

**INFORMATION ABOUT THE DOMESTIC LIFE OF
TURKESTAN RESIDENTS IN OTTOMAN TURKISH WRITTEN
LITERATURE**

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The Ottoman literary environment, covering a period of more than five hundred years from the 14th century to the beginning of the 20th century, mainly consists of various written works created in Turkish, Persian and Arabic, and partly in other languages, in which the history of the peoples of Turkestan and Central Asia is reflected to one degree or another. In particular, Ottoman written sources contain primary information about the history of the Uzbeks, among a number of peoples of the region. Among these information, the relationship between the Ottoman state and the Uzbek khanates, the term "Uzbek" and what exactly is meant by this term are noteworthy. Among the information written down by the Ottoman authors, the lines related to the domestic life and lifestyle of the Uzbeks have a special place, based on which it is possible to have certain ideas about the food culture, clothes, etc. of the inhabitants of the region.

Ottoman authors, who were well aware of the natural geographical location, climate, population, language, religion and culture of the Central Asian region, provided information related to the peoples of the region, and a significant part of the information was written by people who were in the region or had close knowledge of this land. Also, the historians belonging to the Ottoman court touched on the realities related to the region in their works, albeit briefly. The information about the history of the region is written in Ottoman Turkish in "Mirot ul-mamolik" (Window of Countries) by Seydi Ali Rais (16th century)¹, "Travel"

¹ Seydi Ali Reis. Mirat- ul-Memalik. Prepared by N. Akyıldız. - Istanbul: Tercüman Publications, 1975; Azimjonova S. Seydi Ali Rais and his work "Mir'atul Mamolik" are right. - Tashkent : Science, 1963.

by Evliyo Chalabi (17th century) ², "History of Soloq-zoda" by Mehmed Hamdami Efendi So'loq-zoda (17th century).) ³in historical works and travelogues, as well as archival documents related to the Ottoman palace (XVII - XX centuries) and so on in written sources. These data were studied by a number of researchers, including Turkish historians M. Palace, A. Andijan, Russian historian A. Vasiliev, Z. from Uzbekistan. Rahmonkulova, Sh. Mahmudov's researches are special ⁴.

Ottoman-Central Asian relations can be conditionally divided into three stages: 1) Timurids (1370-1506); 2) Shaibani (1501-1601) and Ashtarkhani (1601-1757) ; 3) Uzbek khanates (Emirate of Bukhara, Kokan and Khiva khanates - 17th - 19th centuries). Also, Ottoman-Central Asian relations were carried out within the framework of the Kazakh Khanate (1465-1750), and this issue has been relatively little studied. The relationship between the Ottomans and the Timurids was more political, and it is noticeable that the diplomatic relations became stronger since the Shaibani period. It should be mentioned here that in Ottoman historiography, no matter how different the political, military and diplomatic relations established with the Timurids, Shaibanis or Uzbek khanates are, the terms Turan and Turkestan were mainly used for the Central Asian region, "Turk" and "Uzbek" for the population. ” ethnonyms are used, that is, no matter how many changes in the political life of the region, Ottoman authors it is observed that almost the same names continued to be applied to the inhabitants of the region

²Evliya Celebi. Evliyâ Çelebi Seyahatnâmesi with modern Turkish. – 1. Vol. 2. Book. Prepared by: Seyit Ali Kahraman, Yücel Dağlı. 5. Print. - Istanbul, 2008 .

³ Solakzade Mehmed Hemdemi. Celebi Solakzade Tarihi, I. Haz. Vahit Çabuk. Ankara: Ministry of Culture Publications, 1989.

⁴Archive Documents on Relations between the Ottoman State and the Caucasus, Turkestan and Crimean Khanates (1687-1908), ed. İsmet Binark, Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı, 1992 ; Belgelerle Osmanlı-Turkistan Relations (16th-20th Centuries) . Ed. C. Ekici, K. Gurultan. - Ankara: Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı, 2004; Ahat A. From Osmanli to Günümüze Türkiye ve Orta Asya. – Istanbul: Doğan Kitap, 2009; Vasiliev A. The relationship between the Ottoman Empire and the republics of Central Asia in the middle of the 19th and late 20th centuries. autoref. dis. nor soisk. fly Step. sugar ist. science, specialization 07.00.03 <Vseobshch. history> / Vasiliev Alexander Dmitrievich; [Ros. Acad. Mr. slujby pri Presidente RF]. - Moscow 2007; Rahmonkulova Z. Seydi Ali Rais 's work "Mir'atul Mamolik" as an important source for the study of political relations between the Bukhara Khanate and the Ottoman state // Issues of the history and historiography of Central Asian culture . - Tashkent, 2019. - B. 162-163; Mahmudov Sh. The role of gifts in the diplomatic relations of the Kokan khanate // Scientific and analytical information of Tashkent Islamic University. 2011. No. 1. – B. 4-6 .

⁵.At the same time, the Ottoman society was aware of the political changes and dynastic changes in Central Asia, and it is understood that this situation was reflected in the Ottoman historiography. In particular, the political elite of the Ottomans, who closely watched the conquest of the Timurid state by the Shaibanis and becoming the main political power of the region, tried to establish close relations with this dynasty, and began to exchange embassies between them. From this period, the use of the ethnonym "Uzbek" for the inhabitants of the region, together with the terms Turanian and Turkestan people, began to spread widely in Ottoman literature, and this situation was preserved until the next centuries. It should be mentioned here that although the Ottoman literary environment is well aware of the fact that the population of Central Asia consisted mainly of Turkic-speaking peoples from different ethnic groups, there are a number of factors behind the use of the term Uzbek in relation to the population of the region, among which it is noticeable that they used this term in a more political sense. . That is, they use this term in a general sense for the population of the region, since the ruling class - the Shaibanis, Ashtarkhanis and other dynasties belonging to the Uzbek khanates - are from the Uzbeks. In other words, despite the fact that the population of the region consists of Iranian-speaking peoples such as Uzbek, Kazakh, Turkmen, Karakalpak, Kyrgyz, and Tajik, the inhabitants of this land continue to be called by this term based on the ethnicity of the ruling dynasty.

The Ottoman literary environment acquired information about the population of Central Asia through the following factors: representatives of the population who went from the region to the territory of the Ottoman state - merchants, intellectuals, religious figures, artisans, pilgrims, tourists, ambassadors, etc., or directly to the region through ambassadors, merchants, information from tourists and other Ottoman citizens ⁶. It is interesting that the

⁵ Evliya Celebi. Evliyâ Çelebi Seyahatnâmesi with modern Turkish. – 1. Vol. 2. Book. Prepared by: Seyit Ali Kahraman, Yücel Dağlı. 5. Print. - Istanbul, 2008. - P. 571 ; Asya-y Vusta'ya Seyahat from Istanbul. Seyahatname of Seyyah Mehmed Emin Efendi. Prepared by: Professor A. Muhibbe Darga. Istanbul: Everest Alfa Publications, 2007. – P. 10-11 .

⁶ Horikawa T. Relations between Central Asia and the Ottoman Empire in the Sixteenth Century: Viewed from the Aspect of Pilgrimages to Mecca". Proceedings of the 27th Meeting of Haneda Memorial Hall Symposium on

Ottoman society created certain ideas about the "Uzbek" population, according to which the Uzbeks' lifestyle is dominated by the traditions typical of the Turkestan population, in particular, the nomadic population, that is, they eat a lot of meat, wear sheepskin headdresses, and drink qimiz. is the population. This is confirmed by the following verse written by Seydi Ali Rais:

The world's Mangit, Uzbek,
 Their rights are pure.
 Dry it with a towel,
 A person will not find a piece,
 Let's drink and eat.
 We don't see anything else.
 There are many Kazakhs in Kazakhstan.
 God destroys one lacquer a day ⁷.

It is known from these lines that at that time the inhabitants of the region known under the names of "Mangit" and "Uzbek" had "tolkan" and "kurut" in their food culture, and it was difficult to find "etmak", i.e. bread. In the daily life of these population groups, drinking "qimiz" was common, "horse meat" (warm meat) was their favorite food, and they did not eat much other types of food, or the author was not very aware of their different types of work. In fact, these foods and drinks, typical of the cuisine of the Turkic peoples who lived in the regions inhabited by Turkic people in the ancient and medieval times - Central Asia, Siberia, Altai, Volga-Ural, North Caucasus and the north of the Black Sea, were somewhat forgotten among the Ottoman Turks, who sometimes considered these dishes to be anti-Muslim. , who believed that. That is why it is noticeable that Seydi Ali Rais looked somewhat critically at this custom of mangit, that is, nomads and nomadic Uzbeks.

It is interesting that in the 1470s, i.e., during the Timurid period, it can be understood that similar foods were leading in the eating traditions of the Turkestan

Central Asia and Iran. 30 August 1993, Haneda Memorial Hall Institute of Inner Asian Studies Kyoto University . - Kyoto , 1993 . - P. 36-40.

⁷ About Azimjonova S. Seydi Ali Rais and his work "Mir'atuh Mamolik" . - B. 105.

population, written by the Samarkand poet Sheikhzada Abdurazzaq Bakhshi, who was in the Ottoman court and was known as a Turkestan scholar:

Hazrat Begum has Bakhshi's word
 May God help me in every work.
 I want horse meat for the sake of this slave,
 There is a saqat on the tabla.
 A sick horse eats barley and dies.
 That's why the land of the horses is narrow.
 Don't suppress it by pretending to be silent.
 There is a trace of a person's coolness.
 The people of Samarkand love horse meat.
 In these countries, besi is acceptable caviar ⁸.

From these lines, it is understood that the author is addressing the Ottoman sultan and wants "horse meat", that is, venison, among the horses in the tabla (stable) where the sultan's horses are kept, there is one horse whose health has worsened. qazi) emphasizes that it is good to do and thus prevent the client from becoming cold it is possible, he poetically explains that the people of Samarkand love horse meat. This indicates that consumption of horse meat was widespread in Samarkand and surrounding areas, not only during the Shaibani, Ashtarkhani and other Uzbek khanates, but also during the Timurid period.

It should be noted here that many travelers, ambassadors and other representatives of the field, especially among the Turkic population, in Central Asia and neighboring regions, when writing about the food culture of the people of these regions, drew attention to the high consumption of dairy and meat products such as kimiz, qazi, ayran, kurut, tolkan. The above poetic lines quoted from the work of Seydi Ali Rais, where the emphasis is placed on Mangit (Nogai) and Uzbeks, saying “ *Kimiz ichib alar ashar at etin* ” (Those who drink kimiz will eat horse meat), are a clear example of this.

⁸Sertkaya AG Semerkandl 1 Şeyh-zade Abdurrezzak Bahşı wrote in Anatolia Ali Şir Nevai'ye Nazilers // Ali Şir Nevai's 560th Birth, 500th Death Anniversaries Commemoration Meeting Notices. - Ankara: TDK, 2004. - P. 121.

, which was no longer consumed by the Ottoman Turks, but whose memories were preserved among the people and in written literature, was never forgotten as a favorite drink of the people of Central Asia and its neighboring regions, especially the Turkic peoples, for thousands of years. Mahmud Koshgari's work "Devonu lug'atit turk" (Dictionary of Turkish words) first mentions the meaning of "⁹*q um iz - qimiz* , *this is the milk of the year, and it is fermented by putting it in sanacho - meshes* " **and** the history of this drink goes back several thousand years. Although not actually in this form, a food similar to this drink can be found in ancient written sources, and the Greek historian Herodotus (5th century BC) writes about a special drink made from bee milk by the people of Scythia. Some researchers equate this drink with qim ¹⁰. There is information in the Chinese chronicles about the "milky drink made from horse milk" of the Xunnu (Huns), the ancient ancestors of the Turks ¹¹. In the early Middle Ages, the Chinese traveler Wang Yan-de, who was in the territory of the Uighur Khaganate , wrote emphasizing ¹²that the inhabitants of this Khaganate "made wine from horse's milk and drank it and got drunk . " Wilhelm Rubruk, one of the European tourists who returned to the Golden Horde, Chigatoy and Ugaday uluses in the 13th-14th centuries, wrote about the nomadic population living in Central Asia and neighboring regions: " *Drink made only from bee milk in the summer and always present at the entrance of the meadow - kosmoz (qimiz) they drink,* " he noted ¹³. It is clear from this that the European authors wrote the Turkish word qimiz in the form of "kosmoz" in a slightly different way, but they were well aware of its composition and preparation.

The information found in written sources about the fact that the Turkmen who clashed with the army of Genghis in ¹⁴eastern Anatolia gathered together with

⁹ Koshgari M. Dictionary of Turkish words (Devonu dictionary Turkish) / Translator and publisher S. M. Mutallibov. 1st floor. - Tashkent: Science , 1960. - B. 346.

¹⁰ Üstün Ch. Old One Türk İçeceği: Who We Are (Koumiss) // Journal of Türklük Bilimi Araştırmaları (TÜBAR), XXVI-/2009-Fall . - S. 248.

¹¹ Üstün Ch. Old Bir Türk İçeceği: Who We Are (Koumiss). - S. 248.

¹² Yalimel M. Kimizin's Place in Türk Tarihi v e Kültüründeki // Genel Türk Tarihi Araştırmaları Dergisi (GTTAD), Cilt/Volume 3, Sayı/Issue 5, Ocak /January 2021 . - S. 238

¹³ Yalimel M. Kimizin's Place in Türk Tarihi v e Kültürün. - S. 4.

¹⁴ Yalimel M. Kimizin's Place in Türk Tarihi v e Kültürün. - S. 5.

the founder of the Ottoman state, Osman Ghazi, and drank qimiz also indicates that the Ottoman Turks knew how to prepare this drink in the early days . The evidence showing that this drink was widespread among Onadoli Turks even before the Ottomans is confirmed by the information about "they were happy drinking qimiz at weddings, marakas, and holidays" found in the epics "Oguznoma" and "Kitobi Dada Korqut" ¹⁵.

The information in the literary works written by Alisher Navoi (1441-1501), who had a great influence on the Ottoman Turkish literature, is a vivid manifestation of the literary atmosphere of the peoples of Central Asia, especially the Turkic population of the region, and the information in the works of art shows that dairy and meat products played a leading role in the food culture of the Turks. In addition to the words "tolkan", "qimiz", "kurut" characteristic of the poet Turks, "tutmoch", "ugra", "kumoch", "otmak" (bread), "jug'rot" (yogurt), "suzma" and dozens more and mentions the names of drinks ¹⁶. It is interesting that most of the dozens of food names mentioned in the works of Mahmud Koshgari and Alisher Navoi have been preserved in large numbers by Central Asians, especially Uzbeks, while some of them have been forgotten, but are still actively used by Turks of Onadoli. For example, the words "kurut" and "kurt", which are widely used in Uzbek and neighboring nations, were forgotten in Onadoli, similarly, the word "yogurt" was forgotten in our region and kept in Onadoli, the ancient Turkish words "etmak" and "otmak" meaning "bread" are today Onadoli. that it is widely used in the form of "bread" among its inhabitants, and that the Central Asian Turks have forgotten this word understood.

When the time comes, it should be mentioned that Seydi Ali Rais wrote with emphasis, " *Oshi tolkan ni kurut barinin, Kishi ir pir takmas etmakini* ", which was written with emphasis, gives the impression that there was almost no bread eating among Uzbeks and their close neighbors at that time. However, this

¹⁵ Zhirmunsky VM Dede Korkut Kitabı/Kitab-I Dedem Korkut Oguz Kahramanlık Destanı v e Kitab-I Korkut . Translated by: Atilla Bağcı // Türk Dünyası 41. Sayı , 2016. – P. 73-74.

¹⁶Togaev T. Names of food in the language of Alisher Navoi 's works // "Foreign languages in Uzbekistan" scientific-methodical electronic journal - journal.fledu.ru No. 5/2019 . - B. 23-36.

situation is typical for the inhabitants of some regions of the region, especially for the nomads, and the widespread consumption of bread and its types by the Turks is confirmed by the information in the "Devonu Lugatit Turk" and the works of Alisher Navoi. Mahmud Koshgari mentions dozens of types of bread in the form of "etmak", while Navoi recorded this word in the form of "otmak", and its types such as "kumoch", "kuloch", "folding" were mentioned ¹⁷.

Alisher Navoi writes about the Persians, " *And some of the Emaklards also say cream and kaltama and bulamog and kurut and uloba and mantu and kumyg and urkamoch in Turkish .*" These types of food show that there was a lot more variety of food among the Turks of Central Asia when Seydi Ali Rais came. This situation applies to both settled and nomadic categories of Turks living in the region at that time, and it is understood that a certain simplicity led to eating only in a certain part of the population.

So, the analysis of information related to the past of Onadoli-Turkistan peoples, which have almost five hundred years of historical relations, on the example of the household lifestyle and food culture of the Central Asian population, shows that in the Middle Ages, the peoples of the region, in particular, the Turkic-speaking population, continued to use their ancient traditions. . Among them, the traditions specific to the population group that began to be known under the name of "Uzbek" are found in written sources, and this situation is notable for its expression in Ottoman literature. This group of people has shown the traditions of the region from the ancient times and the Middle Ages, and the descriptions given by the Ottoman authors are also typical for the brotherly peoples of the region - Kazakhs, Kyrgyz, Karakalpaks.

¹⁷ Togaev T. Names of food in the language of Alisher Navoi 's works . - B. 27-29.