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ЖАҢА ЖӘНЕ
ҚАЗІРГІ ЗАМАН ТАРИХЫ

NEW AND MODERN
HISTORY

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**REPRESENTATIONS OF TRADITIONAL FOOD
AND BEVERAGE IN THE ETHNOGRAPHIC LANDSCAPE
OF MUHAMMAD HUSEYN SHAHRIYAR'S POETRY**

Abstract. The article is devoted to the study of food and drinks in the works of the Azerbaijani poet Мжібепуhammad Huseyn Shahriyar (1906–1988). The works of the author, who lived and created in the last century, reflect important information for the science of ethnology. In the 20th century, the works of a number of poets and writers of the period play a source role for the study of the everyday culture of the people and the lifestyle of the people. As we know, although ethnographic surveys and observations are considered the main scientific methods, the aging of informants results in the limitation of surveys and the decrease in information about the lifestyle of the past. In this regard, it is appropriate to turn to literary examples and is of scientific relevance.

In M.H.Shahriyar's work, the names of a number of breads (tandoor bread, sengak, etc.), dishes (bozbash, balle, govurga, bulama, etc.), drinks (buttermilk, milk, tea, etc.) and cooking utensils (tandoor, hearth, kura) are mentioned, as well as information about the method of preparing foods and their use is provided. The presented article lists the foods and drinks mentioned in M.H.Shahriyar's works and, by collecting information about them from representatives of the older generation, examines the attitude of the ethnos to the food culture. The goal here is to restore the forgotten kitchen and table culture, and return its useful aspects to the use of modern society. It should be noted that the poet's work is also rich in other elements of material culture.

Keywords: Azerbaijan, Muhammad Huseyn Shahriyar, "Salute to Heydarbaba", dishes, drinks

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**Мұхаммед Хұсейн Шахриярдың поэзиясындағы
этнографиялық кеңістікте дәстүрлі тағамдар
мен сусындардың бейнеленуі**

Аңдатпа. Мақала әзербайжан ақыны Мұхаммед Хұсейн Шахриярдың (1906–1988) шығармаларындағы тағамдар мен сусындардың зерттелуіне арналған. Өткен ғасырда өмір сүріп, шығармаларын жазған автордың еңбектерінде этнология ғылымы үшін маңызды ақпараттар көрініс табады. XX ғасырдағы бірқатар ақындар мен жазушылардың шығармалары халықтың күнделікті өмірі мен тұрмыс-тіршілігін зерттеуде дереккөз ретінде қызмет етеді. Белгілі болғандай, этнографиялық сауалнамалар мен бақылаулар негізгі ғылыми әдістер болып саналса да, ақпарат берушілердің қартаюына байланысты зерттеулер шектеліп, өткен өмір салтына қатысты мәліметтер азайып барады. Осы тұрғыдан алғанда, көркем әдеби үлгілерге жүгіну орынды әрі ғылыми тұрғыдан маңызды.

М.Х.Шахриярдың шығармаларында нанның бірнеше түрлері (тандур наны, сәңгек және т.б.), тағамдар (бозбаш, балле, говурга, булама және т.б.), сусындар (айран, сүт, шай және т.б.), сондай-ақ тағам дайындау мен қолдануға қатысты мәліметтер, аспаздық құрал-жабдықтар (тандур, ошақ, кұра) аталып өтеді. Мақалада ақын шығармаларында кездесетін тағамдар мен сусындар тізімі беріліп, олар туралы ақпараттар аға буын өкілдерінен жиналып, этностың тамақ мәдениетіне деген көзқарасы талданады. Мақсат – ұмыт қалған ас үй мен дастархан мәдениетін қайта жаңғыртып, оның пайдалы жақтарын қазіргі қоғамның игілігіне ұсыну. Сондай-ақ ақын шығармашылығы материалдық мәдениеттің басқа да элементтеріне бай екенін атап өткен жөн.

Түйін сөздер: Әзербайжан, Мұхаммед Хүсейн Шахрияр, «Сәлем, Хейдәрбаба», тағамдар, сусындар

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Introduction

Food and drinks that provide life support have developed depending on natural and geographical conditions, religious and secular worldviews of the population, taste preferences and other decisive factors. Food and drinks have influenced everything from culinary and table culture to folklore, literature, music, dance, painting, miniature art and all areas of art in general, customs and traditions, and belief systems.

About dishes, the study of which is of great scientific importance, ethnographer G.Karakashly writes: “Based on the composition of dishes, the method of preparation and use, it is possible to study important issues of the life of the people studied that are not reflected in historical documents, for example, the direction of economic life, the dynamics of the development of productive forces, as well as the issue of ethnogenesis” [Karakashly, 1964:232]. By studying culinary culture, the economic and social development and cultural level of the country can be determined.

In society, food is not only considered for the purpose of nutrition and satisfying human natural needs, but also the culture of the kitchen and table is an important tool in the formation of spiritual values and social unity. Each family gathers around the table, chats during the meal, and this paves the way for family unity. As in Eastern peoples, most family and social ceremonies among Azerbaijanis are accompanied by food and tea. The table plays a major role in strengthening social ties in society, along with the family. In this regard, in 2022, Azerbaijani tea culture was included in the UNESCO Representative List of Intangible Cultural Heritage as a symbol of hospitality and social ties. In addition, this list also includes Azerbaijani lavash (2016), dolma (2017), and “Tandir craftsmanship and bread baking” (2024).

Material and method

The object of the research is M.H.Shahriyar’s Turkish collection, and the subject is food and drinks. The research used ethnographic historiogra-

phy, the article was written based on the results of historical-comparative analysis, descriptive method, surveys and observations.

Discussion

According to the composition of food products, foods can be divided into plant and animal origin. Breads occupy the main place among plant-based dishes in Azerbaijani cuisine. They differ from each other in their composition, shape, cooking technique, and even the way they are eaten. M.H.Shahriyar’s works mention the names of various types of bread, mention bread-making tools (tandir, sac, kura, etc.) and tools (ersin, kurak, etc.):

Sitarəmmə nəzikləri yapardı,
Mirqadir də hərdən birin qapardı,
Qapıb, yeyib, dayça təkin çapardı,
Gülməliydə onun nəzik qappası,
Əmməmin də ərsininin şappası
[Shahriyar, 2005:46].

The above verses refer to the making of bread called “nazik” in a tandoor. As the name suggests, this type of bread was rolled out thinly with a rolling pin and baked in a tandoor or baked on a sheet. Nazik bread was mainly characteristic of rural areas. Like the above, nazik was rolled up and “rolled” with butter, cheese, salt and halva. By the way, this type of bread also exists in Tabriz.

M.H.Shahriyar’s separate works talk about the types of bread in both urban and rural settlements. As we know, in rural settlements, individuals were engaged in baking bread at home, and stoves and tandoors were installed in every house. In large commercial cities, there were bakeries, bakeries (ovens), tandoors, etc. In urban settlements where artisans and merchants settled, there was a high demand for ready-made food products, as well as catering facilities. In this regard, in large administrative centers, this work was performed by professional bakers called “shatir” or “shatirçi”. It should be noted that shatir-making was a male profession and was passed down by inheritance.

M.H.Shahriyar provides information about the shatir, which is a baker’s profession, and also about

the ancient type of bread, *sengek*, in his poem “Shat-ir oğlan”:

Şatır oğlan, görüm Allah versin sənə bərəkət,
Qoy unun yaxşı ələnsin, xəmirin əllənsin.
Çox bişir, yaxşı bişir, göydə fırıldad kürəgi¹,
Minbər üstə çörəyin qoy qalanıb tellənsin.
Təndirin tur təkin ərşdən ələsin işığı,
Ərsinin² beyrağı əfrar millənsin.
[Kulliyete-torki Şəhriyar, 1381: 238]

In Azerbaijani cities (Ganja, etc.), bakeries operated until recently. Here, a brick sphere heated by fire was installed about 1 m above the floor of the room, and small pebbles were poured into it, that is, on the flat stones. Since the bread was baked on pebbles in the sphere, it got its name “*sengak*” (“*seng*” means “stone” in Persian).

The mentioned work also emphasizes the baking technique of the baker. As we know, soft dough for baker's bread is kneaded and spread on a long, stacked shovel and baked in the sphere. The poem describes processes such as sifting flour, turning the shovel in the sky, and stacking the finished bread on the pulpit. The poet describes the baker's bread that he saw in his childhood:

Sarı yazlıqdan olan güllü, qızarmış səngək
Gərək ağzında ərik tək əriyib həllənsin.
[Kulliyete-torki Şəhriyar, 1381: 238]

The poem conveys the idea that *sengak* is made from spring wheat, is delicious, and is easy to eat. Ethnographic studies show that in the past, it was fashionable to eat a number of dishes (*piti*, *bozbash*, etc.) with *sengak* bread in urban life. *Sengak* bread retains its quality for a long time, is well digested, and has beneficial properties in the treatment of gastrointestinal and a number of diseases.

It should be noted that in the early years of Soviet rule, as a result of the collectivization policy, private farms were closed, including the *sengakkhana* near the Shah Abbas Mosque in Ganja. [Akmedova Vasila, 1997:140]. Although it was later restored, it is currently not operating. It should be

¹ Kürək – Shovel – a baking tool. It was 4.5-5 m long, made of walnut wood, its handle was placed on the grate to the left of the hearth, and the 50x50 cm head, i.e. the part where the log spread out, was placed on the small door of the hearth.

² Ərsin Ersin – a bread-making tool. It was 3-5 m long, made of mulberry wood, and was used to remove baked bread from the loaf. *çörəkbişirmə aləti*. Uzunluğu 3-5 m olub, tut ağacından düzəldilir, bişmiş çörəkləri kürədən çıxarmaq üçün istifadə edilirdi.

noted that *sengakkhanas* still exist in the city of Tabriz [Məmmədova İlham, 2016: 274].

In M.H.Shahriyar's poem “Greetings to Heydarbaba”, the name of the “honey ball” made from bread is mentioned:

Əmməcanın bal bəlləsin yeyərdim,
Sondan durub üst donumu geyərdim...
[Shahriyar, 2005:40]

To prepare honey balle, a type of dough, butter and honey are placed between thin bread and lavash and rolled up. [Guliyev, 2001: 83] Usually, balle, which is a cold snack, was eaten for breakfast or between meals. Ethnographic observations show that in addition to honey, butter, cheese, salt, greens, etc. are placed between fatir or yukhana to make balle.

One of the plant-based dishes was “govurga”. Govurga was prepared mainly during the Novruz holiday as a symbol of fertility. Wheat is roasted in butter for about 5-10 minutes on a baking sheet. Sesame and hemp are also roasted separately and added to the wheat. Govurga is served to the table with walnuts, hazelnuts and almond kernels. M.H.Shahriyar writes about this type of dish:

Təndirimiz yanıb, tüstü evi basardı,
Çaydanımız ərşi üstə qaynardı,
Qovurğamız sac içində oynardı
[Shahriyar, 2005:43]

M. Shahriyar's works also include names of dishes of animal origin. As we know, historically, due to the development of cattle breeding in the region, meat and dairy dishes dominated the traditional cuisine of the population. The poet mentions the name *bozbashi*, which is typical of most regional cuisines of Azerbaijan:

Şeyxülislam münacatı deyərdi,
Məşəd Rəhim ləbbadəni geyərdi,
Məşəd Ağəli bozbaşları yeyərdi..
[Shahriyar, 2005:40]

Along with meat dishes, white products also occupied a major place in the population's nutrition system in the past. “Agiz”, a natural food product, is called the first milk of a newborn animal. They used to prepare gruel by adding water to the fat and thick gruel.

İnəklərin bulaması, ağızı,
Çərşənbənin girdəkani, mövizi. ...
[Shahriyar, 2005:41]

In accordance with the folk custom that has been going on for centuries, in order to preserve the fertility in the family, they would not give the gruel to their neighbors or sell it to anyone else. According to the testimonies, everyone treated it as a symbol of fertility.

In addition to Azerbaijanis, ayran, a refreshing drink, is widely distributed among a number of Eastern peoples. Ayran is prepared by churning yogurt in a river, a tub, and other containers. When the fat particles separate, they are collected by hand, and the remaining liquid is called “ayran” [Rajabov, 1977:55]. A number of dairy products, including ayran, are mentioned in M. Shahriyar’s works:

Biçinçilər ayranların içəllər,
Bir huşlanıb, sondan durub biçirlər...
[Shahriyar, 2005:41]

In addition to refreshing drinks, traditional Azerbaijani drinks also include hot drinks. The most widespread among hot drinks is black tea. According to researchers, tea was already known in Azerbaijan in the first half of the 16th century [Mammadova, 2022:53]. Ethnographic studies in various regions of the country show that black tea occupies an important place in the culture of nutrition. The population, as in the past, now prefers tea boiled in a samovar. M.H.Shahriyar writes:

Heydərbaba, A Mirheydər neynəyir?
Yəqin genə samovarı qeynəyir.
[Shahriyar, 2005:46]

Fruits and edible plants, various vegetables, as well as melon products occupy a major place in Azerbaijani cuisine. The poet writes about this in his next poem:

Heydərbaba, bulaxların yarpızı,
Bostanların gülbəsəri, qarpızı,
Çərçilərin ağnabatı, saqqızı,
İndi də var damağımda, dad verər...
[Shahriyar, 2005:41]

In the aforementioned work of M. Shahriyar, which we conducted an ethnographic study of, there is also talk about the khag, which is rich in minerals such as calcium, phosphorus, iron, magnesium,

sodium, potassium, etc. It is reported that the khag is cooked in a tandoor and even its seeds are eaten:

Təndirlərdə bişirərdik qabağı,
Özün yeyib, toxumların çırtırdıq...
[Shahriyar, 2005:43]

From M.H.Shahriyar’s poem “Greetings to Heydarbaba”, we also learn about the most beloved corn (sutul) by children. It is known that corn, which is a seasonal food of the summer season, is cooked in water in most settlements of Azerbaijan. However, in the mentioned poem, it is brought to attention that sutul is cooked on a bonfire:

Bu zəmidə gedib gözdən itərdik,
Tonqal qurub, sütünlləri ütərdik.. ...
[Shahriyar, 2005:53]

Ethnographic observations confirm that in Tabriz, as well as in Nakhchivan, corn is cooked on charcoal and is called “mecca” in both regions.

Conclusion

The results of the research show that the use of a number of dishes that were widespread in the 20th century has decreased, and some are being forgotten. As a result of the rapid spread of globalization and the increase in foreign “fast food”, the acceptance of traditional foods has gradually weakened. Despite the fact that the food culture attracts attention with its conservatism, in modern times, due to changes in lifestyle, new social relations, rapid information transfer of social networks and other decisive reasons, most areas of material culture – house construction techniques, transportation system, clothing and kitchen culture – are undergoing significant changes.

Result

The study shows that the preparation of food and drinks requires rich empirical knowledge, skills, abilities and habits from the population. The food samples mentioned in M. Shahriyar’s work have acquired the same essence for Azerbaijanis, regardless of their location.

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