

# Meals of Cattle Feeders in Surkhan Oasis

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**Abstract:-** Different varieties of meals, methods of making them and local ethno-cultural features of hospitality of cattle feeders in Southern Uzbekistan at the end of XIX century and at the beginning of XX century. Natural climate and daily household activities highly influenced the type of traditional meals in the area and the way they were consumed by the locals which has been highlighted in the article.

**Keywords:** oasis, area, desert, nation, population, cattle feeder, yurt, dish, milk, meat, household, traditional.

## I. INTRODUCTION

In the history of the Uzbek people and statehood Surkhan oasis also plays a unique role.

While the material culture of Surkhan Oasis is in conjunction with the material culture of other parts of Uzbekistan, the material culture of the Surkhan region is characterized by its unique local and ethnic features. This is especially evident in regional cuisine. The food people consume plays an essential role in a person's physical health, strength, and mental health to develop. Food is a form of material culture. Therefore, every nation has created a variety of foods in the process of socio-economic and cultural development of society. Additionally, the way they were consumed was also developed.

Cereal and vegetable containing dishes were typical for the people engaged in the peasantry, but the population involved in animal husbandry consumed milk, butter, and meat compared to the former [1].

The main activity of the livestock breeders was animal breeding, and they ate more meat containing meals [2]. If a guest were a cattle breeder they would serve best and soft parts of slaughtered sheep at first, frying these parts together with liver, lungs and kidney in full oily sheep rump.

Then the soup is prepared, and the meat is served on a separate tray. In Southern part of Uzbekistan Dashti Kipchak Uzbeks still cook and serve head part, legs and gut of the sheep to guests [3]. Of course, this was served till the time the main meal - boiled soup or tandir kebab got prepared. Livestock breeders of other nations also cook and eat the internal organs of the sheep. In particular, in Mongolia, this meal was of a special symbolic significance. For example, there was a folk proverb, saying the person who eats the heart of a sheep becomes brave and who eats the liver becomes strong enough. [4] Moreover, guts of sheep, livers (locally called "bovur") were grilled (like kebab) over the ember in the hearth. This type of grilled meal was called "kul kabak" (ember kebab) in Tuda village, Baysun district, whereas people in Jarkurgan district called it "jonbavur kabak" (liver kebab) [5]. This type of kebabs were considered to be useful for the human body and is being consumed by herders and shepherds. The inhabitants

of the oasis considered it as a duty to slaughter sheep and serve to their guests. Special attention was paid to livestock breeding in Surkhan oasis mainly to sheep, goats, cattle, horses and camels [6]. In the past, livestock breeders found that meat of pets was useful divided them into two types: lamb and horse meat as "heat" (giving heat to your body), and in contrary, camels, goats and beef as "cold" [7].

The livestock breeders enjoyed more meat dishes as mentioned above. Particularly, in this way the meals of Kungirats, the descendants of Dashti Kipchak Uzbeks, were remarkable. They had traditional dishes such as "tandir kebab", "barra kebab" (young lamb), "barra meat", "shirboz meat" (meat of lamb young enough to suck), "abdomen" and "shepherd kebab" [8].

In the Surkhan oasis, special men-butchers were only engaged in slaughtering and chopping meat. Butchering traditionally was supposed to be handed down from one generation to another or directly from another butcher. In East Bukhara, the profession of hunting has passed from generation to generation [9]. One of the ways to preserve meat in southern Uzbekistan was the fried method [10], which the meat was stored in "sanoch" (containers made out of sheep stomach) or large ceramic jugs. Meat was also stored in underground large jugs [11].

In southern Uzbekistan, one of the ways to conserve meat is fried, meat was stored in ceramic containers. They also preserved the meat under the ground in container.

In southern Uzbekistan, cattle feeders made "pustirma" (pustdumba). The skin of slaughter sheep is out with a broader grease, then laced with thread, after soaked and carved the skin is cleaned from its wood so that skin of sheep buttock becomes yellow, this kind of meal namely *pustdumba* was mouth-watering, scrumptious and high-calorie.

*Kaynatma shurva* (soup) was one of the favorite meal among nomadic kungirat people. *Kaynatma shurva* they watered oily or other delicious part of meat with cold water, then boiled, while boiling they put its foam. After the foam appeared, spices were added entirely, while putting on a wooden dish they also added chopped grains [13].

In addition, the well-known kungirat peoples' meal, "tandir meat" is characterized by its uniqueness. In order to prepare this meal, sheep or lamb is selected, the inner walls of the oven are heated until they are become white, and the leaves of the mountain fur tree, bean, salt, pepper, sprinkled with chopped garlic cloves and attached to stick of nuts or plums. The length of the stick should be longer than the oven mouth, they put the boil in the midst of the smoked oven and put on the pot on it and hang on the meat so it does not reach the water. Put the dried fur tree sticks over the meat, the oven is closed with tray, and then covered with

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clay and leave it for 60-80 minutes on the amount of the meat. Then the meat is removed, remove the residue from the residue and cool it. It's one of the cold food. In the oven, it is also possible to put various ingredients in the pot on the boil, such as canopies, carrots, peppers, peas, and buttocks, and serve it as a pan of oven meat [14].

The cattle-breeders in the area have prepared various kinds of milk and beverages from goat's milk. Particularly, they have been cooked from milk, boiled yoghurt, sour milk, butter, dried yoghurt, shirchay, shirguruch and many other dishes.

When sheep breed the fresh milk is called- *uvuz*. This milk is thick, creamy, and the *uvuz* is considered to be the main source for survival of the newborn lamb. The milk which prepared in the first day is called "*kakanok*". This meal is called "*ogiz*", "*uvuz*" by uzbek settlers, while tajik oasis people called it "*kakanok*", [16]. In preparing this meal, first pot was lubricated, add a small amount of water to the milk and place it on a low heat on the baking oven and slowly boil. Afterwards milk is thickened. Salt and caraway are added, after cooking the food is cut with a knife and split into pieces. There is some information about the preparation of this meal in the Surkhan oasis [17] and in turkmen people [18]. On the second and third days, the milk was called "*gelagay*", which was more fluid, less viscous, but thicker.

## RESULTS & DISCUSSIONS

Also known as "*gelagay*" or "*kelagay*" in the oasis, the pot was lubricated to prevent the milk from being overcooked. During the cooking, a boiler was poured out of the oven and then milk was pumped out. If it does not pumped out, the "*gelagay*" position changed and went off. *Gelagay* is called "*dalama*" in some parts of Uzbekistan [19]. This food often cooked in a large pot and distributed it to the neighbors as a "*Zangi-ota's plov*". Raw and ripe sour cream were gotten from milk.

In Surkhan oasis, the milk of cows, sheep, goat were used to get raw and ripe sour cream. The newly raw milk was squeezed into a special sieve to prepare raw sour cream and was stored under basket during the night, as a result, the surface of milk became creamy. After being leaked and magnified, it was burned in the pot and burned into butter.

There is a unique method of cooking of burned cream. In order to prepare milk, it was boiled in a low heat. Sometimes a pot where boiled milk is put under the large basket "*grill*" was also preserved. The basket was covered with a tablecloth. As a result, the cream formed on the surface of the milk is fried in its steam and in grill. The cream, prepared in this way, is served with bread for breakfast.

In the Surkhan oasis, butter was produced from the raw and ripe cream,. The accumulated raw cream is called "*mask oil*" [21]. Kungirat people made "*bilamik*" from this cream. Thus, the raw and ripe sour cream was fried in the pot and prepared "*durda*".

The milk of the sheep was twice as strong as the goat's milk, and replaced the bread. When given to young children, goat's milk was equivalent to breast milk, sheeps' milk were not appropriate for babies. Therefore, shepherds used goat

milk to protect themselves against heat during the summer months.

The milk of goats and sheep burned to make sour milk. They added *kurlik*, *uyutki* and *kunargi* into the milk (slightly sourmilk or its water). The shepherds prepared yoghurt from sour milk[24]. In *chakki "tulup"* [25] is also stored in "*chakki bag*" or "*chakki sacks*". In the hot weather, they preapred "*chalop*" from sour milk and drunk it [26]. In the Fergana valley and Tashkent region the "*chalop*" which is prepared from camel milk was also called "*ayran*". [27]. Sour milk was prepared from milk, as a result reproducing sour milk, added water, diluted, fried and separated its oil [28]. Separated fat was called butter. The remaining liquid part was called "*ayran*". They gave back "*ayran*" to the sheep to drink for prevent them from heat. For people, they boil the "*ayran*" in the pot, fill it with salt, and then squeeze into bags. Remained thick sour milk was dried in the sun and kept them for winter season. **They consumed them as a food namely "*Kurtoba*". "*Kurtoba*", "*kurut*"(dried sour milk) were put into warm water, diluted, then boiled and before served added some sliced bread into the dish. The butter was melted and eaten with it.**

In order to increase the nutritional value of sheep and goat milk and to rise the nutritional content, the milk was cooked and prepared the meal called "*kuyurtmok*". The milk in the bowl was cooled in warm condition and mixed with the sour milk on that day. The mild fluid in the medium temperature was formed. A person who consumed this meal did not need to eat during the day [29]. *Shirkadi* was also cooked in cattle-feeder families. For preparing *Shirkadi* pumpkin was cleaned from seeds and put into milk into the ripe pumpkin . The hole was closed and boiled. *Shirguruch* – was prepared from newly milk, boiled until rice was ready. Then sliced them on the plates and consumed the butter on it. The power of it is also a nutritional supplement.

Livestock breeding farmers often made bread from barley and wheat flour because of the lack of wheat flour, and generally they were less nutritional. The shepherds ate bread in pasta [30] or baked stale stone [31]. The thickness of the bedrock was approximately 2 cm and diameter 50-60 cm, weighing 8-12 kg. The bread was boiled and the fire was lit under a base. Tomato breads are so characteristic that it is unstable and nutritious [32].

The shepherd settlers drunk chalop, ayran and other dairy products to keep themselves from heat. These beverages included milk, sour milk, ayran, chalop, shirchay, milky "atala", milky tea, oily milk and diluted chakki. In summary, in the lifestyle of Surkhan oasis, with meals and their types, preparation style and also hospitality, special local ethno-cultural features are preserved, till now. Basically, the meat and dairy products are considered main ingredients on meals of kungirats, yuzs, mangits, katagans, darmans who are deal with, traditional agriculture.

## CONCLUSION

In the end of 21 and at the beginning of 20 centuries, traditional cuisine of Surkhan oasis reflected the lifestyle of oasis as cultural manifestation of nation. At the beginning of 20 century active ethno-cultural, connections could be observed in the traditional cuisine of people. In general, it is known from the comparative study of traditional dishes of different ethnic communities throughout the region that as a result of integration of semi-populous and populous (populations) people, differences in traditional dishes have gradually disappearance became universal

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