

DIARY PRODUCTS**Kondybaevna Zhunisova Zhadyra***Senior teacher of Almaty Technological University,
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Abstract. This article describes the national products which every Kazakh people use in their everyday life. The main meal of every dastarkhan and one of the most delicious for Kazakh people was Kazakh style cooked meat. Boiled meat was served in large uncut pieces. The host cutting the meat himself and treat every guest: pelvic bones and shank for honorable old people, brisket for son-in-law or daughter-in-law, neck-bone for girls and so on. The honorable guest received particular method cooked head of the ram. The guest should part the head between people around the dastarkhan obeying to ancient ritual showing respectful attitude to guests, old people, and kids, near and far relations. The delicious aromatic meat was eaten with thin boiled pieces of pastry. Excellent addition to this dish was rich flavored meat bouillon - sorpa, served in phials. Kymyz and tea were the last dishes of the meal.

Key words: diary products, Kazakh, ancient, meal, delicious, food, kymyz.

Kazakhs had diary products from goats, sheep, cows, horses and camels. Daily they milked sheep and goats; the cows twice a day, camels three or four times; and horses were milked six or seven times a day. Different foods were prepared from the milk. Let us describe some of them.

1. Uyz- Beestings Kazakhs ate these during lambing and calving seasons. Beestings were very thick, and calves were allowed to suck this right after birth to make them strong. After three or four days, they would then begin to milk. First beestings would be boiled until the mixture was thick, and then be removed from the fire so it would not ferment. Then it could be decanted and drunk while warm. Later, remaining beestings were poured it into a large intestine and put back into boiling water, followed by a cooling off period. Now solidified, it could be sliced and eaten with meat [1 p.23]. If there was no large intestine, a family might boil it in a saucepan before cooling. Then it might be sliced and offered to neighbors to taste, usually with koten. Koten was also served when a cow or the horse foaled.

Kazakhs respected diary products, they used them as they migrated, and making sure, no one stepped into milk spills. Beestings were also the first diary products consumed after reading from the Koran.

2. Sul -Milk Usually Kazakhs drank boiled milk, sometimes adding it to tea. In whole, milk was perhaps the most used diary product. In old times Kazakhs milked sheep and cows; now they rarely milk sheep. Nowadays only herdsman milk sheep for one or two days when separating the lamb from its mother to avoid udder toughening [5,p31]. Kazakhs in early times milked sheep and goats to make delicious meals. They

preferred a cup of sheep milk before going to bed, because it was nutritious. Cow's milk was given to kids and for the young cattle who had not enough suckling. Sometimes when somebody was poisoned, they gave him milk to drink.

3. Kaimak- Sour cream this is also made of milk, rendered as scum from boiled milk. Kazakhs used to drink tea with it. In fall, when the grass was more nutritious, there was thick sour cream on the milk [2.p14]. This would be spread on bread, and kids enjoyed eating it. Sometimes Kazakhs dried it and sent to children who lived in remote areas, usually in cans. Therefore, kaimak or scum especially was a food of kids and elder.

4. Sary mai -Butter Is made old milk. In ancient time, Kazakh women used different methods of processing butter. After milking, the liquid was poured into a large bowl and put on even place [9, p6]. When it had scums or sour cream, they would accumulate it, then shaking or stirring it for long hours. In hot weather, it was difficult to process butter, so it had to be kept in cold place. For women who owned a leather bag, the process was easier. They could start with is sour milk and then just shake the bag.

In early times, a Kazakh family might have two leather bags, one for processing kumis the other for butter. Those who had not a horse had only one Saba (leather bag). After shaking well, they should put some salt in butter and then put it into sheep's dried stomach. Every family had a cleaned and dried stomach for preserving butter. Here irkit or fermented sour milk would low out, leaving the butter behind. From fermented sour milk, Kazakhs brewed Kurt, which they would sometimes drink as a beverage. Kazakhs stored winter food for summer pasture, especially several stomachs of butter, sacks of Kurt, curds, thick sour milk. Together with meat, remaining from the previous winter slaughtering it would be enough for several months; nowadays butter in the shops seems not as nutritious and tasty as that processed without machines by Saba. Therefore, people prefer and miss the old hand-made butter.

5. Kurt this is a product prepared by the process of pressing thick sour cream. After boiling fermented sour milk, it was poured it into a sack or bag. Here it would get rid of yellow water. Then the women would make Kurts and put on the ore (discussed in an earlier chapter) [3, p47]. Kurt might be of different shapes and sizes; and that dried at the foot of a mountain would be white and salty.

Kurt dried in deserts would be bitter and tough; biting it you could break your teeth. If it was bitter, it was unpleasant to eat, so women looked for a shady place to dry the Kurt. It was also important to dry it in the windy place because in a shady place without wind it could grow mouldy. Kazakhs used to drink tea with Kurt. They also spread butter on it and ate it when they had no bread.

In early times, there was a tool to press Kurt, but now nobody has one. After pressing, it would be added to the broth or to wheat porridge or drunk by itself. Usually Kazakhs and Kalmyk made Kurt. Yellow Uighurs also used to make it, but neither group could make it as well as Kazakhs. They dried Kurts in the shape of hoop, but it was not as tasty and it was difficult to press. Today's machine made Kurts are even [7

p25].

6. Irimzhik-Curd or Collage Cheese These were processed in spring, because «there was much milk at that time. Curds were made from boiled unskimmed milk and added sour cream. During fermentation, a rennet was also added. Curds, like leaves, would be yellow. When you crumbled it, it would stick to your hand. Then you would filter and dry it on the ore. These were called yellow curds, and they wear well for winter storage. Sometimes they would add it into a mixture with millet. Skillful women might make several sacks of curds. Later, doctors found that filtered water from curds was very useful in medicine. White cottage cheese is also boiled like yellow curds. When the family was short of bread, they d add butter to it and drink tea with butter and sugar to make a tasty -meal. Cottage cheese is soft, so elder people preferred eating it.

7. Suzbe and katyk this is strained and thick sour milk. Successfully fermented sour milk should be filtered, and if you added some salt and ate, your mouth would water [2 p15]. Drinking tea with it would also cheer you up. Sometimes Kazakh women added suzbe to their meat broth, thin porridge or soup. Therefore, it was another of the tasty diary products. Sometimes Kazakhs drank it as a beverage to get rid of heartburn. They used such strained milk from spring until autumn. When milk became thin, Kazakhs turned suzbe into thick sour milk: katyk. Katyk was also preserved in a dried stomach. If you processed katyk in hot weather, it would grow mouldy, so a cool place was preferable. When it was without water, it was also tasty. Women would crumbled it up to make it dry, so women also processed and stored it in summer pasture. Those who ate Kurt in the hot weather and during a trip were thought not be bored or thirsty

8. Koryktyk is a herdsman's food. Out on the yellow steppe from morning until night he often became hungry and bored, so he would milk five or six sheep and boil the milk and put some clean smoked stones into it [4 p 26]. These boiling stones would help make the milk thicken. The milk would then be pour into a bowl and drunk. Nowadays herdsmen still drink, this for lunch.

9. Tosap-This is formed from the scum on the sides of a metal pot. When you boil milk with butter for long hours, you would see scum [8, p11]. Kazakhs used these scums along with a fat tail (from a sheep) as a drug against pulmonary tuberculosis. Therefore, people used tosap as a medicine instead of a food.

10. Airan (sour milk) Kazakh used this winter and summer if it was available, although it was very difficult to make it a coagulate. First its acidify had to be good. Nowadays they make it coagulate with aspirin; but this does not improve its flavor. In early times, Kazakhs ate light food, mostly drinking airan and eating Kurt. Typically, they drank airan after eating meat and before going to bed. Women made airan by heating milk just to make it warm, then acidifying it, covered and putting in a flat place. In the morning, they would open it, and it would have the consistency of liver. It was then kept in a cold place.

11. Shubat (fermented camel's milk) Shubat was fat, nutritious, and often served as a medicine. Kazakhs added camel's milk to tea, which <<burned the tea dark yellow, Shubat was considered superior to cow's milk. In early times, our ancestors had a senior

wife whose primary responsibility was milking camels and processing shubat. Believing it to have medicinal qualities, many resorts in the Kazakh Republic used to use it to prevent pulmonary tuberculosis as well.

13. Kymyz. This is a much-respected beverage among Kazakhs; and considered useful for health. In early times, Kazakhs would measure their richness by how much kymyz they processed in a year. They would say: <<This family has twelve female horses, and thus became rich. >> Kymyz is very good for everyone's health, and many people wrote about it [11, p 41]. From ancient times, Eastern Arabs processed their musalla (wine); western slaves made their own wine and Kazakhs in deserts decanted their kymyz. Each is considered a wine, but Kazakh kymyz has its own peculiarities since the others were made of fruit, say, from grapes or pomegranates. Female horses of course ate all these fruits and berries, so kymyz actually had the same ingredients as some wines, and these made kymyz healthful.

Our ancestors greatly respected this beverage, but nowadays kymyz does not have the taste of old. We did not move from our forefathers places, and we have the same type of horses, so we do not understand why we are unable to process real kymyz. It is time to revive our traditions especially in kymyz processing.

Herdsmen still graze horses, but perhaps not the way it used to be done. If female horses were grazed in the mountain full of herbs, her kymyz would be very nutritious [10, p 2]. A horse is very fastidious animal; it will not eat just any grass. A horse might eat twenty-five kilograms of Festuca Sulcata or black lead in the mountains. These grasses were very good for processing kymyz. If she were grazed in the plains or fields, she would not give kymyz. Acidifying kymyz is a difficult job. Saba must be kept in a cool place. After pouring kymyz in smaller leather bags, it could be kept in a cold place. Kymyz from mountainous areas was yellow, and you can see lead fat floating in it. From field grass, kymyz would be blue and bitter, and it would not smell like that kymyz.

Now we will describe kymyz processing: As we mentioned above kymyz was much-respected beverage, so sometimes wives' marriage depended on it. If she could not process it, a rich man might divorce her. Processing kymyz required special skills from women. A wealthy husband, like preparing food or sewing, might free her who had them from other duties. Such a woman would be busy with only her black leather bag assigned for kymyz processing.

The woman who processed kymyz was also required to pour it. If the cow ate much grass, she would give much milk, so if the female horses were grazed in the mountains (like Altai or Erenkabyrga) their kymyz was thick and nutritious. For kymyz, it was important what kind of weather, dish, and method of fermenting were. For processing kymyz, fresh milk must be poured after cooling, and then shaken well. Second, Saba must be made of horses' skin, and it must be well made. If it was not made properly it would grow mouldy, and you could not smoke it. After pouring from it, a white cloth must be bound to Saba. Fourth tradition had it that a pelvic bone from the previous winter's slaughtering had to be put into Saba. Pinks (an herb) wrapped in

a cloth were also to be added, as well as a raw horse sausage. After shaking Saba it must be covered and kept for three days shaken for long hours, it would become more nutritious. When it was ready to drink, a pleasant aroma was present. Kymyz of course was not to be processed in a metal dish. These must be of either wood or leather, as should be the bucket, basin and scoop. Maple or Oak trees were preferable as these were better for storage.

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