

A COMBINATION OF TRADITION AND INNOVATION IN KITCHEN APPLIANCES

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Аннотация: Ошхона анжомлари моддий маданиятнинг бир кўриниши бўлиб, этнографиянинг муҳим таркибий қисмини ташкил этади. Қадимдан халқимиз ошхона анжомлари ва улар билан боғлиқ удумларга катта эътибор қаратиб келганлар ва анъанавий турмуш тарзимизнинг асосий қисми сифатида авлоддан-авлодга ўтиб келмоқда. Ошхона жиҳозлари асрлар давомида инсоният ақл-заковати натижасида яратилган буюмлар бўлиб, овқат тайёрлаш ва уни истеъмол қилиш маданияти билан боғлиқ ҳолда ҳар бир оиланинг турмуш тарзидан келиб чиқади. Бухоро воҳаси хонадонидида ошхона анжомлари, уларнинг ишлатилиш тартиб қоидалари билан аёллар шуғулланган. Аёл хонадон бекаси ҳисобланиб, барча юмушлар унинг зиммасида бўлган. Анъанавий, кундалик таомларни тайёрлайдиган ошхонанинг ўзи доимо тоза, озода бўлиши, ўчоқ ва тандирга олов ёқишга алоҳида эътибор бериш билан бир қаторда, ошхона жиҳозлари ва анжомларини сақлашга ҳам алоҳида меҳр билан қарашган.

Таянч сўзлар: урф – одат, қозон-товоқ, мис қозон, чўмич, капкир, ўчоқ, тандир, газ плита, таом, зиравор

Аннотация: Кухонная утварь является формой материальной культуры и важным компонентом этнографии. С незапамятных времен наш народ уделял большое внимание кухонной утвари и сопутствующим товарам, и они передавались из поколения в поколение как основная часть нашего традиционного образа жизни. Кухонное оборудование является продуктом

человеческой изобретательности на протяжении веков и исходит из образа жизни каждой семьи по отношению к культуре приготовления и потребления пищи. В доме Бухарского оазиса женщины занимались кухонной утварью и правилами ее использования. Женщина считалась хозяйкой дома, и все хлопоты были ее обязанностью. Кухня, на которой готовят традиционные, ежедневные блюда, всегда чиста и опрятна, и кроме того, что особое внимание уделяют разжиганию огня в духовке и духовке, они также уделяют особое внимание кухонному оборудованию и посуде.

Ключевые слова: традиция, посуда, медный казан, паловник, капкир, печь, духовка, газовая плита, еда, специя,

Annotation: Kitchen utensils are a form of material culture and an important component of ethnography. Since time immemorial, our people have paid great attention to kitchen utensils and related products, and they have been passed down from generation to generation as an essential part of our traditional way of life. Kitchen equipment is a product of human ingenuity over the centuries and comes from the lifestyle of each family in relation to the culture of cooking and eating. In the house of the Bukhara oasis, women were engaged in kitchen utensils and the rules for their use. The woman was considered the mistress of the house, and all the chores were her responsibility. The kitchen, which prepares traditional, daily meals, is always clean and tidy, and in addition to paying special attention to lighting the fire in the oven and oven, they also pay special attention to kitchen equipment and utensils.

Key words: tradition, dishes, copper pot, palovnik, kapkir, stove, oven, gas stove, food, spice.

Kitchen utensils are a form of material culture and an important component of ethnography. Since time immemorial, our people have paid great attention to kitchen utensils and related products, and they have been passed down from generation to generation as an essential part of our traditional way of life. Kitchen

equipment is a product of human ingenuity over the centuries and comes from the lifestyle of each family in relation to the culture of cooking and eating. Ethics and eating habits are formed depending on how people prepare and eat food, on the natural conditions in which they live, and change depending on these conditions. [1]. Necessary kitchen equipment for every home in Oasis is a stove, oven, pots and pans, pots, knives, ladles, pans. These tools are necessary for their proper use and hygiene in the cooking process. In addition, there should be glass or porcelain containers of various sizes for cleaning vegetables, spreading dough, cutting or slicing fish and meat, peel (supra), sheban, rounds, salt, spices and oil.

In the house of the Bukhara oasis, women were engaged in kitchen utensils and the rules for their use. The woman was considered the mistress of the house, and all the chores were her responsibility. It is natural for every household to have a variety of kitchen utensils used to prepare and consume different types of food and drink, and hot liquid food was served both before and now in large and small pots (cast iron, copper, stone, even marble, now aluminum, nickel and ceramics) were made and poured into various plates, plates and saucers made of ceramics, wood, glaze, porcelain. Wooden spoons and ladles were widely used by our people as kitchen utensils. Over time, some kitchen utensils are updated externally, improved in quality and produced in factories, becoming an adornment of the cuisine of our people. These are beautiful modern spoons and forks made of various metals, dishes of various shapes, teapots, cups, mugs and mugs, and traditional dishes, especially dark-colored dishes: pilaf, shish kebab, shovla, shirgurunch, kaish, lagman, porcelain manti. ceramic (they considered eating on a ceramic plate worthy of respect, they accepted it as a tradition left over from the past [2].) Kitchen utensils used by the inhabitants of the oasis in the process of preparing dishes from dough: togora (a plate in the Bukhara dialect), supra (in some areas of Bukhara: Shafirkon, Vobkent, Zhondor - called substag), ol, sheban, goshko bak (goshtkunda), cook (cortyosh) and other utensils still exist in the same

family. The highest of all kitchen utensils is the pot, and a number of rituals and ceremonies related to the pot and its use are still carried out to this day. Among the kitchen utensils, the importance of the pot is very high, rituals are also organized associated with the pot, which has magical properties. Because from ancient times until now, all food was boiled and boiled in a pot. The rite "Kazan toldi", associated with pot, is held in the family circle on the last night of Navruz, the month of Khat, from March 20 to 21. Orientalist V. Vyatkin, who observed the Novruz holiday that took place in Samarkand in 1897, wrote the following in his article about the rite "the cauldron is full": "This rite is performed on the night of Obi Rahmat or on the eve of the New Year. In doing so, each family prepares a special dish, and special care is taken to ensure that the pot is full at the time of cooking [3]. According to historians, the large pots used by our ancient ancestors were considered sacred. Because it was believed that such pots, in which food was cooked during folk ceremonies, served to unite the country, mutual consent, solidarity and well-being. On the "Kazan toldi" day, housewives clean the houses with their hands, clean up, take out old household utensils, prepare various pastries (somsa - with meat, censors, potatoes, spinach), dishes (shirgurunch, chuchvara, soup - with chicken, minced meat, dough, peas) cooked and decorated the table [4]. On the day "Kazan toldi", the inhabitants of the Karakol region fill all the vessels with flour, wheat, water and cook seven types of food. Since the inhabitants of the Shafirikon and Vobkent regions are close to each other, their rituals also coincide. Previously, during the "Kazan toldi" ceremony, chicken meat, which is one of the seven treasures, was used to prepare soup and an egg barrack. It was believed that if you fill the pots, cook delicious food and fill all the pots with water on the evening "The pot is full", then the harvest in the coming year will be plentiful, and the pots will be filled with water. will be blessed with God's blessing. [5]. According to one of the ancient legends that have come down to us, the Scythians had a huge sacred cauldron. The historian Herodotus in his

work "History" talks about the digester, that is, the huge sacred cauldron of the Scythians: "This huge copper cauldron was made by order of the Scythian king Ariant. To find out the number of his citizens, he ordered everyone to bring one end of an arrow from a bow. The ends of bow arrows were piled up in the palace square to the sound of hashish. Khakhan ordered the ends of these arrows to be melted down and a large cauldron made. This is how the legendary copper cauldron of the Scythians appeared." Since then, the copper pot has been considered sacred and prestigious, and prestigious dishes are cooked in it during ceremonies¹. The food of the inhabitants of the Bukhara oasis is prepared in rituals, in particular, the dish "Oshi sofi" is cooked in a copper cauldron. In all apartments of the oasis, the integrity of the pot and keeping it clean and tidy are strictly observed. It is customary to use a cauldron lid and a tablecloth that closes over the lid, and it was believed that if the tablecloth is closed, then the cauldron will not touch anything, it will not get dirty, and it will protect from dust. The boiler is placed on the flange as soon as it is removed from the furnace. Among our people, there is a widespread belief among women that malaks spit on pots, plates and dishes placed on the floor without a flange[1]. In addition, after eating in the oasis, it was customary to wash the pot along with the dishes, and it was believed that the washed pots and dishes always wished the house well, brought food and blessings to the house. I still cultivate. This encourages young people to work hard and appreciate everything. As proof of this, in the process of field research, we have witnessed the existence of traditional pots that are passed down from generation to generation, are in the service of the whole people, are used for cooking at weddings.² In each district, village and village there was a special hearth, a

¹ Дала тадқиқоти: Ушбу маълумот Бухоро тумани Дилобод-Зафаробод мфй Диосиё кишлоғида 2021 йил 1 июлда тарих фанлари доктори, профессор Ш.А.Ҳайитов билан суҳбат жараёнида ёзиб олинди,

² Меросий қозон – ирим-сиримларга жуда бой бўлиб, ёш боланинг баданига тошмалар тошса, қозон қораси билан эмланган. Чақалоқлар кечкурун меҳмондорчиликка боришаётган бўлсалар, қоронғида учинмасин деб, чақалоқнинг пешанасига қозоннинг қорасидан суртиб қўйишган. Бу одат ҳозирги кунда ҳам мавжуд.

cauldron and a samovar intended for such weddings and ceremonies. The cook was in charge of the stove and the pot, and the samovar maker was a special samovar maker who brewed tea for those who came to weddings and celebrations and served tea to people. This outer oasis also contained pots used in mourning ceremonies. In such cauldrons, water was heated to wash the corpse and turned upside down after use. The pots used to wash the dead were kept in machitas next door. After the water boils, the pot is rubbed and sprinkled with oven ash, because oven ash is considered to be very pure and honest. The inhabitants of Bukhara used various copper and cast-iron pots in all rituals. Copper pots were panseri (they were called five series, in the past ser was a unit of measurement, 3 kg equaled 200 grams), dakhseri, nimpudi, yakpudi, yakman (128 kg), nimman (64 kg). There were also types of copper pots called Potili pots and Abbasid pots. According to the scientist-ethnographer Akhmed Shodievich Dzhumaev, families in the oasis cooked shircha and all kinds of jams in a pot. Holvapaz prepared all kinds of halva and nishallo (nishallo) qiyams in a pot with potila. The Abbasid pot³ is a smaller version of the copper pot, only the neck is narrower and below the rose pot [1].

The large copper pot was only used in wedding ceremonies. It was a very expensive, durable, high-quality boiler that not everyone could afford. Sofi soup, khalisa (halim) and sumac were cooked in a copper cauldron. Because the copper boiler can keep warm for a long time. Therefore, the taste of food cooked in a copper cauldron was also special. In the process of cooking, all sides of the pan boil, the dish is cooked quickly, tasty and baked well. Considering these advantages of copper, our people have only copper pots, copper teapots (teapots among copper-Tajiks), black sand for brewing tea (teapot among copper-Tajiks), a

Сипирма атала таомига ҳам озгина қозон қораси кўшиб бериш савоб ҳисобланган. Дала тадқиқоти: Бухоро тумани Дилобод-Зафаробод мфй Диосиё кишлоғида 2021 йил

³ Гулобқаш қозон ҳамма оилаларда ҳам бўлмаган. Бундай қозон фақат гулоб тайёрлайдиган хонадонларда бўлган.

copper bowl, copper tabakhs, copper lali, copper was consumed by themselves - heating (samovar) from copper.

The use of ceramics is also widespread in the oasis: ceramic jugs (with water, milk, buttermilk), ceramic pots, ceramic teapots, ceramic bowls, ceramic bowls, ceramic plates were made by special potters. Ceramic production, which is one of the important branches of crafts, has acquired its own characteristics in Bukhara. Plates, jugs, bowls, bowls, bowls, as well as tandoors, candlesticks, and ceramic toys are produced on a large scale. tourists and guests from other countries willingly bought them for their own needs, and thus the pottery of the oasis masters became world famous, and they even became patrons of such pottery masters as Kosagoron and Coulolon. In Gijduvan there was a district with that name [6]. Among our people, it is considered commendable to eat food in ceramic bowls (plates). Ceramic bowls, ceramic plates, ceramic bowls, ceramic teapots, ceramic humchis, cow milking dishes, guppies, jugs, pemonches were used in every household in the oasis, and over the years, vessels made of iron, enamel, nickel and porcelain replaced ceramics.

Our people have many traditions associated with supra, another kitchen appliance, and according to tradition, all dough dishes are cooked in supra. The flour is sifted and the dough is prepared. The supra⁴ was opened and did not go without flour, because the flour on the supra was a sign that the food of the family would not be interrupted. Among the inhabitants of the oasis, traditions associated with the supra are common. It is clear that the livelihood and blessings of the family are measured by the amount of flour in the supra. Supra was captured as "Bismillohir Rahmonir Rahim". Old mothers taught young people that Bismillah blesses every business, and the devil does not interfere with your business. Then, after finishing the above work, the mistress of the house, the woman, of course,

⁴ Супра – воҳанинг Шофиркон,Вобкент,Ғиждувон, Пешкў, Жондор, Ромитан, Когон туманларида Пўстак деб айтилади. Теридан тайёрланган.

gathered to her place so that her blessing would remain with me. When kneading dough in Supra, a woman had to have an “ashkhalal” ring on her hand. The bell women in the oasis wore the ring as a symbol of purity. When a new bride appeared in the family, it was customary for her to touch her face three times with the bride's hand. Supra is considered a table at which a halal snack is prepared, and every woman who wants to take it in her hands must make a gusl (washing). The supra was also used in the ceremony of removing the child's first nail. The rite of the “osh for bride”, which is widespread in the northern and northeastern regions of the oasis, is directly related to the above. The rites “Bibi Seshanba” and “Oshi bibiyan (Oshibi Seshanba)” are based on this. In the villages, the gardish or ground halva brought by the groom to the bride's wedding ceremony is also spread on the surface, chopped with a kitchen knife by a monogamous woman who has many children and lives happily, and brought to the table. Then the fallen halva ushak was given to the young men and girls of the village who came to see the wedding, wishing you such happy days, let's celebrate your weddings ourselves, may your marriages be as sweet as this halva, may your happiness be pure and whole, and may your the table will always be full of hair[7]. Doctor of Historical Sciences, Professor Shodmon Akhmadovich Khaitov said: “Mothers pay great attention to supra in their household, even after eating supra, they carefully wrap it on a separate table to protect it from the evil eye. Superkindly customs have existed and been revered by our people for a long time, because such unique customs are a big step in shaping the spirituality of the younger generation and another important sign that education begins in the family. “It would not be wrong to say that this is a lesson and experience for our girls who are just starting their independent life” [8].

The kitchen, which prepares traditional, daily meals, is always clean and tidy, and in addition to paying special attention to lighting the fire in the oven and oven, they also pay special attention to kitchen equipment and utensils. After all, attention to each apartment begins with the kitchen. Among the Tajiks and Uzbeks

of the oasis, the traditions associated with the hearth have not lost their significance among our people, and there was not a single house without a hearth or stove. Particular attention is paid to the oven. Because the tandoor has long been considered a symbol of purity and honesty, and our grandmothers taught young people to always glorify, appreciate and always keep the tandoor oven clean. The history of the furnace goes back several millennia. According to our conversation with the tandoorists of Shafirikon, Vobkent and the Zhondar region, there are legends that the first tandoor was made by Said Hazrat Amir Kulol among the oasis peoples, and Hazrat Eva baked bread in this tandoor during the weddings of Bibi Fatima, and these legends are passed from mouth to mouth among our people[9]. Once a year, before the season of making tandoors, tandoor workers visited the grave of Said Amir Kulol⁵. In the late 19th and early 20th centuries, pottery in Central Asia, especially in Bukhara, experienced some decline, but the furnace business did not lose its significance and essence. For example, O. A. Sukhareva notes that only one mosque in Bukhara, Besutun Dakha, was engaged in the stove trade for 4 families and fully satisfied the needs of the townspeople. [10].

In the villages of Zhondor (village of Ushot), Vobkent (village of Oba), Shafirikon district, villages of Kelachi, Kotiyan, Dzhilvan, Arabkhana (Sulaimonbabo) of the Bukhara oasis, the production of tandoor is quite widespread. if they build a building, they are glorified in the world with their tandoors. A beautiful, high-quality, tastefully cooked tandoor will serve one family for 6-7 years, and it will last up to 10 years, providing the family with bread, patir, tandoor somsa. Potters living in the Goncharny microdistrict of the village of Oba Vobkent: Ikram aka Sayfiddinov, born in 1963, who continued the work of his ancestors from a young age, Shakhzodbek Negboev, great-grandson of the late

⁵ Айни вақтда Ҳазрати Саид Амир Кулол зиёратгоҳи Когон туманида жойлашган бўлиб, Хожাগон сулоласининг олтинчи пири. Саид Амир Кулол ҳам ўз пирлари сингари кулолчилик касбини тутиб, шу орқали тирикчилик қилишни афзал билганлар ва кулол тахаллуси билан машҳур бўлганлар.

Fatfullo Sadullaev, a famous potter, born in 1908 and known in our republic for his pottery products and tandoors, today it is the most famous in the Vobkent region, it is considered one of the tandoorists. Great importance is attached to the moral belief that the tandoor saw the face of God, so his servants must approach the erection and erection of the tandoor with faith. The period or season of tandoor making was the same for oasis tandarists and started from May to the end of September[1]. Our research was also greatly assisted by an article by the ethnographer Manzila Bokievna Kurbanova in the newspaper "Bukharanoma" about Bukhara tandirsozli called "Bukhara tandirsozli". [11].

In the last quarter of the 20th century, in the 70s and 80s, a new category of kitchen utensils began to enter households. Refrigerators (refrigerators) - the advent of refrigerators has expanded the possibilities for high-quality storage of ingredients used in cooking. Although refrigerators were in most urban homes, refrigerators were not popular in the countryside at the time and were only available in the homes of certain executives, intellectuals, and sales personnel. For some time there are refrigerators "Saratov", "ZilMoskva", "Niva", "Pamir", "Dnepr", "Minsk-16", which month after year came to rural stores. One of the main reasons for this is that the working population could not afford refrigerators or preferred to use indigenous food storage methods[7]. During the years of independence, the development of science and technology, the application of innovative ideas in many areas of life led to an increase in the types of kitchen utensils, as well as to a further renewal of the composition of the raw materials from which they are made. According to scientific literature, kitchen utensils today are divided into types of porcelain (glass), ceramics, leather, glass, metal, plastic and paper according to composition (type of raw material) [12]. Also, depending on the use of kitchen utensils, they are designed for long and short term.

By the beginning of the 21st century, modernity began to emerge in the preparation of traditional dishes in the oasis. The kitchen equipment has also been

updated. Oasis families developed two types of cuisines. The house has first-class kitchens with European-style appliances. Kitchen shelf, place for washing pots and dishes (sink), ovens for cooking and baking, gas stoves of various types for cooking, modern gas stove pots (copper, nickel, cast iron, ceramic pots), frying pans (pans), logic , meat grinder, enameled pots for liquid dishes, nickel-plated pots, beautiful teapots, enameled nickel-plated teapots, teapots of different sizes, ashtrays, cups; this kitchen was also called a winter kitchen, and during these years auxiliary equipment appeared among the kitchen equipment: a shelf for dishes, a wooden shelf, a kitchen table, wooden boxes for storing food (vegetables), special boxes for storing spoons and forks, special boxes for kitchen knives. Such boxes are made of wood, plastic and porcelain for kitchen appliances. Transformative processes have also taken place in kitchen appliances. D. about the utensils of the Uzbek family. Sadikov expressed the following opinion: "Modern technology provided the hostesses with gas and electric stoves instead of stoves and ovens." These stoves replace the stove and the oven replaces the oven[13].

The second type of kitchen is an old-fashioned kitchen, where there was a stove, oven and accessories, large and small pots, flour, butter, gurch rapid, supra (leather), bucket (bucket, bucket), firewood (tarash). stored. Installing a water pipe in every house, firstly, provided people with clean drinking water, and secondly, water pipes in the kitchens facilitated the work of housewives and improved the taste of cooked food. [7]. The analysis of the scientific literature and the conducted field studies show that the Uzbek kitchen utensils, including the kitchen utensils of the studied region, gradually changed in their historical process. By this time, electric and gas stoves had become a tradition, gas networks had not yet reached most of the addresses of the population or villages remote from the center, in most villages electric wires were not laid, wire fences were not installed. In the course of field research, we have witnessed that people in the remote villages of the oasis still use wood stoves, reeds and saxophones for cooking.

In the light of the studies carried out, the inhabitants of the Bukhara oasis have preserved traditional kitchen utensils and other tools (supra (peel), sieve, grater, cholpi, ok, jova, rapa, engcha, plate, plate, pot, fire shovel, etc.), and you can see that its name also remained unchanged.

In conclusion, we can say that the kitchen utensils and methods used by the inhabitants of the region in the past to preserve meat and fat products have gradually changed and developed. These changes occurred in a consistent evolutionary manner. Signs of the influence of natural conditions can be seen in all spheres of ethnic culture, starting with the means of production, especially tools, dwellings and housing construction of people, clothing and household items, economic and cultural traditions, and even ethnic characteristics of peoples.

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