозимки, руҳ рамзи сифатида қўшлар тасвирининг берилиши билан бир қаторда Хоразм ассуарлари қопқоғида қўй образининг тасвири ҳам кўзга ташланади. Ягодин В.Н. Новые материалы по истории религии Хорезма. "СЭ", 1963. № 4. – С. 99-100.

<sup>578</sup> Снесев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари... – Б. 111-112.

<sup>579</sup> Файзуллаева М.Х. Ўзбек таомлари билан боғлиқ аъёналар (Сурхон воҳаси мисолида)... – Б. 74.

slaughtered for the purpose of making the family happy, when a child is born, when a child is circumcised, when a boy is married, when a person dies, and also for the purpose of easing some difficult problems. When the ram is slaughtered, its horn is hung over the gate of the house. This situation was mainly done when a new house was built and moved into it, and it was believed that the ram's horn would protect people from eye contact. Also, customs such as hanging salt, pepper, incense on the gate, and putting a knife under the threshold are also widespread, so that people supposedly protect themselves from the evil eye and insu jins. Belief in such demonological visions has survived today and has not lost its social significance.

To conclude from the above, it was found that various ritual foods were often eaten not to satisfy the biological needs of a person, but as food to ward off calamities, evil eye and breath. Also, it was argued that eating ritually prepared meals together in the oasis leads to the intensification of friendship, social cooperation and kinship ties between people, and in some cases, the food itself is the reason for the formation of friendship or kinship bonds.

The food of the mourning and maraka rituals is also unique. According to the customs of the Khorezm oasis residents, a pot is boiled for three days in the house where a dead person came out, and no food is cooked. On these days, relatives and neighbors of the deceased brought various food and gifts, which showed the sympathy and care of this community to the mourners.

#### **4.2. Traditions related to food and dining etiquette of oasis residents in family ceremonies**

Wedding and family events are an integral part of a person's life. Such major events in a person's life begin with the birth of a baby and are connected with the tradition of naming him (saying his name in his ear). The Khorezm oasis also has a wide range of wedding celebrations, where traditional dishes are prepared for specific purposes and have a symbolic meaning. Below we will touch on each of them separately:

Goz Yudin ceremony dishes. The most joyful event in the life of a family is the birth of a baby. When a child is born in the oasis, guests who come to "goz aydin" are entertained by frying eggs, on the fifth day after the birth of the baby, baking unoni and distributing it to the neighbors to say "may the child live long", cooking and sharing with the children and neighbors, from sprinkling sweets over the crib and under the pillow. placing a piece of bread, all these are centuries-old customs of the inhabitants of the oasis.

The guests who came to Gozoidin in the oasis of Khorezm brought mainly eggs to give strength and energy to the new-born woman, and bread and freshly cooked food to increase the mother's milk. Even a dish of mutton slaughtered as an animal when a baby is born in the household<sup>580</sup> cooked.

Five evening meal. In the oasis of Khorezm, when a child is five days old, a traditional unoshi dish is cooked, and it is also called "five evening meal" or "five meal".<sup>581</sup>. According to its content, this dish, which means "May the life of the child be as long as the fiber of the palm", is distributed to the neighbors (mainly seven). It was also performed when a baby was baptized for the first time in Khorezm<sup>582</sup>.

Odim chorak ceremony dishes. Since ancient times, with the birth of a child in a family, the first word has been said, teeth have erupted<sup>583</sup>, There are also foods cooked and gifts and donations made in connection with the changes, such as shaving hair for the first time, standing in a dodov (goose-stand), and walking in an attack-like fashion. Among these events, the first step of a child is reflected in the "First Step" painting, and in many regions of the republic on these days "Let there be plenty, let the child not know hunger!" sweet, delicious bread (kulcha) is baked and the bread is first bitten by the child and then distributed to other children<sup>584</sup>.

One of the most common customs in the Khorezm oasis is to roll a newly closed small loaf of bread from between the legs of a walking child and distribute it

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<sup>580</sup> Дала ёзувлари. Урганч тумани Юқорибўғ қишлоғи. 2018 йил.

<sup>581</sup> Дала ёзувлари. Урганч шаҳри Наврўз маҳалласи. 2019.

<sup>582</sup> Снесарев Г.П. Реликты домусулманских верований и обрядов у узбеков Хорезма...— С. 92.

<sup>583</sup> Халқ орасида боланинг отаси кўчқор сўйиб, шохини ўртасига болта урса, боланинг тиши оғрикисиз тез чиқади деган ишонч ҳам мавжуд. Дала ёзувлари Янгибозор тумани Ўйрот қишлоғи. 2018 йил.

<sup>584</sup> Дала ёзувлари. Янгиариқ тумани Хоразм жамоа хўжалиги. 2019 йил.

to the neighboring children. This type of bread is called odim chorak. Previously, this type of bread was made when the child started to walk late, but now it is made when the child starts to walk. Its number is 7, and people believe that performing the above actions will help the child to walk quickly.<sup>585</sup>.

At the same time, every time women with young children break a loaf of bread, they also break a kulcha bread as the child's share. A popular children's song was created from this:

When the bread closes, when the bread closes, my moon, my moon

I always have hot cakes and sweet cakes.

Kulcha is very tasty, sedany, jazzy

Every time I eat, I want to bow down and say thank you.

Circumcision (khatna) wedding ceremony dishes. In the oasis, children are circumcised when they reach a certain age (3, 5, 7 years). Circumcision arose out of necessity as a means of maintaining hygiene in hot climates. If we look at the history of circumcision, it is assumed that it has existed in Central Asia since ancient times, although it became widespread after the Arab conquest (8th century). In the nations of the world, circumcision is performed at different ages (from 8 days to adolescence). In the Khorezm oasis, circumcision is performed at an odd age, mostly at the age of 3, 5, rarely at the age of 7. On this day, from the morning, the bread is baked, and the porridge is cooked and distributed. Items such as bread, pepper, knife are placed under the pillow in the tak (bed set) prepared for the child to be circumcised as a protection and incense is lit.<sup>586</sup>. While the circumcision is being performed, the child's mother dips one finger into him and her little finger into oil. This ritual is performed to comfort the child who is being circumcised and calm his excitement. Also, the mother's view of "my child should not feel pain" and "let him be generous" is also shown.

Muchal or Jubilee wedding food. One of the most important events in a person's life is a birthday, which is especially observed when people reach a certain

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<sup>585</sup> Дала ёзувлари. Урганч шаҳар Наврӯз маҳалласи. 2018 йил.

<sup>586</sup> Дала ёзувлари. Урганч шаҳри Шарқ кўчаси. 2019 йил.



age. In the oasis, some people slaughter live animals on this day, prepare soup, pilaf and wait for guests, or cook korma and distribute it.

Home wedding ceremony food. Another common wedding in the Khorezm oasis is a house wedding (called a place wedding in the oasis) and also has dishes associated with it. In particular, during the construction of a building, a rooster is slaughtered, and in some cases, a sheep is slaughtered as alms when a charkhovik is placed on the door of the house. Because of this, it was said that the threshold of the house has significant magical power and is considered a space between two worlds. Therefore, they emphasized that it is necessary to slaughter live animals and donate them as charity<sup>587</sup>.

Folklorist M. Joraev writes about the Astana cult: "It is known that the ancient Turks considered the threshold to be sacred, so that wealth would not disappear from the house and sustenance would be abundant, and there was also a plan to bury precious metals under the threshold."<sup>588</sup> When the first step is taken on the new threshold, i.e. when moving to a new house, it is sure to make a throat and smoke. Among the local population, this is due to the fact that it feeds the souls of those who have passed through it and, in turn, expels various species.<sup>589</sup>, – there are concepts that

Food for the wedding ceremony. A wedding is one of the most exciting moments in everyone's life and all the food that is prepared and eaten is prepared for a specific purpose. In particular, "brides and grooms are sprinkled with novvot water, fried eggs with meat are given to the bride and groom, beef breast cooked in soup is served to the groom, boiled eggs and other dishes are consumed" is also a form of care that wishes the youth to be healthy and strong, and also wishes for the continuity of generations and great children. . Eating food prepared during wedding ceremonies together causes the development and further strengthening of friendship, brotherhood, social closeness between them.

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<sup>587</sup> Дала ёзувлари. Урганч шаҳар Ибн Сино кўчаси. 2021 йил.

<sup>588</sup> Жўраев М. Ўзбек халқ самовий афсоналари. – Тошкент, 1995. – Б. 80-81.

<sup>589</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 23.

Every nation has created different dishes in the process of socio-economic and cultural development of society. The national dishes of the Uzbek people at wedding ceremonies have been decorating our table for centuries. According to A.A.Ashirov, the dishes prepared in these ceremonies not only fulfill the function of satisfying the biological needs of the participants, but in the process of their preparation and consumption, the mutual social relations of the representatives of a certain community, clan, ethnic group, social and religious community are manifested.<sup>590</sup> Foods prepared during wedding ceremonies have different forms, because depending on the time and meaning of the ceremony, there are concepts such as preparing solid or liquid food, when and how to weigh it, what products should be put on the table or not.

In the Uzbek household, the marriage begins with the marriage ceremony, and the grooms bring two or four loaves of bread (mostly chorak bread) to the table made of white cloth. At weddings, there are many customs related to bread, such as exchanging bread, breaking bread, and distributing patir. and rizq-roz is a symbol of blessing), they carry sweets (mainly white sugar, novvot and other sweets). Mainly dark, meaty dishes are served to the waiters, which can be mainly fried meat or gomme, pilaf. These foods are often weighed at the time of consent<sup>591</sup>. According to the custom of the life of the people of the oasis, spicy things such as onion, pepper, pepper and alcohol are not served to the guests who come to the wedding ceremony.<sup>592</sup>

The beginning of any wedding ceremonies begins with bread-making, and the ceremony is called "bread-making". The bread-making ceremony is held a day before the wedding with the help of relatives in both the bridegroom's houses.

In Khorezm, for the ceremony of "potiya toy" (blessing wedding), the bridegroom cooks layers, bakes bread and patir, and gathers his relatives and takes them to the bride's house. In the oasis, if there is a mat and a patir on the table in

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<sup>590</sup> Аширов А.А. Ўзбек халқи анъанавий турмуш тарзида қадимий диний эътиқодлар... 2008. – 31 б.

<sup>591</sup> Дала ёзувлари. Урганч туман, Чаккашоликдор қишлоғи. 2018 йил.

<sup>592</sup> Хоразм фольклори. XI том. – Урганч, 2010. – Б. 56.

their homes, they ask "whose patir came" or "whose wedding is taking place?" Very sweet and tasty, the patama is almost never cooked except for blessing and marriage. However, today, some wedding hosts are also buying patir and mats on an order basis. G.Sh.Zununova emphasizes that kathama belongs to the type of bread used by Uzbeks from Tashkent for wedding ceremonies.<sup>593</sup>.

Butter milk or butter yogurt is the first dish served to the bride and her relatives on the day of the wedding in the bride's house at the "potiya wedding" and in the groom's house. Because if milk and yogurt are whiteness, i.e. purity and honesty, butter is softness and softness. In the village of Goybu, Urganch district, the bride's mother-in-law drinks the milk, and then it is hung on the altar.<sup>594</sup>. The custom of the bridegroom giving bread soaked in raw milk to the bride during wedding ceremonies in Khanka still exists today.

Uzbeks of the Fergana Valley give milk to the bride with the magical intention that her life path will be as bright as milk, fruitful and noble. In addition, since ancient times, milk and dairy products have been considered one of the most sacred means and a symbol of a specific group in the Turkic peoples, therefore it is strictly forbidden to give them to representatives of foreign clans.<sup>595</sup>. The custom of welcoming the bride with milk during the wedding ceremonies among the Uzbek-Kipchaks of the valley is considered as a symbolic sign of the bride-to-be joining the groom's clan. Based on this, it can be recognized that the habit of drinking milk and yogurt in the Khorezm oasis was a sign of kinship between the representatives of the two clans, a symbol of the whiteness of the future paths of life, and a symbolic sign that they are not strangers to each other from now on.

Similar traditions can be found in other nations as well. For example, in India, when the bride arrives, milk or cream is placed on the threshold, with the intention that the new bride will be lucky and bring prosperity to this household.<sup>596</sup>.

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<sup>593</sup>Зунунова Г.Ш. Материальная культура узбеков Ташкента: трансформация традиций...— С. 222.

<sup>594</sup>Дала ёзувлари. Урганч шаҳар, Ғойбу кишлоғи. 2018 йил.

<sup>595</sup>Аширов А.А. Ўзбек халқи анъанавий турмуш тарзида қадимий диний эътиқодлар...— 36 б.

<sup>596</sup>Дала ёзувлари. Урганч шаҳар, Камолот маҳалласи. 2019 йил.

Mongolians welcome the bride with milk, and the family also drinks a bowl of milk on New Year's Day.<sup>597</sup>

During the "guyov gorar" and "gudo donishmo" ceremonies of the Khorazmfotiha wedding, mainly the sutburunchi (shirguruch) dish is served. Sutburunchi food is valued among the people as prophet's dish - whiteness, goodness. Others also taste the leftover food on the plate where the bridegroom or the son-in-law ate milk rice, with the intention of "let us also serve it"<sup>598</sup>. During the event, along with patir, layering, and novvot will be broken. At the end of the ceremony, the boy and the girl's mother exchange two loaves of bread and hug each other and see each other again as godparents.<sup>599</sup>

In Khorezm, preparations for the wedding begin in the morning on the day of the wedding, and the men start the movement of pilov from the morning call to prayer. Because, in Khorezm, in both houses separately, but at the same time, el osh (floating pilaf) is served<sup>600</sup>. In some places of Koshkopir district and Shavot district, the name of the ceremony is also called golz pilaf, because pilaf is cooked at the fatiha wedding. However, in almost none of the wedding ceremonies, pilaf is served in the evening, the reason being that this strong dish does not burden the guests and hosts in the evening.

In some districts, pilaf is brought to the godfathers during the ceremony of "calling the gods", as well as the day before the wedding - when the ceremony "tolyq" comes. Fullness in the oasis - the food used for the wedding day soup in the bride's house is brought by the groom's relatives the day before the wedding, and these expenses are called "fullness". Gods who bring fertility are invited.

At the end of the 20th century, fried rice was the main dish of the wedding ceremony among the residents of the oasis, and it was also considered the main dish of the "hina yapar" ceremony for many years. Nowadays, this ceremony is held in

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<sup>597</sup>Центральная Азия // Этнография питания народов стран зарубежной Азии. – М., 1981. – С. 126-127.

<sup>598</sup>Дала ёзувлари. Қўшқўпир тумани, Қатағон қишлоғи. 2019 йил.

<sup>599</sup>Дала ёзувлари. Урганч тумани Қоровул қишлоқ Мевазор маҳалла. 2019 йил.

<sup>600</sup>Дала ёзувлари. Урганч шаҳар. 3 даха 27 уй 13 хонадон. 2018 йил.

special wedding halls, so the type and appearance of food has changed. In general, roast is one of the most commonly prepared foods in other ceremonies.

On the days when all the ceremonies related to the marriage ceremony are held, mainly at lunch time, the hanging soup is prepared in the oasis, because the guests who came to the wedding and the neighbors and relatives who are attending the service are invited. In order to give strength to the guests who are performing the wedding services, this dish starts at dawn and simmers all day long and does not cool down. With this advantage, it differs from other foods.

One of the favorite dishes of the people of Khorezm, ushok barak, i.e. dumpling, is prepared in the groom's house on the day of "galin gorar". In Shavat district, it is cooked in the bride's house on the day of "guyov gorar".<sup>601</sup> In Khorezm, ushok barak is born in a small form and differs from Russian "pelmen" in this respect. In Tashkent Uzbek wedding ceremonies, dumplings are prepared by frying them, but in Khorezm they are prepared only by boiling and served with soup or yogurt. In some places, dumplings are prepared by female relatives of the bride and brought to the "galin gorar" ceremony. Dumplings are given birth by exemplary housewives and old mothers. This dish is the sweetest and most energizing dish of the Khorezm people, and in the Shavat district, they treat the groom and his groomsmen with this dish.

In Khazorasp, there is a unique tradition when the bride is alighted from the car, according to which a cow that has given birth to many calves is circled three times around the car. According to the ceremony, the groom's friend takes the cow by the rope and turns it around the car, while the groom follows the cow with a whip. Today, instead of a cow, the groom goes around the car three times, accompanied by two friends, holding bread in his hands. The bride also enters the new house in a basket filled with rice and wheat. The above images and rituals are performed with the intention of "let the bride and groom have a complete livelihood, have many children, and let the table be full of wheat, rice, milk and yogurt".<sup>602</sup>

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<sup>601</sup> Дала ёзувлари. Шовот тумани Бунёдкор маҳалласи. 2019 йил.

<sup>602</sup> Дала ёзувлари. Хива тумани Шихлар маҳалласи. 2018 йил.

In addition, special tea bags are placed on the table, two pairs are made for the groom and one for the bridegroom. Tea bags are filled with chicken eggs and various sweets, meaning "the bride brought with her sustenance and state".<sup>603</sup>.

In the past, in some places of Khorezm, when the bridegroom brought the bride, eggs and bread were presented to her. After receiving this gift, the groom followed the bride's carriage to her home. According to the custom of Khiva district, the groom's mother gave him a rooster or hen to welcome the bride.<sup>604</sup>. In Shavat district, the girl's parents bring specially boiled chicken for the groom. On the day after the wedding, the mother of the bride sent the bride and groom for breakfast, mainly meat and eggs. Among the population, eggs were regarded as an expression of fertility, meatiness, wealth<sup>605</sup>.

In Shavat district, there is a tradition of making a plate, where various fruits and sweets are put on the plate. According to this tradition, the groom's friends bring the plate for the bride. The bride greets them at a close distance, surrounded by her friends, and puts 30-40 red and green eggs on the bride and groom along with a dress and handkerchief. He notes that just as fruit trees are prized in magical rituals at weddings, domestic fowl, long hailed as fertility harbingers, are also venerated.<sup>606</sup>.

The most commonly used dessert in Khorezm wedding ceremonies is novvot. On the day of the wedding in the oasis, during the "takha tashar" □ ceremony, the bride and groom drink novvot water to make their lives as sweet and sweet as novvot.<sup>607</sup>. So, it can be seen that the custom of drinking sweet water to the bride and groom is widespread in the Turkic peoples in the past and even now.<sup>608</sup>. In addition, the energizing medicine of novvot, the water of novvot has long been regarded as a drink that keeps the stomach full and gives a person a good mood.<sup>609</sup>.

When weddings were held in homes, one or two dishes were served and the number of delicacies on the table was moderate. In today's modern weddings, two

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<sup>603</sup> Дала ёзувлари. Кўшкўпир тумани, Кўназёй кишлоғи. 2019 йил.

<sup>604</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 76-77.

<sup>605</sup> Зунунова Г.Ш. Материальная культура узбеков Ташкента: Трансформация традиций... – Б. 224.

<sup>606</sup> Снесарев Г.П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари... – Б. 82, 97-98.

<sup>607</sup> Дала ёзувлари. Хива шаҳар Кўхна Арк маҳалласи. 2019 йил.

<sup>608</sup> Жабборов И.М. Ўзбеклар: турмуш тарзи ва маданияти... – Б. 225.

<sup>609</sup> Шаниязов К.Ш. Традиционная пища // Узбеки. – М., 2011. – С.331-332.

solid and one liquid dish or one solid and one liquid dish are usually served at the wedding table. Chicken or fish is served as a side dish depending on the season. Ijjan soup (minced soup) is made from liquid food, i.e. filteli, pea soup, mampar or rice soup. As a deep dish, fried, lovikabob, hard fried, and somsa are made. Of course, the combination of meat and cheese products is the main dish of the wedding table. In addition, three or four types of salad and, of course, various desserts, cakes, pastries, fruits and drinks are served.

After the wedding ceremony, "guyov gorar" (bridegroom sees), milk is served to the guests.<sup>610</sup> In Khiva and Urganch, milk rice is first served to the groom to taste the food.<sup>611</sup> Today, in some places of Yangibozor, instead of milk, yogurt is served with butter. Because, in the oasis, dairy, yogurt is used in the sense of purity and goodness. In the Khanka district, sweet tea is served to the groom, and after the groom takes a sip, others enjoy drinking it.<sup>612</sup> The next meals are fried, soup, pilaf, etc., chosen at the discretion of the hosts. In Khiva, Gurlan and Shavot districts, barak (dumplings) are served as the second meal. In some places of Shavat, they bring barak to the room where the bridegrooms are sitting and fill it up and put it in their bowls until they say "I'm full".<sup>613</sup>

Nutrition is a necessary factor for human health, energy and life, and certain rules, etiquettes and traditions are observed in eating. These aspects beautify human character and strengthen mutual respect and attention between people. In Khorezm oasis, there are customs and manners related to food culture, which are common in weddings, hospitality and everyday life.

Hand washing. In Khorezm, guests wash their hands when they enter the house, but their hands are washed again before and after eating. In this, young girls take sand and slapcha (teacup) in their hands and wash the hands of each woman. At this time, the women washing their hands pray to the young men saying "May you be blessed, may your life be long, may the moon be happy, and may you have a

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<sup>610</sup> Дала ёзувлари. Урганч шаҳар Сувчилар шаҳарчаси. 2019 йил.

<sup>611</sup> Дала ёзувлари. Хива шаҳар Сангар маҳалласи. 2019 йил.

<sup>612</sup> Дала ёзувлари. Хонқа тумани Қирқёп маҳалласи. 2020 йил.

<sup>613</sup> Дала ёзувлари. Шовот тумани Дўстлик маҳалласи. 2019.

golden throne" (young men serve the men). When the informants were asked the reason for this, they pointed out that this custom has continued since the time of Hazrat Dawud alaihissalam and his son Sulayman alaihissalam poured water on the hands of the guests and received blessings. Therefore, when elderly people come to the oasis, they are told to come in, the girls will wash your hands inside, and they wash their hands before and after eating.

Bread transfer. In the oasis, regardless of who enters the street door, even if he has not come to hospitality, the owner of the house takes out a pair of bread from inside and hands it "non eng" and the guest breaks a piece from it. The same situation is observed in hospitality, the host does not hold the bread on the table, but holds it in pairs to the guest and offers it as "non eng". The guest himself takes a piece of bread and eats it in the sense that his sustenance will be complete. During hospitality, bread is taken and consumed as much as desired. This will also prevent the bread from breaking into small pieces. The fact that this situation differs from the custom of breaking bread into pieces in other regions of Uzbekistan is a unique feature of the oasis.

In the Khorezm oasis, the number of bread and bowls placed on the table in households is even, not odd at all. This is explained by the fact that all living beings are created in pairs<sup>614</sup>. Placing bread and odd dishes on the table is observed only at funerals<sup>615</sup>. In a family where mourning ceremonies are held, food is brought into the rooms one by one.

Pouring tea. Due to the hot climate of the Khorezm oasis, as well as to make the guests feel free, tea is served to each of them in a separate teapot, and often the young girls in the house ask "do you have tea" and replace the cooled tea with hot tea.

Hospitality. Another custom of the Khorezm oasis is that the guests who come to the house are told once or twice to "take it and sit down" and then it is almost never said because it will make the guest uncomfortable to say it again.

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<sup>614</sup> Дала ёзувлари. Урганч тумани Бегобод қишлоғи. 2018 йил.

<sup>615</sup> Дала ёзувлари. Урганч шаҳар Паҳлавон Маҳмуд кўчаси. 2019 йил.



Put water in a bowl. In the oasis, when the table is decorated for the guests, clean water is always put in the bowl to rinse the fruits and vegetables again. These customs, of course, are from the traditions of the inhabitants of the oasis, which have been formed, developed and continued for many centuries, and are in full compliance with the rules of hygiene. After all, in the religion of Islam, halal and clean eating is ordered, and it is emphasized many times in the Holy Qur'an and Hadiths. In particular, our Prophet (pbuh) said to Hazrat Ali (r.a.): "O Ali! And whoever does honest things, his religion will be perfect, his heart will be softened, and there will be no obstacle to the acceptance of his prayers. And whoever doubts things, his religion will be weak and his heart will be darkened. And whoever is impure, his heart will die, his faith will be weak, Allah will not accept his dua, and his worship will decrease."<sup>616</sup>, -those who say

Place an empty container. In Khorezm, an empty bowl (cleaned frequently by the host during the hospitality) is always placed on the table for throwing fruit pods and emptying the cooled tea.

Sitting around the table. In a traditional Uzbek household, especially in the Khorezm oasis, food is eaten sitting on a blanket spread around the hearth placed in the middle of the room. Elderly people, the head of the household is usually a man. After that, elderly women, grandmothers, mothers, sons, daughters-in-law and daughters sit around the throne. They all sit around the same table for daily meals. However, when a guest comes to the house or at large parties and gatherings, tables are set in separate rooms for women and men. We would not be wrong to say that this tradition has been coming from ancient times to the present day without losing its social importance. Although tables and chairs are used in some modern households, the way family members sit around the table does not change. If one of the children takes the place of the father or mother, it is considered disrespectful to the elders of the family.

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<sup>616</sup>Имом Шаъроний. Пайғамбаримизнинг (с.а.в.) Ҳазрат Алига (р.а.) насиҳатлари ва Ҳазрат Алидан ҳикматлар (матн ва изоҳ). – Тошкент: Sharq, 2015. – Б. 6-7.

In most families, the head of the household is surrounded by sons, and even one dish (tovokh) is used when eating heavy meals. Grandmother, mother and daughter-in-law, daughters often sit close to each other on the other side of the bed with grandchildren. Because feeding the grandchildren or controlling them while eating (eating without spilling food, how to behave around the table, how much of which food to eat, etc.) is also their responsibility.

One of the good customs and manners of oasis residents is to pass food without haste, and the main rule is to ask an elderly person or the owner of the house to start eating. In the family circle, food is not served before the parents, even the food is not put on the table until the adults of the house arrive.<sup>617</sup> If there is a sick or elderly family member in the house, the food is served to them first, and then others sit around the table to eat.<sup>618</sup>

In households, breakfast, lunch and dinner are served almost at the same time after the family members gather together. Because eating food together with many people brings blessings to the house, increases love and friendship between people. There are many examples of this in hadiths. In particular, a person came to the Prophet, may God bless him and grant him peace, and said: We are eating, but we are not full. They said: "You must be eating scattered, gather around the food and remember the name of Allah, then your food will be blessed."<sup>619</sup> Therefore, food eaten with many people is blessed, and even if the food is small, it reaches many people. Also, it is disrespectful to family members if someone does not come and sit around the table when everyone is gathered for a meal.

One of the most beautiful manners of Uzbek families, especially the residents of the oasis, is not to stand when food is brought, to respect food no matter what, not to quarrel over food, etc. The most basic rule in eating is not to eat after the stomach is full. After all, 3/1 of the stomach should have space for food, 3/1 for water, and 3/1 for air. When food is swallowed, there is no room for water and air, and besides

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<sup>617</sup> Саттаров М. Узбекские обычаи. – Ташкет: Маънавият, 2003. – Б. 46.

<sup>618</sup> Дала ёзувлари. Хива шаҳар Каптархона маҳалласи. 2018 йил.

<sup>619</sup> Аҳлуд ривоят қилган. Ислом одоблари энциклопедияси. – Т.: HILOL-NASHR, 2013.– Б. 194.

causing discomfort to a person, it is considered very dangerous for health. Eating again after being full is also considered wasteful<sup>620</sup>. After all, the existence of the problem of hunger on our planet is also a consequence of people's overeating or wasting food in some areas. Elderly fathers and mothers also tell young people: "Don't sit down to eat until you're hungry, get up from eating when you're hungry (that is, stop eating, not until you're full), chew well, and go to the toilet before going to bed." If you follow these things, you will be fine all over again.

One of the beautiful manners of the people of the oasis is to invite the people who are present at the place where the food is cooked. Because when the food arrives, the people who are present there may be hungry for this food, hoping to eat it. At the same time, inviting a neighbor to share a meal with them is to exclude them from the meal to their home. Especially when there is an elderly or sick neighbor, this act will bring joy and brotherhood to his heart. Also, when the harvest is harvested, there is a custom of giving a share of the harvest to neighbors and relatives (in Khorezm, this custom is called "kavsan"), which strengthens friendship between people and increases the feeling of caring for each other.

Before and after eating food, before any of the family members get up, saying thank you for God's blessing, remembering those who have passed away, and wishing good wishes to all family members is one of the beautiful manners of our people.

Adults advise young people to eat food with the right hand, and the reasons for this are explained through hadiths. In particular, it is mentioned in the hadith that the Prophet said: "If one of you eats, blow with his right hand and drink with his right hand, because Satan eats with his left hand and drinks with his left hand." That's why our ulama emphasize that it is necessary to get used to eating and drinking with the right hand, even for those who are weak. There are also hadiths that say that eating with three fingers is modest eating, eating with two fingers is considered

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<sup>620</sup> Анъон сураси, 141-оят ва Аъроф сураси, 31-оятда келтирилган. Абдулазиз Мансур. Қуръони Карим маъноларининг таржимаси. – Тошкент: Тошкент Ислам университети, 2001. – Б. 146, 154.

arrogant, and eating with five fingers is considered greedy (with the exception of foods that cannot be eaten without using five fingers together).

It is also emphasized to avoid lying down and lying down while eating, because eating while lying down is considered a sign of arrogance, while eating lying down on the stomach is harmful to health. Not looking at the people sitting together is one of the important manners, because in such a situation a person feels uncomfortable and cannot eat as much as he wants.

Chewing with the mouth closed is also an important etiquette, as chewing with the mouth open may inadvertently cause spitting or drooling on the food or making a smacking sound. This creates an unpleasant mood for those sitting in the circle. Like all other manners, children should be taught this manner of eating, that is, chewing with their mouth closed, from a young age.

When eating, it is considered very good manners not to reach out to others, but to put the food closer to those who are sitting, and if the guests sitting around the table or the elderly hesitate to touch the food, the owner of the house puts the food closer to them and shows respect.

It is considered important etiquette not to sit for long after a meal, and the host may not like sitting for a long time after eating when visiting a place. But if the owner of the restaurant wants the guest to stay and does not want him to leave immediately after the meal, there is no harm in staying there. It is also discouraged from eating on the go. Today, although the tradition has changed and eating on the street has become popular, many scholars recommend not to show it to everyone in the street, considering the attention of people. Such manners have been enshrined in the Holy Qur'an, hadiths, and the traditions of our people in preparing food, eating it, and keeping it. In particular, the Prophet, may God's prayers and peace be upon him, said: "Cover the dishes and tie the (mouths) of the meshkabs." Because there is one night during the year when the plague is transmitted. "When that plague passes in front of a pot without a cover, a net without a tie, it will surely fall on them."<sup>621</sup>.

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<sup>621</sup>Муслим ривоят қилган (“Ҳадис ва ҳаёт” китобидан).

In this hadith, it is indicated that the containers in which food and drinks are stored should be well covered for twelve months of the year. In addition, many informants emphasized that it is necessary to cover food products, dishes, and water containers every night, otherwise the food may be harmed by the devil.<sup>622</sup> These evidences once again confirm the opinion that various diseases, cholera, and other infectious diseases can be spread through food, through the microbes that have fallen into them, which modern medicine puts forward and adheres to.

The main rule in eating is that everyone should eat according to their age, occupation and health. Because every age has its own special dishes. For example, liver and walnuts are considered the most useful food for thirty-year-olds, while carrots and cheese are preferred for forty-year-olds. After age 50, it's important to eat foods high in calcium and heart-healthy magnesium to prevent bone fragility. When a person approaches sixty years old, it is beneficial to eat more fish to expand the heart and blood vessels. In old age and spring season, fried poultry, porridge, buckwheat, nuts and raisins, greens and vegetables should not be cut off from the table.

In general, there are many and interesting concepts related to the process of cooking and eating food in the Khorezm oasis. In particular, among the inhabitants of the oasis, it is said "give the meat of the dish to your friend, and the melon to your enemy". In particular, it was observed that the meat of the dish is adjusted depending on the age of each person, for example, to young girls "you will meet a good mother-in-law", to pregnant women "you will see a son", to a middle-aged woman, "you will get a good daughter-in-law". Also, the residents of the oasis try to treat the guests who come to the house with as much food as possible, saying "a hundred of you and us, one of us is good."

However, it is also possible to see that some rituals, weddings and family events that have been formed over the centuries are being broken. In particular, weddings called "Komsomol wedding" in the vernacular are a product of the Soviet

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<sup>622</sup>Дала ёзувлари. Хонқа тумани Қирқёп қишлоғи Қўшқўпир тумани Қатағон қишлоғи. 2018 йил.

society and began to take place with the participation of the bride and groom. Since the 1970s, it has become a habit and negative consequences of drinking at weddings, which has reached the level of "disease of the century", and it is still impossible to get rid of it. Our great writer Abdulla Qahhor wrote the following in his article "Weddings are Blessed": "Drinking is another heresy that makes a wedding expensive and often makes it ugly. I have summarized the expenses of several weddings held in the city. 28 percent of the spending at these weddings goes to alcohol. Alcoholism is promoted at weddings: the most respected people who opened the wedding ceremony and wished the young people after it, raised a glass and drank in front of everyone around like a piper, thereby creating a reputation for alcoholism, writing down that drinking alcohol is not a sin in the eyes of children."<sup>623</sup>.

Especially in 1980-90, a new custom appeared in Khorezm, which was called "Tanga Sozi". At least the amount of alcohol drunk at the wedding was drunk again after the wedding. The group of musicians sang until the morning, the dancer danced, and the people sitting in the circle gave money to the dancer.<sup>624</sup>.

In the post-independence years, efforts to return to nationalism, to prevent extravagance, to organize and make weddings beautiful have yielded positive results, but the inability to stop drinking alcohol at weddings is one of the specific problems. Only at weddings held in the families of religious leaders, alcohol is not served on the table.

As a result of conducted sociological polls, most of the population admitted that alcohol has nothing to do with entertaining weddings and answered that "it would be great if there was no alcohol at weddings." However, there are also respondents who answered that "the wedding guests will not be satisfied if alcohol is not served on the table" (Appendix 16).

Also, in recent times, vices such as ambition, extravagance, showing off, not taking into account the social status of others, disregarding customs and traditions

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<sup>623</sup> Абдулла Қаҳҳор. Асарлар. Беш жилдлик. 5-жилд. – Тошкент: Ғ.Ғулом номидаги Адабиёт ва санъат нашриёти, 1989. – Б. 191; Маткаримова Н.М. Никоҳ тўйи маросимларини ўтказишда ортиқча дабдабозликка йўл қўймаслик ҳақида ўтмиш мутафаккирларимизнинг фикрлари // Тамаддун нури. 2019 №2. – Б. 58.

<sup>624</sup> Дала ёзувлари. Урганч тумани Юқорибоғ қишлоғи. 2010 йил.

have become apparent in the conduct of family events, especially wedding ceremonies. It is also a pity that inappropriate customs, completely foreign to the national mentality, worldview and national traditions, are invented and introduced into the event, and it is turning into a competition. In this regard, the President of Uzbekistan, Shavkat Mirziyoyev, at a meeting with a group of intellectuals on August 3, 2017, said, "...The worst thing is that some people who have earned money and have no intelligence, who have a low moral level, play a competition to organize weddings and events and introduce various new customs. is thinking. Hearing these things, sometimes a person grabs his collar in surprise.<sup>625</sup> What he said with a laugh is in our opinion. In fact, these opinions refer to excessive spending and extravagance in weddings, and the reason for the increase in wedding ceremonies in our country is the reason for this.

Excessive expenses related to family events have a negative impact not only on the financial situation of thousands and thousands of families, but also on their lives and the moral environment in the society. The great thinker Abdurauf Fitrat said: "If, on the occasion of a wedding, a number of brothers and sisters of the same religion and compatriots gather in one place to rejoice and have a sincere conversation, then the love and kindness between the members of the same nation will increase. The previous cake and power among some are lost under this pretext. Moreover, how many poor and needy people will enjoy the wedding blessings with this mavrid"<sup>626</sup> even though a century has passed, his observations and remarks about extravagance at weddings and its negative consequences have not lost their relevance. It is foreign to the national mentality to invite people to weddings based on their state or social status. The evils of such stratification and self-righteousness have not permeated our society, but our current indifference may pose a threat to the future.

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<sup>625</sup><http://uzlidep.uz/news-of-party/5052>.

<sup>626</sup> Абдурауф Фитрат. Танланган асарлар. Оила ёки оила бошқариш тартиблари. IV жилд. – Тошкент: Маънавият, 2006. – Б. 239.

Scholars also talk about the standard of wedding favors and food, quoting from the actions of Sharia leaders. The famous companion Abu Hurairah, may God bless him and grant him peace, said: "The worst meal is a wedding meal where the rich are invited and the poor are not invited."<sup>627</sup>. Because the violation of Sharia laws and non-compliance by the people who have believed in Islam since ancient times is nothing but ignorance. At the same time, such customs have a negative impact on the spirituality and lifestyle of our people, especially on the education of young people. They are reducing the investment in acquiring knowledge based on today's requirements and becoming a mature specialist. In the youth, instead of such qualities as refraining from extravagance, not bothering adults with expenses, and being conscientious, they are causing the formation of vices such as indifference to honest work, striving for a light-hearted life.

Based on the above, the following can be concluded for this section:

in the oasis, food products should be protected from prying eyes, food taken somewhere should be covered, water and other food containers in the house should be closed, and special attention should be paid not to eat alone in front of many people, and food should be shared with others;

knowing the manners related to eating, following established etiquettes bring blessings to the family, create beautiful qualities in human character, increase mutual respect and attention between people, and such beautiful manners practiced by adults served as an example in educating the younger generation.

### **Conclusions on the fourth chapter**

Eating ritually prepared meals together has led to the development of friendship, social cooperation and kinship between people. The variety of traditional Khorezm dishes is due to the rich experience of the oasis residents over the centuries, as well as mutual friendship and cooperation between different peoples and nationalities, common similarities in customs and ceremonies;

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<sup>627</sup><https://zamaxshariy.uz/6956/>



The inhabitants of the Khorezm oasis used to prepare pilaf, fried rice, milk pudding, barak, eggs, stew, bread, patir and layers, and consumed a lot of milk and yogurt during various ceremonies.

In the daily life of the people of the oasis, the place of milk and milk-based food is incomparable, especially in the ceremonies, including the blessing wedding, in the wedding ceremonies, butter milk and butter yogurt are offered to the gods, the bridegroom gives bread dipped in milk to the bride, and when the cow gives birth, it is distributed as a blessing, "blessing wedding", Traditions such as the cooking of sutburunchi food in the "bridegroom" ceremonies has not lost its social significance to this day.

In the spiritual life of the residents of the oasis, in the rituals of "breaking bread", "pastry wedding", "bread closing" ceremonies, "distribution of bread products (pastry, flour)", "flour distribution", "barak divaridir", "unoshi diriris", "besh oshi", "sitting on bread", "biting bread", "distributing bread" and many similar customs show their belief in bread and increased his respect for food. Also, immortal values such as eating sparingly have become firmly entrenched in people's daily lifestyles;

the fact that the national values and spiritual heritage are being paid attention to at the state level in the country, the revival of various traditions and ceremonies, and the study of the dishes prepared in them, shows the relevance of the studied topic.

## **CONCLUSION**

Based on the research results, the following general conclusions were reached:

1. Based on the theoretical and methodological basis of the research, it can be noted that the formation and development of traditional dishes and food culture of the Khorezm oasis were influenced by historical, religious, geographical, socio-economic factors. It is also important to know the selection of nutrients in food, their processing and consumption methods, and serves as a basis for a retrospective (comprehensive) analysis of living and eating conditions of the population in different regions.

2. In studying the problem, relying on the theoretical and methodological aspects, the theoretical aspects of the research were analyzed based on evolutionism, diffusionism, structuralism, geographical determinism, and systematic approaches, and it was also shown that although the traditional food culture of the people of the Khorezm oasis has undergone specific changes, today it reflects its traditionality in certain transformational processes. can be observed.

3. Based on the concept of national autochthonism, during the analysis of the traditional food of the Khorezm Uzbeks, it was found that most of the names of dishes and food in the oasis kitchen belong to the common Turkic and Iranian languages. Including the common Turkish words chorak, goja, talkan, cream, atala, chalpak, komach, kayish, ghorsok, gomma, possik, lakama, dograma, frydok, karma, bulamik, yorma, dimlama, katirmach, syorig, qaq fish, milky goja; It is based on the names of bread, somsa, pilaf, soup, yakhna, mashava, barak, chakida, kadi soup, kadi barak and a number of other food and feed products borrowed from the Persian-Tajik language.

4. Historiographical analysis of research on the subject, the issue of traditional food of Khorezm Uzbeks has not been comprehensively researched as a special research object, and its local features have not been systematically covered. Also, the absence of a separate research on the study of the issues of food and eating culture of the people of the oasis in the historical ethnological aspect and on the basis of an interdisciplinary approach, acquires scientific and at the same time practical importance in preserving the traditions and culture of eating.

5. It was found that traditional dishes made from cereals, meat, milk, rice, dough and legumes are widely consumed in the Khorezm oasis, and their types, composition, and preparation depend on local natural geographical conditions, lifestyle of the population, economic activities, traditions and customs. developed and has not lost its importance to this day.

6. It was determined on the basis of field ethnographic materials that the inhabitants of the oasis mainly use sheep, beef, chicken and fish in the preparation of their traditional dishes, as well as sometimes rabbit, turkey, partially camel, goat,

duck, goose, hawk, venison. In particular, it has been proven that dairy products are used effectively in the population's diet, in particular, some cereal dishes are prepared with milk, many dishes are eaten plain (with yogurt), and some dishes are used as a means of healing.

7. It was shown that the traditional confectionery products made in the oasis, their types and ancient methods of preparation are still preserved in their original state, and it was found that modern confectionery products are also consumed.

8. The role and ecological characteristics of the widely consumed fruits, vegetables and fruit products, spices and herbs in the diet of the population are determined, and the traditional and modern ways of using the methods of drying, peeling, burying, roasting, burning, salting, canning, and freezing of food products during the eating process are determined. specific local features are proven.

9. It has been shown that the traditional Khorezm dishes consist of ecologically clean and safe products, none of them contain various oils, concentrates and various biological additives that are considered harmful for today's medicine.

10. From household utensils related to cooking and weighing, a pot, plate, spoon, bowl (or so called susok), pot lid (or called duoak), plate, oklov, cholpi, oshtakht, keli, sop and cube, sand . The kitchen, household utensils in general were used in the oasis not only for cooking and weighing, but were also considered as patron objects.

11. The history of ceremonies such as "Vakhshangom" holiday, "Red flower", "Apple throwing" of the oasis, the traditions performed in it, and the food products and dishes that are consumed are distinguished from other regions of Uzbekistan due to the fact that they have acquired a special local character.

12. The residents of the oasis believe that the consumption of food prepared at funerals, weddings and family events is not only a means of satisfying people's nutritional needs, but also a means of protection from various external influences, especially that all wishes and desires will come true in the process of preparing, eating and sharing food. analyzed based on the sociological research method. Eating

ritually prepared meals together in the oasis has led to the development of friendship, social cooperation and kinship ties between people.

13. Observance of food etiquette, manners and traditions of the residents of the oasis formed over the centuries, traditions of preparing food, weighing, decorating the table, standards of etiquette, extremely careful and clean approach to the oven, oven, kitchen equipment, bring blessings to the family, helped to form views such as formation of beautiful qualities in people's character, strengthening of mutual respect between people, as well as being the basis for strengthening health.

The research results made it possible to develop the following suggestions and recommendations:

It is necessary to form and implement a list of brand dishes of Khorezm cuisine and to form a system of protection (certification) against counterfeiting and artificialization;

Dishes such as shivit oshi, Khorezm fish pilaf, ushok barak, egg barak, red and meat patir, sutburunchi, goja, which are the national brand of the oasis, as well as sweet pastries such as kupuk, ivy, peshmak, kunjili holva, labzina, paklama and kushtili should be included in the representative list of UNESCO. ;

Khiva - shivit oshi, solkildok, ijjon, egg barak, Khanka - pilaf with butter, tomadurvadik patir, Urganch - kotir barak, Hazorasp - kurmush gomma, Yangibozor - kadi somsa, Gurlan - meat patir, ecologically clean, safe, widely and locally consumed products. should be publicized;

It is necessary to hold master classes for local and foreign tourists and create electronic websites on the seasonality, ethnic characteristics and preparation of traditional dishes of Khorezm oasis residents;

In order to develop tourism and familiarize tourists with oasis gastrotourism, as well as to train qualified personnel serving in this direction, it is necessary to establish a center for the preparation of Khorezm traditional dishes and confectionery products in historical places.

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