

The Role of Spices in the Cuisine of Bukhara Oasis

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ABSTRACT

The cuisine of the people of Bukhara Oasis cannot be imagined without herbs and spices. The use of herbs and spices in this oasis has a long history. People in primitive times paid attention to the fact that sick or wounded animals ate some herbs and healed. With the passage of periods, the importance of medicinal herbs created by nature has increased. Long before BC, manuals on the use of medicinal herbs appeared in ancient Egypt, India, and China.

Keywords: Wealth, Spices, Dishes, Herbs, Culture, Oasis.

Introduction

Trade caravans that roamed the Great Silk Roads from China, India, and other distant lands brought wealth, treats, and prosperity, as well as herbs and spices. As a result of transportation of goods from one city to another, the price of spices in the markets of Tashkent, Samarkand and Bukhara had risen sharply. Not everyone was able and able to make such a purchase. That is why so far, when you buy oriental spices and delicacies, you realize that there is a wonderful and unique secret of the East. If you visit any market in the Bukhara oasis, you will definitely come across a spice seller and his small shop. The spices dealer sells his goods, which create a taste in oriental cuisine. In his shop there are a variety of dishes, bags, boxes are available with following spices: cumin, cardamom, saffron, cilantro, sesame, cinnamon, pepper, black cumin, red and black pepper, dried tomatoes, sweet peppers, sorrel, sedan, anise, etc.

Discussion and Results

The culture of cooking and consuming food, which is one of the components of the traditional culture of life, is a mirror of spiritual life. This is because food, drink and beverages made from food and various blessings are the main source of development, health and strength of the human body and play an important role in its physical and spiritual maturity.

Over the centuries, the life of the people of the Bukhara oasis has developed a unique rich table and food culture, prepared from a variety of ingredients. Food culture is associated with the evolution of human society. From the simplest plant foods of man, to the scientifically based variety of foods today, man has been created over a period of thousands of years.

In the Bukhara oasis, not only food, but also a variety of foods are prepared without medicinal spices and herbs. Science has shown that cumin was used in 250 different national dishes, that is, not only meat, dairy, but also other dishes. The bottom line is that cumin dishes and foods are prepared using this herbs. In the oasis, cumin has always been used to preserve a variety of meats fragrant and delicious. Cumin contains about 3% of essential oil, which is not added during cooking due to its vegetative properties. There are black, green,

yellow, brown, white and gray varieties of cumin. All varieties contain oil, which contains several substances. A biennial herbaceous plant belonging to the family of black cumin. The leaf near the root of the plant has a long band, and the ones above it are located on the stem with a short band. The leaves are hairless, of various shapes, they consist of 6-8 pairs of segments, can be two-three-lobed or whole. Its flowers have 1-2 curled petals, white or pink in color, they are gathered in a complex umbrella and consist of 20 flowers. Inflorescence leaves 1.6–2 mm. The seeds are ovoid, sharp-edged and 3 mm long. is coming. Black cumin blooms in June and ripens in July [1].

Cumin is eaten by people all over the world as a medicine. Because it has the power to affect inside and out. It chases the cold, strengthens the stomach and liver, opens the appetite. Prevents hiccups, strengthens the waist. It increases breast milk, eliminates odors, warms the body, promotes rapid digestion, eliminates abdominal relaxation [2].

Yellow cumin also contains a number of beneficial substances for human health. Its seeds contain 12% essential oil in 2.75-3.1 leaves. It is known that Uzbeks widely use yellow cumin as a spice. Yellow cumin is not only delicious, but also healing. Abu Ali Ibn Sina used yellow cumin as a laxative, bile and laxative in kidney disease in the treatment of respiratory, urinary tract and eye diseases [3].

All kinds of pilafs prepared in the oasis are made without medicines, ie cumin, garmdori, hel. In particular, the same drugs were used in the preparation of “oshi hossagi” pilaf. Meat dishes have a special place in the life of the people of the oasis. They were aware of the ways in which meat dishes were delicious and enjoyable. To prepare the delicacy “Kovurdok”, the meat is fried in tail oil using only spices. Horse meat is made from herbal kazi “kazili pilaf”. Various soups are also cooked with spices. In particular, kashnich was used as a spice in soups.

Not only for soups, but also for other dishes, coriander seeds were used instead of cumin. The fruits of coriander are widely used in the evangelization of some dishes, and the Greens as kukosh. In particular, coriander greens are included in the composition of sprouted somsa and chuchvara, which are prepared in the spring. With the sprinkling of spices on the surface of bread and cakes, bakers from Bukhara created sesame, sedan and aubergine breads [4]. Older people remember that “the Emir of Bukhara strictly forbade bakers to bake and sell bread without sedans”. The sedan is referred to in ancient addiction books as “shuniz” or “kamuni hindiy”. “Kamun” is a cumin, and the reason for its name is that the shape of the sedan and some of its common properties are similar to cumin. Sedan seeds contain a special oil, which contains vitamins I, O, V, D. Sedana increases milk, cuts off toxins, insects escape from its smoke, it is used to treat coughs, jaundice, vomiting.

Abu Ali Ibn Sina wrote about the sedan in his “The Canon of Medicine”: “Sedana is a divine herbs. He was blessed. The sedan can only cure countless ailments, so that it can resurrect the dead and resurrect a corpse that has not yet cooled. The seeds of the sedan are mainly used, they are ponasi-shaped, dark-edged” [5]. The effective use of spices and herbs in the composition of sweets and drinks in the oasis testifies not only to the culinary experience of the people, but also to its high culture. The creation of “medicinal parvarda”, “sugar

gulob”, “chibod” drinks, “sugar tea”, various juices and jams, which are widely used in the national table, is the result of the use of medicinal herbs and spices.

Food culture, food consumption is related to the evolution of human society [6-9]. From the simplest plant food of man to the present food, which is a scientifically based variety, a period has been measured in thousands of years. However, the use of medicinal plants still continues. Today, the importance of medicinal plants created by nature is growing. Today, more than 12,000 plant species are used in scientific medicine and folk medicine around the world. All of these efforts are dedicated to human health.

Conclusion

In short, the scientific analysis of the rich table created by the population of the Bukhara oasis with the effective use of spices and medicines allows to study the roots of cultural life, the high level of folk culture. Thus, the variety of dishes and the culture of eating them in the oasis is a cultural heritage created by the ancestors of the Bukhara people, which is closely linked with the social, economic and cultural life of this ethnos and reflects its level of cultural maturity.

Declarations

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Competing Interests Statement

The author declares no competing financial, professional and personal interests.

Consent for publication

Author declares that he/she consented for the publication of this research work.

Availability of data and material

Author is willing to share the data and material according to the relevant needs.

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