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THE MOST HOLY AND GREAT FOOD OF THE UZBEK PEOPLE (On the example of Surkhan oasis)

Abstract: The article analyzes the fact that bread is revered in the Uzbek people as the most sacred and great food, and the customs and traditions associated with it are deeply rooted in the life of the population, as well as the unique types of bread in the Surkhandarya oasis.

Key words: Bread, tovatosh bread, obi bread, gijda bread, patir bread, shirmoy bread, lochira bread, kayrma, help bread, yeast.

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Introduction

The article describes the different types of baking in Uzbekistan, especially in the Surkhandarya oasis, including tandir bread, pan bread, gas-oven bread and wheat bread, barley bread, corn and white corn bread and other types depending on the flour. The division is illuminated. It is also noted that in Uzbek cuisine, depending on the technology of preparation, it consists of obi bread, gijda bread, patir bread, shirmoy bread, lochira bread. Bread is a blessing that has long been revered and considered sacred in human daily consumption. The peoples of the East, especially in Central Asia, probably do not have a household that does not eat bread. Archaeological evidence suggests that the cooking and consumption of cereals began between 10,000 and 15,000 years ago. During this period, fire was invented and it was possible to cook and eat grain. Initially, the corn was dumbled in the coals, then roasted inside the corn, the cooked grain was crushed and eaten.

Almost a chapter in the Avesto is devoted to bread, described as the most valuable product of agriculture. With the advent of the crumb, instead of grinding the grain between the stones and eating it in the form of porridge, he began to make flour from the grain and knead the dough and bake bread on a heated stone or buried in the snow.

With the discovery of yeast and the creation and improvement of ovens, tandoors, pans, and other baking utensils, it has risen to a newer, more modern stage of baking. Most importantly, bread baked from yeast-baked dough is baked in the heat and on its own steam, leaving many tiny pores in the baked bread. The porosity of the bread makes it easier to digest in the body. The chemical composition of bread made from wheat flour consists mainly of 30-35% protein, 60-70% carbohydrates, fiber, vitamins V, V., RR, mineral salts, as well as iron, calcium, phosphorus and other substances. In Uzbekistan (in general, among the settled population of Central Asia) there were different types of baking (closing) method. Accordingly, tandoor bread, pan bread, gas-oven bread and other, depending on the flour milled grain is divided into wheat bread, barley bread, corn and white oat bread and other types.

Depending on the technology of preparation in Uzbek cuisine, it consists of obi bread, gijda bread, patir bread, shirmoy bread, lochira bread. In the preparation of Obi bread (fors.-taj. - means watery bread), mainly wheat flour, is added by adding yeast and salt. Obi bread is characterized by a relatively loose dough, the small size of the dough (about 200 g). In the gijda method, the dough is made by adding wheat flour, yeast and salt, and then kneading for a

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long time. In Gijda, the dough becomes stiffer and the bread is made thicker. Below we want to talk about the types of bread that are mainly typical of the Surkhandarya oasis. In the Surkhandarya oasis, in addition to baking bread in an oven or a pot, they also baked it in a "tovatash".

Ethnographer I. Jabborov said, "Uzbeks in southern Uzbekistan and Tajikistan ate bread in a pan or on a hot stone. They soaked the yeast in hot milk and baked a mixture of melted lamb fat or butter and crushed jizz in the oven, in a pan or in a pot. Tovatosh bread had such a property that it did not harden even after ten days, and was very strong and persuasive. Second, both sides of the bread looked the same, and its right side was visible only through the remaining traces of the thumb. Breads baked in Tovatosh are called Tovatosh bread among the people of the oasis. K.Sh. Shoniyozov and N.G. Boroznas say that until the 1930s, the Kipchak, Qarluq, and indifferent ethnic tribes of the republic baked bread in stone pans. However, Boyvat district of Shurab, Chilanar, It is still prepared in the villages of Khamkon, Sherabad district. The tradition of eating a lamb when it is slaughtered and boiled in soup is still preserved in the oasis. In Denau and Altynsay districts, the layer is called rotten patir. When the dough is spread thinly and cooked with hips and meat, it is called minced meat. When cooked with onions, it is called onion patir. The chopped greens, especially in the foothills of the Kuhitang foothills, are served as a spring treat as a spring treat. To make the patties, the dough is spread out thinly, sprinkled with greens, wrapped, made into patties and baked in the oven. The puff pastry (puff pastry) is also made by spreading oil between the layers like a puff pastry and the puff pastry face is pinched by hand or the edge of a wooden spoon is beaten and decorated, then cooked in oil in a pot and sprinkled with sugar. Those who came to the girl's Fatiha wedding in the oasis were first eaten by breaking the fold. In order to prepare the layers and layers of the Fatiha wedding, the groom held a "layer baking" ceremony and baked 20-24 layers and layers and sent them to the bride.

One of the daily breads of the forgotten, cattle-breeding population today was the komoch (komma). It is a kind of water, mixed with milk, and cooked in a coals. In the villages of Koshchinar and Vakhshivor, bread was called gundi bread, while in Tajikistan bread was called komoch. "The bread was baked in the oven, but on cold rainy days it was baked in an oven in a fire or in a cauldron, turning both sides over and frying," writes ethnographer B.H. Karmisheva. The ancient folk epic "Alpomish" also contains information about the bread, which our ancestors have been preparing for a long time. In addition, other nations in Asia, including In Iran, aid was made on more ceremonial days. In the farming Pamir Tajiks, on New Year's Day (Navruz), each family cooked large milk and fat dumplings weighing 1 to 2.5 kg, and

the first family members tasted, "May this year's harvest be abundant and our blessings remain with us." saw, then shared with others. It should be noted that the custom of sharing the bread of the ceremony, first to family members, and then to others, in order to "bless" it, was also practiced in European nations.

Even today, in some mountain villages, bran flour is used to make bread. They do not put it in the oven because the oven does not hold the bread made from it, i.e. the bread falls off. So they bake it in the oven coals, or in the oven coals. Breads made from it, which could not be held in an oven at all, were baked as an aid.

Lochira - knead the dough by adding ordinary flour, water and salt and spread it thinly, making walnut-shaped chunks. Lochira was cooked by 2-3 women mainly in the amount of up to a month before Ramadan, in preparation for fasting.

The lochira is spread out just as thinly and cooked in a pan. Before fasting, I saw my mother (grandmother) cooking in the oven. It would cook up to 100 in one cooking. It's crispy (just like cracker biscuits). Because lochira was thin, it had a long shelf life. So they put it in a bag so that the air could pass through. When the soup is boiled, they take one and pour it into the soup and it immediately dries. The lochirs are also covered in the oven. Today, it is mostly covered in the oven. In the villages of Denau district, lochira was baked in the oven and chicken soup was made as much as possible that day. The peoples of Iran and Afghanistan also cook lachira in the tawatosh, which they call churek. They add butter and eggs to the dough. Livestock population (mainly bells) moved to pastures in the summer and lived in grasslands (black houses). The bread was baked in a pot that they carried with them. The pot patir, one of the cattlemen's favorite breads, is now forgotten just like tovatosh bread. Her favorite is that when it is cooked, it is deep in the middle, like a pot, and butter is poured in the middle. The hot patir was broken off at one end and dipped in butter and eaten Karim Mahmudov says that the pot is filled with yeast, but in Surkhandarya the yeast is not added, it is made, and the dough is not filled with yeast, but the dough is also filled with oil. In the village of Qarluq, the pot is called patir katırma. In general, in many villages it is called katırma. In the Surkhandarya oasis, one of the traditional breads is kayryma. Women who had children ate it until the "chilla" came out. This bread was rolled up a lot and then baked in the oven. The bread is made in Denau district as follows. He made one zuvala into seven, made zuvala again, repeated this case up to seven times, and then glued it. There will be no pores between the baked bread. Well-baked bread does not hurt the stomach of a baby who has not yet adapted to the external environment. If a breastfeeding woman eats another loaf of bread, the breast of the breastfed baby will be irritated. That is

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why it is still a tradition to give bread to women who have just given birth in the oasis.

In conclusion, it can be said that in the Uzbek people bread is revered as the most sacred and

glorious food, and the customs and traditions associated with it are deeply rooted in the life of the population.

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