

Research Article

**THE HISTORICAL OVERVIEW OF SOCIAL LIFE OF CENTRAL ASIANS  
IN THE PRE-REVOLUTIONARY PERIOD**

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DOI: [http://doi.org/10.15350/L\\_2/7/11](http://doi.org/10.15350/L_2/7/11)

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*Abstract.*

The article below aims to brighten what the life was like in the settlements of Central Asia in the period before the occupation of Russian empire.

*Key words:* dietary regime, nomadic life, community, dishes, kitchenware.

In the XIX – early XX centuries the way of life of the Uzbeks was determined by the feudal social order prevailing at that time and the strong influence of Islam. The people included the layers of society with communal order, the existence of a large family was widespread, and some of the Uzbeks who have not forgotten the traditions of nomadic life still existed, tribal organization and the widespread use of ancient customs and cults could be noticed as well.

The nutrition of the population of Uzbekistan - the traditional dietary regime and the nature of national dishes - was reflected, on the one hand, by the culture of various ethnic components that became part of the Uzbek people. During the years of Soviet power, Uzbek cuisine was enriched with dishes borrowed from the Russians and Russia-bordered countries.

*Bread (non)* occupies an important place in the diet of Uzbeks. Bread is made in the form of round doughs of various sizes and varieties. They are baked in a special oven made of clay (*tandir*). Bread at home was baked exclusively from wheat flour, which in the past was not available to the poor. They baked flat cakes from barley, ray or millet flour. The dough is sour. Bake cakes from unleavened dough (*patir*), slightly butter, sometimes added onions or pumpkin, pepper and red pepper. Fatty puff pastries (*katlama*), fried in a cauldron, were considered a tasty dish.

There were special bakeries - *novvoykhona*. Men were engaged in industrial and mass bakery of bread.

The Uzbeks have maintained an extremely respectful attitude towards bread. While eating, breaking bread is the responsibility and right of the elder member in the house. The person who broke the bread was especially the breadwinner of the families. Uzbek cuisine is varied and rich. The butchers are called *qassob*. Various herbs are widely used in culinary. The basis of most of the dishes of Uzbek cuisine were *flour* and *grain*. And still it is so. Previously, they used mainly linseed oil, and since the end of the 19th century began to use cottonseed oil for food. Various types of *noodles* are also widespread in Uzbekistan. It is boiled in the form of a soup (*keskan osh*) with a seasoning of sour milk and well-melted butter, where dry dill is placed. Two flour dishes, *norin* and *lagman*, are varieties of thrown *noodles with seasoning*. For *norin*, the

noodles are cut from pieces of thinly rolled dough boiled in water or meat broth. Norin is a Kazakh dish. In Tashkent, it was served when only men gathered.

In all areas where the primordially sedentary population lives, dumplings of various types are very common. Small dumplings with minced meat and onions (*chuchvara*) are boiled in water, large dumplings (*manti*) are steamed.

Various kinds of pies (*samsa*) are typical for Uzbek cuisine. Pies with peas are baked for the New Year (*Samarkand*).

All kinds of stews and porridges are widespread among the Uzbeks: rice stew soup-*mastova* and bean stew soup- *Moshxurda*.

Everywhere they use thick porridge made from rice with meat - *shawla*, from beans - *moshkichiri*, from rice and milk - porridge. One of the varieties of porridge is the traditional and most beloved Uzbek dish – *palov*. In pre-revolutionary times, in wealthy houses, *palov* was cooked almost every day, and in families of average prosperity, it was made once a week - on Friday evening.

Uzbeks consume milk mainly in fermented form (*katik*). In summer, fruits play an important role in the diet of Uzbeks.

*Halvogar* was a master chefs in preparing sweets. On the days of fasting in the month of Ramadan (Ruza- fasting), it was traditional to make *nisholda* - a frothy mass of sugar and egg whites, beaten with special devices thoroughly.

*Tea* came into widespread use even in the poorest houses in the second half of the 19th century. *Shirchoy* was tea with milk, or sweets and sugar.

*Mussalas* was a grape wine. Smoking tobacco with *chilim* was common as well.

There were some ritual dishes. Sweet flour jelly on plates (*halvaytar*) and pieces of unleavened dough fried in vegetable oil (*bugirsok*) were considered memorial dishes dedicated to the spirits of the dead.

A very ancient dish was flour jelly with malt (*juice of germinated wheat*). it was and still called *sumalak*. *Sumalak* was cooked in the spring mostly. Only women participated in this preparation process. *Sumalak* was distributed to all residents of the quarters and neighbourhood. The cauldron boiled all night. The preparation of *sumalak* was accompanied by prayers, rituals, fun. The dumplings (*uzma-osh*) prepared and it was considered significant. Men usually cooked liquid wheat porridge (*xalisa*) with meat. They cooked this dish together.

The custom of hospitality was widespread among the Uzbeks

Household utensils in the past were not numerous. Food was almost always cooked in a cast-iron pot called *qozon*. The utensils consisted of a metal slotted spoon, a knife and several bowls, crinkles, and jugs. The dough was kneaded in large earthenware bowls (*tagora*) and cut on lamb skin-cloths (*supra*). The families also had a rolling pin, a board, a low table and other kitchenwares.

The local diet was based on the concept of dividing food into cold dishes and hot ones. This old division, known in the classical world, corresponded to the division of people by temperament into cold and hot.

All sweets were considered "hot". So great importance was attached to these properties of food that when they went to the commemoration, women brought with them "cool" dishes as a gift to the owners of the house in order to cool or calm down their hearts from griefs that were considered symbolically hot.

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