

Description of Bread And Bakery in “Dīwān Lughāt Al-Turk”



Sarvar Makhmudovich Kuldashev

Junior Researcher, Center for Ethnology and Anthropology of the Institute of History of the Academy of Sciences of the Republic of Uzbekistan, Tashkent

ABSTRACT: This article discusses bread, which was a significant part of the diet of the Turkic peoples during the reign of Mahmud Kashgari. Bread has been widely used by the Turks since ancient times. This bread has long been loved and used not only by the Turkic peoples, but also by the peoples of the world. Nowadays, the types of bread and methods of preparation are various. There is also a comparative analysis of the types of bread mentioned in the work of Mahmud Kashgari, as well as historical information about their preparation and further development of bread. In this scientific work, we can see in what conditions and with what tools the Turkic people baked bread.

KEYWORDS: Types Of Bread “Dīwān Lughāt Al-Turk”, Thin Bread, Minced Meat, Shashlik, Navvoy - Etmakchi.

INTRODUCTION

There are thousands of various nationalities and ethnic groups in the world, each with its own favorite national dish. This, of course, depends on the conditions, the requirements of the environment. Dough made from wheat, barley, corn and oat flour is a staple in many traditional dishes. Beaten dough is used to make breads of different sizes and shapes. Sourdough is usually a piece of dough left over from a previous whipped dough. The bread baked by the population employed in agriculture has a diameter of 20-25 cm. Ordinary bread is called “uynoni”, “obinon”. Creamy bread (or fatty bread), jiz bread, onion bread, and pumpkin bread, made from a wide variety of foods, are popular among the population as delicious bread. The inhabitants of Fergana also made smaller kulchas of bread. It has become common to make such a pile of bread, especially when every bread is baked. In the past, among the population, especially among the pastoralists, especially in Central Asia, the Turks, Yuz, Kurama, Kipchaks and Kirghiz, it was common to cook various types of bread in a pot, which was inextricably linked with the nomadic way of life.

How it was the cuisine of the peoples of Central Asia in the Middle Ages, we analyze through the “Dīwān Lughāt al-Turk” by Mahmud Kashgari.

THE MAIN FINDINGS AND RESULTS

Mahmud Kashgari’s “Dīwān Lughāt al-Turk” is an excellent encyclopedia that provides valuable information on history, ethnography, folklore and geography. This historical source shows the food used by the Turkic peoples in the XI century [1, p. 21].

According to “Dīwān Lughāt al-Turk” by Mahmud Kashgari, the cuisine of the Turkic peoples is diverse, but they have common features not only in the products from which they are prepared, but also in the methods of preparation. According to Mahmud Kashgari, the traditional food of the Turkic peoples based on food consisted mainly of agricultural products, cereals, vegetables and fruits, and it will also be understood that the nomadic Turkic peoples used more dairy and meat products in their cuisine.

Dīwān Lughāt al-Turk by Mahmud Kashgari contains the following information about dishes such as umoch and ugra:

Kijma ogra is the name of the same taste; it is thin and hard, like the tongue of a sparrow. Then it was boiled in hot water.

Sarmachuk is a kind of Ugrian soup. The dough is prepared by chopping and slicing like peas. It is drunk by the sick and the weak [2, p. 480].

Tutmach is a popular Turkish dish. This dish is associated with Alexander the Great. So when Alexander came out of the dark, the hungry people got scared of hunger and told him: “Don't starve us, don't starve us”. Alexander consulted with scientists, and they prepared an unknown dish. This food strengthens the body, reddens the face and is difficult to digest. They also drank water after eating. When the Turks saw this dish, they named it “Tutmach”. “Initial fasting means hunger” [2, p. 422].

It is impossible to imagine the table of the Turkic peoples without bread then and now. Devon has a lot of information about bread.

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Among the nomadic Turkic tribes, the three-legged instrument is called “tenkuch” [3.391], which today resembles an iron hearth. The Turks baked bread in it. Its height was half the gas. A cauldron called “urkuch” was placed on top [2, p. 121]. Different types of bread were prepared in this cauldron. This cauldron was convenient for nomadic Turks to carry with them.

In addition, there is also a ceramic boiler “bukach” [2, p. 339], which was used by the sedentary population. Bread and other dishes were also cooked in this cauldron.

The remains of pottery kilns of the X-XII centuries, found in the existing archaeological sites of our country, show that the kilns were developed on the basis of individual architectural forms.

Ovens are distinguished by a variety of geometric and epigraphic patterns. The taste of the ovens shows that our ancestors were highly cultured. Archaeological excavations have shown fine-grained ceramics or sand in a mixture of fine clays dating back to the X-XII centuries. This protects the container from cracking, especially during firing, and increases its thermal conductivity.

An earthen tandoor resembling a blacksmith’s furnace was called “afran” [2, p. 133], and they baked bread in it.

According to Mahmud Kashgari, most of the Turkic tribes ate thinner bread. In the Dīwān Lughāt al-Turk thin bread has different names. In the 11th century, the Kagan elite called thin Lochir bread “bushka” [2, p. 445]. In addition, bread that is neither too thin nor as thick as lochira is called “sincho” [2,394]. In “Devon” also mentions thin bread as “buscac” [2, p. 423].

In Dīwān Lughāt al-Turk we see that the baking of bread of that time was adapted to the nomadic way of life. Because most bread was baked with hot ash, charcoal or steam.

Bread baked in ash is called “komuch” [2, p. 341]. Where there is no tandoor, the dough is prepared by burying it in ash. Over time, bread has lost its lexical meaning and is now used as a “kulcha” of bread for small children [4, p. 268-269].

Bread baked in ash, sliced and sprinkled with sugar is called “isbiri” [5, p. 71].

Bread steamed in a pot is called “chukmin” [6, p. 415]. Later, they were supplemented with meat and various herbs to form “manti and khanim”, which were consumed by farmers.

“Abmak” - among the Tukhi-Oguz tribes, this word describes bread [2, p. 126].

In addition, bread baked in the oven is called “kuzman” [6, p. 415].

Bread, which is thinly sliced from dough mixed with juice, then placed in a saucepan with boiling oil, stirred, and then sprinkled with sugar, is called “kiyma” [3, p. 241-242]. Perhaps, later, kebabs were made by adding minced meat and flour to it.

According to scientific work, bread is quick and easy to prepare. The nomadic lifestyle took less time to bake. Because of this, the bread is often thin and cooks quickly. It is baked in pans, stones and in small ovens. Such bread was baked by shepherds who lived in the southern regions of Uzbekistan until the beginning of the twentieth century [7, p. 107].

There are other names for bread in the play. “Katma yuga” [2, p. 127] is a layer of bread baked in butter. “Yarma-yuga” [3, p. 41] - puff bread, “Dzhurak” [6, p. 368], “etmak” [2, p. 127]. In Devon there is a saying about bread: “If a person has more bread, he will get rich” [3, p. 304].

“Yaladzhi-yuga” [3, p. 32] is a kind of bread. The loaf of bread is very thin and crumbly. This bread is probably made especially for the elderly, children and the sick.

The method of baking bread mentioned by Mahmud Kashgari and their composition also differ. We can see that baking bread is quick and easy, taking less time. This is probably due to the nomadic way of life of the tribes who lived in the XI century. Also among the farmers were special bakers. Also among the farmers were special bakers. The baker was called “etmakchi” [8, p. 54].

Bread baked in cauldrons, known as *chevati*, *katirma*, *chalpak*, *suzma*, *yucca*, *katlama-patir*, *katlama*, *gilmindi*, is very popular among the peoples of Central Asia. Popular

The method of making this bread is the same in all ethnic communities: some are heated in a dry pot, while others are oiled or poured into a pot and baked in it.

For example, the Turks of the valley made large and thin loaves of dough and baked them in a round shape without adding oil to the pan. They called this bread chevati. In the same way, the bread cooked in a cauldron, the Kurama tribe is called “Yukma”, and in Kipchak “Thin” [9, p. 124].

We learn that in the past, people baked dough by sticking it to the walls of the oven, and also baked it in oil, steam, and even ash.

Since bread has long been the staple food of man, respect for it has risen to the level of morality among the population, especially among the sedentary and nomadic peoples of Central Asia. In the family, children are brought up in a spirit of respect for bread and do not waste it. The head of the family broke the bread on the table. It is considered disrespectful to eat bread with a knife or other cutting tool.

CONCLUSION

In short, bread is stored in separate bread boxes for farmers and in special woolen bread bags for semi-nomadic and semi-sedentary populations.

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The information contained in Mahmoud Kashgari’s “Dīwān Lughāt al-Turk” helps us gain some insight into the food of his time.

The work is not about the dishes of the settlers of Transoxiana of the XI-XII centuries, but about the dishes of the nomadic Turkic peoples. However, in those days there was no significant difference in the traditional diet of the population belonging to two various lifestyles.

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