

PASTRY NAMES RELATED TO ENGLISH AND UZBEK FOLK CEREMONIES

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Abstract

This article is about pastry names related to English and Uzbek folk ceremonies. Names of confectionery related to English and Uzbek folk rituals are compared.

Keywords: lexeme, confectionary, compared, novvoti, sumalak, halwah, halvaitar, chakh-chakh.

It is difficult to imagine an Uzbek wedding and holiday table without various sweets and sweets. Many distinguished guests who have come to our country have specially recognized this.

In Abu Rayhan Beruni's work "Saydana", the first example of confectionery - "yantoqqiyam" is given. "Yantokqiyam" was considered the main dessert eaten by shepherds because of its simplicity and ease of preparation. In the early morning, before the morning dew rose, ashes were thrown under each yanto, then a shepherd's stick. those who beat the small branches of the apple tree with. Dew branches are boiled. As a result, "yantoqqiyam" was formed.

"Gulkand" made of rose leaves, saffron and musk was used in wealthy households. Farmers and gardeners cooked molasses and kiyama from various vegetables and fruits in autumn. Unfortunately, the practice of cooking molasses has recently been forgotten. According to the sources, even iced juices (ice creams) were prepared during the Somonites period.

It is the "meringue" that our ancestors have been preparing for centuries, which is widely used in cake baking. Yetmak, the main ingredient for making nishola, holva and other sweets, grows in Uzbekistan. Uzbek scientists and farmers have established the cultivation of yetmak, which is considered a "foaming treasure" for our republic and foreign cooks, in the Surkhandarya region.

Uzbek novvoti and pashmag, holva and sara berries, parvarda, candied almonds, vanilla sugar-pender, hearty almonds, sesame holva, Kokan holva, peanut holva,

kazinaki, walnut holva, wedding holva today It remains an "oriental taste" for foreign guests. Masters and stone cooks who love their profession continue the ancient traditions of Uzbek confectionery and achieve new achievements in this regard.[1]

According to Mary Berry, the famous "British Bake Off" judge of Great Britain. Mealtime is an important time for family bonding. Memories of specific foods, family meals, and recipes are often associated with gatherings and family memories. In addition to your immediate memories, your food heritage tells the story of your ancestors. The dishes your parents cooked may have been passed down from generation to generation. These traditional dishes are typical of English cuisine. In England, people enjoy a variety of foods.[6]

Easter food traditions, from giving Easter eggs to eating hot cross buns, have been an important part of the British Easter celebration for years. Many Easter food traditions, such as dyeing eggs in bright colors, have been a part of Christianity for centuries. Others, such as eating roasted lamb or cured ham, are larger and can be traced back to Jewish Passover customs or pagan spring rituals.[7]

Below, the names of sweets associated with the ceremonies of the English and Uzbek people.

Typical of the English people *Pumpkin Pie* – Pumpkin pie is a traditional Halloween treat far and wide. The name pumpkin originated from the Greek word for large melon: "pepon." The French changed "pepon" to "pompon." The English termed it "pumpion" or "pompion." 1621 –Early American settlers of the Plymouth Colony in southern New England (1620-1692), may have made pumpkin pies, of sorts, without crusts. They stewed pumpkins or filled a hollowed out pumpkin shell with milk, honey and spices, and then baked it in hot ashes.

Northeastern Native American tribes grew squash and pumpkins. The Native Americans brought pumpkins as gifts to the first settlers, and taught them the many uses for pumpkin. This led to serving pumpkin pie at the first Thanksgiving in America about 50 years later. These days, home bakers have a plethora of pumpkin-inspired recipes to choose from – thank you, Pinterest! Seems like pumpkin pie is not only a staple at Thanksgiving, but also Christmas. It's really the perfect fall holiday treat.[8]

The name of the confectionery unique to the Uzbek people is *Holvaytar*, and it has been prepared in Uzbek families since ancient times. It was prepared mainly in religious ceremonies. *Holvaitar* is a type of dessert. For *holvaitar*, the oil is well smeared in the pot and after it cools down a little, it is mixed with flour. Then the pot is put on fire and the flour is fried until it turns brown. Juice is made from sugar in boiled water in another container. The prepared juice is added to the fried flour in the pot. When the mixture boils, the flame is reduced and it is cooked stirring for 20-25 minutes. When the *holvaitar* becomes dark red, the pot is removed from the fire. Ready *holvaitar* is poured into plates and served with bread after cooling. To improve the taste of *Holvaitar*, you can add a little vanillin when dissolving sugar or sugar. *Holvaitar* is mainly prepared during mourning and religious ceremonies, as well as on Thursdays when "ghosts disappear" in some families.[2]

The name of another English folk ritual bun *Hot cross bun* In the Christian tradition, the making of buns with a cross on them and consuming them after breaking the fast on Good Friday, along with "crying about *“Hot cross buns”*", is done in order to commemorate the crucifixion of Jesus. It is hypothesised that the contemporary hot cross bun of Christianity originates from St Albans in England, where in 1361, Brother Thomas Rodcliffe, a 14th-century Christian monk at St Albans Abbey, developed a similar recipe called an 'Alban Bun' and distributed the bun to the poor on Good Friday.

English folklore includes many superstitions surrounding hot cross buns. One says that buns baked and served on Good Friday will not spoil or grow mouldy during the subsequent year. Another encourages keeping such a bun for medicinal purposes. A piece of it given to someone who is ill is said to help them recover. If taken on a sea voyage, hot cross buns are said to protect against shipwreck. If hung in the kitchen, they are said to protect against fire and ensure that all breads turn out perfectly. The hanging bun is replaced each year.[9]

The name of the Uzbek confectionery is *Chakh-chakh* - a type of dessert made from dough. For *chachak*, the yolk of the egg is put into a bowl and salt, brandy, (vodka) are added to it and the dough is made. After the dough is rolled and cooled, it is rolled out with a rolling pin to a thickness of 2 mm, cut into different shapes and sizes, and fried little by little in hot oil. Put honey in another pot and

put it on fire. After the honey melts, add sugar and put it on the fire again to prepare the kiyama. The fried dough is mixed into the kiyam (without cooling) and is poured into greased surface containers and pressed by hand. The finished chak-chakni is decorated with nuts or small candies. Chak-chak is mainly prepared for weddings, holidays, solemn family ceremonies.[3]

Another name of a pastry typical of the English people *Simnel cake*- is one of the most beautiful traditional English cakes. It looks fantastic, with a covering of preferably home made marzipan, decorated with 11 (the apostles without Judas), or 12 marzipan balls (to include Christ). Simnel cakes probably go back to medieval times, like most of our traditional cakes and bakes that are rich in dried fruits, almonds and spices from the East. Later they became a Mothering Sunday tradition, when young girls in service would make one to be taken home to their mothers on their day off, very likely with their employers' generous gift of the expensive ingredients. The word simnel probably derived from the Latin word *simila*, meaning fine, wheaten flour with which the cakes were made.[10]

Sumalak is a famous Uzbek confectionary dish associated with folk ceremonies. Sumalak is a Navruz dish. It is impossible to imagine the Navruz holiday without sumac boiling in pots. Nowruz appeared, and its traditional dish, sumalak, began to be prepared. It is not an exaggeration to say that the history of this koklam blessing goes back thousands of years, to the early stages of the primitive community. This process starts with harvesting wheat. For this purpose, jaidari or wheat is taken. It is thoroughly washed in cold water and kept in a sealed container for 3 days. When the wheat begins to sprout, drain the water, spread it on a clean board with a thickness of 1-1.5 centimeters, and cover it with gauze. Light, but sunlight it is kept at an average temperature in a place where it does not fall. After 3-4 days of watering, the grass will sprout. When the height of the grass reaches 1.5 centimeters, it is divided into pieces of 10x10 centimeters in size and threshed or passed through a meat grinder. After adding a little water to the material, strain it in cheesecloth. The juice is taken separately. The remaining turnips are mixed with water again, drained a second time, drained in another bowl, and this process is repeated a third time. The fire is turned on, the pot is cleaned, and it is wiped with a dry towel. Then 3 kilograms of oil is poured into the pot and rubbed around. Then the first juice is poured into the pot and flour is put on it and mixed well until there are no lumps left. When the mixture boils,

the second juice is poured, and after waiting for it to boil, the third juice is added. As the liquid in the pot boils, it thickens. 10-12 smooth stones are boiled in water and then put in a pot so that the food does not sink. As the sumac ripens, it forms blisters and begins to crack. Its color is brown, and its pungent smell lingers around. Because sumac also affects the general tone of a person and is a refreshing, inspiring healing food. Wheat contains a substance called tocopherol, which is a light brown, sticky fatty substance with properties similar to ginseng, that is, "E" drug. German scientists Emerson and Evans examined the wheat plant and were surprised by its properties. Our doctors have been recommending to eat more energizing sumac in the spring season. In the olden days, our generous people invited each other to the sumalak sale. They distributed sumaks to the neighborhood for good luck.[4]

Confectionery typical of the English people *Candy corn* - according to oral tradition, George Renninger, a candymaker at the Wunderlee Candy Company in Philadelphia, invented the revolutionary tricolor candy in the 1880s. The Goelitz Confectionery Company brought candy corn to the masses at the turn of the 20th century. Candy corn is such a popular choice that the mellow creme candies are now available year-round in a variety of colors for other seasonal holidays. Most have the same smooth vanilla flavor as the original, but there are some flavor variations.

- For Thanksgiving, serve fall corn, which is brown, orange, and white (the brown section is chocolate flavored).
- Christmas-inspired reindeer corn has the classic vanilla flavor of traditional candy corn but comes in a green, white, and red colorway.
- Celebrate Valentine's Day with cupid corn in pink, red, and white.
- For Easter, load up on bunny corn in various pastel colors.
- You can also find seasonal candy corn varieties in apple, pumpkin spice, and cinnamon flavors.

You don't have to wait for Halloween to indulge in the mellow creme candies. Celebrate National Candy Corn Day on October 30.[11]

Nisholda is a type of confectionery typical of the Uzbek people. Method of preparation: put sugar and water in a secret pot and boil it, prepare the stew and cool it. The root of the yetmak (beech) plant is cleaned and ground and boiled in water. After boiling, put the water through cheesecloth and put it in a

miskazon (or a secret pot) and let it cool down a little. Egg white is added to it and mixed with a whisk. The resulting white foam is added little by little and the whipping is continued for a long time. Citric acid and vanillin are added to the sauce to improve its taste. Crystallization of sugar in Nishol and non-separation of kiyam from foam indicates that Nishol is ready. The finished Nisholda is white in color and stretches when a special wooden scoop is dipped into it. 0.5 l of water, a teaspoon of citric acid and vanillin, 2 egg whites, 20 g are needed for 0.5 kg of sugar. [5] The Uzbek people prepare and eat Nisholda mainly during the Eid holidays and during the fasting month.

Christmas cake - is a long standing tradition that started all of the way back in the 16th century! This tradition has been carried through families from all over the world and has many variations depending on the recipes that have been passed down over the years. The Christmas cake is a very popular item around the holidays with variations of cakes with frosting, mixed spices, powdered sugar, orange zest, other fruits and more! In England, Christmas cake is an tradition that began as plum porridge. People ate the porridge on Christmas Eve, using it to line their stomachs after a day of fasting. Soon dried fruit, spices and honey were added to the porridge mixture, and eventually it turned into Christmas pudding.

In the United States, fruit cake is often served around Christmas time but this is not considered an actual Christmas Cake. In the 16th century, oatmeal was removed from the original recipe, and butter, wheat flour and eggs were added. These ingredients helped hold the mixture together and in what resulted in a boiled plum cake. Richer families that had ovens began making fruit cakes with marzipan, an almond sugar paste, for Easter. For Christmas, they made a similar cake using seasonal dried fruit and spices. The spices represented the exotic eastern spices brought by the Wise Men. This cake became known as "Christmas cake". [12]

Since both peoples have a rich history, the rituals related to the names of the confections gave us very interesting information and we gained a lot of knowledge.

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