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Azerbaijan Culinary



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*"Azerbaijan - the country of various
and wonderful cuisine"*



*90
years*

Tahir Amiraslanov

Aynura Amiraslanova

AZERBAIJAN CULINARY





AZERBAIJAN CUISINE

Azerbaijan Cuisine is one of the most ancient, richest and tastiest cuisines of the world. Azerbaijan Cuisine is not only meals and technological methods of their preparation. It is also the part of the material culture, which harmonically unites in itself the culture of cuisine, its history, philosophy, table psychology, customs, physiology, hygiene, equipment, chemistry, ethics, aesthetics, poetry, other aspects of cuisine, and practical skills, created on the territory of historical existence of the Azerbaijan people in harmony with the surrounding world...

Azerbaijan Cuisine is created by the genius of the Azeri people living on the territories, which included Azerbaijan Republic, Iran Azerbaijan, Irivan khanate, Zangezur and Geogchay mahali region, taken by force lands of modern Armenian where Azerbaijan people lived, lands of Georgia, where Azerbaijan people have been living (mainly in Borchali), in Dagestan territory and former capital of Azerbaijan state - Derbent as well.

Naturally that the most important factor which influences the creation and development of cuisine is the climate. In connection with this it's necessary to note that Azerbaijan Republic has nine climatic zones, which create the variety, wealth of flora and fauna of the region, cause favorable conditions for the life and the

development of all animals and plants, which in its turn are the main and basic things for the creation of rich cuisine.

For the creation of rich cuisine, besides the usage of wild animals and birds, fish and plants in the following periods of the development of the society, it's necessary to possess agricultural products. For this purpose the population should be on high level of farming and cattle breeding.

For example, complex dishes from pastry and grain could appear only in case the production of agricultural products could exceed the needs of bakery and bread-replacements. Only in case of the appearance of grain excess people could make experiments and create complex dishes, only when it lasted for centuries, the meals were created and were stamped on



people's memory. Only the existence of "cheten" (archaic image of colander), which was weaved from reeds, refers the history of dish preparation from grain and pastry to the 5-6th century BC and it says to us about stable harvest in that period of time and accordingly about the high level of farming.

The production of a large amount of grain shows us highly developed agriculture, the existence of the irrigation system, the development of cattle breeding etc.

It was impossible without settled way of life.

It is necessary to note that Azerbaijanis, who owned a high level of farming and cattle-breeding culture, produced raw materials for the cuisine in the Caucasus. For example, the Georgian scientist M.I.Tkshelov in 1888 wrote about Azerbaijan population living in Iravan khanate: "In the villages they cultivate land, grow grain, fruit; that is naturally that in lowlands, in yaylags they are busy with cattle-breeding. Because of the fact that Azerbaijanis lives on the banks of the rivers, we may call them "land-cultivating" people. We may say that Azerbaijanis constantly live on the banks of the rivers, while Armenians have been living only in the mountainous area".

L.K.Artamonov in 1889 pointed out that "Azerbaijan Horasan, kirmanshah Fars, Isfahan and Ezd provinces produce the most amount of grain".

G.V. Sologoub in 1852 wrote: "Armenian people direct their activity at the trade and accumulating wealth. Azerbaijanis, naturally in accordance with the places of the living. directed their activity at farming and cattle-breeding, - are the main productive elements in the Caucasus".



I.L. Segal in 1902 noted that "Muslim people mainly live on the banks of the rivers "Bazar chay, Ayrichay, Bergushad, Ohuchuchay, Choundurchay, at their tributaries, and on the banks of the Araks; Armenian population live in a scattered state, on the severe tops of the mountains. The most part of Armenian men (from 15 to 40 years old); live from hand to mouth and every winter they earn money at the Caspian seashore, in Baku and Tiflis. Server and street life attract them. As far as Azerbaijanis is concerned, they live in the plains, in better conditions for farming".

It goes without saying that it is a natural process. While other peoples were coming, all fertile lands were settled and used by the local population. This fact was proved by the Armenian scientist G.A. Ezov (1908) "New Motherland met Armenians not very cordial, there were little Free State lands".

The notes of the different travelers, scientists, merchandises, diplomats etc. and archaeological findings as well, prove that on these lands they grew much wheat, oat, rice, kundjout (sesame), soya, beet-roots, melons, water-me-

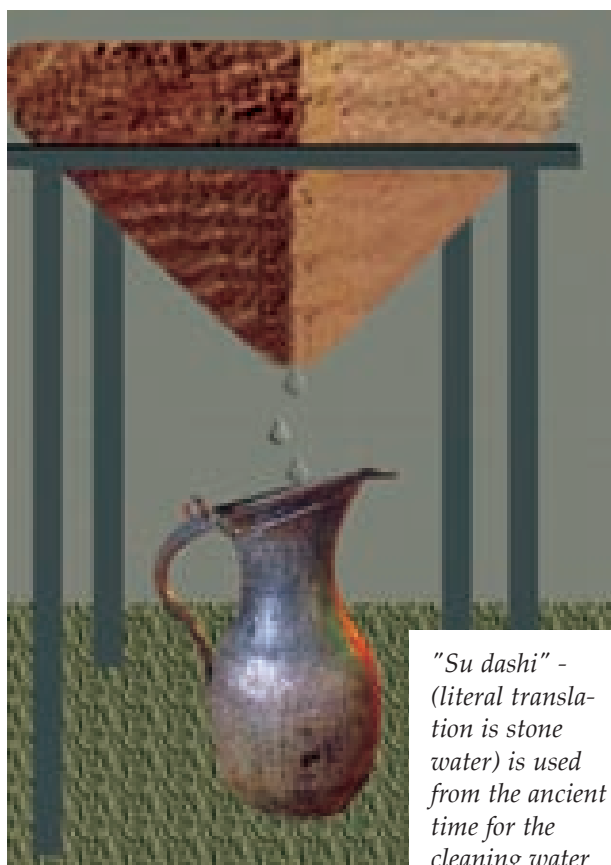
lons, grapes, apples, pomegranates, quince and other products of farming and gardening.

Local population was provided with vegetables, fresh and dried fish, caviar, honey, butter and other products of cattle breeding were exported to the neighbor and other countries.

Evidently, that century by century the Caucasus markets were provided with the products of farming and plant - growing by Azerbaijanis. For example, U.D. Angabadze and N.G. Volkova referring to the book "The Old Tiflis" wrote "At the Tiflis markets cheese was sold by Osetins and Azerbaijanis cheese was also sold by Borchalins (Azerbaijani - T.A.). Geochay (now Sevan Lake T.A.), trout was in popular demand at the Tiflis markets, they brought it from Azerbaijan".

Thus, Azerbaijanis were the main people in the Caucasus who had the opportunity to create rich cuisine and develop it, having enormous raw base for cuisine.

The fact that a great number of Armenian, Georgian and Persian meals have Azerbaijan roots. is connected with this phenomenon.



*"Su dashi" -
(literal translation is stone
water) is used
from the ancient
time for the
cleaning water*

There are a lot of books about the influence of Turkish cuisine upon Bulgarian and Yugoslavian, Russian and other cuisine. It is interesting that Azerbaijan cuisine influenced Arabic and Persian cuisine greatly. For example, the scientist Djavad Hoyat in his book "The comparison of two languages" refers to about 60 culinary terms, which were borrowed from the Azerbaijan language and went into Persian.

From the linguistically point of view there are some conformities to the formation of the names of the Azerbaijan cuisine in the Azerbaijan language.

The first conformity is that the names of the meals correspond to some different stages, forms, and methods of influence on its preparation.

For instance, such names as gatlama dolma, dogramach, azma-show the methods of the initial technical influence (gatlama means layer; dolma - filling, dogramach - cutting), azma - pressing, gizartma, partlama, govurma, bozartma, dondurma and etc. - methods of heat influence; dindili kuffa, nazik yarpag hangal, juha, lyula-kebab and etc. - geometrical forms of the meal; yarpag dolmasi, yarma hashil, duyu chancuru, sebze-kuku, bal-gaymag - the main raw materials for the dish preparation; gatig, sulu hangal, horra - consistence; turshu, shoraba, shirin nazik - organoleptic features of the dish; sadjichi, tava-kebab, kuffa, churek and etc. - the name of the hearth; Gandja pakhlava, Tauz hangal, Garabakh bastirmasi, Sheki halvasi - the region where these dishes are well spread .

We should mention that very often the name of the dish means not only one dish, but also several; for example, there are about 30 variants of dolma, about 200 varieties of plov and etc.

The second conformity is connected with the word "Ush" - from this word came out a range of terms such as ushbaz, ushichi, ushana (canteen), hush (dishes from animal legs); hushhil (flour porridge), gashig (a spoon) and etc. We meet the term "ush" in many old Turkish written sources, in Orhan - Enisey and stone manuscripts.

The third conformity in the formation of the culinary terms refers to all Turkish languages; for example, in Turkey, Imambaildi (Imam lost

his consciousness from enjoyment), in Kazakhstan beshbarmag (five fingers); in Azerbaijan khangyal (khan come), tarhan (young khane-prince); ashag-ohlag (a lame goat), tutmadj (adjtutma - not be hungry), galadj (be hungry).

After the influence of the climate, the main influencing factor on the cuisine is the hearth. For example, a great number of baked, boiled and stewed dishes in Slovenian kitchens, f.e. in Russian, are connected with the possibilities of the Russian oven. The creation and development of Azerbaijan Cuisine is mostly connected with the existence of different open and close hearths such as tandir, kura, buhari, kulfa, chala odjag, sadj, mangal and etc.

Up to now special cottage cheese 'motal pendir' is ripening in the skins of animals. The shepherds of Ismayli at the pasture use the skins of animals instead of a pot.

For this the skins are spread over the hearth with the hairs down, and fry meat on it. In Gabala region under a flat stone (1,5x0,8 m²) they set fire.

When the stone is hot, the stone is covered with sheep fat, and put meat (goat, sheep meat, veal, chicken, fish). Then the meat is pressed by the same stone.

This way people cook dasharasi (between stones).

Some definite influence of our cuisine caused the usage of different dishes and kitchen utensils. Up to now our housewives use different dishes made of skin of animals, stone, wood, clay, glass and metal and etc.

Besides gas and electricity in Azerbaijan National Cuisine people use wood, wood coal, kizyak as fuel. The usage of kizyak causes a

special interest. In the places where people used kizyak the cutting of the trees and brushwood is getting lower, there are no illnesses of respiratory organs and lungs in the places of its storage. According to the investigations Indian scientists the smoke from kizyak while burning has some antiseptic features.

One of the indexes of people's culinary cultural level is their attitude towards water, to its cleaning and usage of it.



Nehra - creamery made from clay

From ancient times Azerbaijan people considered water to be white and black. The water, which contains many minerals, ions of metal is hard,- black water and contrary, the water with

low number of metal ions and minerals is mild - white water.

When we prepare drinks and food we use only mild white water. On the banks of the rivers, ariks (water channel), planted channels people always planned weeping willow beds. The roots, branches and other parts of weeping willow have antiseptic features and made water healthy. The pieces of weeping willow branches or a silver thing were put into the water with this aim as well. For sediment of water impurities people put apricot stones into the special pot with water.

May be the first and the best natural water cleaner in the history was invented and used up to now by Azerbaijanis. This is the "su dashi" the stone for cleaning water. The "su dashi" is a hollow pyramid from black and white sandstone, which is put on a special wooden stand, upside-down, and a dish for clean water is put under it.

People pour water into it and often put a silver thing or willow branches into it. The water, passing through the capillaries of the stone drop by drop flow into the dish for clean water; it is not only cleaned by also cooled by means of the difference of pressure in the pores of stone and at the exit from capillaries.

It is necessary to note that the oldest samovar that is about 3700 years was found in Azerbaijan in Sheki region and it is older than Egyptian one, which is about 2000 years. And this is one of the starting points of the culinary - transferring the hearth from outside inside of the dish, changing of water - air balance in water, changing of volumes of nutritional items into water environment and accordingly the taste of the liquid

Found in Gabala region the distillation apparatus, made of clay, referring to the VII-VIII century AD, is the evidence that from ancient times people in Azerbaijan got liquid with ether oil and alcohol. This lets to widen the assortment of alcohol and refreshing drinks.

The next important factor, influencing the cuisine is the historical - geographical location of the peoples, ties with neighboring peoples.

The origin of the ancient trade- caravan and war ways through the territory of Azerbaijan influenced definitely on the cuisine.

Though the belonging to all Turkish ethnos lead to the appearing of the dishes, having mutual roots. Azerbaijan cuisine can be the crown of Turkish cuisines. From the point of view of the tastes, Azerbaijan cuisine is close to Anadolu and the cuisine of Turks seldjucs.

The long lasting ties with Arabs gave to our cuisine coffee, the Silk Way brought from China - tea.



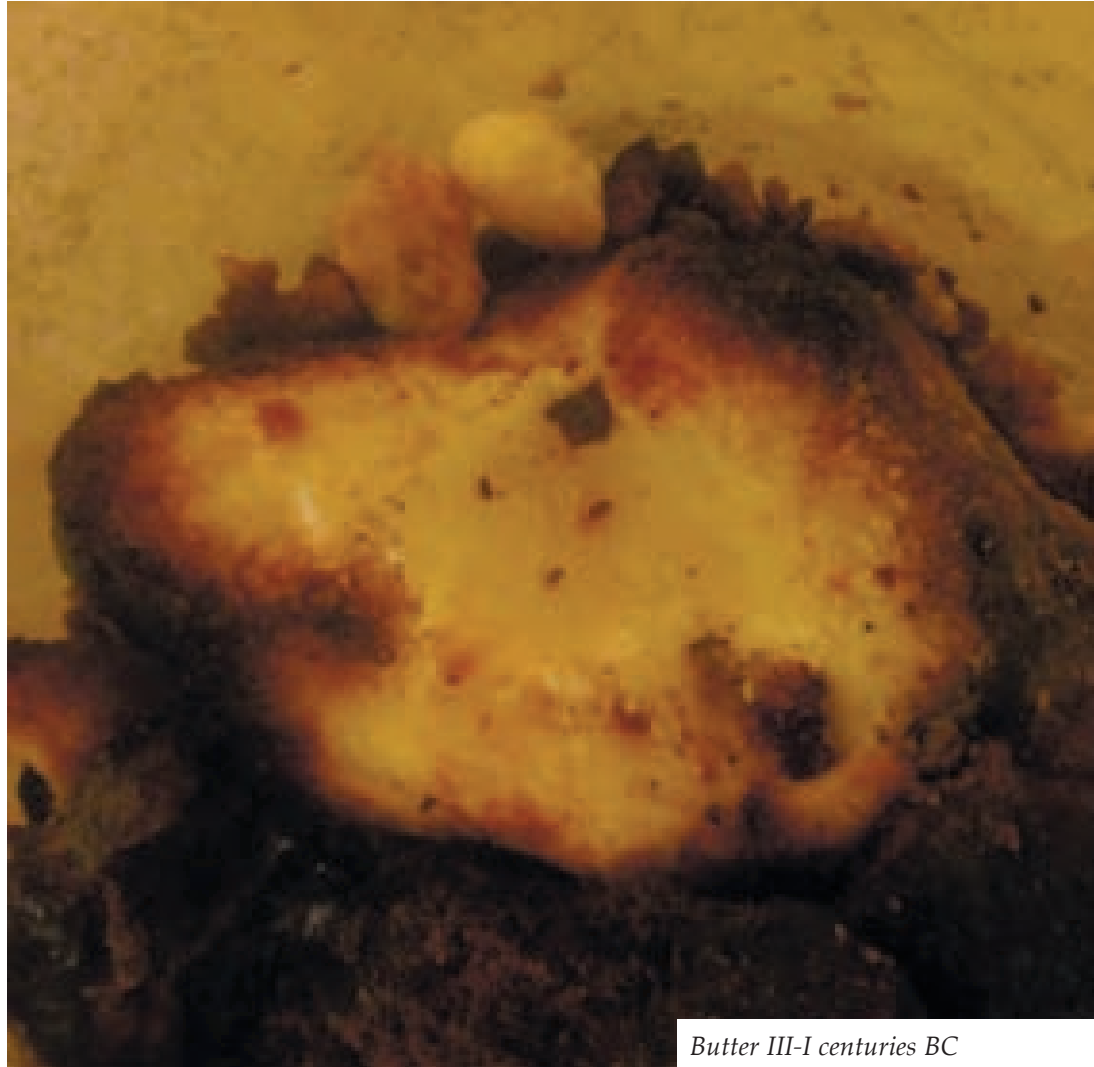
*Petrified wine III-IV centuries BC
Shamakhi history museum*

The acquaintance with Russian cuisine on one hand, brought into the cuisine of Azerbaijan; schi' and borsch', which is known under the one and the same name "Borsch", on the other hand allowed to know, through Russia, the distorted "Russian styled" European cuisine. In connection with the development of oil industry at the end of the XIX century and in the beginning of the XX century the process of direct acquaintance with European cuisine (this process we can be watched up to now) which influenced mainly the restaurant cuisine.

One of the important factors, which influenced the national cuisine of Azerbaijanis, was religion and faith of people. Zoroastrianism, fire-worship, philosophy of Avest and the reflection in the psychology, customs and ways of thinking of Azeri people, found its reflection in cuisine. Respect to the first helper of the cook "ochag"- hearth comes out from here. Up to now table customs and meals are alive and were formed under the faith into white light and fire.

For long period of time in Azerbaijan there exists and acts Christian religion

But for thousands of years Azerbaijanis have been Moslems and the influence of Islam on the cuisine is out of question, it goes without saying. Refusing from the usage of golden dishes, pork, prohibition of alcohol and etc. tell us about the strong influence of Islamic traditions.



Butter III-I centuries BC

Different holidays, customs and the fast influenced the cuisine greatly.

We should note that the kitchen traditions connected with the religion prohibitions, advice are the objects of special explorations. Here we must mention that the demands of the religion and Islam, particularly in connection with food and products have serious scientific ground under them. For example in Islam people are not advised to eat peeled fruits and grains, obviously that some recent scientific researchers tell that the main part of water dissolved vitamins and microelements are in the skin of plants and etc.

The meat of cattle is used from ancient times in Azerbaijan. Some sources point out the usage of horseflesh in the initial periods of kitchen development. Today Azeri people don't use horseflesh in food. Old residents remember the taste of cam el-meat, especially gutabs of camel-meat.

Now in our cuisine the meat of wild animals is well spread. The meat of young animals males and, shishaks (female of goats, to which



*Xoncha for
"Novruz" holiday*

The passing of ancient and trade caravan and military roads through the territory of Azerbaijan somehow influenced the cuisine.

Though the reference to the Common Turkish ethnoses led to the appearance of the same names of the meals, having common roots, Azerbaijan

male-goat was not allowed); castrate animals are considered to be milder and more tasty. Snow-white meats of animals of lawn cattle breeding, mountains and pre-mountainous regions, has big advantages. The fatty drops of such meat are included into the cell

Near Baku city, in Gobustan, were found the pictures of Bizard goats. These pictures are related to the 10-35 millenniums BC. Such pictures were also found in Nahichivan (Azerbaijan city) in the place of Gemigaya. The pictures show the first process of meat cutting for culinary purposes and prove that in these places there existed a culinary school.

In Gabala, in Azerbaijan region, was found a distillate apparatus for getting alcohol (spirit) and ether oil, related to the VII-VIII century AD.

All these facts and other facts prove that Azerbaijan is the 'cradle' of the culinary culture of the world.

The next important factor influencing the cuisine is the historical and geographical location of people, ties and connection between neighbor people.

cuisine can be considered as a crown of common Turkish cuisine. From the point of view of common tastes Azerbaijan cuisine is close to Anadolu cuisine and to the cuisine of Turk-seldjucs.

The long lasting ties with Arabians gave to our cuisine coffee, "Silk Road"; - brought us tea from China. Acquaintance with the Russian cuisine on one hand brought schi and borsch into Azerbaijan cuisine that is known now under one and structure.

The advantages are given to the fresh meat in comparison with the frozen. Besides meat, people use fat of sheep's tails and sub products in meals.

For long time people stored fresh meat, they cut it into pieces, fried on fat of sheep's tail, put it into sheep skin and special clay jugs, and poured on melted fat. Besides people store up guhudj- at (dried meat).

In our cuisine the meat and eggs of domestic and wild animals and poultry are widely used. The hunting for wild birds begins after the snow and when the beaks and legs of beards have

been reddening from cold. The meat of domestic birds - geese, ducks and turkey, chicken is used in meals.

The birds are put into the special cages, where they can't move and feed them with grains that contain mostly fat (corn grain, sunflower etc.). Such birds have fat mild meat. Birds' fat is considered to be a more qualified product than animals'.

The meat of birds and cattle are cooked whole, big and small parts, separately or together with the other products.

In our cuisine from ancient times people use the cut meat. Dolma, kufra and etc. are cooked from such meat.

The Caspian Sea, the Kura, the Araz and other lakes Gey-gel, Djeyranbatan, Geocha and etc. enriched our cuisine by delicious fishmeal. A great number of meals from fried, stewed, boiled and stuffed fish decorate our table.

Fishmeal is prepared from the whole fish or from little pieces of it, but also from minced fish stuff. Red and black caviar is very popular among people.

Eggs are also used in meals. In dietary the quail's eggs, are widely used, gayganag, chalhama, kuku and chychurtma decorate our table, even up to now. Dairy products of Azerbaijan

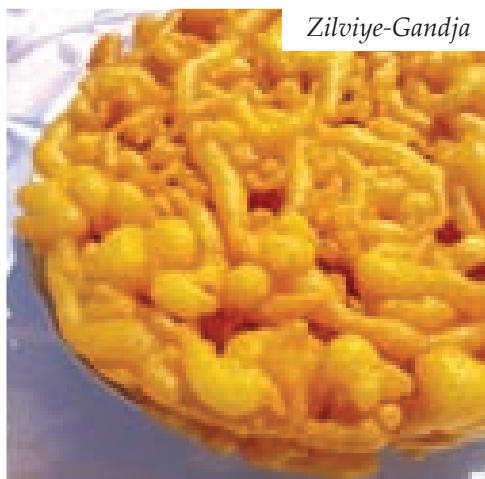
cuisine are very different and rich. Milk, agizsud, boulama, karamaz, gatig, pendir, doog, gaymag, chiya, ayran, shor and other dairy products, and meals prepared from them - dovga, dogramach, ayranashi, atilama, sudlu sayig and etc. which have been enriching our cuisine from ancient time.

Azerbaijanies with the sense of tremble and respect treat bread: juha, fetir, lavash, sen-gah, hamrali tendir-churek and others bread of different form thickness and methods of preparation was put on the table. Azerbaijanis began meals, respecting bread, because they think that there is nothing better than bread. Generally Azerbaijanis for ages swore at the hearth on mother's milk, bread, and Koran as well.

Meals, culinary products from pastry occupy a special place in our cuisine. We should mention that the unity of meat and pastry is natural for all Turkish peoples. A Historian Farig Sumer in the book "Ogoozi" in order to prove that seldjuks were Turkish several times proves that "seljuks" ate tutmadj (the meal from pastry, meat and beans), hangal (sulu hangal, yarpag hangal, goorza, dushbara, hashil, horra and other pastry meals from flour are prepared mainly in winter).



Bamiya-Sheki



Zilviye-Gandja



Shirin - nazik-Gandja

When the weather gets warmer, there are fewer meals from flour and meat but contrary there are many meals from cultivated wild growing - plants. Kyata, soyug, dovga, adjab-sandal and others, different salads-are prepared from wood louse, spinach, and beetroot tails, mint, egg plants and tomatoes, etc.

The special places on the table occupiers the meal from grain and beans: sayig, pilaff, chilov, govurga, hadig etc. The most delicious meal is considered to be pilaff. In Azerbaijan in the country, that can be surely mentioned one of the Motherlands of rice, there about 200 kinds of pilaf.

In some areas of Azerbaijan rice substitute's bread. For example, before, the Lenkoran people didn't eat bread at all.

The main place in Azerbaijan cuisine occupies sweets, confectionary and halva. It was

because of the fact that Azerbaijan was the producer of sugar. It was got from sugar-cane reeds, which was brought by Potyomkin by order of Catherine from Russia to Azerbaijan. Such sugar was called tahta-gyand. Another sugar was from beetroots.

These kinds of sugar the Azerbaijanis got in impure form, though sugar refinery took place in Azerbaijan in the X century. Nizami Gendjavi in the XII writes about the impure sugar, sugar from reeds and beet-roots. Besides, these kinds of sugar, people prepared fruit sugar-nabat. A great number of honeys and boiled, condensed till honey consistence of fruit juice bekmez, doshab, promoted the variety of deserts. Such sweets and bakery products as paklava, shakarburu, rahatlukum, richal, sudjuk, peshmek, peshvenk, ter halva, guymag, gatlama, juha halvasi are the pride of our housewives and masters.

Using honey, sugar, bekmez and fruits, people could create delicious meals. They are jams, compotes, marmalades and sweet products from Cornelian - cherry, quince, cherry, figs, nuts, rose petals with sugar and etc.

The skin of animals is used for keeping and maturing food up to now.

For example, motal pendir (blue cheese in animal skin) and motal shor (cottage cheese in animals'skin), which is highly valuable, are prepared in sheep's skin and for preparing 'choban basdirma' food, they cut meat of the cattle into pieces, add salt, thyme, etc and put into the skin. People put the fire and when there appear hot charcoal, the skin with meat is put into it, top with charcoal or ground and again the fire is put on it, either the skin with meat is put into hot

Qabala pakhlava
"Uchgulag" (three ears)



tendir or kura (kinds of Azerbaijan hearth) and up to now the shepherds of Ismail region lead their cattle into Lahich yaylags (summer pasture), there they hung the skin of animals over the fire and cook fried mead on the frying pan.

In Northern regions (Gabala, Sheki, etc) people cook the food on flat stones up to now.

The number of meals "dasharasi", that means 'between stones', are very delicious.

A big pot is put on a flat stone, size 1,5x 1 m. When the stone is strongly hot, it's rubbed with sheep fat, then top with pieces of poultry or fish, and then pressed with the same kind of a flat stone and in 15-20 minutes a very tasty food is ready.

In Azerbaijan people widely use tinned vegetables (tutma) with the help of sour base (turshular) and with the help of salt (shorbalar).

Medical and diet cuisine occupy a leading place in Azerbaijan culinary. Many meals, such as umadj, hash, horra, guymag, they are used as treatment for ages.

The main part of cuisine is ritual and holiday meal. The meals from semeni (growing springs from wheat grain) are prepared only during Hidir Nebi Holiday, hedik, govurga are prepared when the baby's first tooth appear or when 100-years old men change their teeth, during women's holiday "Little Chillya ", in winter people cut special water-melon.

One of the different parts of cuisine is drink. Arag-vodka is prepared from mulberry, Cornelian cherry and some other plants, and it's used mainly as treatment. "Arag" means white drink: ag - white, ar - drink (in the word "kefir" "ir" means a drink - sour milk). From another

side "ar", can mean pure, clean, without impurities (from the word "aranmish" - without impurities).

By means of distillation from different plants, different medical and alcoholic extracts and arags are prepared.

For example, let's take aragiz mint, gulyabi, drink from mixed greens "chal arag".

From ancient times in Azerbaijan "buza - beer" was prepared. The Russian word "buzit" (fights) has this origin as well.

Like in other Turk cuisines there are many drinks from milk and sour-milk products, such as ayran, atlama, bulama and so on.

Different sherbets are prepared from fruit juices, different extracts from plants, sugar, saharol and etc. Sherbets are served with pilafs during the holidays and rituals.

Different drinks like ovshara, gyandab water mushmuli, cyalab, not only decorated the table, but are also medical.

Tea occupies a leading place in Azeri cuisine. It is impossible to imagine our table without tea. Coffee and cacao are used more rarely than tea.

In the morning boiled warm milk and drinks from milk are served.

The leading place among drinks occupies mineral waters of Azerbaijan, "Istisu", "Badamli", "Sirab" etc. They are served when people are thirsty and ill.

The more useful drinks people consider bekmez (doshab), drinks, boiled up to the consistence of honey from mulberry juice, watermelon, sugar-cane, beet-roots, grapes, wild persimmon etc., brought to the density of soured cream.

When "substantial" meal is served, from thirst and for digest of it, people serve the drink "iskendjebi", which is prepared from the mixture of honey and vinegar. In some sources, it is called vinegar-honey. Sometimes sugar is used instead of honey.

Among drinks of the Azerbaijan cuisine (not sweet meals) we mention hoshabs (compotes) and paludi (kisel).

The best natural drink is considered to be cold as ice spring waters of Azerbaijan.

Among every day light meals of Azeri cuisine Klayanalti (snacks) it is necessary to note yahma (open sandwiches - from the word (cover) and durmeks which are prepared by rolling the products into then bread - jacha or lavash in the form of a roll or cutting tendirchurek along, hamrali or others in the form of a pocket and putting the products in that pocket. Accordingly, durmeks are called "bukme" (wrapped) or "jibbi" (pocket). Durmeks are given not just in cold condition, but also in hot.

Among snacks we should mark "meze-salads".

At the end of the meal they served "charas" (fruits, dry fruits, nuts etc.) and sweet meals.

One of the important factors - which shows the level of richness, variety, development and of the kitchen are sauces and "zvars". In XVII century a famous Turkish traveler Elviyya Chalaby wrote about Azerbaijan: "here there is twelve more kind of sauces and "zvars" are known".

Sauces from sour milk (gatig) and garlic, garlic and vinegar which are brought to the density of honey and soured cream, juices of fruits are mostly used. Sauces which are made on the base of dry pastila and lavashana (dry pastille)

are used with different kind of dishes. "Nar-sharab" (sauce from pomegranate juice) or sauce on the base of narsharab is usually served with fish.

In Azeri kitchen menu is composed depending on such factors as season, weather, age of place, life traditions, customers, place etc. It is known different group of meal: aran (lowland) meal, diet meal for woman in childbirth, meal for fiancee, meal for children, young people and old men.

Our national kitchen is very various. It is known about 200 dishes of Azerbaijan kitchen. From the evidence of English traveler Anthony Jenikson "Abdulla-khan from Shemakha was given 150 types of dishes, after that 140 types of dishes were taken away and 140 more were brought at once".

Such variety in kitchen created householders and specialists. Also division of specialists created such variety.

Elviyya Chalabi reminds that here were working 12 cook shops which were connected with the names of 12 imams, where thousand of people were working. Bakers, chorekchi, yukhasalan, shatir, ashchi, pitichi, kebabchi, chaychi, halvachi, confectioners, sherbetdar etc. Specialists are called from the name of this group of dishes and meals work at our food enterprises up to now. Such internal division of labor and its development conducted to increasing of quantity of one kind of dishes. For example, 200 types of pilafs, 30 types of dolmas, 20 types of lyulya kebabs and so on are known etc.

The most long lived are Azerbaijanis, who created the most healthy kitchen, because without healthy kitchen impossible to live long.



"Dash arasi" between stones

The culture of Azerbaijan kitchen allows eating with hands. Our thin type of bread ("yukha", "sangah") is wrapped as spoon and with its liquid part of dish is eaten. And their hard parts of the dish are wrapped into such thin bread.

Eating with hands has many advantages.

1. At the end of every finger of hands there are very sensitive nervous endings. That is why extra sense people work with hands and blinds "see" with hands. Hands feel the warmth composition of the consistence of the dish.

2. When dish is brought to the mouth with a spoon or a fork, we can burn or cool our mouth. During eating with hands meal goes to the mouth at the temperature nearly to the temperature of our body. At such temperature the taste receptors and ferments work better in our mouth. Such meal is eaten not quickly, but very slowly, chewed carefully. That is why in Islam it is forbidden to use hot meals, it is recommended to eat them at normal temperature, warm.

3. During eating with metallic forks and spoons ions of metal destroy fluorine and iodine and this bring to the spoiling of teeth.

4. Eating with hands makes everybody observe high hygienic rules, because you should wash your hands thoroughly. And all these steps make the process of eating something like little holiday, because it prepares a man psychologically to the long receiving of meal.

Accordingly to the traditions after fine cleaning of your hands, you should put your fingers into rose water again.

It is necessary to mark that it is possible to define the state of the kitchen by its influence on the kitchen of neighbor peoples. If China kitchen influenced Asian kitchen greatly (Thailand, Malaysia) and French influenced European Azerbaijan kitchen has become the base for neighbor peoples' cuisine. Thus, Azerbaijan kitchen stands in one range with China and French kitchens by its influence.

But in Azerbaijan kitchen the most important things are not dishes, pleasant drinks and fruits; main part of our kitchen is the guest. In the base of philosophy for Azerbaijan kitchen stands the Guest.

So, welcome to be our Guest!

COOKS-PROFESSIONALS



Chef-cook of palace engraving 1714



Palace cook. engraving 1714



Palace cook. Sulu boya (Water paint) XVII c.



Cook. 1820



Pastry cook - carrier XVIII c.



Pastry cook of palace 1714.



Shakerchi (Pastry cook carrier of sweets from sugar) XVII c.



Shakerchi (Pastry cook carrier of sweets from sugar. XIX c.



Tablakar (waiter carrier of food), XVII



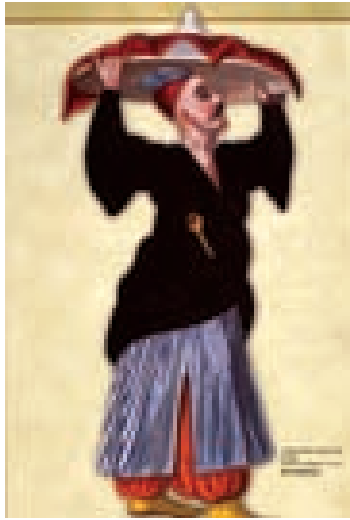
Waiter, carrier of hand washer for Sultan XVII c.



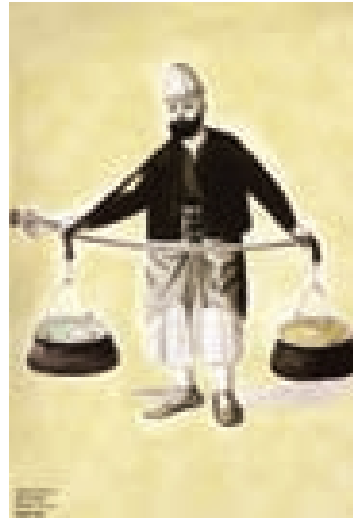
Waiter, carrier of soups, XVII c.



Carrier of soups, XVII c.



Cook's assistant (cuisine worker). Sulu boya (Water paint), XVIII c.



Cook, selling and delivering plov and zerde, XIX c.



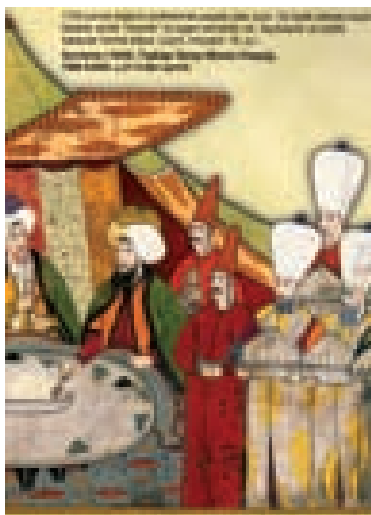
Seller and deliverer of gaymag, 1839.



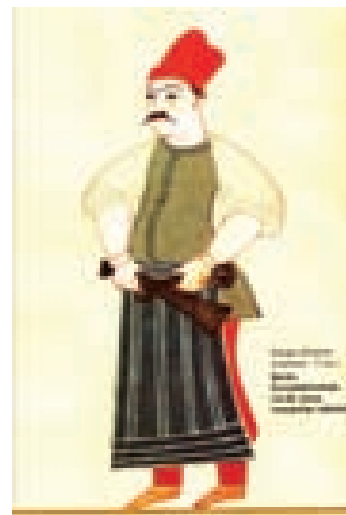
Seller and deliverer of gaymag XVII c.



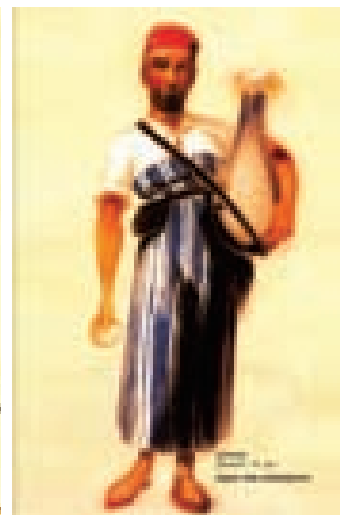
Cuisine servants, carrying figures of animals from sugar. 1720.



Waiters, carriers of plov 1720.



Butcher, XVII c.



Sherbetseller XIX.



Sherbetseller, 1903



Encheiressa Geographica, Nova
et Accurata, Auctore
et Editore, H. Hondius, in
Officina Typographica
in H. Hondii, in
Amstelredamo, in
anno 1674.

THE TRAVELLERS ABOUT AZERBAIJAN CUISINE

The music of aromas, poetry, tastes, the game of rich color gammas... You may continue this nice list and it will still not be enough to characterize our cuisine.

The Azerbaijani cuisine is one of the most ancient, delicious and varied cuisines of the world. There are about 2000 dishes, which comprise the foundation of the Caucasian Cuisine.

From ancient times Azerbaijan supplied markets of the neighboring countries with meat products, fish, grains, fruits, vegetables, flour, dairy products, sugar, salt and many others products and its cuisines. As a matter of fact, all the Caucasian cuisines are based on the cuisine of Azerbaijan. Dishes such as dolma, sudjuk, basash, hapama, gayzaba, basdirma, borani, nazik, asuda, chilov, plov, shashlyk, pakhlava, bozartma, arishta, kufta, harisa, kyata, gata, lavash, djad, odjab, sarelal, hangah bekmez,



doshab, alani and many others that are widespread dishes of the Caucasian peoples were originated by a genius of Azerbaijan people, with the help of the God, on flourishing lands of Azerbaijan.

But it's not good to flatter ourselves. It is better to spread the word to our guests.

BARON FYODOR KORF was in Azerbaijan in 1834-1835. "The fruit are good, grapes, peaches, apricots, cherry, melons and watermelons grow in plenty... juicy and aroma fruit are golden by the glorious East Sun... Servants entered, carrying on their shoulders many kinds of bread. The first dish consisted of mutton, cheese, onion, radishes, fragrant greens and so on. Then there appeared different kinds of fried eggs, bozbash, soup, fisinjan, sour-sweet sauces made from meats and almonds, fried meats, pilavs with

meat, sultana and saffron and almonds. In the end, huge muttoms (sheep), wholly roasted on spit with heads and legs, were served. I found out, that there were 99 dishes on our table, from this, one can conclude, in what quantity and variety the foods were served. Wines and sherbets were plenty."



ALEXANDER DUMA (father) the French cook and writer of the XIX c. "Kebab is the tastiest dish that I've ever seen. It's necessary to include it into the list of the popular dishes of France. Now I'm going to tell you, how to cook it, and I'm sure when you cook it and eat, you'll remember me with gratitude..."

ANTONIO JANICKSON - an English sea sailor (XVI Century), who was in Shemaha, describes the dinners - at Abdulla - Han: "On the floor there laid table-clothes and different dishes were served. They were put at the row according to the kinds of the dishes: to my counting, there were 140 ones. Then the dishes were taken away with the table-clothes, and new were laid and 150 dishes with fruit and other convivial food were brought in. So, they served 290 dishes at 2 servings."

TOMAS BENISTER and **JEFFRY DSKET** are English merchants of the XVI century. "Incredible number of nuts is

brought from Zegam, which is of the same sort and quality, taste and thin skin as our forest nuts. Mutton is very good... The Caspian Sea is rich in fish, there are special kinds of fish which can't be found in other parts of the world".

AL GARNATI from Grenada (XII c) writes: "So I saw on the coasts of the Hazar (Caspian in the Azerbaijan language - T.A.) sea, near the city, which is called Bakuh. This area rises above the sea, there are much grass and game animals. Such as gazelles and so on. People cut their meat and put into skins with salt, grains and spices, like rice, wheat or others. Then take a pipe from reeds, thick at both ends, tie the meat into the skin with the rope. Then they put it into the ground and the other end of the pipe leave on the land. The meat is boiled in the ground and the foam comes through the pipe, then the process is stopped, so the meat is ready. Then it is taken out and it's boiled, like in harise."

ADAM OLEARIUS, Holstein ambassador (XVII c): "Suggacht - the smoked fish is wrapped with the piece of cloth, put on the hearth, covered with cinders and roasted in this order. It has such a pleasant taste..."



32 big dishes, full of food were brought to us. Firstly, boiled rice of different colors and fried chickens, ducks, beef, mutton, fish were placed on all dishes. These dishes were cooked nicely and were tasty enough..."



MARCO POLO - Venician traveller (XVIII c): "it is surrounded by wonderful gardens, from which nice fruit is gathered."

AMBROSIO KONTORINI -

Venician ambassador (XV century): "We were served many different viands, cooked, according to local traditions and which were very tasty."

JAKUT AL-HAMAVI (Arabian traveller of XII c) writes: "Azerbaijan... great number of fruit trees. I've never seen so many gardens and so many rivers like here... there grow the best peas, nice pomegranates, which have no equal in the whole world, and amazing figs... I've never seen such tasty apricots... Here fine grapes, grain and cotton grow ripe. Many fruits, especially nuts and chestnuts are the best in the world. Ar - Rass (the Araz River) - so lots of various fish are found here. The fish, known as Shurmachi is found only here".

EVLIYA CHELEBI - The turkish traveller (XVII c). "They Served 11 sorts of plov, with mayoran, chicken, musaffar plov, plov with aloe, plov with origans, chosh plov, chilav plov with ginger, garlic, kese plov, dyusei plov, fried vegetables with rice, fragrant like a beautiful lady's lips, soup of mastaba and nice herisa. Everything was tasty... 26 kinds of juicy pear were brought. Tasting the "maladja abbasi", "ordubadi" one can feel like there's candy in one's mouth.

40 kinds of fragrant plov, herise, and soup from egg-plants. Local cooks have 12 more kinds of soups and sauces in store. 7 kinds of nutmeg grape juice enjoy popularity, koknas, the pomegranates juice, made from the flowers of pomegranate, winter drinks from honey, buza from millet and rice, divine wine from grape meleki."

This is only a small part of the admiration for the food, which different travellers, merchants, diplomats and guests expressed when they visited our country.

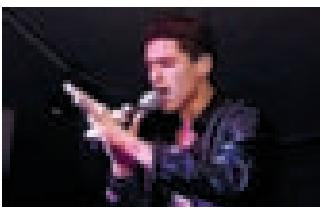




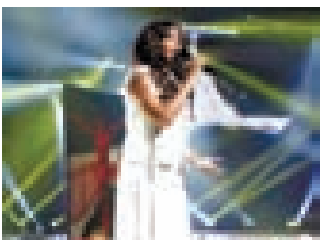
THE EUROVISION COMPETITORS ABOUT AZERBAIJAN CUISINE



ROMAN LOB (*Germany*) - "Baku - is a beautiful city. We've been here for a week. On the second day we walked around the city, saw the sights and tasted great Azerbaijani dishes. Especially we liked the mutton kebab. There are very beautiful and kind people here"



DONNY MONTELL (*Lithuania*) - Have you tasted Azerbaijan cuisine? - Of course. My Azerbaijani friends from Litva always bring me pakhlava. Here I tasted pakhlava in its historical motherland. But most of all I liked tendir with the white cheese. It is very delicious!



GAITANA (*Ukraine*) - I brought many recipes from Azerbaijan. Especially the recipe of delicious dolma. The mutton kebab that I tasted was fantastic.

BURANOVSKIE BABUSKI (*Russia*) - What did you like in Azerbaijan cuisine most of all? - Especially we liked the oriental tea in armudu glasses with jam and your national dish qutab with cheese and greens.

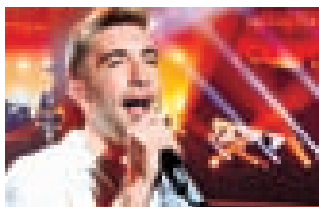




MANDINGA (Romania) - What can you tell about the Azerbaijan National cuisine? What dishes did you like most of all? - We were satisfied with your dishes. To taste your dishes are close with the Cuban and Romanian cuisines. Most of all we liked your plov, it is very delicious.



NINA BADRIC (Croatia) - You have tasted our national cuisine. What dishes did you like? - Baku's dishes are indispensable. Especially I liked ayran and qutab.



KURT CALLEJA (Malta) - What Azerbaijan dish did you like most of all? - Generally I like tasty dishes. I want to get pleasure from the dishes in every country I go. In Azerbaijan cuisine I liked both meat dishes and kitchen herbs. But most of all I liked the mutton kebab and dushbere.

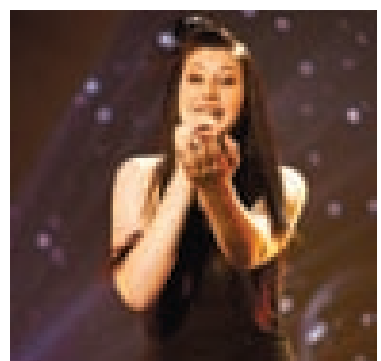


ANMARY (Linda A Mantova) (Latvia) - What did you like in Azerbaijan cuisine most of all? - I liked your greens, especially estragon, the mutton kebab, ayran, and pakhlava.

EVA BOTO (Slovenia) - Azerbaijan is a very beautiful country. We visited Icheri Sheher and tasted Azerbaijan national kitchen. Especially we liked plov."



NEDIM ATILLA the writer: - "During the travelling in Baku we faced with the cuisine full of meat and butter but I have to confess that the dishes are very tasty and easy to digest. They say there are more than 30 types of dolma and 100 types of plov. All I can say, their plov is has a legendary taste, and dolma is simply great.





GOBUSTAN

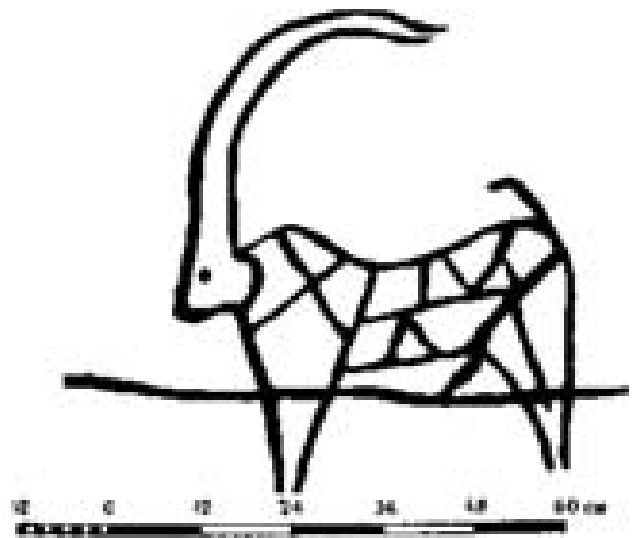
- IS THE ANCIENT LOCATION OF THE WORLD
CULINARY CULTURE

One can see fish and animals' pictures, as well as various hunting scenes drawn on the rocks and stones in Gobustan and other parts of Azerbaijan. It shows how the ancients living here gained food. Under the influence of some films we imagined and thought that 37 000 years ago our ancestors living in these lands were savage and could prepare only primitive and rough food.

Pictures of Bezoars goat with strange lines inside, drawn on the stones and rocks in Gobustan and different regions of Azerbaijan from the first time seemed to us unbelievable and made a great sensation...

From the painting point of view the lines scratched of the Bezoars goat's picture does not stressed its meaning, on the contrary, it impairs its esthetic view.

I could not get the meaning of these lines in books, but every time I thought that I have seen them before.



But when I remembered, I thought that it was unbelievable.

When I compared and researched my ideas according to these pictures I became assured in my search.

This idea seems unbelievable, it is because, 37 000 years ago a man could not give correct portioning of animal's meat for culinary purpose.

The correct portioning of Bezoars goat's meat according to the morphological structure shows that people living in that period possessed a high culinary culture and knew how to

use separate parts of meat for cooking. It also says that our ancestors possessed a complete food technology.

I think people gained food in Gobustan also knew how correctly to use a meat with wild tasted plants like savory, mint and others.

Nowadays cooks cut animal's meat into some pieces for culinary purpose, for example, more fat and soft pieces are for roast, rough pieces are better to use for boil and flank part of meat are better for beat.

One can not keep his/her surprise when see that the decree number 310 approved by the USSR Trade Ministry dated 12.12.1980 "Recipes for social catering institutions" prepared by Ukraine Catering Scientific Institute together with the social catering department under the USSR Trade Ministry accepted as a standard matches similar with meat portioning of people living 37 000 years ago in Azerbaijan.

If we compare the picture of Bezoars goat with strange lines inside, drawn on the stone in Gobustan (photo 1) with the standard meat portioning prepared by the modern Institutes (photo 2) we shall see the similarity between these photos.

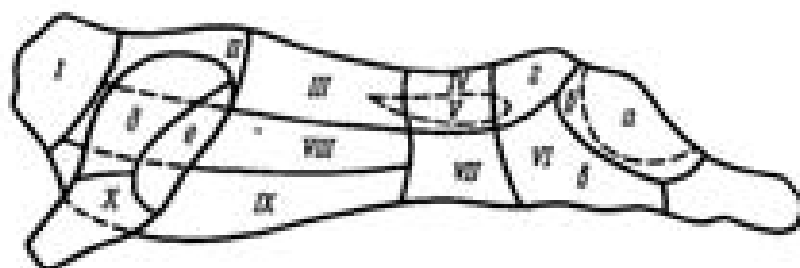


Photo 2. The diagram of beef carcass portioning: I - neck part; II - subscapular part; III - back part of the longest muscle (rib steak); IV - lumbar part of the longest muscle of back (upper cut); V - undercut; VI - hip part (a - inner piece; b - external piece; c - lateral piece; d - upper piece); VII - flank part; VIII - paunch; IX - breast; X - scapular piece (e - back shoulder piece; f - shoulder piece).

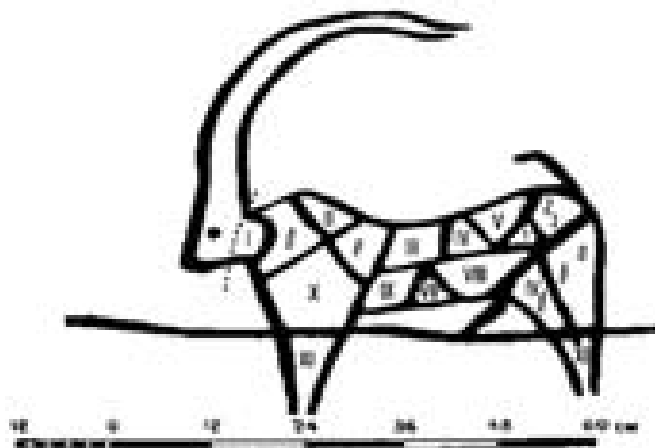


Photo 1. Meat portioning of Bezoars goat. Gobustan, 37 000 years ago (photo numbered by us)

From the first glance we also see some differences between photos. These are the legs drawn to the front and back in beef meat portioning, but in the picture of Bezoars goat we see that the legs drawn upright. So, to see it easily we have numbered and named the lines drawn on the picture of Bezoars goat as the same in modern beef meat portioning.

To make it easy for understanding, we have marked the lines on the painting of Bezoar goats with figures and letters (by the same rule).

One can see some differences in portioning of the meats (see photo 2: arm, hip and breast parts). If to take into account that there are some differences between beef's meat and wild Bezoars goat's meat, at last we can see identity of these photos.

We additionally marked cut leg parts in the meat portioning with a number of XI in the picture of Bezoars goat. This piece of meat is for better to use in khashlama (jellied minced meat) to prepare khash. Besides it, the part marked "q" divides into 2 parts (we marked them 1 and 2). The meat in 1 part is hard than in 2. This part of the meat is harder in wild animals than in domestic ones. We think more interesting part of the meat is the VIII part in the portioning, it is



paunch and the cooks hardly and considers as rough meat.

These pieces of the meat are better to use to make giyme (fine grated meat). Technologists though that this technology has not a long history. In some nations, for example, in Armenians the origin of the dishes prepared from fine threaded meat comes from Turkish kitchen (see page 468, G.A. Dubovis "Armenian cuisine", Moscow ACT, Kharkov FOLIO, 2005).

Nowadays at some homes of Azerbaijan people prefer not to mince the meat through the minced machine, but just to beat it with the help of giymekesh (culinary hammer to thread meat into fine pieces). In some regions of Azerbaijan people crush the rough meat with the help of pebble stone and one may also use hevengdes-te (an iron, wood or stone tool to press culinary ingredients).

The V part of the meat (fillet, sweet meat) shown in diagram is more soft and cooks quickly. So, ancient cooks showed it on the picture, in spite of, it is in the inside of the beef carcass. It is better to use this piece of meat to roast.

So, the founded ancient pictures of Bezoars goat with strange lines inside, drawn in Gobustan rocks and different regions of Azerbaijan tell us the followings:

1. 37 000 years ago the ancient cook in Gobustan taught culinary lessons according meat portioning and its using to his pupils.

2. People who drawn the picture of Bezoars goat with strange lines inside, possessed high culinary knowledge.

3. Azerbaijan can be considered as the beginner culinary location of the world culinary culture, it is because 37 000 years ago people living in Gobustan were the first and experienced cooks.

4. Dishes prepared from fine beaten meat were first cooked here and spread out to the world from Azerbaijan.

5. The beginning of dish "khash" goes to the ancient, 37 000 years ago too.

6. Azerbaijan is the cradle of the world culinary science.

7. The pictures of Bezoars goat with strange lines inside, should be preserved as a monument of the world cuisine history.

LITERATURE:

1. Collection of recipes and culinary goods for social catering institutes. Moscow, Economics 1981, page 497.
2. Hunting and fishing world of Gobustan. Malahat Farajova. Journal "Kulina", № 25.
3. G.A. Dubovis, "Armenian cuisine", Moscow ACT, Kharkov FOLIO, 2005, page 468.



THE RELATIONSHIP OF NATIONAL MUSIC WITH ETHNIC CUISINE, THE INFLUENCE OF THE MUSIC ON A HUMAN DIGESTION

Azerbaijan Cuisine is one of the most ancient, richest and tastiest cuisines of the world. Azerbaijan Cuisine is not only meals and technological methods of their preparation. It is also the part of the material culture, which harmonically unites in itself the culture of cuisine, its history, philosophy, table psychology, customs, physiology, hygiene, equipment, chemistry, ethics, aesthetics, poetry, other aspects of cuisine, and practical skills, created on the territory of historical existence of the Azerbaijan people in harmony with the surrounding world...

Once upon a time, ancient humans, for the first time, began to cook. While cooking the meal, the wooden or the stone instrument, which looked like a spoon was beating at the bottom and the walls of a primitive, stone pot. They were throwing in the pot heated stones, which while stirring were also producing sounds. These sounds were kind, life-giving, because after these sounds there was always the food, and for many centuries these sounds were fixed in the mind of a human like pleasant sounds.

When humans were moving from one tribe to another, by beating they were producing these sounds, in order to inform about the kind intention. That is how first rhythms and tomtoms were born.

These rhythms have been saved in the culture of many nations up to this day. For example, every year in Azerbaijan on hidir Nebi holi-

day on the 10th February mummers walk in the yards beating with the spoon at the pot or at the cover of the pot in the rhyme and sing.

Are the domestics at home?

Are they outside, who is not at home?

Let the giving have a son

Let the not giving have a daughter.

They gather food, passing the streets or the whole village.

If we look attentively at the oriental percussion instruments, we shall see that almost all of them remind us the forms of kazans, pots.

The well known Azerbaijan percussion instrument "nagara" is similar to the word nakhar (dinner) and both of these words are formed from the word akhar-breakfast, which means flowing, murmurous.

Another instrument "Dyaf" which especially is used by folk singers - remind the cover of a pot. The word "dyaf" means returnable, with-

stand able, stopping. The cover of the pot returns the steam of the dish back, stops the exit of the steam of the boiling liquid.

The folk instrument of ashuqs "saz" among people is called "bir ucu nimçə, bir ucu çömçə". It means originally "the one side is a deep dish, the other side is a spoon".

The Azerbaijan famous master of "kamancha" Qabil tells, that in the childhood he took his mother's deep pot with a long hand and played on it with okhlava (the long thin plunger), as he was playing on the kamancha.

There is a base for a dish in the culinary, a bowl made of dough. The inside of this dough is the bowl filled with different stuffings. This piece is called "timbale". According to Chef V.V. Pokhlebkina "the name - timbal is given by the French, as it looks like a tambourine. They both represent a low and a small circle on the cylinder, hollow inside".

In the Russian folk ensembles is used the spoon as a musical instrument. Among the Korean music instruments there is an instrument that reminds a pan. Some musicians play on the saucers, beakers and so on.

The attitude to such music is saved in the national folklore.

Once Nasreddin was asked "Playing what instrument do you like best of all?" Nasreddin answered, that he loved most, when a spoon played in the pot.

But, when the ancient human was cooking, also appeared other sounds, as well the food was gurgling, murmuring, dry woods were cracking, wet woods were sputting. Notably, the human occurred in the special, kind, alimentary symphony. But these sounds could not be played by beating. They were played by a throat. There appeared first music - singing. Such mu-

sic - singing was saved in the nations of Far East and Africa and even interfered into the estrade. For example, our singer Brilliant Dadashova sings "popurry" - a song without words.

In order to prepare the food it is necessary to knead the dough, to pour the water, to cut the meat, to split, ignite the wood, and so on. All these movements are the preimage of the modern dances. When the tribe had no food, they repeated all the movements, which they made while cooking the food, like they were cooking, making sounds with the throats and by beating, begging God and the Nature to give the food. This is the way the ritual dances, music and singing appeared.

In 2008 we for the first time in the frame of IOV UNESCO in America the culinary dances were shown. We just remove products and the dishes, left the movements and gave the appropriate music and appeared the dances for the each dish.

Ancient humans were drawing the way how to hunt the animals, how to cut the meat. For the example, the cutting of the meat is saved in the rock paintings of Qobustan, which age is nearly compose 37 thousand years.

Thus, originally, the art was serving nourishment and all of these came from the cuisine.

The musicians influence the consciousness through two ear shells by means of 7 notes, make us laugh and cry. The artists by means of 7 basic colors influence the consciousness through 2 eyes, the perfumes - be means of 7 basic aromas, make the same through 2 noses plains cavity.

The cook acts by mean of 7 flavors, 7 colors and 7 notes, simultaneously, and catches all organs of feelings. Only at the time of love and during the meal, the cognition goes through

all senses and happens simultaneously through eyes, nose, mouth and skin cover.

Here we should note that all peoples creating tasty traditional cuisine ate by hands. Food was created by hands and the human ate with hands, forks, knives - were the later inventions. Many people, especially gourmets currently eat with hands.

The point is that, when a human eats with hands, people feel the taste, temperature composition of food and the meals are directed to the mouth, neither hot, nor cold. It is close to the temperature of the body, when the taste receptors are more sensitive. So, such a meal is tastier. On the other hand, when we eat with metal tools, the ions of the metal destroy iodine and fluoride, which leads to the tooth decay.

Regarding from meditative experience, and taking into account that the sound waves are physical notions, I tried to listen to the music through folded palms (in the case only the tips of the fingers of hands are joined together, shaping a cell), I taught my employers to do that. I think that by this method we can teach deaf people to listen to the music with hands and skin cover, perhaps through this to explain the phenomenon of "deaf musicians" such as Beethoven.

Thus, food and music may influence through skin cover. Music like food is created by means of hands and may be used with the help of hands.

Man for centuries strives for the holidays. The holiday is in fact an unifying set of human joys and includes three basic factors:

1. Feast (food, drinks) and rituals related with it: toast, offering each other food, fortunetelling with products, common meal, sharing cooking ritual food and beverages, etc.

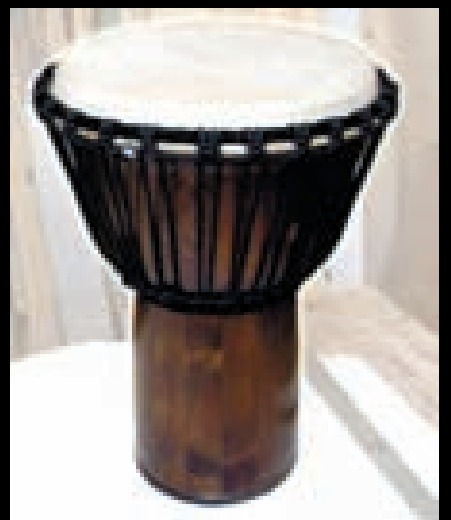
2. Music and activities related with it. Songs, dances, playing on the dishes, musical instruments, ritual performance, etc.

3. Eroticism, grooming, kissing, foreplays, etc. All of these actions are intertwined with each other. And today in the west, a man, inviting a woman to a restaurant for a meal or a drink subconsciously waiting for the same thing from this holiday: feasting, music and love. And in this context the restaurants offer a feast and music for loving couples.

About inseparable connection between music and cuisine, we have already mentioned in my previous work, "Kitchen of Venus". In this paper, we will only talk about the relationship of music and cuisine.

Restaurants, bars, etc. with food, beverages necessarily offer appropriate music. In discos offer drinks and light snacks. If we look at the ancient Greek symposia, we see that the trinity





of music, cuisine and love that time took place at the events of Bacchus, or during different orgies of ancient palaces and the palaces of nowadays.

Another relationship of music and cuisine can be traced to the fact that every hungry man can not be offered the music and love. He would understand neither the music, nor the love. At first it is necessary to feed the man. Notably, if the hunger center of the brain is active, if in the cells of the body lacks certain substance, to affect the human with music is hardly possible.

It is important not to confuse the notion of the word hunger with the concept appetite. Even the lovely table or dish can whet the appetite of a well-fed man. So music can actively reduce or increase the appetite, and as a physical quantity, the music can influence the centre of the hunger.

There is an Azeri proverb about the relationship between music and cuisine, which says "Qızı öz başına qoysan ya halvaçıya, ya da zurnaçıya gedər" literally "If the girl would be given freedom, she would marry a pastry chef or a musician". So, sweets, cuisine and music attract young girls more. When we say that we hear not only the music, but also the flavor of the dish, we think in the same plane.

I used to go and now I continue my culinary expeditions through Azerbaijan regions. I noticed that in the regions, where dishes consist of the one or two components, people love the music, which is played by the one or two music instruments.

For example, in the regions like Tovuz, Kazakh, Qedabek, and in Ganja city people love to eat bozartma, shalampur and so on, which consist mainly of one or two components. In the same regions people love the music of saz, which consists of 3 components. To saz and zurna are added the percussion instrument nagara.

The songs that are sung by saz are rhythmic and the poems are composed in "heja vezni". In all of these regions the dishes are mainly made of meat and ashug plays on saz and sings.

In Sheki appear more difficult dishes, mainly sweets; also there is a musical trio and a solo singer, which performs songs with "dyaf".

The most difficult dishes and mugham music appear in Karabakh and Baku.

There is regularity, while we listen to mugham none of us want to eat meat, mugham is good with fruits, sherbets and sweets. Mugham is more feminine music; there is crying, sorrow and a birth.

When we listen to saz, we want to eat meat, because there is expansion, hardness, and fight in its music. The instruments like saz, zurna, nagara are more manful.

Not in vain, the music of saz is indissoluble connected and accompanies dastans - popular legends about heroes, fighters for the people.

The main music of the holiday Novruz, which is celebrated in the spring, is mugham. During this holiday the meat dishes almost are not prepared. But make a lot of sweets, diamond - shaped pakhlava, which symbolizes all born feminine, the sun, the eyes; shekerbura in the shape of a pregnant woman; a sweet gohgal in the shape of the sun and the colored eggs, which symbolize the revival life, the transformation from the nonliving to the living. One of the serious researchers of the mugham music S.T.Farkhadov in the book "Mugha monodia like a type of thinking" in connection with pakhlava, shekerbura and other products wrote "The hymn of the grate Mitra are sound the edges of the ritual of the Novruz" which dominant note is a ritual, festive table. In this sense, the Azerbaijan ritual foods must be viewed not only in the utilitarian meaning, but as a subject science,

which illuminates the earliest forms of the intuitive display of philosophical knowledge, that arises as wisdom sound (here of the name "sofia" which means wisdom).

Behavior, as a manifestation of knowledge was likely to touch especially the kitchen, because the original requirement of ancient human for the informative food could be compared only with his physical need for food. Both were probably the earliest human activity. In this case, the extraction and preparation, as an integral part of the ritual action, is the sphere of the sacred knowledge. As a sacred act, it is perceived today and not just on holidays, but on weekdays, when the Azerbaijani food is prepared according to the rules.

It is enough to watch the process of preparing of the favorite national dishes: plov ("plov" is tunable with the word "alov" - flame; it is also called "ash"), dolma (in Azerbaijan it means "doldurma" - "to stuff"), in order to feel the atmosphere of the ritual action.

About the connection of all the components of the ritual actions testify the coincide procedural elements of the ritual celebrations, referring to both cooking and music performance, for example, keeping the half ready rice on fire and cook it up to readiness ("aşı dəmə qoymaq"), in this case, "spiritual coming to point" aging (here-of the specific name "dəm saz", dəmkəş"). Another stroke: note, the word "ash" appears as the name of a meal and contained in the word "ashig".

Distinguished from that, the procedure of cooking (plov) and the execution of mugham - these are just different ways of identifying the same spiritual process - the formation - the birth. Fragrant, languishing under the ferry "pyramid" of rice, topped with "gold" saffron (just like "golden section"), exuding - exciting sensual aroma

of spices, in harmony with the mood of a mugham - singer, arrives in the erotic languor, spiritually maturing before the ecstatic breakthrough. (We note that, with an intuitive feature - the penetration of live contact, is associated the custom of eating plov with hands)

The holiday of Novruz is filled with erotic atmosphere, ekvirithmic in all components of what is happening in the nature of the miraculous rebirth of spring, is the general state of things: languishing expectation, swelling, exposing bossom of the Earth, which is ready to beget.

The way of conservation of Global thought was the practice of stuffing, and also the layering of the dough, rolling the dough in the form of cycle, cutting it in the strips or diamonds, folding strips in two halves and twisting them like a spiral (as in the preparation of "shor goghal", which reminds the scheme of the molecular structure of DNA) and other actions, the philosophical point of which is described in the ancient oriental religious and philosophical concepts.

The semantic codes of universal knowledge, invested in the consciousness by the rhythm of the partaken and inhaled, "were written" as the combinations of the meal components, which probably constitute the content of the recipes of the national culinary. The noted may be seen as a live transfer of the information, which enters the consciousness together with sense of taste, sense of sent of the partaken dish that can change depending on the temperature. Therefore, the procedure of preparing the food, her composition, being one of the earliest form of live transfer of the information, one-time was the primary form of the "records" of the procedural of the spiritual ripening, notably musical procedural.

The presented point of view gives the reason to assume, that the delicious taste of the

dishes of Azerbaijan national culinary before making the people of Azerbaijan gastronome, created religious, acoustic mind, which announced himself with the flashes of the creative talent of many generations of poets, musicians, architects and so on. Thanks to them was creating the splendour of Azerbaijan national culture.

On this occasion the big interest represent the collection "Vinfonia" which was published in 2003 where in a joking manner connects the music and wine.

In the introduction of the collection two interesting statements are given: Doctor Pasqual di Lena writes: the ear, the nose, the sense of taste, the vision. The four senses of excitation. It becomes five with the sense of humor, which appears abundantly from the hands of masters of graffiti and satirical illustrations that represent the week of wine under the wise and experience directing of Gualtyero Skiaffino. This experienced taster with the experience more than 15 years invites you to the only degustation in the world. And a deputy Flavio Tattarini: also every year we hold a meeting with satirical Italian designers. The title of the exhibition which celebrates the harmony of the music and wine is a perfect marriage where they mix and elevate their flavor, rhythm and taste. No one could make this union visible, except masters of pens and brushes, masters of graffiti.

The wine and the music that they space out in the place and in time were heard again between the strict walls of the castle of the spiritual temple with the guarantee of the origin of the Italian wine.

All this taken together tells that about the unity of the music and the culinary art. The confirmation of this unity is a life and a creativity of the great Italian chef and a composer of Russia



who put the meal, drink, love and music in the one rank. The music and the dishes of this grate man became very popular. More over, he liked some of his works to give the culinary names. There are songs dedicated to tea, to badamli (mineral water), sweets in Azerbaijan and so on. In Bashkortostan I heard a folk song "Beringi" dedicated to a tasty potato. It tells about the same source of the musical and the culinary thoughts.

On the other hand this is a sound that brought into harmony. The sound is a physical quantity and can exist in the definite environment and to have a well - measured wave characteristic. We hear the sound not only with the help of the auricle, but also with the help of the skin and the whole body.

The creation of a sound weapon is based on this principal. After the certain permissible lever the skin might get a burn from the sound and the memory can be erased.

At the disco combined with the restaurants or in the wedding celebrations with a loud - hailer after 4-6 hours feels heaviness in the stomach. The point is, in order to protect the skin and



the brain from the burn the blood is sent to the skin and the brain, and the gastrointestinal tract at the same time exsanguinations. In this case we just fill our stomach and the process of digestion almost stops, in 4-6 hours the balance of the blood is restored. That is why, after such events many people do not remember the music and the songs they heard.

Using such effect of the sound, music on the human body, some doctors in Baku treat the patients by carefully chosen music.

The restaurants noticed such reaction of the music on the visitors very long ago, that's why high qualified restaurants use the non - amplified music.

Subconsciously or not, but the military music and soldier's food are similar in their semantic content. Moderately coarse meat, the expansive food and the expansive march music.

In the harems sounded more delicate, feminine and sweet music. All these prove the influence of the music and of the sounds on the human digestion.

Basically we taste the world through food and music. There are known experiments, which effect the growth of different plants, including cereals with the help of music. It has been found that using the music it is possible to increase or restrict the yield of certain crops.

On the other hand, the music influences the increase of milk yields. In Azerbaijan, there is a group of folk singers, titled "sayaçı mahnıları". These songs are sung by our hostess while they are yielding the cows. They say that the songs are sooth and increase milk yields.

Thus, the music can influence our products that we get. Our bodies and the food consist mainly of water. If put the water in the houses of worship, where play the music of prayer, hymns and to freeze, we shall get the ice with beautiful patterns. And if you keep the water where plays the disco music, and freeze it, we shall get the ice with very unpleasant patterns.

According to scientists, especially homeopathic the water remembers any information. I, as a founder of the theory of "Food as an information medium" I can say that the food is an information medium. We can affect the taste and the digestion of the food, if we sing or play the music while cooking the food.

In this sense, it is important not only the ecology of the sound, but also the ecology of the food. Consumption of semi-finished industrial production equally dangerous in food and music. Live music and ecologically pure food improves health.

Thus, we can conclude that the musical and the culinary thinking, in the apparent parallelism constantly cross and intertwine with each other.

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KARABAKH CUISINE

Our chefs, bakers and other culinary experts, as well as the people of Azerbaijan, which had undergone Armenian violence, met with difficulties. More than one million Azerbaijanis became refugees in their own country and they are deprived of normal supply. Most cooks which lived in the areas, occupied by Armenia, were killed, injured; they lost their families and home. Many culinary and food museums, very valuable exhibits and catering establishments were destroyed in the occupied territories of the Republic.

Heydar Aliyev

*From the letter of 26th World Culinary
Congress 1994 in Norway.*

Karabakh cuisine is an integral part of traditional Azerbaijani national culinary culture. It has learned a lot from other regions, influencing them at the same time. The culinary traditions, terminology, folklore, dishes, utensils, cooking technology, festive rituals and ceremonial meals of Karabakh are all identical with the cuisines of other regions of Azerbaijan. At the same time, there are obvious local differences due to climatic, geographical and traditional conditions. Karabakh is far from the sea, so Karabakh cuisine does not use sea fish. Fish dishes are borrowed. Karabakh cuisine used only freshwater fish, mostly in boiled and fried forms. Karabakh people themselves consider fish dishes "self-indulgence" and not very serious food.

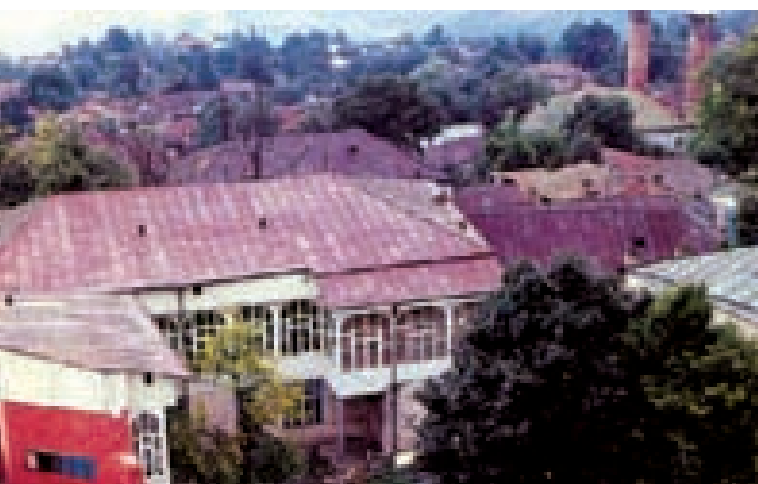
In some areas of Karabakh, near lakes and rivers, there are complex fish dishes, but there

are very few of them. These include dishes from freshwater fish, "lavangi", "gurgut" and "fish buglama" (stewed fish). In contrast to other regions, lentil and rice are added to the Karabakh "lavangi" (stuffed fish).

In addition to these products, the stuffing includes tomatoes, peppers, celery, green onions and sour cherry plum lavashana. In contrast to other regions, the Karabakh lavangi is steamed.

For the "gurgut", the fish is stuffed with minced akhta zogal (dried pitted Cornelian cherry), and fine-cut onions, lavashana, hot and sweet peppers are added. The stuffed fish is salted, a little water and butter is added, and then it is cooked on low heat for 30-40 minutes.

The fish buglama (stewed) is cooked in different ways. The fish is stewed with different fruits and vegetables. These fish dishes in various forms are made throughout Azerbaijan.



Fortress - Shusha city (now this city is under the occupation of Armenian occupants)

At the table in Shusha city. Year 1990

The fact that fish from the Kura River, which flows near Barda, was brought to Karabakh, particularly to Barda, was recorded by the 10th century Arab travelers, al-Muqaddasi (10th century) and al-Istahri (10th century). They mentioned fishes like "kasbuvin", "tirrikh", "surmakhi", "zarogan" and "ishubat".

Sheep-herding has been developed in Karabakh for centuries. Local agriculture was diversified, settled and cultured. A great place was occupied by grain-growing, melon and gourd growing and gardening.

Karabakh cuisine uses nearly all types of traditional Azerbaijani open and closed hearths: tandir (oven made of clay in a hole in the earth), chala (pit), ojad (bonfire), saj (iron disk for baking bread), chargrill, bukhari (fire-place) and kura (furnace), which, taking into account local features, make it possible to highlight certain nuances in local cuisine.

Islam had an enormous impact on Karabakh cuisine. In particular, it does not use pork, and pigs have never been bred and sold at local markets in Karabakh.

Archaeological and historical studies show that over the millennia, the culinary culture of Karabakh has maintained its traditional look. Excavations in the settlement of Chalagantapa indicate that materials from different layers (horizons) do not differ from each other. From the time it was founded (6th-5th millennia B.C.), the ancient population of Chalagantapa was familiar with the culture of farming, cattle-breeding, mining and stone and bone processing techniques.

Sources note the high agricultural culture of Karabakh residents. On irrigated land, they cultivated wheat, rice, cotton and mulberry. Mirza Jamal Javanshir (1773-1855) recorded in his



book "The History of Karabakh" that one-fourth of seeded wheat provides 20 quarters of the harvest there. An especially rich harvest is yielded by rice and millet (over 50 quarters for one quarter).

In addition, he points to large herds of cattle and sheep and goats. The population of Karabakh ate various wild grasses and cultivated greens.

The vizier of Ibrahim Khan of Karabakh - the outstanding Azerbaijani poet, thinker and statesman, Molla Panah Vagif, says in his poems:

"Dirrik - tərəvəzə yaxşı keşik çək kişniş, şüyüd, təzə tərəni saxla" ("Guard your vegetables and fields of greens - coriander, dill and fresh watercress very well, and take care of them!").

In his book, Doctor of History Professor Ziyadkhan Nabibayli names 245 wild plants which were used only in the cuisine of Lachin District.

Karabakh cuisine also widely used dried fruit, and it was served as a dessert.

It was used to make khoshab (compote) and was added to the pilaf, soups, meat and other dishes. At the All-Russian Exhibition in



Moscow in 1882, Karabakh fruits - Cornelian cherries, mulberry and cherry plum lavashana (sour candy), made by the daughter of the Karabakh khan - poetess Khurshudbanu Natavan, were put on display. Having visited Azerbaijan, Alexander Dumas (father) and the painter Monet met with her, and Dumas described this meeting in his book "Journey to the Caucasus".

Lavashana was borrowed by Slavic cuisine from Azerbaijani cuisine: it is mentioned in "The Domostroy" under the name of "levashinki."

The Arab author Ibn Haukal (9th century) recorded that Barda chestnuts were larger and more productive than Syrian ones. This is confirmed by Hamdallah Qazvini, who writes about Barda in his essay "Nuzhan al-Qulub" ("Delight of Hearts") (14th century): "There are a lot of fruits here, especially nuts and chestnuts, which are better than anywhere else." His words are confirmed by other Arab travelers. The Arab traveler Al-Istahri (10th century) recorded in his "Kitab Masalik al-Mamalik": "If we talk about Barda, it is a place with a healthy climate, fertile, arable land and multiple fruits, and less than one farsakh from Barda, in the town of Andarab, there is a wide network of gardens and plantations where they grow melons and all kinds of fruit. The local hazelnut is better than those from Samarkand, while chestnuts are better than tho-

se from Sham. Another fruit, called "ruchal" (zugal, zogal - Cornelian cherry - T.A.), grows here.

"The chestnut is half the size of the black walnut and tastes like persimmon and hazelnuts. Figs are brought to Barda from Lasub. This is the best fig. There are many ownerless mulberry trees here."

The Arab traveler Al-Muqaddasi writes about Barda in the 10th century: "Berda'a is a nice and beautiful city rich in fruits. It is a nice city with beautiful pastures and two rivers running through it: the faces of its inhabitants are like a pearl and coral, and they are also generous and merciful.

"In Berda'a, there is a Sunday market called 'Kurkiyu'... There is nothing like the fruit called 'zukol'. They have figs and chestnuts of extremely good quality."

Ibn Haukal (10th century) also wrote about Barda. "In Bardaa ... there are nuts and shihballut (chestnut - T.A.), which stand above the Syrian shihballut in size, charm, taste and abundance of fruits. They grow 'zukul' (apricot), which is the size of 'gubeyra'. It has a date seed and tastes sweet when it is ripe.

In Berda, figs are imported from Lasub, their mulberry trees are available to the public, and they do not have owners and are not sold or bought."

Nizami Ganjavi added in the 12th century: "How wonderful and glorious Barda is. And flowers bloom here in winter and summer."

The 17th century traveler Evliya Chelebi records: "Karabaglar... a gardener named Yazdon-gulu brought us 26 varieties of juicy pears. Trying the 'malanja', 'abbasi' and 'ordubadi' pears, you feel the taste of a candy in your mouth.

There are pomegranates like a ruby. The chefs are clean and all Muslims." In another place, he says: "Karabakh includes separate sultanates in the possessions of Tabriz. Food and drinks deserve commendation. There are 10 sorts of juicy, ruby-colored grapes; cherry syrup, soft drinks; 18 kinds of delicious juicy pomegranates. The local quince the size of the human head is famous."

In his book "Yelizavetopol Province, Impressions and Memories," the Russian scientist I.L.Segal describes the Agdam bazaar in 1902 in the following way: "Vans and carts were filled with bags and chuvals of grain bread, baskets of fruits and motals (cheese in wineskin - T.A.). The Agdam market has existed since 1867. Gardening, mainly mulberry-growing, is one of the most important sectors of the economy in Agdam."

Under Article 6 of the Treaty of Kurakchay signed on May 14, 1805 between Ibrahim Khan of Karabakh and the Russian Empire (signed by P.D.Tsitsianov), Ibrahim Khan agrees to sell the Russian army wheat and oatmeal.

One of the main components of the meal of every Azerbaijani is bread.

Various types of bread were baked in Karabakh - kullama, bozlamaj, tandir, churak, kozlama, komba (ash-cake), lavash,

khamrali, yukha, fatir, galincha, maldili, chapartma, jad and ajitma.

In both summer and winter, the favorite kind of bread was yukha, which was thin as paper. It could be stored for years. People took a saj with them when traveling in order to bake yukha. Baked yukha was dried and stacked in a pile. Before use, water was sprinkled on it to make it "fresh". For messengers, it was milled into flour, and they could eat it on the go without dismounting from the horse or quickly prepare it like the Russian "tyuri" by adding water and dried minced meat.



Agdam "bread museum"

Yukha is used to make the traditional sandwiches "durmak" or "burmak".

To do this, yukha is stuffed with cheese, cottage cheese, herbs or butter, jam or meat, rolled up as a tube, folding the bottom so that the stuffing does not fall or spill out.

The oldest sajs - made of clay - were found in Karabakh during excavations at Uzarliktapa (Agdam District). They belong to the 4th millennium B.C.

Stone and clay sajs were found during archaeological excavations in the entire territory of Azerbaijan. Now iron sajs are used.

Sajs are good not just for baking bread and yukha (a kind of flat bread), they are also used to bake jad (corn cakes), kata and gutabs (thin pieces of dough stuffed with meat and other fillings), national pastry products such as fasali, kata and various dishes - sajichi, govurma and jizbiz. An inverted saj is used as a kind of tava (pan).

Unlike other regions, the saj was used in Karabakh to bake "layli yukha" - yukha made of layers: in this case, one side of yukha was prepared on the previous one. This bread could not be stored for a long time, but it was more aromatic and tasty than the usual yukha.

If the dough was kneaded with milk adding honey or sugar, "khirt-khirt yukha" (crispy yukha) was made. It was made on holidays and sometimes without the sweet filling.

"Lavaş" was made on a saj and tandir. The lavash was mostly cooked in Gubadli, Jabrayil, Zangilan and Fizuli districts of Karabakh. "Komba" of puff pastry was made in a tandir and under a saj, or on ashes.

Such flour products as "sudlu churak" (milk bread), "fasali", "bishi", "yagli koka", "eyirdek", "keppeche" and "sakkizlik" are common in Karabakh. We would like to dwell separately on the

"kata" (flat pie with greens). Kata is made on a saj. To this end, chopped greens and various fillings (with cheese, cottage cheese, potatoes, etc.) are spread on half of a thinly rolled yukha. The other half covers the stuffing. The edges of the dough are stuck and baked on both sides on a saj. When it is served, a piece of butter is placed inside and gatig (yogurt) is served alongside. Another type of kata is gutab. It is smaller in size.

Gutabs are cooked with herbs, meat, pumpkin, etc. They look like Azerbaijani chebureks (chiy borak, borak with raw meat), but unlike chebureks, they are not fried, but baked without oil. Such products are common to all Turkic peoples.

In Turkey, they are called "ay (lunar - T. A.) borek", in Borchali - "taycharig" and in Bashkortostan and Tatarstan - "kystybyy".

Armenians have also learned to cook this dish in Karabakh and only in recent years. The Armenians present this dish under the name of "zhingalov hats".

For example, in this connection, we read on the website analitika.at.ua: "On April 21 at 2000, the opening of the festival 'Zhingalov Hats' will be held on the stairs of the City Cafe (in Moscow - T. A.). 'Zhingalov Hats' is an originally Karabakh dish, which is not found in the cuisine of all other regions of Armenia." But this dish is cooked in all areas of Azerbaijan and almost by all the Turkic peoples "in general". So neither the saj nor kata have anything to do with Armenian cuisine, whatever they call it, and consequently, this Karabakh dish and Karabakh itself have no relation to the Armenians.

Hats in Armenian (ats, khats) derives from the Turkic word has (khas, as, khash, ash) and means bread or food. Zhingal derives from the word khingal or khangal - a Turkic dish made of thinly rolled dough.



Sajichi

In the Karabakh zone, dairy cuisine is the same as in other regions of Azerbaijan. Cow, sheep and goat milk is used. Buffalo and goat milk is considered medicinal.

The first milk, which is received after the birth of a calf, is called "agiz". In the cooked form, it is a tasty dish called katamaz. As a ritual meal, it is divided between neighbors (usually 7 families). Sometimes artificial katamaz is cooked, for which one egg yolk is added to 1 liter of milk and cooked. If you put a raw beaten egg wholly and carefully, so it does not curdle, and boil it, adding honey, you will get a drink called "bulama" (beestlings).

Milk produced during the first 2-5 days is also called "bulama". In addition, sulug was made from "agiz" and "bulama" milk. To this end, the membrane of the placenta is thoroughly washed, filled with milk, then buried in warm ashes and kindled from above, or is placed in a hot tandir. After 1.5-2 hours, it is taken out. A tasty cheese-like mass comes out. Sometimes "sulug" is placed in a large cauldron and boiled. Sulug is also made from normal milk, and it turns out very tasty like baked milk.

Katamaz and bulama in a cauldron with the addition of flour and butter is used to make "gaymag chorak" or "shan-shan" on a saj. The latter, in contrast to the "gaymag chorak", has many "holes" - shana.

Milk was also used as a standalone drink, especially with fresh bread, as the basis for cold (dogramaj - "okroshka" (cold soup with chopped vegetables and meat)) and hot soups, and for making pastry and bakery products.

Sheep milk was mainly used for making rennet cheese and was valued very highly. For fermentation, they used the abomasum of newborn lambs or grass "dalama otu" (rennet grass). But goat cheese was considered the most expensive, as well as medicinal cheese. Cheese from cow milk is considered to be of lower quality than sheep cheese.

Cow and buffalo milk was used mainly for cooking the fermented milk product "gatig" (yogurt). Buffalo gatig was especially valued: it is denser, fatter and tastier.

Gaymag (the fat part of the gatig - thick cream) made from buffalo gatig is denser and more delicious than that cow gatig.

Gaymag is made from milk. To do this, it is poured with a thin layer in a broad and shallow dish (sini (tray), tapsi). A day later, a film (thick cream) appears on the surface - this is milk gaymag. If milk is not boiled and is poured into the same dish immediately after milking, you get "chiya", i.e. "raw gaymag". "Sud gaymag" (milk gaymag) was obtained from boiled milk in the same kind of dish. "Gati gaymag" (thick cream) was obtained from evaporated milk. In Kara-



Gurut

bakh, such a product was also called "sud-bashi". Sometimes milk was boiled on low heat in order to make it, periodically adding raw milk.

Gatig is used as a separate dish, but they also prepare various dishes (dovga, dogramaj, ovdug, shirin gatig) and atlama (a soft drink made of water and sour clotted milk) from it.

Kasmik (cottage cheese) is made from ayran (liquid obtained by beating butter from gatig) sometimes from gatig by boiling. It is salted and dried a little bit to make shor - crumbly cheese. For storage and ripening, the shor is placed in a motal - sheep wineskin. They also make motal pendir - cheese in a motal.

The cheese and cottage cheese, which ripen in a motal, have a special taste and are valued higher.

The liquid remaining after cottage cheese is called zardab (whey) and after cheese - dalama (fresh cheese). Both are used for making drinks and for baking bread. This bread lasts longer and tastes better than the one made in water. If dalama is boiled, it becomes "nor". The dish "lor" is prepared by mixing fresh cottage cheese with boiled milk and salt. When milk is added to gatig, a dish called "karamaz" comes out. Straining gatig or ayran through a cloth, they get a concentrated product called suzma (condensed sour milk), which is used as a separate dish and for cooking some foods.

From suzma with salt, they get "gurut" - dried cheese balls or cones. Gurut can be stored for

several years and is used as a base for sauces and khangal (made from thin slices of dough).

If in Lankaran they mix fresh snow with bakmaz (boiled down juice of grapes, mulberry, etc.), families and shepherds of Karabakh, who climb mountains with flocks in summer, mix a black sheep's fresh milk with mountain snow and call this dish "gar karamazi" (snow karamaz). Sometimes dishes with gar karamaz are buried in the snow or put on ice. The main difference from ice cream is that sugar is not added to the mixture. Interestingly, the "gar karamaz" is prepared only from the milk of a black sheep.

In Karabakh cuisine, meat, preferably lamb, is used more than any other ingredient. Local sheep are valued higher than other breeds. It is called "kasma goyun" (slaughtered sheep) or "atlik" (meat), i.e. "table or meat mutton". If other breeds yield "pure meat" - from 48 to 52 per cent, the Karabakh breed yields no less than 56 per cent.

The Karabakh breed of sheep has a very large guyrug (rump). Sometimes they have to place a trolley on wheels under the rump. In the bazaars of the Caucasus, experienced butchers preferred to buy Karabakh sheep as they were preferable to others. The meat of black animals was especially valued. The lamb of the Karabakh breed is used to cook the best kebabs. Making a good kebab is a science, and kebab is a separate culinary specialty.

For kebabs, what matters is not only what sheep it is cooked from, but also what side of

the sheep the meat is taken from, as well as the sex, age, feeding conditions, what firewood or charcoal are used and how the animal was killed.

Kebab is served with fresh herbs, sumakh, narsharab (boiled pomegranate juice), etc. The finished meat is removed from the ramrod with a piece of bread, as if wrapping the finished dish it in. Yukha made on a saj and lavash from the tandir are more suitable for this. Kebab is sliced meat, while basdirma is kebab meat kept in onion, vinegar or lemon juice before cooking. One of its varieties is lula kebab which is made of minced meat strung on a ramrod in the form of "round cutlets". Kebab and lula kebab are served with tomatoes, Bulgarian pepper, eggplants and potatoes baked over a fire on a ramrod.

Lamb and beef are used to make govurma (roast meat), sajustu doshama, jizbiz (roasted offals), gavli, dolma, yakhni, bagirbeyin, bozbash (dish made of chopped meat, pea and potatoes), khash (a dish cooked from the hooves of the cattle), kalla-pacha (soup prepared from ram's, lamb's or sheep's head and feet) and various soups. Yakhni and govurma are mentioned in the ancient Turkic monument of Kitabi Dada Gorgud. Khash is mentioned in written sources of the 11th-12th centuries. The meat serves as a garnish (gara) in different forms for pilaf and chilov. In Lachin District, one large dolma meal in cabbage leaves, weighing about 200-350 grams, is served at weddings and funerals. This custom is also widespread in Gabala and Ismayilli districts of Azerbaijan.

Karabakh cuisine has a lot of vegetarian dishes: sikhma, suyug, kata with herbs, etc. Flour is used to make khashil, khorra, sum-suma from grain - various kinds of hadik, govurga, govut, nukurd, gatmali, ayranli, yalanchi dolma, siyig,

sudlu siyig, yarma khashil, pilafs, chilovs and many more. Legumes are also used in cuisine.

As a dessert, they prepare various kinds of tar halvah and umaj halvah, shirin kata, koka, baklava, shakarbura, guymag and govud for holidays and rituals. Fruits are also served on the table.

As for drinks, a variety of sorbets, khoshabs and drinks prepared on the basis of bakmaz (boiled juice of mulberries, grapes) are served.

Excellent honey is made from Karabakh herbs. Children had honey, fresh gaymag or butter for breakfast. As the sauce, they used the boiled thick pomegranate juice "narsharab", and pomegranate is also used to prepare the additive "nardacha". This was recorded by the German traveler Adam O'Leary in the 18th century: "Wild grenades are all sour, and a lot of them are near rivers in Karabakh. "Grains are removed from them, dried and sold in other places under the name of nardan (nar - pomegranate apple). These grains are consumed in order to make the meal dark and sour: they are soaked in water and the juice is squeezed from them through linen. They also boil fresh pomegranate juice, produce and store it. They usually use it to embellish their saracha millet (rice) at feasts, which makes them pleasantly acidic. They also use fruits of the dyeing wood we know for the same purpose." Such thick sauces are also made from Cornelian cherries, sloe, zirinj (barberry) and other plants.

The Turkish scientist Dr. Yasar Kalafat writes: "Karabakh cuisine is a bridge between the cuisines of western and eastern Azerbaijani Turks - between the cuisines of these two parts of Azerbaijan (the author is referring to Iranian

Azerbaijan, where most Azerbaijanis live and the Azerbaijan Republic - T. A.)." In addition to the diversity of options, there is no difference.

Yasar Kalafat names such Karabakh dishes as:

Soups: dovga, evelik shorba, umaj, arishta shorba, borsch (came from Slavic cuisine - T.A.), chicken shorba, khash (khash - T.A.) and bozbash.

Dolma (cooked by wrapping round force-meat mixed with rice in vine leaves or cabbage): dolma made from apples, quince, dough, tomatoes, eggplants, yarpag (grape leaves - T. A), dolma, cabbage dolma.

Vegetable dishes: from evelik, nettle, green beans, spinach, shomu (sort of spinach - T. A.), merovga, zirish, mountain coriander, gushappayi, gutabs, kata with greens, kuku and other dishes with greens.

Kebabs made from potatoes, tomatoes and peppers. Meat dishes: rennet gutabs, bozartma, basdirma kebab, rib kebab, lula kebab, doyma kebab, tika kebab, fish kebab (sturgeon) and gut kebab.

Sweets: guymag, baklava, halvah, shor gogal, Karabakh kata and kurabye.

Karabakh families went to the mountains to visit pastures and relax in summer.

The Russian scientist, I.L. Segal, also reported about the holidays of Karabakh beys in 1902. "In summer, almost all Karabakh beys come to Shusha. They live here as in their estates in a totally Asian way: they eat and sleep on the floor strewn with carpets. After the meals, dishes are washed, dried and placed on wide ledges in the room." Incidentally, Segal also gives information about Karabakh carpets here - "The main contingent of skilled craftswomen are Muslims."

In winter, people went to the lowlands, the Castilian ambassador Clavija recorded in the early 15th century...

"We were told (March 3, 1405) that the ruler Omar Mirassa (Timur's son Omar Miranshah - T. A.) was in Karabakh. He spends the winter together with his troops there. This Karabakh is rich in pastures."

He continues to write in his diary about the hospitality of the Karabakh people.

In his diary, he records: "On Sunday, the ambassadors came to the village of Santgellan (Zangelan - an area in Karabakh - T.A.). We dined in the village of Tusalar. The local tribe calls itself Turkaman. In each of these villages, the ambassadors were treated to food. Such is the custom here. The ambassadors must dismount from their horses and sit down on the carpet. Food was immediately brought for them from all houses. They brought bread, a dish filled with gatig (yogurt) and usually various rice dishes. If the guests stayed overnight, then they brought a lot of meat dishes for them. What was brought at the beginning was only aimed at welcoming them."

Like the rest of Azerbaijan, Karabakh was open and hospitable. 160 years ago, it gave shelter to Armenians who betrayed their former "homeland" - the Ottoman Empire and the Iranian state. They found new land for themselves.

And there, they erected a monument in honor of the 160th anniversary of the resettlement of Armenians to Karabakh. But someone who once betrayed will betray again by habit.

Azerbaijan is doing everything possible today not only to support the one million Karabakh Azerbaijanis, building modern housing for them and providing them with free public services, free treatment, free university education and

many other things, but also to protect spiritual and material culture (music, folklore, carpet-weaving, etc.) in general and culinary culture in particular from assimilation.

With the help of the Refugee Committee of the Azerbaijan Republic, the Ministry of Culture and Tourism collects and studies the culinary heritage of Karabakh.

On July 20-23, 2011, the Festival of the National Cuisine of Azerbaijan was also attended by Karabakh cooks from Shusha and Barda. Karabakh chefs took first place in kebab competitions and third place in pilaf competitions.

In the competition on the "kata", which the Armenians are now appropriating, Tovuz District, which does not border on Karabakh, took first place. Like Gazakh District, Tovuz is far from Karabakh, but borders on Armenia from where Armenian "Christians" are still killing innocent civilians - children and the elderly - in these districts. In 2011, a culinary team from Karabakh, which represented Azerbaijan in international championships attended by 32 countries, won a bronze medal in the team championship. And in the youth culinary championship, a representative of the Karabakh team won a gold medal.

During Novruz celebrations in Baku in 2010-2011, refugees from Armenian expansion in Karabakh, along with other areas of Azerbaijan, showed their excellent cuisine. The celebrations were attended by foreign guests, ambassadors and the republic's government headed by the president of Azerbaijan. Today, the one millions refugees from Karabakh are thinking not about national cuisine, but about how to survive tomorrow and see their homes in their dreams. For the sake of a handful of Ar-



Agdam tea house

menians, who are considered Christians, almost the whole world is indifferently watching the grief of one million people.

And while we are talking about Karabakh cuisine as a thing of the past, flocks of Karabakh sheep are being stolen and fertile Karabakh fields are being mined, and instead of bread, they grow drugs there, having destroyed hundreds of public catering and food industry enterprises. The unique Museum of Bread in Agdam was looted and destroyed. Today Armenian "experts" present everything stolen by them, including in Karabakh, as their own to the whole world - land, culture, cooking, and monuments. Armenian websites have even opened pages called "Karabakh cuisine". If earlier, in Soviet times, Armenian cookbooks carefully wrote only about two dishes: Karabakh bozbash and Shusha bozbash, now they are talking about the entire cuisine of Karabakh as Armenian, although neither Karabakh nor Karabakh cuisine and bozbash are Armenian.

By irony of linguistics, the word "boz" in Armenian means "prostitute" and "bash" (a Turkism in Armenian) means "head"...



START DISHES

SALAD FROM FRESH VEGETABLE IN SHEKI - STYLE /4 portions/

100 gr fresh tomatoes, 100 gr fresh cucumbers, 100 gr fresh pomegranates (sour - sweet sort) pips, 15 gr of coriander, dill, basila and mint, 60 gr of bulgarian pepper, salt, pepper to taste.

Clean tomatoes, cucumbers and peppers, cut into small pieces and mix, add salt and pepper.

Clean, wash, cut greens, add them to vegetables and mix. Leave in a cold place for 10-15 minutes. Then add pomegranates.

Put into a salad pot, serve, decorating with greens, bits of peppers and pomegranates.

KUKU FROM GREENS /4 portions/

240 gr coriander, 120 gr garlic greens, 6 eggs, 40 gr butter, greens for garnish, salt, pepper to taste.

Clean, wash, and cut greens. Then add beaten eggs, mix thoroughly, add salt and pepper.

Melt part of butter in the pan and pour 1/3 part of the mixture. Level it and add the rest of the mixture. When the lower layer becomes brown, cut the food into 4 pieces, then turning them and adding the rest part of the butter bring it to readiness. Ready kuku cut into small rhombes, and put them into the salad pots, garnishing with greens.



BALIG KUKUSU /4 portions/

800 gr kutum (fish), bream (dried) 120 gr onion or spring onion, 4 eggs, 100 gr melted butter, 80 gr coriander, 80 gr dill, salt, pepper.

Smoked kutum is boiled in water, is cleaned from skin and bones. Cut onion or spring onion, fry and mix with pieces of fish. Then put into a buttered pot, pour on beaten eggs, mixed with cut greens and bake. When serving cut like rhombes and pour on butter.

KUKU WITH NUTS /4 portions/

80 gr kernels of walnuts, 6 eggs, 320 gr onions, 8 gr lavashana, 40 gr butter, salt, pepper.

Soak lavashana in 30 gr of warm water. Mince onions, and squeeze juice through bandage. Mix ground walnuts, onion and lavashana with eggs and bake with butter in an oven. When serving cut into portional pieces.

FISINJAN FROM SPINACH /4 portions/

800 gr spinach, 50 gr onion, 190 gr greek nuts, 50 gr melted butter, greens to taste, salt and pepper.

Clean spinach, boil in salty water, cut and fry on heated butter, add salt and pepper. Clean the onion, wash and cut into slim rings. Put fried spinach into the salad - pot, put the onion, walnuts on the top and pour with greens.

SHESHA - MODU /4 portions/

400 gr of beaks, 200 gr onion, 200 gr melted butter, 100 gr walnuts, salt and pepper.

Boil the beaks, press with pestle and add fried onions, salt and pepper. Cook for 5-10 minutes. Serve with walnuts.

DURMEK /4 portions/

150 gr shor motal (cheese), 40 gr butter, 20 gr coriander, 4 items of yuha (thin bread).

Clean coriander, butter one part of the bread, smear shor at the top and powder with cut coriander. Fold the rest on itself and then roll in the shape of a tube.

GALYA FROM EGG-PLANTS /4 portions/

120 gr melted butter, 300 gr tomatoes, 1 kg eggplants, 150 gr onion, 200 gr walnuts, 0.4 gr cinnamon, 2 pieces of garlic.



Kuku



Kuku

Put cut eggplants in a pot or sauce pan. Clean tomatoes, scald with the boiled water and mash. Then add passed onion, grinded walnuts, pepper, salt, pour cinnamon. Stew. Bring to readiness during 20-25 minutes. Gayla is served with a garlic-sour clotted milk sauce.

PYATA IN LENKORAN STYLE, FROM REREBCUSA OR BEANS (MASH) /4 portions/

500 gr of rerebcusa or beans (mash), 1 liter of water 200 gr of pumpkin, 250 gr walnuts, 50 gr onion, salt pepper to tasty.

Boil rerebcusa or beans, then add cut pumpkin, onion, salt and pepper. Add grated walnuts during 40-45 minutes, boil 15 minutes more. The consistence is thick.

LYAVANGI FROM EGG-PLANTS

/6 portions/

12 fresh, small eggplants, 200 gr of ground walnut, 300 gr onions, 40 gr melted butter.

Cut eggplants lengthwise, lean from the seeds. Blanch with boiled water and slightly squeeze, to avoid bitterness. Try from both sides.

Grind cleaned onion, roll into bandage, and squeeze. Mix onion with walnuts and stuff the eggplants. Put eggplants with cut in upper sides, in a pan, pour on a little boiled water. Cover and stew for 10-15 minutes. Ready food may be served either hot or cold.

LYAVANGI FROM CHICKEN

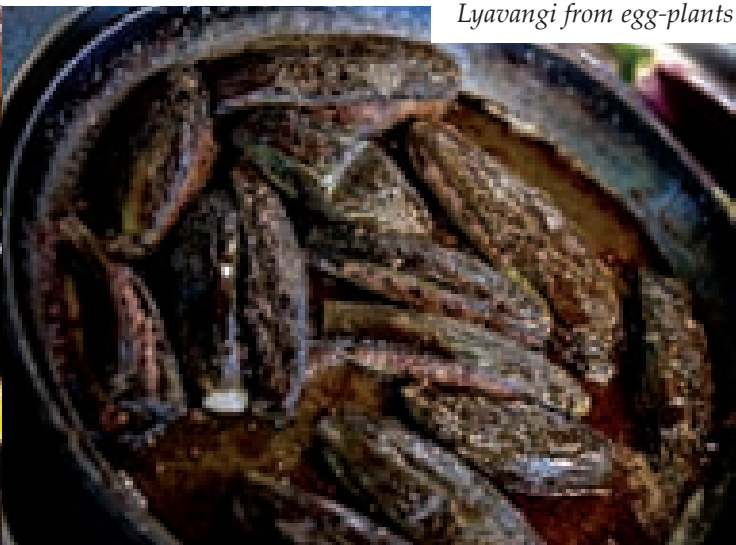
/4 portions/

800 gr chicken or hen, 100 gr of peeled walnut, 80 gr onion, 30 gr melted butter, 20 gr dry cornelian cherry, achta (dry berries without stalks), 50 gr alycha, 100 gr raisins, salt, pepper, greens, grains pomegranate for decoration.

Clean, wash and fry onion, cutting into rings. Prepare stuffing, mixing cut walnut, presoaked in water and cut berries of Cornelian Cherry, alycha and cleaned raisins.

Clean the chicken, salt it, add pepper and insert stuffing, bake in the oven on low heat. Periodically pour chicken juice. Serve on the dish, cut into pieces and decorate with the pips of pomegranate, greens. Serve either in a hot or a cold order.

Lyavangi from egg-plants



Lyavangi from chicken





THIN DISHES OF THE AZERBAIJAN CUISINE

DOVGA

4 glasses of yogurt, 1 glass of sour cream: 1 egg, 2 table spoons of rice, 1 punch of flour: 1 piece of spinach and sorrel; 0,5 piece of coriander: piece of dill, pears: salt to taste.

Clean the peas and soak in cold water for 3-4 hours, then put into hot water and boil until soft. When cooking mix constantly. Mix sour clotted milk, egg and flour till it becomes well mixed, add rice and boil till ready. When boiling add into the mixture shred greens and boil for 10 minutes in a pot. Cool when serving, adding salt.



DOVGA FROM CABBAGE

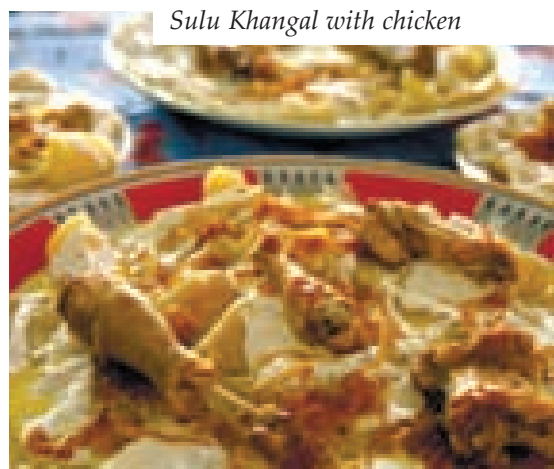
*Cabbage-300gr,
onion - 70gr,
flour-20gr,
egg-35gr,
yogurt - 500gr;
rice -10 gr;
sour - cream 60gr,
dry mint-20gr,
salt, pepper to taste.*

Cut cabbage and stew in water. Mix qatig (yogurt), sour cream, water, add flour, rice, egg and shred cabbage and onion. Salt, pepper to taste. Mix everything and boil, constantly mixing.

SULU KHANGAL WITH CHICKEN /4portions/

800gr drawn chicken, 1 egg, 1/5 glass of wheat flour, 1 item of onion; 0,5 glass of melted butter, 2 potatoes: 1 bunch of mint, coriander, dill, salt. Pepper to taste.

Knead dough from flour, egg and add some salt. Roll flat pieces of 1mm of thickness; cut them into squares of 2x3sm. Cut chicken into portion pieces, and put into boiling water, put potatoes, cut into quarters. 10 minutes before readiness add minced onion and Khanga, cut into squares. Sprinkle with greens when serving.



Sulu Khangal with chicken



*170 gr mutton, 25gr sheep fat, 20gr dry alycha 25 gr nut peas, 150gr potatoes
20 gr onion, 25gr quince. 4 chestnuts, 5gr green saffron, pepper and salt to taste.*

PARCHA- BOZBASH

for 1 portion

Cook the same way like piti, but not in a portion dish. Put mutton, cut into pieces, 2-3 pieces for a portion in the pot with boiling water, and boil for 10 minutes. Remove the foam. Pour on cleaned, soaked peas and boil till readiness. Add stewed onion 20 minutes before readiness, add alycha, potatoes, cut into slices, cleaned chestnuts, finely shredded sheep fat, pieces of quince, sprinkle with greens while serving.

PITI IN SHEKI STYLE

for 1 portion

*160 gr mutton, 25 gr sheep fat,
1 table spoon nut-peas,
4 cleaned chestnut,
1 piece of quince (25-30gr),
1 onion, 5-6 dry alycha,
1 dessert spoon of dry mint,
salt, pepper to taste*

Piti is cooked in one portion clay pots (kupa), in volume of 0,8 l. Meat-bone pieces of mutton, chest, back neck parts, cut into a small pieces, together with the pieces of sheep fat and peas, soaked in cold water for 4-5 hours, put into kupa, pour 0,5 l of cold water, and put on oven. After boiling the broth, put finely cut onion, chestnut, quince, alycha, salt to taste. When ready, put spices and saffron infusion.

When serving, sprinkle with finely cut dry mint.





DUSHBARA *for 1 portion*

400 gr boneless mutton, 2 glass of flour, 1 egg. 2 onions, 2 table spoons of melted butter, 2 table spoons of 3% wine vinegar, mint, coriander, salt, pepper to taste.

Cook broth from bones. Ready minced meat mix thoroughly. Knead dough from flour and egg, adding salt. Roll it 2mm thick. Rolled dough, cut into squares 3sm each side. Put minced meat inside and wrap like dumplings. Fold the squares. (put on the lower part minced meat) in the shape of a triangle, put the end back. Ready dushbara put into boiling broth (pass it through colander), and boil on low fire until they float on the surface (for 4 portions, use 6 glasses of broth) Before serving, pour on dushbara broth, add melted butter and sprinkle with greens, separately serve vinegar.



KUFTA- BOZBASH

for 1 portion

400 gr of fat mutton without bones; 3 table spoons of rice, 1 egg, 20 fresh alycha, glass of nut peas, 6 potatoes, 1 onion, saffron, dry mint, pepper, salt to taste.



Boil separately the broth from bones.

Mince mutton flesh with finely shred greens, onion, half-ready rice, add 1 egg, salt, pepper, mix thoroughly, and shaper rolls: 1-2 balls for a portion:

Add previously soaked peas to the broth, boil till half readiness. Then add meat balls, and potatoes. Cut onions and fry separately. 10-15 minutes before readiness put alycha, pepper, saffron infusion and salt.

Before serving sprinkle with fresh coriander, and in winter, dry mint.



MAIN DISHES

CHIGIRTMA FROM GREEN BEANS

/4 portions/

1000 gr green bean, 200 gr melted butter, 200 gr onion, 4 eggs, 100 gr dill, 4-5 pieces of garlic, 200 gr yogurt, salt.

Clean, cut and boil beans in salty water. Clean onion, cut into rings and fry. Add to it boiled beans, mix, beat eggs, mix with cleaned and cut dill, salt, pepper and pour on beans with onion. Serve with yogurt, mixed with pressed garlic.



Chigirtma from green beans

CHIGIRTMA FROM CHICKEN

/4 portions/

800 gr chicken, 100 gr smelted butter, 200 gr onion, 6 eggs, 250 gr tomatoes, 10 gr coriander, salt, pepper to taste.

Clean chicken, cut into pieces of 50-60 gr, pouring some water, boil till readiness, salt, pepper, then fry on butter. Add onion, cut into rings and then add previously fried tomatoes and pour on breaten eggs, salt. Bake in oven for 7-10 minutes. When serving add greens.



Chigirtma from chicken



Ovrishta

OVRISHTA /4 portions/

800 gr chicken. 120 gr melted butter, 240 gr onion, 300 gr Cornelian Cherry ahta (dry berries), with out stones. 20 gr sugar, 200 gr Cornelian Cherry pips, salt, pepper.

Cut treated chicken, into pieces 30-35 gr. Salt, pepper, and fry. Separately fry the onion, add pre soaked and squished Cornelian Cherry and fry again. In the end add sugar and pour the mixture on fried chickens. Mix and bring to readiness. When serving, add pomegranate pips.

CHIGIRTMA FROM SPINACH

/4 portions/

800 gr spinach 100 gr butter, 120 gr onion, 4 eggs, 200 gr sorreh salt, pepper to taste.

Clear spinach and sorrel, cut into large pieces and fry. Then add fried onion to it. Salt. Pepper. Mix and pour on eggs. Serve with sauce, prepared from yogurt with pressed garlic.

KHANGYAL - YARPAG IN TOVUZ STYLE /4 portions/

250 gr flour, 1 egg, 200 gr onion, 200 gr potato, 100 gr melted butter, 50 gr gurud (dry item), or 100 gr sauce from garlic with yogurt, salt.

Knead dough from egg, salt and water. Roll it in 1-2 mm of thickness, dry from both sides on sadj or in oven, cut into rhombs, 5x5 sm. Clean potatoes, cut along. Delute gurud in water. Fry onion. Boil potato in salty water, when potatoes are half ready, add the pieces of dough to it. Bring to readiness, take away water, rut on that big plates, or tray, top it with gurud. Gurud may be replaced by the sauce from garlic with yogurt.



Khangyal - yarpag in Tovuz style





RICE DISHES OF THE AZERBAIJAN CUISINE

Since ancient times, rice was grown in Azerbaijan. Dozens of sorts of rice "aggilchig", "garachi chig", "syodri", kna, imbiber etc. were grown by Azeri peasants. Even in XIV century Castebian Ambassador Klaviho wrote about Azerbaijan: "The fields were planted with rice, millet and maize. Rice is in plenty, it is given even to horses. Rice was treated with respect, as it was widely used in cuisine. The sweet dishes made from rice are favorite dishes of the people. From round sorts of rice siyig (milk, rice porridge), suyug (rice with greens) were cooked, such sort of rice was added to different thin dishes, rice flour was made. In Sheki people cook sacred "Sheki pakhlava" from rice. In Guba, sweet Guba bukmasi, in Lenkeran people bake bread from rice flour.

Long sorts of rice are mainly used for cooking different kinds of plovs and chilovs.

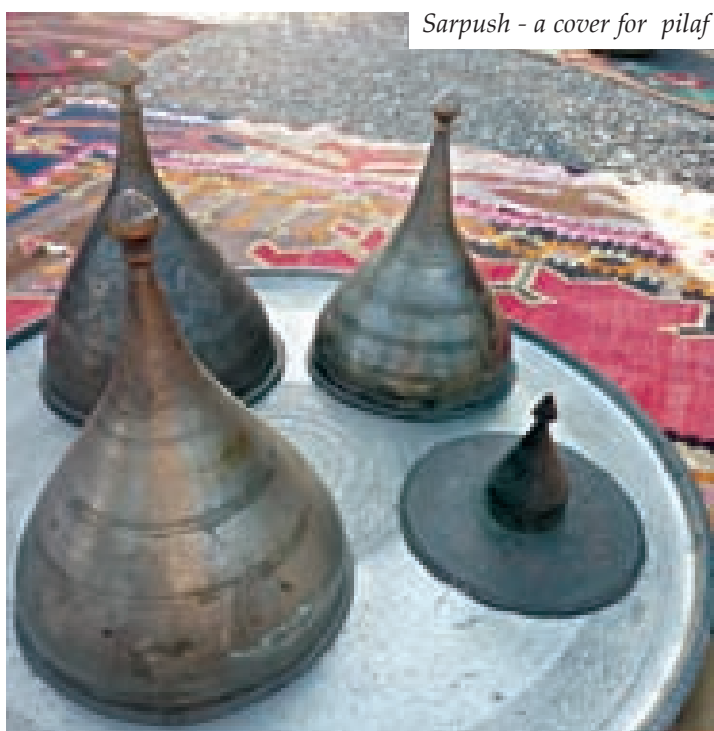
Plov - is the most favorite everyday and festive meal for any Azeri. No event in Azeri's life is possible without it, in birthdays, weddings, hospitality, ritual and funerals, mandatorily, they serve different kinds of plov. On Novruz holiday, (Azeri New Year) which lasts 7 weeks, each chershenbe (Tuesday or Wednesday), has its own Ritual plov. Earlier, on each day of Novruz (49 days), people cooked special plov for this day. These are about 200 kinds of plov and chilovs in the Azerbaijani cuisine. Chilovs differ from plovs. Because in chilovs, rice is cooked with arishta (home made pasta), for arishta chilov, beaks, greens etc. Chilovs are often called plovs.

PLOVS

Cuisine - as to me, is better than Italian and Spanish. This is one national dish which has the base for all dishes. It is plov, cooked with great art and carefulness. There are different kinds of plov from grapes, currant, pomegranate pips, peanuts, almonds, saffron, grass, peas, quince, cinnamon, vanilla etc. These words about the Azerbaijani cuisine were written by French Treneller Gaspar Druvil 1812-1813, who visited Azerbaijan.



Plov



Sarpush - a cover for pilaf

The base for all plov is rice of special sort (such as sadsi, a kule, ambar - bu etc). Plov is cooked in copper or aluminum pot, - "kazan", by 2 methods steering - "dashma" and by means of eliminating the water. The best method of cooking plov is eliminating water, you should clean rice, keep it in salty waters for 7-8 hours. Boil water in 1:6 proportion of rice and 6 liter of water and 50 gr of salt. Put the rice into boiling water and boil it for several minutes (depending on the salted rice), till half ready. Then put on a colander and when necessary, rice with 2 glasses of hot water. Plov, cooked by the method, is prepared with gazmag., gazmag is cooked by 2 methods: from rice with eggs, or with 2 eggs (depending on the shape of the pot's bottom), add 1-2 table spoons of sow-cream, and 2-4 spoons of boiled rice, mix. For preparing gazmag from dough take 1-1.5 glassier of flour, 1-2 table

Qazan, Sini, Chomcha - Pot, Cover, Ladder



spoons of yogurt, or sow-cream, 1-2 table spoons of melted butter with flour. Knead the dough. Roll it in 1-1.5 cm of width and cut into squares, clips and rolls. Heat the butter (100 gr - 150 gr of butter for 1 kq of rice) put on the button of the pot and cover with half ready rice. Put between layers of rice yellow ginger or coriander seeds. Cover the pan with a cover, wrapped by cloth napkin and put on a slow fire (preference on a heavy pan). In 40-50 minutes pour melted butter on plov: 200 gr per 1 kg of rice. In 1-1.5 hours take from oven. Pour on saffron infusion and wrap the pot into warm cloth for keeping stewing of rice "yer dyami".



Dashma plov

FIRNI /for 4 portions/

160 gr rice flour, 800 gr milk, 40 gr sugar,
4 gr. Cinnamon, salt.

To prepare floor from rice, clean it, soak in water, for an hour, dry and grind. Press in a bowl by a special masher. Boiling milk add flour, add the sugar and bake. When serving top firni with butter and sprinkle cinnamon.

DYUYU HALVASI /for 4 portions/

120 gr rice, 200 gr butter, 100 gr sherbet or honey, 0,2 gr yellow ginger, 0,5 cinnamon.

Clean the rice, dry, grind. Melt the butter, stirring constantly, add rice flour, fry till it gets yellowish. Then add yellow ginger, put aside. While stirring, add honey, or sherbet. Ready halva is put on a plate sprinkle with cinnamon, poppy and cut into squares. Eat in cold state.

KYUKYU PLOV /for 4 portions/

700 gr smoked kutum, 400 gr rice, 100 gr butter,
100 gr melted butter, 2 eggs, 100 gr green onion,

50 gr corianders, dill mint, yellow ginger, saffron, salt, pepper.

Clean kutum fish and fry. Break white bread and mix with cleaned greens and an egg, salt and pour on the fish. Bake in oven. Boil soaked for 2-3 hours beans-prepare plov and mix it with boiled beans. Prepare gazmag (the recepie is given above). When serving put the rice in a mound shape, pour on melted butter and put aside kyukyu from kutum.



Kyukyu plov

CHICKEN PLOV /for 4 portions/

Chicken, 800-900 gr, 100 gr. Melted butter, 100 gr. Butter 400 gr rice, 150 gr onion, 100 gr raisin. 100 gr dried apricot twin, saffron, yellow ginger, salt, pepper.

Clean, salt, pepper and boil the chicken. Then cut into 50-60 pieces. Separately, fry the fruits, add fried onion, pieces of chicken and stew for 5-7 minutes. In the end add caraway. Prepare plov on chicken's broth with gazmag. When serving put in a mountain shape, pour melted butter, decorat with gazmag and prepared chicken with fruit.



Chicken plov

SHYUYUD PLOV /for 4 portions/

400 gr rice, 100 gr melted butter 8 eggs, 120 gr milk, 300 gr mint, 30 gr infusion, 100 gr butter, salt, pepper.

Prepare plov. Mix the rice with finely cut dill. Prepare gazmag (the receipt is given above). Prepare omelets from eggs and milk, cut into rhombs. When serving put on plov and decorate with omelets, pour melted butter.

MEYVYA PLOV /for 4 portions/

400 gr rice, 100 gr melted butter, 100 gr butter, 1 egg, 120 gr raisin, 120 gr dry apricots, 120 dry plum, 80 gr wheat flour.

Stew all fruit till readiness. Prepare rice for plov. Knead dough from flour, eggs and salt a little, roll it according to the size of the pot's bottom. Put butter in the pot, melt it, put the dough and put the rice (mountain shape), top it with fruit and stew till readiness on slow fire. When serving pour butter, decorate with fruit and gazmag.

CHIGIRTMA PLOV /for 4 portions/

Chicken or small hen- 800 gr, 400 gr rice, 160 gr melted butter, 4 eggs, 160 gr onion, 100 gr butter, 6 gr citric acid, 2 table spoon saffron infusion, salt pepper to taste.

Clean the poultry, cut it into portions 30-40 gr, salt, pepper and fry. Separately fry onion, cut into rings. Mix the fried chicken and onion, add citric acid, diluted in a small quantity of water, pour eggs, bring to readiness when serving put the rice (a mountain shape), put aside chigirtma from chicken, pour melted butter on it.

DYUYU LEKYUCYU /for 4 portions/

160 gr rice, 200 gr milk, 40 gr sugar, 120 gr butter, 0.8 gr cinnamon, 0.4 gr ginger.

Clean rice, dry it and grind. Add butter sugar, yellow ginger, milk and leave for soaking - 1.2 hours. Butter the pan, pour the mixture and bake for 25-30 minutes. Then fry on both sides.

KUTUM PLOV /for 4 portions/

1 kg fresh kutum, 400 gr rice, 100 gr melted butter, 100 gr butter, 2 table spoons of saffron infusion, salt, pepper.



Achta chilov

Clean the fish, cut into pieces, salt, pepper and fry on butter. Prepare the rice. Melt butter in the pot, put a part of rice. Put some fish and put on the rest part of rice, stew on slow fire. When serving pour melted butter.

ACHTA CHILOV /for 4 portions/

600 gr rice, 100 gr melted butter, 120 gr dry Cornelian Cherry, 0.2 gr saffron, 100 gr yogurt, 1 egg, salt pepper, cardamom, coriander seeds.

Clean rice, leave 1 part for gazmag, boil it. Add dried Cornelian cherry, boil 2-3 minutes more, then put on a colander. Mix the rest part of rice with yogurt, egg, butter, saffron cardamom and coriander suds, mix. Melt the butter in the pot. Put everything on the bottom of the pot, add the rice, and stew on a slow fire.

When serving pour on butter, put gazmag. This plov is served with kyukyu from greens, dolma from egg - plants, and sauce from garlic and yogurt.

TURSHULU SIYIG /for 4 portions/

100 gr of rice, 200 gr onion, 120 gr sorrel, 200 gr spinach, 200 gr coriander and dill, 20 gr of lavashana, 60 gr melted butter, salt, pepper.

Cut onions and stew. Add 2 liter of broth and boil 5 minutes more. Add shred onion, cut spinach, sorrel and shred greens, rice. When ready add



Shakh plov

lavashana, pressed till porridge consistence in warm water (20gr of lavashana, 100gr of water) and boil 2-3 minutes more. When ready serve separately yogurt.

SHAKH PLOV /for 30 portions/

Rice - 3 kg: saffron - 0,01 gr, lavash - 250 items, melted butter - 3kg, lamb (boneless) - 1 kg, albhara (dried alcha, boneless)- 250 gr - white raisin - 300 gr. dried apricot - 200 gr, cleaned chestnut - 0,5kg. Salt and pepper.

Boil rice in salt water till half readiness. Salt and pepper the meat and cover it with alcha paste.

Butter the bottom of the pot and the sides, (of the pot), put 5 buttered lavash, then cover the sides of the pot with lavash, 5 sm from each other (also buttered on both sides). Lavash should come out of the pot at 5 sm.

Put rice on a colander, put it on the bottom of the pot, 5 sm of thickness, then put on rice boiled chest nut, albhara, raisin, then a layer of rice boiled again, then meat and everything again - rice, chest nut, albhara, raisin and rice. After, roll the outer sides of the lavishes inside, cover rice with them, top it with 5 buttered lavashes and put into oven.

After 40 minutes pour the plov with melted butter. Bring to readiness in the oven at 1300C. Plov is cooked for 3 hours.



FISH DISHES

The location of Azerbaijan on the coast of the Caspian Sea, the number of rivers and lakes for centuries ensured the Azerbaijanian cuisine in sea and river fishes. The rest inhabitants of waters are rarely used as food. The images of fish men's boats on Gobustan rock carvings, ancient instruments for fishing, prove that our ancestors used fish of the Caspian Sea 15 thousand years ago.

Note, that 95 % of world store of sturgeon fish and black caviar are taken from the Caspian

Sea. Fish dishes are simple (fry, boiled fish), and complex (dolma from fish, lyavangi from fish, sirdag) etc.

Different sauces are served to fish dishes, but the main sauce - is narsharab - boilded condensed juice of pomegranates.

Pomegranate juice is often squeezed out for fish or sour - sweet pomegranatee pips are sprinkled over it.

The flavor of fish and pomegranate - it's a classical combination of our cuisine.



LYAVANGI FROM SAZAN /4 portions/
4 sazan (of medium size), 4 table spoons of pastille, or alicha, 2 spoons of marjoram, 200 gr of walnuts, 70 gr onion, 0.5 glass of raisin, 60 gr melted butter, salt pepper to taste.

Clean the fish, put pastille inside, prepare stuff, from onion, passed with the cut and fried walnuts, raisin and marjoram. Fill the fish with the stuff, pour melted butter, bake. Serve either hot or cold.

FRIED KUTUM /4 portions/
1 kg sturgeon, 40 gr dried bread, 120 gr olive oil, 70 gr onion, 100 gr lemon, 100 gr pomegranate, 100 gr spring onion, salt; pepper.

Clean sturgeon, cut it into pieces, salt, pepper, roll it in dried bread. Pour olive oil and bake in oven. When serving, add pomegranates or cut spring onion. Put aside lemon, cut into rings and add onion.

STURGEON FRIED /4 portions/
1 kg sturgeon, 40 gr dry bread crackers 120 gr olive oil, 70 gr onion, 100 gr lemon, 100 gr pomegranate pips, 100 gr green (spring) onion, salt, pepper.

Clean, rinse sturgeon, cut it into portional pieces, salt, pepper, roll in dry bread crackers. Then pour olive oil, and bake in kyure or in oven.

When serving top with pomegranate pips and shreaded green (spring) onion. Put lemon aside, cut into rings and onion.

DOLMA FROM FISH /4 portions/
500 gr kutum, or sudak, 100 gr onions, 160 gr grape leaves, 30 gr dried Cornelian cherries (achta), 100 gr walnut, 30 gr lavashana, 100 gr pomegranate, 20 gr garlic, 250 gr yogurt, 100 gr coriander, salt, pepper.

Grind the flesh of fish with onions, walnuts and greens soak cornelian cherries in water and add into the minced fish. Wash grape leaves with boiled water for 3-4 minutes. Prepare dolma. Put some stuff on every leave, add some pomegranate pips, roll and put into a pan, prepare broth from fish bones and pour on dolma and put boiling on a slow fire. Serve dolma with souce from yogurt and finely cut garlic (sarimsagli gatig).

SOYUTMA FROM RIVER FISH /4 pasions/
1 kg fresh river fish, greens and lemon for decorations, salt, pepper, narsharab.

Clean fish, boil on a low flame in salty water. Serve with pepper and greens. Separately serve narsharab. This dish can be served with boiled potatoes and pomegranat pips.

YAY SIRDAGI /4 potions/
1600 gr beluga or kutum, asp, sudak 150 gr garlic, 600 gr butter, 500 gr tomatoes, 150 gr fresh alicha, salt pepper.

Clean fish, cut it into pieces, fry, add tomatoes, cut into rings. Grind and fry garlic, add tomatoes, cut into rings, roll, put fresh alicha on the top, pour some water, boil for 15-20 minutes.

TABA - KEBAB FROM FISH /4 portions/
1 kg of fish, 70 gr onion, 120 gr cleaned boiled chestnuts, 100 gr bread, 250 gr milk, 120 gr melted butter, 40 gr dry bread, salt, pepper, narsharab.
Clean fish, take away the skin. Grind fish, add onion and boiled chestnuts. Bread cooked in milk, mix with minced fish, add salt, pepper and mix well. Make meatballs, roll in dry bread and fry on butter on both sides. Pour narsharab when serving.



Lyavangi from sazan



Dolma from fish



Fried kutum



Sturgeon fried



Lyavangi



Taba-Kebab from fish



KEBABS

KEBAB FROM RIBS / QABIRGA KABABI

/4 portions/

Mutton - 1320 gr, onion - 240 gr, spring onion - 160 gr, sumach - 12 gr, greens - 40 gr pepper, salt.

Cut brisket ribs with rib bones, taking into account 5-6 piece for a portion. Place on spit so, that external part of the brisket is turned to the same side. Kebab is fried in mangal, over burning coal, in summer Shashlik is served with fresh tomatoes, also fried on mangal. Shashlik is served with onion, parsley. Sumach, salt and pepper are served separately.

Kebab from ribs



KEBAB FROM STURGEON

1.5 gr sturgeon, 2 onion, 1 pomegranate, 1 glass of narsharab, 1 lemon, greens, salt, pepper, sumach to taste.

Divide sturgeon, cut it into pieces, salt, pepper, put on spit, fry on mangal over hot coal, turn for even frying. Separately serve onion, cut into rings, pour on pomepomegranatee juice, cut lemon. Serve the dish with greens and sumach. Separately serve narsharab in a sauce - pat.

Kebab from sturgeon



Kebab from chicken



KEBAB FROM CHICKEN

/4 portions/

4 chickens, 150 gr onion, 120 gr lemon, greens, for decorations, salt, pepper.

Cut off wings, internal organs and necks of chicken, cut along into 2 parts, salt, pepper and spit. Fry on mangal over burning coal - when serving pour lemon juice and add onion - cut into rings. Separately serve greens and nar-sharab.

KEBAB FROM EGG - PLANT

/4 portions/

800 gr egg - plant, (of medium size) 200 gr sheep fat, salt.

Egg - plants must be of black color, the same size, clean. Made a cut along, and sniff them with pieces of sheep fat. Then place on a spit. Between egg plant put pieces of sheep fat, fry on mangal over burning coal salt when serving. It is usually served with meat kebabs.

KEBAB FROM TOMATOES

/4 portions/

120 gr tomatoes, greens, salt, pepper to taste.

For stuff take juicy, hard ripped tomatoes of the same size. Clean tomatoes. Spit and fry on mangal over burning coal. Salt when serving serve with meat sort of kebabs.





DOLMA

YARPAQ DOLMASI (DOLMA WITH WINE LEAVES)

Collection of national/Recipes of dishes p.39

	brutto	netto
Wine leaves fresh	47	45
Meat	202	100
Mutton	164	117
Fat of sheep	25	25
Onion	20	17
Coriander or mint	24	18
Rice	30	30
Mass of stuff	-	202
Mass of half ready product	-	240
Mass of ready dolma	-	225
Cinnamon	0,2	0,2
Total	-	225

Clean wine leaves, cut the stalks, scald. Blanch fresh leaves, but fermented ones let out - during 20-25 minutes. Wrap the stuffing into every leaf, put into the pot, pour water to cover all dish and stew for 50-60 min.

For stuffing, mince mutton with sheep fat and onion, add finely shredded greens, salt, black pepper, cleaned rice and mix.

For 1 portion take 6-8 pieces of dolma, pour the sauce, in which dolma was stewed, sprinkle with cinnamon. Separately serve yogurt (150gr), with pressed garlic (3gr).



BADIMJAN DOLMASI (EGG-PLANS STUFFED)

Collection of national / Recipes of dishes p. 40

	brutto	netto
For stuff	269	256/228
Mutton (chop meat)	164	117
Onion	21	18
Basil	12	10
Melted butter	20	20
Mass of stuff	-	142
Mass of half-ready food	-	340
Fresh tomatoes	49	42
Total		285

Take out seeds from the insides of egg-plants, blanch for 1-2 minutes, stuff, put into a pot, put aside slices of tomatoes, pour little water or broth, and stew 25-30 minutes.

For stuffing, take meat, onion, mince everything, add pepper and salt, fry on butter for 20-30 minutes, constantly mixing, till the minced meat is ready. Cool it, mix till unique consistence, add shred greens and mix. When serving, pour sauce, got while cooking. Separately serve yogurt (50gr) with cinnamon (0,2gr).

POMIDOR DOLMASI (Azerb, culinary p 57)

	brutto	netto
Tomato	163	117
Onion	300	255
Melted butter	20	17
Yogurt	50	50
Greens (basilica, coriander, dill)	15	11
Cinnamon	02	02
Total		325

Grind mutton with onion, add pepper and salt. Fry it on butter, cool and mix with greens. Choose average size and hard tomatoes, cut the tops and put out a core. Stuff ready tomatoes and cover upside with cut tops. Pomidor dolmasi put on a frying pan. Fry the taken-out parts of tomato on butter, add broth and stew under close cover for 15-20 minutes till readiness.

When serving, pomidor dolmasi, pour the same sauce and sprinkle with finely shred greens. Separately serve yogurt with cinnamon.

KHADIK-ASHURA /1 portion/ p. 304

wheat-50 gr, corn-20gr, beans (grain)-30 gr, peanuts-10 gr, walnuts (cleaned), 10 gr, sultana-5gr, melted butter-50gr, onion-50gr greens-5 gr salt to taste.

Soak separately; wheat, corn, beans, and peanuts, boil. Fry onion in a pot, add 1,5 l of broth, boil and put boiled grains, sultana and greens, boil for 7-10 minutes. Serve hadik on Ashura (the day, when prophet Noy came out of water and the day of Victory of Imams-the followers of Muhammed prophet). When children have first teeth, and when 100 years old people change their teeth.



Badimjan dolmasi





KUTABS

KATA WITH GREENS /4 portions/

600 gr spinach, 200 gr green onion, 200 gr coriander, 60 gr cheese or dry curds, 200 gr dill, 600 gr wheat flour, 20 gr lava shana, 300 gr. butter, salt.

Knead the dough from flour. Clean greens cut and mix them with cheese or curd. Roll layers in 3-4 mm of thickness, cut rounds in diameter of 20-25 sm. Put the stuff on one part of the layer (green, cheese or curd), grate 20 gr of butter, close with another part of the layer, press the edges of the kata. Bake in oven on both sides. When ready take out of the oven and butter on both sides, when it's still hot. Serve with yogurt.

KUTABS WITH PUMPKIN /4 portions/

1 kg pumpkin, 100 gr pomegranate pips, 560 gr wheat flour, 100 gr onion, 150 gr melted butter, cinnamon, salt to taste.

Clean pumpkin, peel from the skin, cut into cubes, boil in a small quantity of water closing the lid properly until ready. Separate tallow, fry onion and add to pumpkin, add salt and cinnamon. Knead dough from flour roll a layer in 1 mm of thickness, cut the rounds in the size of a desert plate. Put on one part of the round the stuff, cover with another part, press the edges. Bake in a hot pan on both sides. Pour on butter when serving.



Kutabs with pumpkin



SWEET DISHES

HASHIL /4 portions/

190 - 200 gr flour, 1.5 liter water, 60 gr melted butter, 60 gr sugar powder or bekmez or syrap or honey, salt.

Boil salty water in enema aluminum pot. Mix with a thin spoon, gradually add flour when the mass is thick, put it on plates. Make place in the middle of hashil with the spoon, pour melted butter, bekmez or syrup or honey, and add sugar powder.

FILLED QUINCE /4 portions/

4 quince, 80 gr walnuts, 80 gr honey or sugar, 4 almond, cinnamon.

Wash quince without peeling the skin, cut off the tops, take out seeds, fill the hole with stuffing (walnuts with sugar and cinnamon), cover the top with honey and join with the main part. Put almond inside. Put on a griddle, and bake for 15-20 minutes in oven. Serve with syrup.

GAYGANAG IN NAKHCHIVAN STYLE /4 portions/

4 eggs, 50 gr melted butter, 80 gr honey salt.

Boil butter in a pot, add beaten eggs with salt, mix. Ready gayganag remove from fire and pour honey on it. Serve to table after the honey has absorbed wholly.

TARAK /4 portions/

100 gr corn flour, 60 gr melted butter, 80 gr sugar, 0.4 gr cinnamon, salt.

Pour water in a a pot, put sugar, butter maize flour, salt and boil, constantly mixing. Prepare thick mass. Cool tabak, top it with stamped cinnamon.

GOZINAKS /for 1 kq/

550 gr honey, 560 gr walnuts, 5 gr butter, 0.2 gr vanilla.

Add treacle to melted sugar, mix constantly for 3-4 minutes. Bring it to boiling. Add walnuts into the mass with some intervals, mix the mass attentively, boil for 6-8 minutes till 130-1400C. Put the ready mass on dinner table, butter it. Cool for 8-10 minutes till 80-900. Divide the mass into 2 -3 pieces, roll layers in 10-12 sm of thickness. Then cut the layers with a knife into pieces of 40x40 sm and cool till 18-200C.



Kos halva



RITUAL FOOD

SAMANI (ISFAHAN) HALVA

/4 portions/

100 gr wheat flour, 300 gr wheat flour of 1 sort, 100 gr melted butter, 200 gr doshab, 100 gr walnuts, 2 gr cinnamon, 1 gr white ginger, 1 gr clove, 1 gr anis, 1 gr pepper.

Grow "samani" from wheat. Knead samani, mince it, filter the derived juice, knead the dough. Put the dough on a big plate with butter, mix constantly.

Press derived gazmag while cooking. Remove from fire, add doshab, all spices, mix attentively and cook. Add walnuts. Form balls in the form of apples.

Halva from samani is cooked on "Novruz" holiday and is shared with neighbours and relatives.

Halva is called by people "Isfahan halvasi".



Guymaq



GUYMAG /4 portions/

160 gr wheat flour, 80 gr melted butter, 0.1 gr saffron or ginger (yellow), 40 gr bekmez, or sugar salt.

Fry flour, add hot water to it (mix constantly), then add saffron, salt, stewing until readiness. On the bottom of the pot appears gazmag. Serve with bekmez or sugar to table. Guymag usually is cooked for mothers, born a baby or just married after first wedding night.

GOVUT /4 portions/

700 gr fried wheat, 300 gr fried corn, 100 gr sugar syrup.

Grind wheat and corn, mix the ready flour. Prepare thick dough in rest sugar syrup, form rounds and serve to table. Doshab (bekmez) can be used instead of syrup. Add rosy water, or rosy oil to syrup. Govud is a ritual sweet and it's cooked mainly on "Hidir NEBI" holiday.

Yara halva



SWEET 2 - COLORED TEA

/4 portions/

6 gr dry tea, 120 gr sugar.

Make tea in china pot. Put into "armud" (pear - formed) glasses sugar, and pour boiled water on it (half of a glass), mix. Then keeping a spoon over a glass, slowly pour tea. Thus we get 2 colored teas. It is served at engagement as a sign of agreement for wedding.



IMAM HALVASI

for 4 portion

*200 gr flour, 100 gr melted butter, 100 gr sugar,
or doshab, saffron, cinnamon.*

Fry flour, till brown color, in melted butter. Put the pot aside, mix constantly, add bekmez (boiled grape juice) or sugar syrup, saffron. Ready halva is put on plates; top it with cinnamon.

Halva is wrapped into yuha (thin bread) at the ceremonies and shared to people presented.



DRINKS

SHERBET FROM REYHAN

(Basilica) /4 portions/

100 gr basil, 100 gr sugar,

1 liter of water, 2 gr citric acid.

Cut basil, pour 1 liter of water in a pot, bring it to boiling, add sugar and citric acid, dissolved in a little quantity of water, put on a colander and cool.

OVSHALA /4 portions/

0.5 l sugar syrup, 0.5 liter gulab.

Mix gulab with sugar syrup, add pieces of ice. Ovshala is served in a jug or separately in a glass.

SAALEB /4 portions/

6 gr ground dry tuber of saaleb, 250 gr water, 1.2 liter milk, 80 gr sugar.

Boil ground saaleb in water, mix it with milk, add sugar, serve to table. Saaleb is drunk hot, as cold it can be sticky and very sweet.

LEMON SHERBET

/4 portions/

4 lemons, 250 gr sugar, 1 l water.

Clean a lemon, wipe, pour 2 glasses of water, boil during 3 minutes. Then cool it. Squeeze the juice



Sherbet from reyhan

Lemon sherbet



Ishkhandjabi



from peeled lemons, put in a separate dish, the rest part of lemons pour on hot water (80-850C), cool, filter, join with the broth of citron. Prepare syrup from water and sugar. When boiling put the juice and cool till 18-200C. When serving cool or serve with pieces of ice.

ISHKHANDJABI /4 portions/

2 litre of abgora, or 1 l vinegar,

1 kg sugar, 20 gr dry mint.

Put sugar in abgora, add dry mint, boil till attaining thick consistence. Pour in a glass jug, when serving add water and pieces of ice.

SUMACH SHERBETI /4 portions/

100 gr sumach, 250 gr sugar,

1 liter water.

Pour sumach into warm water and leave for 1.5 hours. Then put on a slow fire and bring to boiling, boil for 3 minutes.

Put sugar in a separate dish, add the drink from sumach. After sugar has diluted, cool and serve.

Sherbets



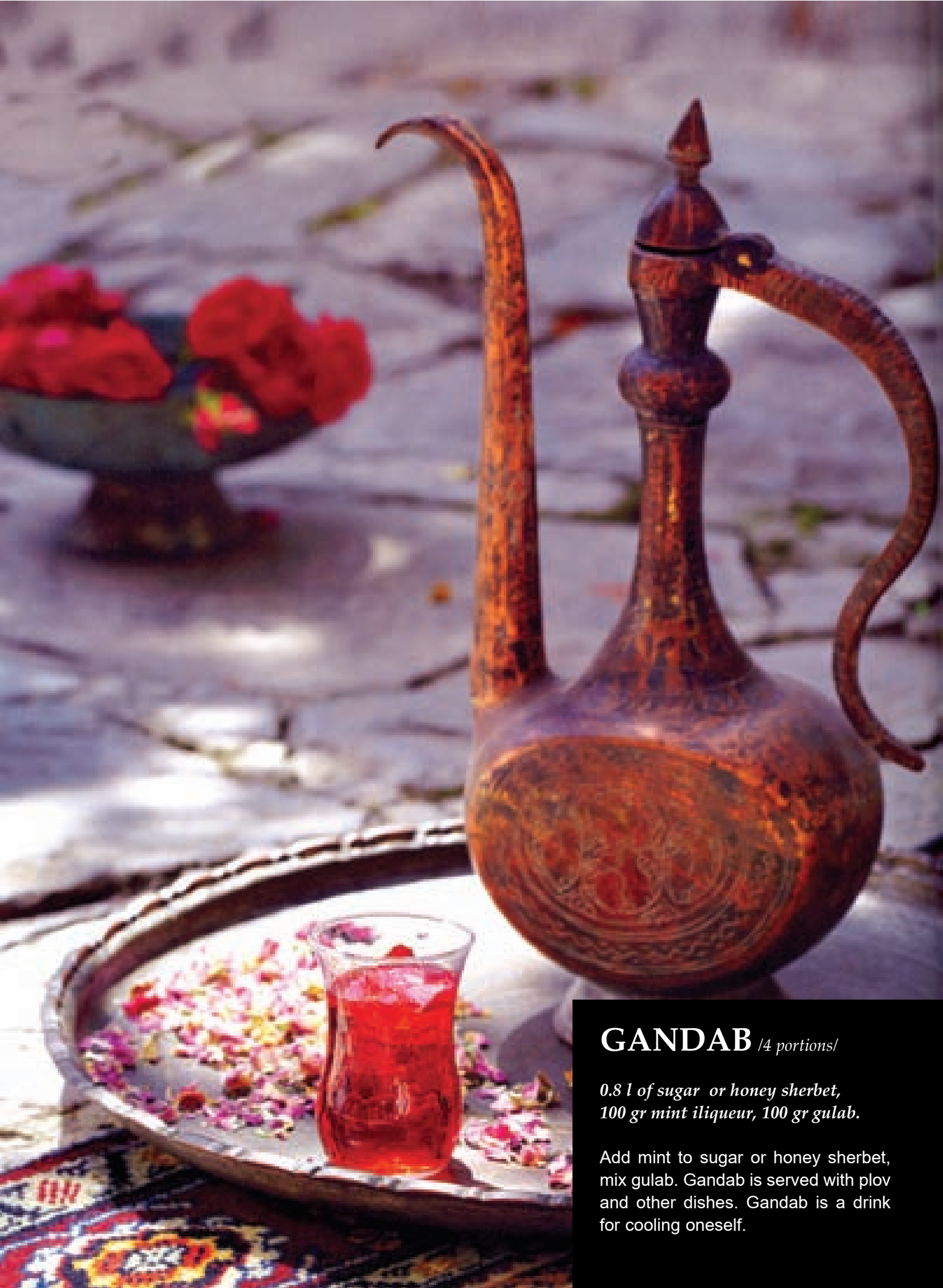
HOSHAB (Compote) /4 portions/

Dry apricot, sultana, peas, prunes, 150 gr apples, 100 gr sugar, 1 gr citric acid, 900 gr water.

Pour hot water on dry fruit or berries. Boil, put sugar, add citric acid, boil till readiness.

Boil dry apricot during 10-20 minutes, apples - 20-30 minutes, prunes - 10-20 minutes, sultana - 10 minutes.

In order to let the compote from fruit or dry berries brew, it is cooked the day before.



GANDAB */4 portions/*

*0.8 l of sugar or honey sherbet,
100 gr mint iliqueur, 100 gr gulab.*

Add mint to sugar or honey sherbet, mix gulab. Gandab is served with plov and other dishes. Gandab is a drink for cooling oneself.



TEA IN AZERBAIJAN CUISINE

What do you know what the Azeri serve tea with in Azerbaijan?

*In Sheki - with a joke; in Baku - with smile,
in Lenkoran with respect; In Tovuz with greatness,
In Gandja with wisdom, in Shusha with pride;
in Agdam with music and every where - with Kindness*

One of the most amazing features of tea is the fact that entering cuisines of different people, it does not stay only nutritional product or drink, but also created new rituals and traditions.

Entering not only cuisine, but also the mind of whole nations, tea has become the part of their life. It was noticed even in Middle - aged Tibet.

Here what the authors of the XIV-XVII century write: "Tea is a real necessity for Tibetan people The Tibetians suffer without tea so much, that they can fall ill." These expressions are right and today completely refer to the Azeris. When travelling the European countries, where tea is not widely expanded, we, Azeris feel spiritual and physical discomfort. First, we have the sense of slight anxiousness which gradually becomes stronger and turns into irritation... 2 or 3 days without tea finish with a headache. The reason of it is the fact that tea influences the body like slight narcotic

and the changing of the everyday routine proves the fact. If we Azeris, get sweet tea in Europe, we don't feel well again ("not in our place"). It is connected with the fact that tea is drunk with sugar or jam in Azerbaijan. Sweet tea is used when people have, for example, breakfast. That's why, we are psychologically taught to drink tea with sugar, slowly enjoying its flavor.

Tea drinking ceremony demands for staidness. In our cuisine tea drinking is a real ritual, creating special mood, leading to friendly, open - hearted atmosphere, at a tea table the man becomes a poet. Our chaykhanas (tea cantines) may never be turned into "fast - foods" - enterprises of quick - food, as the ritual of tea drinking requires staidness. A lot of songs, poems and legends were created at tea table.

Azerbaijan folk poetic proverb says;

The first glass of tea is required by ritual.

The second is useful for your body.

Don't stop on the third one

The fourth is enough

Coming to the fifth, -
Drink till the fifteenth,
Drink tea without limit.

Suppose that the Turkish people knew tea during the times of Turkish Empire.

Earlier and later tales of the Turkish people justify the facts about the ties between the Turks and China.

The passing trade caravan ways, Silk road as well, through Azerbaijan, lead to the appearance of tea at the beginning of our era. In a written manuscript of the X century. "The legend about Samak Ayyar". - chaykhana is mentioned - enterprise of mass food, where tea was served.

Historian evidences prove, that chaykhana was very popular in Azerbaijan. For example, people spoke about Pirbudag, who was appointed the governor of Tovriz, that before his appointment to the place of governor, he wasn't rich and often visited chaykhana. The German Ambassador and traveller Adam O'Leary (1636 - 1639) writes about tea drinking in Azerbaijan. He noted ("Tzou chatau chane"): "It is such an eating - house, where people drink warm foreign water ... from plants, brought fromr China by the Uzbeks and Tatars. This plant is called tea by the Chinese (thee). The Japanese and Indians Cha and Choa and it itself are treated with respect by these people.

Been brought to Azerbaijan, tea substituted many hot drinks. Tea firmly entered the legends of folklor, traditional and ritual, everyday cuisine. The Azesies can't imagine their cuisine without tea.

Since 1896 local tea was grown up in Azerbaijan Now it is one of the most important trends of agricultural sector of Azerbaijan. Tea is mainly made in samovars. The most ancient samovar was found by archeologists in Azerbai-

jan in the territory of Sheki. This samovar has almost 4000 years old. Before people had made different drinks in the samovar, tea substituted those drinks. The samovar was filled with "Agsu" (means white water soft). It was heated by wood or coal. A special pipe with a handle, 1 m long, was topped on it. When samovar sings, it means, that the water has boiled. The pipe is taken off and dyamkesh is put on its place. The dyamkesh is the thing, on which a brewing porcelain or clay kettle, where tea is made, is put. For making tea, rinse teapot with boiling water. Heat on fire, put 1/3 of dry tea and pour boiled water on it in 1/8 part of the kettle, then tea is put into a warm place for 2 minutes. After that add the rest of dry tea and pour water, then put it in a warm place again for 3 minutes, then pour the boiled water and fill the teapot and tea is served.

Tea is poured into special glasses - Armudi (they are also called bogmali) - pear - formed glasses. Firstly, tea is poured and then pour boiled water on it, leaving a little place for lips, and the tea is ready.

Tea in national glasses "armudi" keeps its temperature longer. These glasses are considered to be cut in a woman's shape. And drinking tea, you should gently keep the glass at it's a waist. Tea is drunk mainly with sugar in Azerbaijan.

Historical evidences say, that sugar was produced in Azerbaijan BC.

There were kinds of sugar "tachtu gand" - cane sugar and sheker, gland from beetroots. Besides, there existed fruit sugar - nabat, the base for which was fructose. In the X century people got refined sugar. In the XII century the great Azerbaijanian poet and thinker Nizami Gandjavi remembered about refined sugar, re-



ed sugar and beetroot sugar in his poems. But refined sugar was mainly used on holidays, most of all, healthy non - purified sugar was used, more often honey was used.

Sometimes sugar was substituted by dry fruit, dry mallbery, sultana, cherry etc. Jam is served with tea (fig jams, quince, sweet cherry, cherry, Cornelian cherry etc.). National sweets baklavas, shekerburas and bamiyyas, etc. are also served with tea.

People have breakfast with tea. They eat dairy products, dishes from eggs, sweets for breakfast.

Mainly the Azeries use black tea. Green

tea is not so popular, like other kinds of tea (red or yellow tea is not used).

Tea is served with lemon, especially lemons of Lenkoran region of Azerbaijan are preferred.

In the ritual cuisine people serve 2 - coloured tea. If a girl's family gives the consent for engagement and marriage, before engagement 2 - coloured tea is given. For it, first, water is boiled with sugar, then it is poured and then tea is poured on the surface. 2 colors symbolize a groom and bride. Guests, stirring such tea symbolize union of 2 young fates.

Pleasant tea - drinking to you!



LET'S MAKE TEA IN SAMOVAR

SINCE EVER MY CHILDHOOD I A KIND OF FELT A DIFFERENCE BETWEEN THE FLAVOUR OF TEA MADE IN SAMOVAR AND THAT OF TEAPOT. PERHAPS THIS WAS A GOOD REASON FOR THE SUBJECT OF MY FIRST SCIENTIFIC WORK WHEN I HAD BEEN A STUDENT TO BE DECIDED UPON AS CALLED "THE TEA IN AZERI CUISINE", WHICH LATER WAS COMPILED INTO A BOOK CALLED "A CUP OF TEA WOULD NOT HURT..



Later I was lucky to achieve invaluable success as I found myself in the middle of seizing hold of the ancient samovar from clayey! As regards this finding I received a special invitation from the institute of archaeology and Ethnography under the National academy of Sciences of Azerbaijan.

Samovar one of the most wonderful inventions of mankind is a combination of hearth and tableware. Nowadays, people worldwide satisfactorily enjoy metal samovars in different

shapes and settings. The samovars are made by Azeri, Iranian, Turkish craftsmen. However, Russian craftsmen are also famous in this context and especially the Tula samovar has gained a special value. In Russia manufacture of samovar was launched in late XVIII century in Moscow, St. Petersburg, Yaroslavl and Archangelsk, and the first samovar factory was founded in Tula in 1778. But the evidence shows that craftsmen from the village in Lahij region, Azerbaijan already used to produce copper sa-

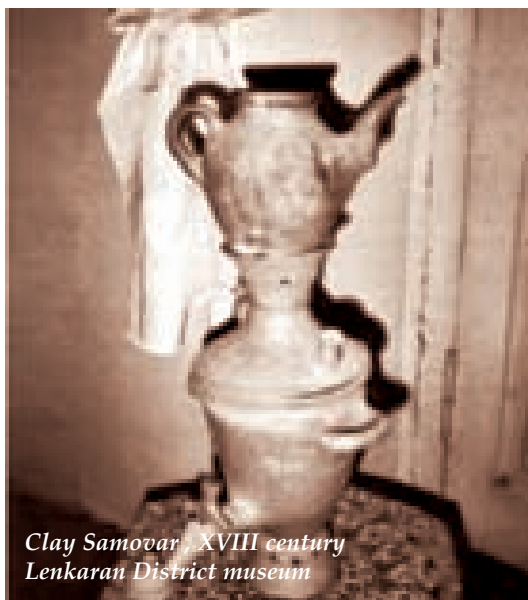
movar in 1130 AH (1714-1715 of the Gregorian calendar). It should be noted that in ancient Russia people would boil an excellent drink "sbiten" (hot beverage prepared from water, honey and spices) in samovar, which is nowadays left forgotten unfairly. Until the end of XVIII century it was cooked in special copper kettle, called "sakly". However, the "sakly" was designated for heating sbiten rather than cooking, and was used as thermos flask. In Azerbaijan, beverage called "saalab" was also prepared in samovar, which was kept warm and served while hot. The similarity in terms of recipe, ingredient, storage conditions, distribution and even the simultaneous disappearance of these beverages is amazing. Scholars of Russia find it difficult to prove the place of origin the samovar first came out. So far the one with the longest history over the world is considered to be Egyptian samovar, which is said to be 2,000 years old. Perhaps the predecessor for the Russian samovar could be roman "asteps" - rectangular open. Vessel, used to heat water for mixing with wine, or Chinese vessel "ho-go" for the delivery of hot broth and soup.

SHEKI FINDING BECAME THE MOST IMPORTANT DISCOVERY, AS IT HAS BEEN AN ANCIENT ONE WHICH WAS FOUND FROM UNDER THE EARTH.

The samovar of clayey recently found during

archaeological excavations near Sheki town in Azerbaijan allows us to follow a different approach in dealing with this issue. Earlier, during the excavations clay Saj, Nehr, cauldrons, etc., were uncovered which later came in metallic forms, except that the samovar did not have clayey twin. Sheki finding became the most important discovery, as it has been an ancient one which was found from under the earth. Archaeologists estimate that Sheki clay samovar is more than 3, 5 thousand years old, so it is much older than its Egyptian counterpart. "... Its flat bottom with round slot is incorporated into a through pipe, rising above the upper vessel. The outer surface of the vessel and especially the pipe is covered with soot. By all its features this vessel is designed for the use in the kitchen. The presence of air vent in the middle of pipe ... speeds up the process of heating (T.İ. Akhundov, H.D. Mukhtarov. Mound with ancient samovar. Reports form the archaeological Conference in the Caucasus. Tbilisi, 1998, pp. 53-55).

The figures display the appearance of the first samovars. They were placed on the stones at the fire (usually 3 stones at the edges), and later - on "sadzhayag" (i.e. Saj's which is a hoop with three legs. Gradually legs and vessel were incorporated and hearth was left in between. The invention of samovar in the history of



*Clay Samovar, XVIII century
Lenkaran District museum*



culinary culture is remarkable for several reasons as follows:

1. Expansion of heating surface in samovar through the pipe which resulted in fuel savings.

2. For the first time hearth was made inside the vessel, the pipe was used for fire drawing inside the tableware, which led to the most efficient use of heat use.

3. Efforts were made for the maximum equal distribution of heat across the whole surface of the vessel and to even heating of its ingredients accordingly. This feature is in general typical for Azerbaijani culinary culture. For example, in baking thin bread called "yukha" 2 mm thick and 1 m in diameter, heat should be evenly distributed across the surface of Saj (concave plate for baking bread) so that bread is not burned randomly. It was dealt with thanks to the slightly concave surface and by coating the lowest side (on the hearth side) of Saj with special mixture - "shira". Another example is cauldrons for pilaf with special trapezoidal

shapes and three layers: main copper layer in the middle and tinning layer on upper side and inside; as the temperature at the bottom of the cauldron and from the sides is maintained on equal degree the pilaf is not subject to burning. It is very important that liquid inside the samovar warms not only from the bottom to the top, but from the sides along the pipe. So much so that in the thickness of heated water the mixing of different streams occurs. Heat streams mainly originate from the surface of pipe up to the top presses the adjacent layers, and cold water descends from the surface of the vessel walls.

The water makes a circular movement. as a result of such movement a turbulent circulation near the vessel walls emerge. Such a complex movement of water and heat distribution creates so-called "samovar effect" - the specific flavor, which electric samovar lacks. By the way, in 1922-1935 in canteens and restaurants of the USSR people used "tea cubes". It was designed in such way that water was heated evenly from all sides, and the samovar effect was achieved.



Excavation site in Sheki, where is found the oldest clay samovar

The Chinese identified 16 separate stages for boiling water, and believed that for each stage of boiling there comes a peculiar taste. Most often three stages of boiling are applied in practice. The best one for extraction and especially in terms of taste and health is regarded boiling stage called "white key". This is the second stage of boiling water, when many bubbles emerge on the surface, and large masses, first provoke the turbidity, then albication of water. The origin of the phrase "white key boiling" should be traced back to this process. During this time one can hear the steady sound, the same as the swarm of bees. At the third stage water intensively seethes, and then the splashes appear. The sound grows, but the consistency disappears. In general, the samovar is designed to produce high-quality water for mak-

ing tea. It is important that samovar sends message that the boiling water is ready both visually and (or) through sound. At the first stage of boiling samovar "sings", on the second - main stage (white key), it "makes a noise", on the third - it "seethes". In each stage of boiling the ratio between the water-air in liquid medium, amount of oxygen dissolved in the liquid, the probability of heavy water appearance in boiling water changes. Changing of water-air balance in boiling liquid affects on extraction degree of soluble substances and essential oils of food substance to aqueous medium, notably on solution quality, its density, transparency, lightness, flavor and other indicators.

To change the taste of food by manipulating with the ratio of the water air is one of the turning points in the history of cookery.

The first known attempt in this regard was made near Dashyuz village of Shaki region in Azerbaijan.

The tradition of samovar tea making with its long history and that it has survived till nowadays attests to the importance of this finding. This was acknowledged by many researchers (see also: N. Kovalev, N.P. Mogilny. russian cuisine: Traditions and customs. M., 1990, p. 256).

IT IS VERY IMPORTANT THAT LIQUID INSIDE THE SAMOVAR WARMS NOT ONLY FROM THE BOTTOM TO THE TOP, BUT FROM THE SIDES ALONG THE PIPE.

SO MUCH SO THAT IN THE THICKNESS OF HEATED WATER OCCURS THE MIXING OF DIFFERENT STREAMS.

For strengthening the fire drawing later people in Azerbaijan started to apply additional pipe, placed over the main pipe. In Russia, in this case people used "jackboot". Moreover, in Azerbaijan started to apply so-called "brew machine (damkesh)" dressed over the samovar pipe - a small stand for the teapot. Well, the only thing left is to make tea (coffee, sbiten, saalab), pour it into the "pear shaped" glasses and while listening to the samovar singing, express acknowledgment to the ancient craftsmen of Sheki for their contribution.

Found in Gabala region the distillation apparatus, made of clay, referring to the VII-VIII century AD is the evidence that from ancient time's people in Azerbaijan got liquid with ether oil and alcohol. This lets to widen the assortment of alcohol and refreshing drinks.

In Ismail region during the archaeological excavations found the butter, which age is 2300 years. In the museum of Shamakhi contains fossilized remains of wine, found during archaeological excavations in Gubadly village, which dates to IV-VII centuries BC.



Kettle-samovar, Shamakhi museum

This article deals with the history of samovar and the way how it functions, the appearance of "samovar effect" - best known for its unique flavor of tea, prepared in samovar. The key focus is made on the recent discovery of ancient clayey samovar, made during archaeological excavations in Azerbaijan, near Sheki town.

CHANGE THE TASTE OF FOOD BY MANIPULATING WITH THE RATIO OF THE WATER-AIR IS ONE OF THE TURNING POINTS IN THE HISTORY OF COOKERY.

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A SWALLOW OF TEA BUT ONLY IN AN ARMUDU...

Aesthetics is the most important element of the perception of the world. It manifests itself in different spheres, including in good culture. Man tries not simply to satisfy his natural need with food but also to attach a certain artistic taste to the process - to lay the table, on which he will eat, preparing the tableware which becomes a real work of art etc. The basis of all this is a functional aspect, i.e. The form and design of tableware is without fail subordinate to its purpose. For example, vessels for drinks of appropriate shapes have been created - bowl, cups, mugs, different types of glasses and others.

The original Azerbaijani tableware intended for drinks is the Armudu or Boghmali glass. Both names are linked to the shape of the glass and associations which it provokes in the consciousness of people. It is difficult to imagine the tea drinking of the Azerbaijanis without it.

In form the Armudu glass reminds one of the classic figures of an eastern woman. The middle is like her waist - this is the narrowest part of the glass from which the name Boghmali also comes, which in translation means tightened. This feminine form is reflected in the shape of the national object hamam tasi. This metal vessel was intended for women. Women took the hamam tasi with them to the baths and they kept all their valuables in it. The hamam tasi had a lock. Women also flaunted the size of

their hamam tasi 'the larger it was the more wealthy a woman and her family was considered'.

The classic Armudu is, in principle, the truncated shape of a woman without legs and head. Depictions of women without heads are also characteristic of the petroglyphs of Gobustan.

These projected the fundamental essence of femininity, her fertility. Moreover, according to cos-mogony thinking Azerbaijani motherhood, femininity and fertility are higher than masculinity. Matriarchy is very durable in the thought of Azerbaijani men. This idea is corroborated also in the holiday Novruz - the Azerbaijani New Year, which is permeated with symbols of femininity and fertility.

In accordance with this thought, woman has cosmic divine energy straight from the cosmos. She is a transmitter of life energy, including to man, and is in principle, life-giving, soft and tender but at the same time strong.

When man symbolically drinks woman and her life-giving sub-stance from the Armudu glass she is again replenished from cosmos. This is still a hint that nobody loves shallow

women. Only a wise, intelligent, strong, soft and tender woman can be a partner for life.

The other name of the glass - Armudu, as already noted, is also related to its shape. Armudu means pear-shaped in translation, because in shape they resemble pears.

Armudu glasses, which can be made of glass, porcelain, fayence, silver and other materials, and a samovar, are an excellent tea service and the property of every Azerbaijani family. It is worth mentioning that the home of the most ancient samovar, which is about 4 thousand years old, is Azerbaijan.

The lower and upper parts of the Armudu glass remind us of our national kazan - (cooking pot). Yes, the shape of the Armudu is also repeated in the parch (mug for water), satil, sarnij(for milking), dopu (clay vessel for the preparation of piti) and others. This similarity is not accidental, because both examples are the product of people with one social and cultural environment, people with one type of thought.

It is necessary to mention that in addition to aesthetics the Armudu glass has also thermal-physic advantage. This is because its narrow waist does not allow the warm part of the liquid which flows from the bottom of the glass to leave it. This flow is reflected and because of this it receives additional energy, as a result of which it is again returned to the bottom.

ARMUDU GLASSES, WHICH CAN BE MADE OF GLASS, PORCELAIN, FAYENCE, SILVER AND OTHER MATERIALS, AND A





SAMOVAR, ARE AN EXCELLENT TEA SERVICE AND THE PROPERTY OF EVERY AZERBAIJANI FAMILY. IT IS WORTH MENTIONING THAT THE HOME OF THE MOST ANCIENT SAMOVAR, WHICH IS ABOUT 4 THOUSAND YEARS OLD, IS AZERBAIJAN.

Moreover, this small amount of cooling liquid rises from the bottom it passes through the narrow waist to the upper part of the glass. This is so very comfortable for the tea drinker because in the process of drinking, the tea in an Armudu glass does not cool down all at once.

The small capacity of these glasses (100g) means that it does not take long to drink their whole content. Because of this the taste quality of the tea is not lost - it is drunk fresh. This characteristic of the Armudu is taken into considera-

tion also in the shape of the sarnij - a metal vessel for milking. It is known that fresh milk has a series of health-giving properties which disintegrate when the temperature of the milk falls. Milk is most healthy when its temperature is close to the body temperature of the animal. This knowledge is characteristic of our people.

A specificity is that Armudu glasses are not filled to the brim: leave a 1-2cm space at the top, which is often marked on the glass. People call this distance *dodagh yeri*, which literally translates as - place for the lips.

All this shows that for Azerbaijanis tea drinking is a cultural and aesthetic property which has its own rules and models intended to make it pleasant and interesting.



SWEETS

SHEKERBURA /1 kg - of ready product/
560 gr wheat flour of high sort, 240 gr melted butter, 250 gr cream, 2 eggs, 10 gr dry yeast.

STUFFING: 260 gr peeled almond and nuts, 260 gr sugar. Heat the cream till 30-35°C; add yeast, salt, eggs, knead hard dough from adding flour. Leave for 1-1.5 hour. Then form balls, 30 gr and roll them in round layers in 3-4 mm of thickness. Put the stuffing in the middle, press the edges, patterned. Pattern by means of special tongs. Bake at 180°C for 25-20 minutes.

STUFF: blanch walnuts and clean from skin. Fry nuts in oven and clean the skin. Crumble up the kernels of almonds and nuts, add sugar, cinnamon, mix.

ORDUBAD ROLLS /1 kg or ready product/
400 gr wheat flour of high sort, 250 gr sour cream, 100 gr butter.

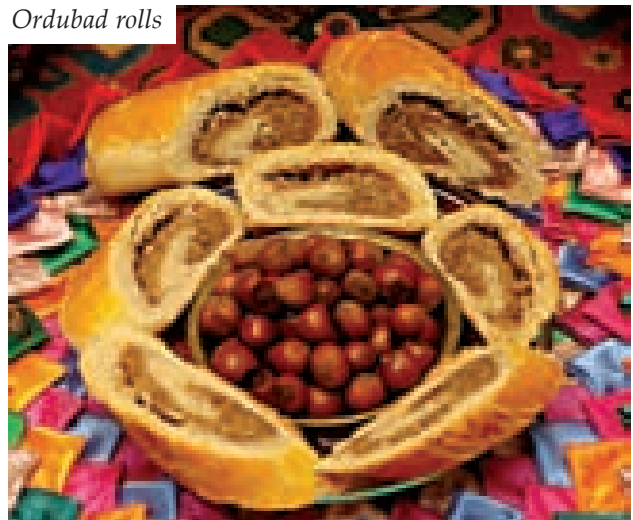
STUFFING: 200 gr walnuts, 180 gr sugar, 40 gr honey, cinnamon, clove, coriander, 1 yolk of an egg for decoration. Knead dough from butter, sour - cream and flour. Mix the ground nuts, sugar, honey (thin consistence), and spices. Cut ready dough into portions of 40 gr. Roll each portion in a ribbon, in 4-5 mm of thickness. One end is wider than another. On a wider end put 30 gr of stuff and roll in the shape of a pipe.

Cover the pipes with yolk and bake on buttered griddle, at 190-200°C for 20-30 minutes.

Shekerbura



Ordubad rolls



SHEMAHA'S MUTAKS

/1 kg of ready dough/

520 gr flour of high sort, 2 eggs, 100 gr butter, 250 gr cream, 120 gr sugar powder, 15 gr yeast, salt.

STUFFING: 160 gr sugar powder for decoration. Dilute yeast in warm cream, add eggs, sugar powder, salt, melted butter, leave for 1-1.5 hour.

STUFFING: boil apricot puree with sugar till thick consistence and cool. Roll layers in 4-5 mm of thickness, cover with butter and cut triangles. At the base of the triangles put the stuff and roll. Bake at 180-200°C for 10-15 minutes.

SHIRVAN'S LAYER

/for 1 kg of product/

350 gr wheat flour, 2 egg, vinegar, 270 gr walnuts, 55 gr sugar, 55 honey, salt.

Knead dough from flour, eggs, vinegar acid, leave for 30 minutes at room temperature. Mix butter with little flour, cool in the fridge at 12°C. Roll dough in 18-20 mm of thickness, put cooled butter in the centre, roll in the form of an envelope. Expand the envelope in even layer. Then lay in two parts, then expand again, so repeat it for 3-4 times. Then expand, lay in four, cut into pieces and coll for an hour. Mince walnuts, mix them with sugar, add heated honey, spices. Put dough roll in 5 mm thickness, cut into squares of 90x90. Put 1 table spoon of stuff in the centre. Roll dough in the shape of an envelope, put on griddle, cover with egg, bake at 250-260°C during 15 minutes till dark - yellow color.

BERDE'S NAN (Garabakh)

/1 kg of ready product/

340 gr of flour, 80 gr butter, 170 gr sugar powder, 2-3 eggs, 80 gr milk, 80 gr sultana, 40 gr walnuts, 50 gr orange peel.

Beat whites of eggs. Then mix butter with beaten whites, add yolk, sultana, cut walnuts, orange pull, a glass of milk, some flour, knead dough. Cut dough into 60 gr portions, 60-65 mm in diameter put on griddle. Before baking, cover with eggs, bake in oven at 170-180°C for 20-25 minutes. Cool and then decorate with pink sugar paste. For its preparation: into heated sugar add treacle, then boil and cool till 40°C, add toad clam, beaten till that consistence.

SHEKI OVMA /for 1 kg of ready product/

620 gr of wheat flour of high sort, 200 gr sugar, 75 gr butter, 150 gr milk, 10 gr yeast, 5 gr mixed spices (cardamon, coriander seeds, nutmeg nut, cinnamon, white ginger) 2 eggs, saffron, poppy and salt.

Leave poppy and mixture of yolk with saffron, for decoration. All other product's use for kneading dough and leave it for some time. Ready dough share into portions 700-800 gr and roll each into a layer 15-20 mm of thickness. Pattern the surface of the layer, cover with the mixture of yolk and saffron infusion, cover with poppy. Bake at 210-220°C for 30 minutes.

SHEKER CHUREK (SWEET BREAD)

/for 1 kg of ready product/

50 gr flour of high sort, 250 gr melted butter, 280 gr sugar powder, 1 egg, vanilla.

GUBA PAKHLAVA

280 gr of rice flour, 420 gr sugar, 140 gr walnuts, 1 gr lemon acid, 2 gr coriander seeds, 0.5 gr cardamom, 0.2 gr saffron.

Knead thin dough from rice flour, add 120 gr of water. The dough is poured out with the help of special tool, which has 11 holes and bake reticular rishta (cells of dough). Add ground walnuts are added to grated cardamom and coriander seeds. Put 8 layers of rishta on a copper tray, then put the stuff on it. Then put 5 layers of rishta again, make a round shape. Decorate with saffron in the form of square and bake during 15-20 minutes over burning coals, on both sides. Prepare syrup from sugar, citric acid and 100 gr of water, pour on bakhlava. Keep for 8-10 hours to make bakhalava soft.





BAKU'S KURABIYE

/for 1 kg of ready product/

570 gr wheat flour (high sort), 360 gr butter, 150 gr sugar powder, whites of 2 eggs, 30 gr apple or apricot puree, 30 gr sugar.

Mix sugar powder with butter. Add whites, put flour, knead dough, until it has a consistence of thick sour cream. Put into a confectionary bag and press to produce "camillas". Decorate the centers with apricot or apple stuff (2 gr per 1 item). Boil fruit puree, with sugar during 30 minutes at slow fire to prepare stuffing. Bake the product at 250-270°C for 9-10 minutes.

Beat cold butter, egg, vanilla, sugar, make balls of 70 gr. Cover with yolk, and bake in oven at 1800 for 25-30 minutes.

SHEKI KULCHA /1 kg of ready product/
750 gr of wheat flour, 150 gr of melted butter, 65 gr sugar, 1 egg, 15 gr yeast, 10 gr mixed spices (coriander seeds, cardamom, ginger, cinnamon, vanilla, saffron).

Knead hard dough from flour, egg, sugar, yeast, diluted in warm water. Place in a warm place for 1-1.5 hour.

Grind spices and mix with the butter left.

When dough is ready, cut it into pieces of 300-400 gr and roll into layers 1 sm of thickness. Cover each layer with the mixture of spices with butter, roll and press it again along in a round layer in 1-1.5 sm of thickness. Leave for 20-25 minute. Then cover it with the rest egg, pattern (possible by fork). Prick in some places, cover with poppy. Bake at 2000C for 25-30 minutes.

GANDJA'S PAKHLAVA

FOR DOUGH: 300 gr flour of high sat, 2 eggs, 3 gr yeast, 3 gr salt.

STUFF: 180 gr almond, 180 gr sugar, 3 gr cinnamon.

FOR SYRUP: 160 gr sugar, 40 gr honey, 40 gr butter, 2 eggs for glaze.

Prepare dough as for shekerbura. Roll dough into a layer in 1-3 mm of thickness, put on buttered griddle, cover the surface with butter, put on it one more layer of dough. Each new layer cover with butter. In 3 layers put stuffing of 4-5 sm thickness, then again 3 buttered layers of dough, then again - stuffing. Gandja's pakhlava consists of 23 layers - 18 layers. 5 layers of

almond stuff. Cut pakhlava into rhombs, cover with egg. Bake at 180-2000C during 30-35 minutes. In 10-15 minutes remove the griddles of pakhlava from oven and pour syrup from sugar and honey, bring to readiness.

GUBA'S TICHMA /for 1 kg of ready product/
FOR DOUGH: 500 gr wheat flour of high sort, 180 gr butter, 120 gr cream, 2 eggs, 10 gr yeast, 0.3 saffron, cinnamon, salt.

STUFF: 120 gr flour, 60 gr butter, 120 gr sugar, 0.3 cardamom, nutmeg.

Dilute cream in warm water, mix yeast, salt and soft butter. Add flour, used dough and leave for 40-50 minutes. Beat butter, sugar and saffron infusion, add flour and prepare stuff. Roll ready dough in a layer of 1.5-2 sm, cover with butter and roll in the shape of a pipe, then cut into pieces of size of 100 gr, twist the pieces along, press and put the stuff of 30-40 gr.

Join the edges, cover the stuff, and press the piece of dough so, that the side with stuff was left down. Cover the top with saffron and yolk. Bake at 160-1800C temperature during 35 - 40 minutes.

Gandja's pakhlava





JAM

JAM FROM FIGS

1 kg fig; 1 kg sugar, 1-2 gr citric acid, a pinch of vanilla.

Peel off the fig's skin, add sugar and leave (10 hours), for producing juice. Then cook on slow fire for an hour. At the end of boiling add diluted citric acid in 1 spoon of water.

JAM FROM QUINCE

1 kg quince, 1,2 kg sugar, 0,5 litre of water, 2 gr citric acid.

Peel quince from skins, take out seeds, cut into pieces, and boil for 10-15 minutes. From the juice prepare syrup and continue boiling quince for 5-6 hours. Then again boil quince for 5-10 minutes and bring to readiness. At the end of cooking diluted add citric acid in 1 spoon of water.

JAM FROM WALNUTS

1 kg green walnuts, 1,5 kg sugar, 0,5 liter water, 3 gr citric acid, 3 gr clove.

Clean thin layer of walnuts' skin. Soak them in cold water for 10 days. Change water 3 times a day, mix. Then the walnuts are held in calcareous solution for 3 days. For preparing this, lime must be cleared off in 3 liter of waterkeep and



Jam from figs



Jam from walnuts



Jam from cornelian cherry

left for 4 hours. After adding nuts to the mixture, clean the nuts and prick in some places. Keep in cold water for 3 days more. Treated walnuts keep in boiling syrup, boil on slow fire for 5-10 minutes. After that cool the jam for 4-6 hours. Repeat cooling process for 2 times. At the end of cooking add ground clove.

JAM FROM CORNELIAN CHERRY

1 kg plump cornelian cherry; 1,3 kg sugar, 300 gr water.

Pour syrup on cornelian cherry; bring to readiness. Then remove from fire. Cool and again bring to boiling. Do like this till readiness. At the end of process take away the foam.

JAM FROM CHERRY OR SWEET CHERRY

1 kg cherry or sweet cherry without stones, 1,5 kg of sugar.

Put sugar on fruit and keep for 3-5 hours until it takes the appearance of juice. Boil slowly till readiness.

JAM FROM ROSY PETAIS

100 gr tea non - decorative pestals of rose, 1 kg sugar, 0,5 gr water, 2 gr citric acid.

Remove the pale part of rose petals. Blanch other pestals of rose for 5 minutes. Prepare syrup from this water. Pour syrup on pestals and cook on slow fire till readiness. Take away skim. At the end of cooking add diluted citric acid in 1 table spoon of water.



Jam from rosy petais



THE REPLY ON THE BOOK "ARMENIAN CUISINE" BY T.A.HATRANOVA

The literature, culture and arts of Azerbaijan are so rich that the other side is trying to appropriate our national heritage. This is true not only of literature or works of Nizami. Our music is being shamelessly stolen by the Armenians. They appropriate the works of the genius composer Uzeyir bey. Our cuisine is being stolen by the Armenians as well. They are trying different ways to present it as Armenian cuisine, although the names of their national dishes are Azerbaijani words. If you ask an Armenian what the word dolma means, he will not be able to find an answer. This is the case with the word Karabakh, for them it is just a word, and they do not understand it, because it is not an Armenian word. Therefore, this behavior is very depressing for us, of course. We need to protect our national and cultural heritage.

Ilham Aliyev

*President of the Republic of Azerbaijan
From a speech at the National Academy
of Sciences of Azerbaijan, April 26, 2011*

2.08.2010

DEAR MR. AMIRASLANOV, OUR EDITORIAL OFFICE IS SINCERELY GRATEFUL TO YOU FOR THE INFORMATION ABOUT THE QUALITY AND THE ORIGIN OF THE BOOK "ARMENIAN CUISINE", PUBLISHED BY US, AND WRITTEN BY HATRANOVA. WE, WITH SORROW, HAVE TO ACCEPT THAT THE AUTHOR USED THE FACT, THAT WE DID NOT KNOW THE CONTENT OF THE BOOKS "ARMENIAN CULINARY" AND "NATIONAL CUISINES OF OUR PEOPLE", WHILE COMPILING THE BOOK FROM THE MATERIALS OF OTHER AUTHORS, OF WHICH OUR PUBLISHING HOUSE DIDN'T HAVE ANY IDEAS AND

FINALLY CONCLUDED A CONTRACT WITH US ON FALSE FOUNDATION. IT GOES WITHOUT SAYING, THAT OUR COOPERATION WITH MRS. HATRANOVA IS FINALIZED ON THIS POINT. WE ACCEPT YOUR INVITATION TO COOPERATE ON OUR MUTUAL INTERESTS WITH GREAT PLEASURE. THANK YOU FOR THE SUGGESTION TO PUBLISH THE BOOK "AZERBAIJAN CULINARY CULTURE". WE OFFER YOU TO ENLARGE THE MATERIALS AND PUBLISH, FOR INSTANCE, THE BOOK "CULTURE OF THE CAUCASIAN PEOPLE", WITH THE RECIPES FOR RESTAURANTS. THE AGREEMENT IS ENCLOSED HEREBY.

Dear Talita Ambartsumanova,

Recently I have bought your book "Armenian Cuisine", published in Rostov-on-Don, by the publish house of "Fenix" 2001 (1). Unfortunately, your book was completely included to the book of "Cuisine of the Caucasian people", published by the publish house of "Fenix" in 2002 (88). If in your book there were only recipes of dishes, there would not be this letter to You. Your book is interesting by the fact that you tried to give not only recipes of dishes, but also the historical-ethnographical review of Armenian cuisine. It's very interesting that you described Armenian weddings, traditions and habits, which have mutual features with Azerbaijani, Lezgi, Avar weddings and other nations' weddings who profess Islam religion. I started reading this book very attentively and it seemed to me, that much in this book is familiar to me.

Then it occurred that almost everything in this book was simply copied from the book "Armenian Culinary", published in 1960 by the Ministry of Trade of Armenian SSR (M. Gostorizdat. 1960) edited by A.S. Piruzyan (2). The book was approved by the Presidium of Academy of Science of Armenian SSR and culinary Committee of Trade Ministry of ASSR, about 30 Armenians authors and specialists, academicians, professors, doctors and candidates of History, Chemistry, Biology, technical Agricultural scientists are considered to be the authors of the book.. Unfortunately, I didn't see in this edition your surname and initials. As you, in the published book, didn't mention the source at least once, so this, gently speaking, is not ethical action and is called plagiarism (simply speaking "stealing").

There are of course, some addings to the book, before starting to tell about the book, I want to underline the fact, that in the Caucasus people's cuisine especially the Small Caucasian people, there are many coincidental features, and the fact that dishes of one of the Caucasian people penetrate into the cuisine of the neighboring people is a natural process. For example, borsch (the soup from cabbage and vegetables) was borrowed by Azerbaijanis from Russian cuisine and it stayed. Tea came to us from China, coffee-from Arabia. But you tried to prove or create the impression that the dishes, pointed by you, are ancient Armenian ones, and they are more than 2000 (p-3- 4) and even 2600 years old of History. (p5). For example, on page 3 you write " Armenian cuisine is more than 2000 years old! And on page 4 you write once more:

"Armenian cuisine is more than 2000 years old and it looks like not bad!" Further, on page



6, "during 2600 years the food of the Armenia consists mainly from one and the same food stuff. On page 12 "these people had the chance to do conclusions for some millenia. Of course, it would be nice if in the book you showed at least one dish, which is more than 2000 years old and scientifically proved it. But such evidences in the book, unfortunately (besides exclamatory marks and phrases like "Armenian secret", "Armenian wit", etc.) I didn't find. For

example, the authors of the book, which you've copied completely, are strict in their expressions. Here what they write "some recipes of the dishes, given in the book are ancient" (Note the word "some"- in - Russian, - this phrase means only a little part. Note T.A.). During many years they were not only existed in written form but population of the republic didn't cook them (2 p 20) Thus, there are not written evidences of these recipes, and people did not cook these dishes. So, venerable Armenian scientists accept that these dishes didn't exist in Armenian classical national cuisine. So, where are these dishes taken from? Here what the authors of the book (2) write concerning this (2) on page 19 " In this book there is a rational foundation of the Armenian cuisine and given the recipes of about



400 dishes, compiled by professional culinaries, scientific staff, engineers and housewives. (Underlined by me - T.A.). How could the Armenian Cuisine change if Doctor of History L.B. Arutunyan writes: "Armenian people simultaneously, as the result of mutual influence, borrowed (accepted) the culture of neighboring people". Such wide influence was reflected on the character of nutrition, which changed during many centuries, and got finally its own

national image" (2p. 29). As you noticed, even Armenian scientists who have the position of Armenian nationalism, reject what you write. Another serious authors reject your opinion. I.M Novojonov and, L.P. Sopina in their book consider that "we can find many mutual facts, between Armenian and Bulgarian national cuisines, which borrowed much, in its turn (underlined by me - T.A). from Turkish culinary (26)". The same S.T. Yeremyan notes: "for naming separate dishes some terms of Turkish and Persian origin were borrowed (2.p.26. italics)". You write that, the most famous and popular dish of the Armenian cuisine which the Armenians like most from national cuisine, is "tolma" (P. 114). "To your health" - we shall say. But you continue, that "Tolma (sometimes this

word is pronounced like "dolma"), and occupies the first place among traditional dishes of the Armenian Cuisine (p 115) and further "the most famous dish of Armenian cuisine, (116)." But you forgot to add that the Armenians borrowed this dish from the Turkish, mainly, from the Azerbaijanians. In the national Armenian parable, attracted by you (people are cleverer, wiser and kinder than some of its members, even scientists), there is a confession that an Armenian woman Tangik did not know how to cook "dolma" and knew the recipe from her neighbour, a Turkish woman (Azerbaijan woman - Tello). By the way, the dish is called rightly - "dolma" in the story. Doctor of History S.T. Yeremyan also writes "the name of this dish "tolma", originated on basis of Turkish explanation of this word in the form of "dolma" (2, page 27. "Armenian Culinary"). All Turkish linguist scientists note that the word "dolma"-is of Turkish origin. The famous Russian Turkologist V.P. Kurilov writes about it: "various dolma is done from fat mutton". (58) V.E. Yegoshkin notes: "In the first half of the XVI century the Algerian beylerbey Hayradin Barbarossa (1483-1546) accepted himself to be the vassal of Turkish sultan, and since the end of the XVI century, Algeria, Tunisia and Libya entered the content of Osman empire. Diverse delicious Turkish cuisine gradually "conquered" the tastes of city population of magrib. The technology, used in Turkish cuisine, particularly, the wide usage of cut meat were borrowed by the chefs from Tunisia, Libya and Algeria. Some changed recipes of Turkish dishes firmly, entered magrib peoples' culinary and are considered their own national dishes.

There are such meat dishes as "dolma" (rolls from wine leaves) "shish-Kebab" (shashlik) "Kabama" sweets like "baklava" "rahat lukum, samsa, and many others" (21). In Azerbaijan and other Turkish languages the word "dolma is originated from the verb "dolmag" - it means "filling"; and completely corresponds to the technology of the preparation of "dolmag" - means, rolling and corresponds to the technology of the preparation of dolma from leaves. Besides, from the verb "sarimag" means "rolling" there appeared one more name of dolma "sarma". Zilyana Bisentich writes about the Turkish origin of "dolma" and "sarma" in the book "Yugoslavian cuisine" (9) The popular Iranian scientist- linguist Djavad Heyat, among true words, borrowed by Persian from Azerbaijanian, which didn't change their form, notes the word "dolma" (28) N.S. Djidalayev in his book of "Turkisms in Dagestan languages" also attracts the word "dolma" as borrowed by the Dagestan language from Azerbaijanian (38). I. Bestujev-Marliksy notes in "Mulla Nur" about the Muslim



woman: if she can vary plovs, alma-dolma" (dolma from apples T A 59). The second secretary of Russian mission in Persia Karl Fedorovitch Adelung, describing lunch with Griboyedov at Akhmet-khan, writes; "Every time people brought the board of 2-arshins length, on which there were dishes with plov, dolma etc.; secondly, the dish of 20 kinds was served. plates with food were put aside to give place to endless dolma again.

Vladimir Dal in his dictionary refers the word "dolma" to Astrakhan cuisine, like the dish from cut meat of mutton in wine leaves or meat or fish in cabbage leaves (60). Doctor of History V.V. Pohlebkin, standing on pro-Armenian position in culinary culture, writes in the 3-rd edition of culinary dictionary in the journal of "Nutrition and Society" (1993, 1 3 1 4) on page 103: stuffed cabbage roll-is dish of the Lithuanian, Polish, Belorussian and Ukrainian cuisines. In XIX-XV centuries borrowed and re-made by Lithuanian

and Ukrainian chefs from Tatarian and Turkish cuisines, where it was called "dolma", Slavization of this Muslim dish was expressed in the fact, that grape leaves were replaced by cabbage, mutton-by-pork, rice-first time-by millet." The name (Russian) was given to cabbage roll much later, at the end of XVIII- beginning XIX c (13). Here it's necessary to mark, that the names of many Azerbaijan dishes point to the technology of preparation, its different stages and methods of influence. For example, the names "dolma, bulama, gatlama, suzma, gurut, dograma, azma, etc. point to the means of mechanical treatment; the name "govurma, gizarma, portlama, buglama" point to the means and levels of heat treatment; tavakabab, saj govurma, etc.-the kind of using dish; the name - lulya-kebab, dindilli kuftha, yarpag (leaf) khangal, nazik (slim), - point to the shape of the dish, and the food; names hoshab, shirin nazik turshu, etc point to organoleptical index of the dish; yogurt, doshab, etc-consistence; names girchbugum plov, nar govurma etc-to the used food stuff;) Sheki pahlavasi, Baki-kutabi-to place, where it is mainly cooked, Turk peoples' cuisine and our cuisine have unusual, imaginable names, like imam baidi (imam fainted), Khangal (Khan, come), beshbarmaq (5 fingers), ahsag-okhlaq (lamegoat), "tutmaj" (don't keep me hungry), galach (be hungry) etc. In the beginning of the book you ask "Could you refuse from eating. Armenian plov?" (p3), On the page of 177 you again repeat "the preparation of real Armenian plov is hard work" Let's again define everything. Plov is not Armenian dish. This dish is invention of



Gatlama

Turk people. Rice, generally, came from China to the Caucasus, brought by Turk people and then to their ancestors-Huns. In the Caucasus rice was mainly grown and is grown in Azerbaijan from here it was imported to Armenia. In the XIV century Castilian ambassador Klaviho wrote about Azerbaijan in the letter to Teymur: "The fields were planted by rice, millet and maize. Rice is plenty, so it is given even to horses (61) " Even Doctor of History V.V. Pohlebkin always standing on pro-Armenian positions in Culinary, writes "Plov (plov, palov, pilov) is the national dish of people of Middle Asia-Uzbek, Tadjik, Turkmen, Afghan, and Persian, Azerbaijani, There are 2 types of plov-Uzbek, and Azerbaijan.

There are varieties between these 2 types, which are held by Tadjiks and Afghans". (13,p.330). If you noticed there is nothing about Armenians. And again V.V.Pohlebkin: "Turkish name and peculiarities of technology point to a definite Turkish-Iranian source of plov that allows to refer them to an assortment of Azerbaijan National cuisine (14)."

On the page of 190 you write "Let's begin the acquaintance with Armenian pies and cookies with the most famous and popular recipe - from pahlava." To my mind, the attributing of pahlava to the Armenian cuisine together with the part of Azerbaijan- Nachchevan, is only your exceptional service i.e. in the book of "Armenian culinary" (2) from which you copied this recipe, this dish is called simply "Pahlava confectinary;" The word Nachchivan is one more trick to create the impression that Nakhchivan is on the territory of Armenia. Then you do the gesture of kind will "Pahlava - is very tasty and not less famous sweet, which with pleasure cooked

not only in Armenia, but in Georgia and Azerbaijan as well". So, respectable Hatranova, pahlava generally and Nahchivan pahlava particularly, has nothing in common with the Armenian culinary and has the same attitude like Moscow borsch to the Azerbaijani cuisine. This sweet, method of it's preparation, foodstuff, the name have Turk origin. As we borrowed borsch from the Russians, the Armenians borrowed this dish from us, Azerbaijan, and I don't see anything bad. By the way, the story was right. Again people reflect in its craft art the truth that "Armenian people only heard that pahlava



Guba bukmasi

is sweet, but did not ever eat that themselves". We differ pahlava Bakinskaya, Gandja, Sheki, Guba, Gubalin, Nahchivan and many other kinds in Azerbaijan. And if you are familiar with Turkish cuisine (22,23,24) you will find majority of its kind, and Arzuman as well. By the way, for more than 125 years in many countries of the world children of famous "pahlavachi" Gulluoglu provide the customers with this sweet. And today in Tatarstan people cook peklevе (16,62). On the page 114 you write about the preparation of "tial"; "this is the method of keeping meat in store, very and very ancient, but it is used up to now. Small Armenian secret is rather simple, and you can use it bravely. (p.140) Tial is a wonderful thing. I'll note that "tial" really is a very ancient food of all Turks. It is cooked in Middle Asia, Turkey, Azerbaijan, by uygurs in China etc. other people.

The same S.T.Yereyman writes: "Tinned meat occupies the large place among winter storage of meat products" (Turkish kavurma). (2) By the way the tial is kept in the clay dish and in the vessel from the animal skins and you can keep it in enamel dish but you can't keep it in the glass dish. You advise - the light can't penetrate into the food. Otherwise, the fat is spoiled. Concerning shashliks, even such an specialist as Pohlebkin couldn't "Armenianize" the food shashlyk, he had to write, "concerning the word of "shashlyk", in spite of its Turkish origin.(14) Let me explain this word, taking into account the Azerbaijan vocabulary. "In each Azeri" family there are shish (spits) on which people fry shishlyk or kebab (in different regions they say "shishlik", "shishkebab" or kebab). The word "shish" means not only spits but accute things, tops and etc. for example "udju shish,

agad". (the pole with the acute ends), shishdag the mountain with the acute top etc. The prefix "lik" means the reference (for) for example, etlik, heyvan (animal for the meat) "Iplik yun" (wool? for needle etc) in the ancient literature manuscripts. The book of Dede Gorgud we read "goyun (sheep), vergil-bu oqlana shishlyk olsun - give the sheep; let it be shishlik for this boy". Then you write that musaka is rather famous meal in the Armenian cuisine. I shall note, that this meal doesn't have anything in common with ancient cuisine. Musaka is prepared in Yugoslavians cuisine. For example in the book of "the Yugoslavian Cuisine" the author explains that musaka is from egg-plants in Eastern style is called "iman bayildi", because one Muslim priest "Imam" fainted (bayildi) smelling the aroma from the food. The Bulgarians, Romanians cook musaka too. I hope you wouldn't say that Armenian cuisine has influence on Yugoslavian, Bulgarian, Romanian cuisine. The fact that "imam bayildi" is Turkish as food and as the term, is obvious according to specialists in the explanatory dictionary of the international food and culinary terms "the word" musaka"- musakka- is given as the Turkish term. (29) On page 159 you give the receipt of the food "Arisa". I want to notice, that the food arisa is mentioned in the book of "Munisname" (35) of the greatest Azerbaijani poet Abu-Bekr and in the book, "Dastani - Akhmed Harami" (13 century), (37) written in the Azerbaijani language. How right you are, when writing: "While preparing of arisa the hen, however, has to melt, will be deluted in wheat and the meal we'll turn into a uniform mass." This state means in the Azerbaijan language arisa. By the way according to this traditional technology in Azerbaijan they

prepare the same meal not only with hen but with lamb. Al-Garnati in the XII century wrote? "I sawon the coast of the Khazar (the Caspian Sea in the Azerbaijanian language - N.A.). sea the city that is called Bakuh. This territory rises over the sea.

There is much grass and much animal-game like "gazel, deer". People cut meat and put it in the skins with salt and with grain which they want, spices like rice, wheat, etc. Then they take a pipe of reeds thick at the both ends and tie meat of the animal in the skin with rope (with one end of the reed pipe), then they cover the meat with the ground and another end of the reed they put out. And the meat is boiled in this ground and the foam comes out from this pipe. But when the foam stops, people know that the meat already is ready. Then they take it out from

the ground and find it boiled as in harise." (64) The translator of the book O.P.Bolshakova explains? "Harisa-Arabian meal, the kind of wheat with meat". (54) Avisenna writes several times about the dish "Harisa and Karisa" and gives the explanation to the fact that "Harisa-is the Arabic name of thick soup from grinded wheat, bits of meat and butter".An Uzbekian Khalim" (80). This meal is also a ritual dish in Samarkand and Samarkand area of Uzbekistan and is called "Halisa". That is how T.Hudayshukurov, A.Mahmudov and R.Ubaydullayev describe this food? "Halisa refers to traditional ritual meals, it is prepared in the days of Novruz holiday according to the account of the inhabitants of the block of flats (meehelle) or villages. Halisa is used early in the morning before the sun rises. The meat is put by big pieces with



Govurma

bones (one part of mutton and 3 parts of beef) into a big pot. Pour cold water from the account 2, 5 liter per 1 kg and boil till the readiness. Then they add wheat (grinded grains) and boil during 5-8 hours while stirring. In the process of

boiling, boiled water is added periodically. The pot is firmly closed, turn off the fire and leave for 6-8 hours to achieve viscous mass. Halisa can be prepared with milk that is added 30-40 minutes before readiness". (86)We we'll notice, that



this meal is called in Sheki and Kuba regions of Azerbaijan "Halimashi". The traveller of the XVII century Evliya Chelebi pointed many times that in different regions of Azerbaijan "harisa" was cooked. (79). Then you write about the meal asuda. "Asuda in the Azerbaijani language means "free" and translated as "uda"- "to swallow" uda - to eat. Asi, Azi - ancient tribes, and ancestors of modern Azeris. One more version of the appearance of the word "asuda" is connected with an ancient word "as"- the wheat, food. This word many times can be seen also on ancient stone monuments of Turks. At least not any from linguistic explanations is connected with the ancient Armenian language. Besides, as V.E.Yegoshkin writes, this food is prepared in Arabia, in Algeria, Libya or etc. (21, p.22, p. 368, p.294, p.296), so this food also is borrowed from neighbor Muslims.

Such a sincere lie amazes in your book? "Manti are called Armenian meat dumplings". Correspondently, mantapur is soup with dumplings. In the international

explanatory dictionary of nutrition and culinary terms manti - is defined as "Turkish meal" like fresh raviolis (29). (Italian dumplings- T.A). By the way, manti is prepared wonderfully in Turkey. (22) V.V.Pohlebkin writes? "Manti is a type of dumplings, cooked by the people of Middle Asia". As you know, the Armenians (13, p. 229) are not referred to the people of Middle Asia. Manti is cooked wonderfully, for example in Uzbekistan, Kirghizia (6,7) etc. and in different Turkish countries. Manti are prepared in Yugoslavia. I hope you don't insist on the fact that the Armenians taught the Kirgis and the Yugoslavian to cook manti. On the page of 137 you write:

"Boraki"-the dumplings. But they differ from the dumplings of other people and, firstly, by their shape Armeniandumplings are of cylindrical shape. "Baraki", briki are cooked in Tunis, Morocco, Algeria and other (21) Muslim countries. V.E Egoshkin notes: "the particular example for Magribin cuisine of transformation of the borrowed dishes is "cheburek", turning into Tunisean birk, it preserved its outer shape, but the stuff became more various, concerning to the Algerian burek, only stuff is common between it and Turkish cheburek". (21) In Turkey people cook dozens of kinds of boraks (23, p.186-192). And in Uzbekistan people cook Boraki with different stuff (5,p. 113-115).Almost as you've written people, burkes are cooked in the Yugoslavian cuisine (9) and in Tadjikistan (34). In the XIII century in the book of "The dictionary of the Turk language" the word "borak" is defined as "the product from dough" (36)

Describing "bozbash" you give the recipe of "bozbash". Without any shame you've copied

even bozbash in Shusha style, "though Shusha was built by Azerbaijanians and they lived there". So you write: "And prepare tasty Armenian soup bozbash (59) "Boz" in Azeri means "grey" and "bash" - head". The word of "bozbash" means "grey head" or "boz ash"- "grey dish". At the early stage of the development of thin dish, before tomatoes appeared in the Small Caucasus, the dish was cooked without tomatoes and it was grey color. Besides, "boz" means "bird-quail" from which the dish is cooked as well. Bozbash is cooked by other Turk peoples too. In Middle Ages, in the XVII century, the doctor Muhammed Mumin wrote in his book "Tukhvag al muminin": From time to time, it is useful to eat thick soup from mutton-bozbash (65)" An Azeri doctor Haji Suleyman in the XVII century also wrote about "thick" soup-bozbashfrom mutton with peas and onions." (66) Besides, the word "boz" is used in the names of many our dishes, such as "bozartma", "bozlamaj" "bozpert".

If the names of these famous dishes are translated from Armenian, we shall see that "boz" in Armenian means "a bitch", and "bash" means head or chief (Turkism borrowed by Armenian). Thus, this dish sounds like "the prostitute's head" or the head of prostitutes. If we look at the sound of this dish, we shall get "the food of prostitutes". I don'tthink that any nation can name its meals like this; so, this dish is not an ancient Armenian dish. Concerning "piti" I want to note, that the technology of its preparation is the same, like "bosbash". But now it is cooked mainly separately, by portions, in separate pots. But in some regions people cook "ailavi" piti" (piti for family) for several portions in

one pot. Piti is eaten, mainly with bread, sangyach. In the broth of piti, if it is cooked correctly, sangyach gives the taste of sheep's fat. The broth is eaten like a separate thin dish, the part of it is mashed or pressed, it becomes like porridge, which is called "piti" (pata, pyata). In Azerbaijan we cook "marji pyata", "lobya pyata" etc. Besides, some kinds of pita are cooked by different nations, the Yugoslavians as well. For example, "Pita achia", "Piti from fresh cabbage", "Julpita" etc (89). V.V. Pohlebkin in the culinary dictionary (III edition) wrote "piti-is the Azerbaijanian national soup from young lamb (chest)". By the way, the author of the book "50 dishes of the Azerbaijanian cuisine" (M. Gostorgizdat, 1940) S.I. Mesropyan (further he became the author of the book of "Armenian Culinary", copied by you) first attracts the recipe of "piti" among thin dishes of the Azerbaijanian Cuisine, and besides, the recipes of the dishes "Kufta bozbash" and "parcha bozbash" (3) As specialists note, "piti" and "bozbash" were borrowed by the Lezginian cuisine from the Azerbaijanian Cuisine. (38). By the way, "concerning" to balik-bozbas I'd like to say that the word "balik" in Azerbaijanian means "fish" and this dish also is not ancient Armenian dish. The same I can say about "tarhana" dish. In the recipe of tarhana (p.78) you write "Now let's clarify the situation with terms.

What is "tarhana" and how is it cooked? I thought you will open the meaning of the term "tarhana". Unfortunately you didn't want to do that, because you had to explain, that it's not an Armenian word and not ancient Armenian dish. Let me try to explain this term. Lilyana Bisenich writes: "Taran" or "tarhana" is a Persian word;

meaning dough, grinded into small parts in the size of a rice grain". (9) In the dictionary of the words, borrowed from the Azerbaijanian language by the Persian language, compiled by the Iranian scientist Javad Heyat, we read tarhan-prince (28) (note, that such names like prince, "vizir's finger" are widely spread in the Turkish cuisines). In the book of Suli Fatih "Yousif and Zuleyha; written in the XIII-XIV century in Azeri, the author several times tell us about "tarhana" (64) dish. This meal under the same name exists in the other Turkish (12) cuisines. For example, in 1930 the famous Hungarian culinary Karoy Gundel wrote "Tarhana-is a traditional dish among the people of the Caucasus, Mongolia, Persia, Balkans, sometimes it has a similar name "tarana, Tarhana") (10p.10) He continued: "Turks influenced Hungarian cuisine greatly (10.p.11)". Laura Konti also writes, that "tarhana" was brought by Atilla's army. (12). Something fresh in Azeri means tar; watercress - "tara" extragen - "tarhun". Thus, tarhana dish was borrowed by Armenians from their neighbours-Muslims. In Azeri and other Turkish languages there exists the word "ash" meaning "dish", "plow" in Azeri, "asha" in Bashkirian means "eat". The word "ashsuzan" (collander), ashana (canteen) and others were formed from this word. Along with the words, borrowed by Arabian from the Turkish language, such as "gowurma", "basdirma", "bamiya", "dolma" "plow" "sujuk" etc., specialists point to the word "ash" (57).

In some Turkish dialects it is pronounced by a "throat" sound like kash, gash, hash, the word gashig - a spoon, the expression "hashal garin" (a big eater or a man with a big stomach")

The process of boiling in very hot water is called "Haslama" in Turkish and particularly in Azeri; They formed "hashil" and hashil, which you attribute to the Armenian cuisine. Chash-is a favorite meal of the Azeri people and it is eaten mainly in the morning at 5-6 o'clock, not on the 3rd day of the wedding. "Chash", "Kyalla-pacha" (bashayaq) is cooked according to the same technology, only the stomach of animal is put into hash as well. As A.Suheyli writes, Fateh Sultan Mehmet often gave his guests the dish "hash pacha" (hash from the animal's legs) (70). This dish is cooked by many Turkish people and it passed to other nations'cusines. For example, in 1998 I went to Romania as a member of the jury committee at the RomanianCulinary Championship. We, at the head with the President of the Romania Culinary Association Dumitry Burtea, were treated hash by our Rominan friends. They also called it chorba from animal's stomach. The description of this dish I found in Rumanian Culinary Literature (20. p.35,37). Concerning "Lobchasha" p.87 in your book we read: "Lobchasha is the soup from beans and is favorite food of the Armenians." On page 160 you write: "Labia means beans in Armenian. "Lobhasha" means "Loba ashi" i.e. the dish from loby (bean). So we want to note, that the word "ash" has a

Turkish origin. Note, the word "bean" "lobya" isn't referred to the Armenian language, it was borrowed from the neighbouring people. The Georgians call loby also "beans" and like bean dishes very much. Azeri also call "beans"-



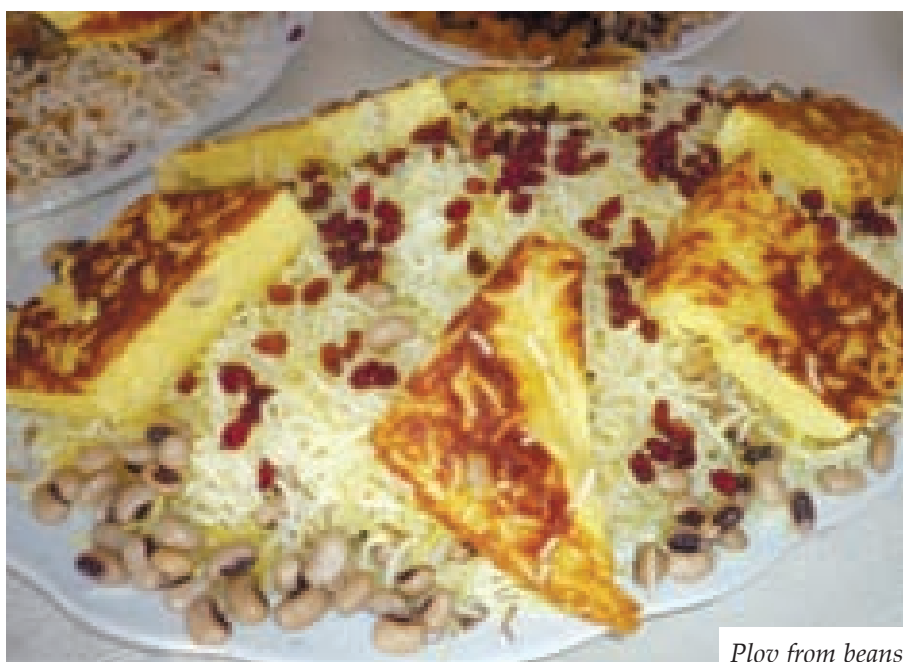
Sujuk bastig

"lobya" as well as Uzbeks. I.A Agranovitch in 1876 tells, that Azerbaijanis grow white and red loby. For example, K. Mahmudov in the book of "Uzbek dishes" gives the recipes of "Lobiya ashi" (4,p,78). "Lobiya shovla" (4,p,112) "Kay-natma lobiya" (4,p,118) In Morocco people cook "Lybia"- boiled beans (21) In the Persian cuisine there are "Lobia sabz", "Loba polo", etc (67). In the Kirghizian cuisine there is soup with beans "Loba ashi" (6). So, as we see "Lobchashi" doesn't have an Armenian origin. On the page of 78 you were taken away by the dream about the ancient Armenian cuisine and describe the dish "Zernushka". "This soup is called like this because has many kinds of grains in its content".

A reader has to think that this is an ancient Armenian dish, which survived for several thousands of years and the word "grain-" "zerno" is an Armenian term. I have always thought that

the word "zerno" is a Russian word. And the dish is called by the Turkish people and Azerbaijani people like "Hadik, it is cooked and shared to neighbors, when a child has the first teeth or when 100 years old people change the teeth". I want to note, that "Tendir" is used by many people. It is used in India, Turkey, Arabia, Transcaucasia. You write, that "Ancient construction of tonir exists nowadays and completely didn't change. It's not true. In Azerbaijan there exists some kinds of tendir. There is like ochag (by the way this word has a Turkish origin) "chala"- it's a deep hole in ground, where shepherds still cookdishes in the skins and stomachs of animals. Al-Garnati in the XII century (54) mentioned that dish. One can consider it to be an preimage of tendir. Then "chala" was dig deeper and its walls were pressed by a cut tree stick, and it was the first "doyma tendir" (beaten) tendir, then the walls were covered by clay and it was "shirali" (covered) tendir. Further the

upper part of tendir was built from clay and it was "bad"- "badli tendir", further several "bads" were put on each other and began the process of the coming tendir from under the ground on the surface, and appeared "outer" kinds of tendir and all of them now exist and are used in Azerbaijan villages up to now. B.A.Gordonova and other authors note: "In the II millennium B.C. in the territory of Azerbaijan bronze epoch came. The culture of cultivating of lands achieved its high level. Craft was distinguished (treat-



Plov from beans

ment of metals, clay trade, treatment of skins etc) (68 p. 42). Gardening and wine - growing existed in the Azerbaijanian territories since the bronze epoch. (68. p.69). "Pictures, clay stamps for bread (68) were found (TA). The baking of bread was widely spread, which exists nowadays in regions and even city centers. There existed 30 kinds of bread (68.p.28). The scientists refer the word of "tendir" to the Shumer languages.

These language is read by the scientists with the help of the Turkish language. Besides, in Azeri there is a word of "tindir"(means smoky), when tendir starts burning it produces much smoke, especially when kizyak-fuel is used (animal's excrement's). Besides, a necessary element is a chimney, which goes aside from the bottom of tendir, it has the shape of a pipe. This pipe is called "kulta", from the word "kul ufan" - "blowing cinder" - that corresponds to its purpose. In the language of other people, using tendir, this necessary element is called "kulta" or "kulba". The most ancient tendir in Transcaucasus was found in the territory of Azerbaijan. So, the construction of tendir developed in the course of History, simply Armenians borrowed, apparently, one of the perfect latest shapes of this hearth. So, they have one view, which, as you point, "didn't change". The same thing is with bread lavash. Lavash is one of the national kinds of bread in

Azerbaijan. In the first half of the XVII century Adam Oleariy writes about Azerbaijanian bread. "It is of different kind, from wheat, (komatsch) - bakery 3 fingers of thickness and length of half - elbow; lawasch - round bread of half inch; peasekesche - length of an elbow, it is put into the house - oven or tenur and stripes is drawn by 5 fingers on it, sengek - beaten on round cobble - stones, so this bread is hunchbacked; jucha- thin bakery, like paper, an elbow size long, and the same size of width.(69) Probably, you are aware, that the great Azerbaijani poet Sheyh Nizami from Gandja (XII century) came from the family of bread-bakers. His brother Givami Mutarrisi baked bread in tendir till the end of his life and wrote such poems: In the poetry there is nobody equal to me And in bread bakery I am the best. (word - for - word translator T.A.). In Azeri the word "aj - yalavaj" means hungry, without lavash, N.A.Kislyakova, A.I. Pershitsa note, that in

Turkey "people bake also thin bread-Lavashi (83). - in the villages" I.A. Agronovitsch in 1876 notes: "In Azerbaijan in Lenkoran lavash is baked (82). Thin dried fruit pastille is called "lavashana" in Azeri, which exists in the ancient Yugoslavian cuisine. In Domostroy (XII century) it is called "Levashniki" and exact technology of its preparation is given, which doesn't differ from the modern one (32). Exchanging of cultures of Slavic and Turkish nations-is a wellknown fact. By the way, the preparation of different thin - expanded and not



of large width bread is natural for the Azerbaijanian cuisine. For example, "yuha" (in Turkish "yutka"), "lavash", "sangek", (or shatir), "tahtag" etc. By the way, the same thin bread is baked by the Norwegian people, they keep and sprinkle it with water before use. Some Azerbaijani dishes, especially national sandwiches "durmek" are made only with such kind of bread. Different stuff are rolled into the bread, as in paper. For example, the dishes, which you described as "atchan" - eggs with tarragon, rolled into lavash and couldn't find the name, and it is one of the kinds of durmek. By the way, the Azeries take off shaslik from "the spit with the help of this bread as if rolling shaslik into this meat, but lulyakebab is served mainly in the form of "durmek". The word of "durmek" exists in the Lak language as one of the names of dolma in leaves and is explained as Turkizm meaning "roll" (38). Vladimir Dal uses the words of "dulma" and "durma" together in one context (60).

So people, creating this bread created corresponding items and means of using this bread in cuisine. You use the names of the food, such as "Kogak tapaka", otherwise "fried kogak" (p.110). "Tapak Artsachskaya" otherwise "fried mutton" (p137). From the recipe of "the chickens tapaka" (p 262) is clear, that you mean the frying on the pan. The source of this word combination is in the book of "Armenian culinary", mentioned above. On the page of 26 the doctor of History S.T. Yeremyan writes: "The word of "Tabaka" exists in the Georgian cuisine which originated from the Armenian word of "Taraka" and "Tarakats". On the same page he states: "meat often fried in the copper dish of different

shape "Tarak" (corresponds to the Persian "Tava" from which originated the verb "Taraki" - fry) (2) i.e S.T. Yeremyan confesses, that the term "Taraki", used by Armenians originated from the Persian word of "tava", but only its not clear why the Georgians borrowed this word from the Armenians, they have constantly been living near the Persians and the Turks. I would like to note that "tava", "taba" in Azerbaijani mean a pan, "tava"-the dish where dough is kneaded and bread is stored, "taba"-a pan and in the Turkish language (Kazach, Bashkirian, Tatar), "taak", in general Turk, means a tray, a dish, expanded dough etc. The very name of Abdul Kasim Ubeydallah Ibn Chordadbek's book (IX c). "Kitab at-tabahi" (the book of culinary) points to non Armenian origin of this word. In the Yugoslavian cuisine (9) we meet such dishes as "turli-tava" (p161) "yogurt-tava" (p170). And in the Rumanian cuisine people cook the dish "tobal-la tava") (20) (p206). Z. Bisenich explains this point: "tava-is the dish, it took the name of the plate "tava" (a pan without handle)" (9, p 162), There is no scientific data, whether nations borrowed the word from the Armenians. Some Azerbaijanian dishes have the same name of the dish. For example, tava-kabab, garatava, (from tava-a pan) "saj ichi", "saj eppeyi" (from saj-special dish in the form of round, incurved iron plate). Shislik (from the word "shish"-shampur"), "motal shoru, motal pendiri" (from "motal-a vessel from animal's skin) gazan kabab (from the word "qazan - a pot").

By the way, the latter dish "gazankabab" was borrowed by the Armenian cuisine and you described it like "shaslik in a pot". But in other sources it's called "Hozani chorovatch" (25). But

gazan (a pot) is also Turkizm in Armenian, in Avar (hyazan), dargian (kyazan), in Lezginian (Kyazancha), in Lak (Kyazan) this word was taken from the Azerbaijanis as specialists write. In the Uzbek cuisine, this dish is also called "Kazankabab" (K. Mahmudov "Uzbek dishes", 1974q.p.119). You bring some recipes of different kololiks, kololik (p.12), urfa-kololik (p63), kololik of Shusha (p.64), kololak (p. 124, 125, 126, 127, 128). On the page of 65 you write: "Kololik of Shusha"- is rather original recipe of the Armenian soup." S.T.Yeremyan writes in the book of "Armenian Culinary": "The dishes from "beaten" meat, such as-Kololik (in Turkish-"kufta-bozbash") and Kololak (so called "big Kufta" (2p 27) are especially popular in the Armenian cuisine. But the recipe of "Kololak of ashtar, which is given by you on the page of 244, is nothing else, but classical "Arzuman Kufta" (arsuman" that means "big, large). You write with pride that "Kololaki-is tasty meat balls, fried or boiled. It's probable, that close relatives of the Armenian kololaks are the European cutlets" (p.124). It is not right. This is not an Armenian dish, real European chops came from French "Koteletto" or from Italian "Kostoletta", which means "ribs" (89) and have nothing in common with chops from beaten meat, because red European chops are cooked from a whole piece of ribs,

often the piece of cleaned ribs. It can't be close to the European chops, as you write (p.131). "Stchoratch"-meat which was twice minced. (p.131). Please, be modest. What we call "Kotlets" from beaten meat are called "frikadels" (French "fikadeli" from Italian) (13) or "bulets" (German) (89) in Europe. On the page of 64 you write, that "Achta" - is dried Cornelian cherry. First, the word "achta" means in Azeri "castrated, left without seeds, without bones". For example, achta heyvan - castrated animal - it can't leave the heritage; achta zogal (Cornelian Cherry), means "Cornelian cherry without bones", - "ahta albhara" "cherry without bones" etc. Note, that Cornelian Cherry is dried with bones and without bones. The word "Cornelian Cherry" (kizil) is taken from the Turkish word of "gizil" - "gold" red.) On the page of 85 you write, that arishta is Armenian home-made pasta. It is obviously nonsense, that "arishta is an Armenian dish." Different Turkish people call it



Bozbash

"arishta", "enishta", "nishta"etc. In all historical literature its Iranian-Turkish origin is underlined. This dish is the direct result of rithual of spring holiday-"Novruz bayrami". Let's apply to the history of material culture of people of Asia. Famous Russian researcher V.P Kurilev writes: "From flour, besides bread, Turkish peasants do many other baked products. From flour people do also pasta-arishta in villages". Arishta is so closely connected with the life our people, that there are even such proverbs: "Can't cook umaj (dish from flour) for himself, but cuts arishta for another one. "Arishta is a noble, guymag is not its pair". When arishta is cut, it looks, like long parallel threads. Horizontal threads in carpet makingbusiness in the Azerbaijanian language is called "arish ip", vertical threads are called "argaj ip". Specialists distinguish the word of "sharit-ashriya" among Turkizms in the Arabian language and explain this word as (57) ribbon.

As Professor Suheyli writes, Mehmet Fateh (Conqueror) was served arishta in the XV century (70). "Arishta shorba", "arishta-plov", "arish-ta halva" etc. are cooked from arishta. From "erishta" different dishes are cooked in Turkey (22, 23, 24). In Algeria "reshta-home made noodle (21,p3 8) is cooked, etc. In the part of "Pies and sweets" you included 4 recipes of "gata" (p 269, 270, 271, 273). The, different kinds the product of "gata", "Kyata", and "gatlama" are cooked in the Azerbaijanian Cuisine.

They all take their names from the word gat - layer. "Gatlama" means "Made in layers". In the Georgian cuisine this product is called "Kada" (15). In the Kirghizian cuisine "Kattoma Kemech" - Puff kemech, "Kattoma samsa -

samsa from puff dough; "Kattoma with onion", "jittuu kattoma" and etc. are cooked (6,7). In the Turkmen cuisine gatlagli" is cooked. (25). A.Orazov writes: "at weddings the Turkmens cooked national food - gatlama. Thin puff cakes, fried on butter and topped with sugar or powder". (81). In the Uzbek cuisine "Katlama - puff cakes", "piezli Katlama - Katlama - with onion", "Katlama patir-Katlama, baked in tendir are cooked. (4,5). In the French cuisine cook "gatoe-puff cake" (29,30,31). I want to note, that these dishes were borrowed by the Russian cuisine from the Turks, under the name "Kotlomi" - mentioned in "Domostroy" (XVI century), (32). On the page of 275 you offer the recipe of sweet "Shakar Lokum" and on the page of 277. - "Lokum-teptik". Generally, lokum doesn't have any Armenian roots. Different lokums are cooked by many Turkish, Muslim nations. In Arabia "Rahat lukum" is cooked. In Turkey dozens of kinds of lukum are cooked (22,23,24). In Yugoslavia, by the way, "Shaker Lokum" is cooked (8, p.79). So lukum was borrowed by the Armenian cuisine from the neighbour cuisines. Mahmud Shirvani gave the recipe of "lokma from honey" in the XV century, (91), Marianna Erasimos notes "Lokma" in the list of Turkish sweets of the XV century too (92.93). "Lokum", "lokma" in the Turk languages, and in the Azerbaijan language, as well, means a portion of food, which can be put into your mouth one time, i.e. a piece of food. You write on the pages of 275, 276: "Gozinah. In other words, kozinaks, but not only from sunflower seeds, but from kernels of walnuts. As if you have made a great discovery.

"Gazinaks" are cooked by the Georgians (15), "goznaks" are cooked by the Azeries. The

name appeared thanks to the word "goz 46", that means "walnuts" in Azeri, specialists note, that the word "goz" meaning walnut, is of kipchak origin, and "jeviz" means also the same and is of Oguz origin. But no one of these tribes has the relations with the Armenians (52). And "goz-nak" always cooked only with walnuts. The sweet, that appeared falsely under the name of "kozikaks" during the Soviet period is not right. Simply there were not walnuts at the factory, and they were substituted by seeds, since then it remained so. On the page of 277 you write: "dry - bread in doshab. On the page of 280 you recommend to cook shpot in doshab. On the page of 281 you write: "We pass fresh must through a bandage and treat by special soil for acid neutralization. Ashtar, called doshab ground is considered to be the best one". As if not enough, that the information is false, you also recommend to boil the must not in a copper gazan (pot), as it is, but in an aluminum pot, that is not available from the technological point of view and contradicts the national traditions. I want to give the explanation, concerning these products. The soil, which you offer to add into must, is nothing else, but white clay, which is plenty in Azerbaijan.

The best soil was in Mashtaga (near Baku), Shamakhi and Shusha. It was widely spread in Iranian Azerbaijan and called shirahak, that means "soil for shirya" (shirya "means sweet adhesive juice, for example "meyve shirasi" - "fruit juice"). Dagestanian terekemes also make "dushab" (33.p.103) and while cooking "doshab" from grape, use special clay "uzum - palchig) grape soil. This soil was used for boiling bekmez in the palace of Sultan Mehmet in

the XV century. Doshab entered not only the life of our people, but also its folklore. A popular proverb: "You bought doshab, it turned out to be honey". The preparation of sudjug (as you call it "shorotch" and the Georgians - "churchhela") without doshab, is not possible. The Turks call these sweets "sudjug" because it looks like a sausage. A Sausage in Turkish means "sudjug." In Nakchevan, especially in Ordubad, this sweet is prepared like this: "walnuts on threads put into the mass, made from doshab. It is also called "baslig" (from the word "to dip"). The second step towards the preparation of sudjug in



the culinary was done when people started preparing richal or irchal. For the preparation of richal from grape doshab is boiled till it becomes a thick mass, before it, grapes berry, pieces of watermelon, melon, nuts are put and boiled a little, then cooled. Keep richal in clay jugs, eat with butter. The technology of richal preparation put the basement for the preparation of sudjug. For that, put fruit into doshab, string it on threads and dry. Sudjug was prepared by Azeri halvachi. The technology of the preparation of sudjug was described by Adam Oleari. He writes: "Special sweets are cooked from

doshab. It is called halva." For the preparation of halva, crumbled almond, wheat flour and walnuts are put into doshab, everything is put into bags of long form. From this dough long candies are prepared, which look like a sausage and which are called "sudjug". In the middle of sudjug there is a long thread. The sweet is kept by the thread (69). I shall note, that while preparation of churchhel in the Georgian cuisine thick mass from doshab, is called "tatara" (15, p.22). The Georgians still call the Azerbaijanians "tatars". In the Georgian cuisine the "Soup of tatariachni" is also cooked, that proves the fact, that the Georgians borrowed the dish from the Azerbaijan cuisine.

By the way, such technologies are widely used in the Turk cuisines and passed to the cuisines of other people. For example, in the Yugoslavian cuisine "rahat - lukum" (technology of which is identical to the preparation of irchal) and "sausages from rahat - lukum" are cooked (9). Here is the receipt of this product: "Rahat lukum is cooked according to the same method, describing above, then the kernels of nuts are stringed on the thread and it is sloughed in hot rahat - lukum for attaining the shape of a sausage. When it is cooler, the sausage is sloughed in sugar. (9.p.289). As you see, these products are not the ancient Armenian ones either.

Concerning fish dishes, you offer several recipes. A dish is even called "kutap", and it was given 1500 years old, and as if this dish is also an Armenian one, though the word "kutap" has no relation with the ancient Armenian language."Kutap" is cooked in Azerbaijan in sever-



G.G. Gagarin "Kabab" the middle of the XIXth century Shamakhi town

al types. And the technology of the preparation of this fish dish has different names "Balig dolma", "Lyavangi balig" - was several times described in the Azerbaijanian literature. These dishes remind Azeri "kutabs". On the page of 16 you write, that "Sevan sigi - is fish, brought to the Sevan from the Zaboga and Chudskoye lakes; and on the page of 113: "Sig- traditional fish in the Armenian culinary." Which of these statements should we trust in? Is this fish new in the Armenian cuisine, because it was brought or is it traditional fish in the Armenian culinary? You write, for example, "Tchatchan (sazan) - is met in the Armenian lakes Arpi-lich, Ayger - lich, also in the rivers Razdan and Karasu. Did not you pay attention to that, that even the names of these waters are not Armenian? If the Armenians from the ancient times (about 1500 years) had fish dishes, so why famous Russian culinary - scientist, the doctor of technology N.I. Kovalyev, who was reviewed by the Doctor of history M.G.Rabinovitch writes in the book of "The Cuisine of the people of Russia" (17.p.7), that "Currently. Uzbek people know well Russian chi, Lituanian people know - blini, Tadjiks bake pies with cabbage, Armenian people learned to cook dishes from fish etc". It's so strange, that the people, aspiring to "Great Armenia" from sea to sea, have never been able to cook fish before, as it turns out. If the lake Sevan belongs to the Armenians, then there must be at least one national dish from lake - watered fish. But, may be, our venerable scientists are mistaken: but everything is not so simple.

Before, lake Sevan was called "Goycha" (for example "Goygol" ("the Blue Lake")) and

belonged to the Azerbaijanians, as well as the rivers "Arpi - lich, Ayger - Lich, rivers "Karasu", "Miskfana", "Azat" etc, which were mentioned in your book and which haven't been re-named yet. Here what N.D.Angabadze and N.G. Volkova write in the book of "Old Tbilisi". "The Goychay's trout enjoys wider popularity, which was brought to Tbilisi markets from Azerbaijan daily. (72.p.145) And it was in the XIX century! But, I think, that you, venerable T.A. Hatranova, still did not learn to cook fish. Because, who, what specialist on cuisine, what fish man will try to spoil the tzar fish - trout and mince it, and even for 2 times, as you do it on the page of 110 and cook "balls from trout." Such noble fish as trout is not used as minced meat. Before writing, look through cook's reference books. There you will find, what treatment such fish needs. Generally speaking, technology is not proper in the book either. You mince trout, "beans are substitution for potatoes" though these ingredients are not interchangeable in national cuisines, because each dish has been worked out for hundreds of years and combination of ingredients has been smoothed over. According to the chemical and organoleptical features, potatoes and beans are different products. You take bekmez (doshab) and recommend to boil it in aluminum dish, then preserving the methods of the technology of dishes, you recommend to add into the dish grinded walnuts instead of alycha or plumps. 9p.91). etc. and so on.

You accurately copied the materials from the book of "Armenian culinary" and spared not so little place for cooking salt. "Another peculiarity in the nutrition of the Armenians is the fact that they use much salt. This tradition also has

deep historical roots" etc. Then you give the explanation "The usage of much salt can be explained by the fact that in hot climate of Armenia, salty food is more pleasant (p. 41). all is not so, respectable author, you don't assume why author of the book of "Armenian culinary" pay much attention. The hint to salt was done deliberately, as it was done with fish. It should inspire readers the idea that the Armenians are "salty" people. From these comes, that it was extracted from sea. This idea is put forward by the Armenians in all spheres of science and culture. For example, there held international exhibition "EXPO-2000" in the German city Hannover in 2001. I was among the organizers of the exhibition of the Azerbaijani Republic. At this exhibition each nation showed the best what they have. Each country played for exposition itself. You know, for personifying of Armenia at the exhibition with the money of Armenian tax-payers was built "Ocean ship" in order all people thought that Armenia is the sea country, and ships are built there. But sea salt - is bitter salt, it is impossible to use it much. Salt was brought to Armenia from Azerbaijan - from Nahchivan in the latest century. Nahchivanian salt is different with its smaller bitterness in comparison with analogous salt. That's why the regions, using this salt as if "put much salt" in to dishes. In order to "prove" that the Caspian and Black Seas and Nahchivan are Armenian, where there are salt mines, the question of salt was raised in the culinary culture. This was one more brick to the creation of myth about great Armenia from sea to sea. And in order to support it, you must prove, that the Caspian Sea and Nakhchevan don't belong to Azerbaijan, and then there appear such frank lie: "The use

of salt in the Azerbaijani cuisine is limited. The Azerbaijanis prefer unsalted meat (one of the main dishes kebab - don't salt at all). (V.V. Pohlebkin "National cuisine of our people"). If the Caspian Sea and Nakhchevan didn't belong to the Azeris, they wouldn't economy salt. But you note the right peculiarity : In the mountainous regions of Armenia people use less salt than in lowland of hot regions. This is right and has its place. The thing is that the Armenians in Armenia lived, mainly in the mountainous regions, in lowlands of hot regions have always lived (before deportation all Azerbaijanis from Armenia in 1987-88) - the Azeris. Here they used much salt.

Here we come to the main point: who created "the Armenian cuisine, its culinary culture? Besides dishes, given above, it's easy to prove that such dishes as "hapama" "kay saba", "chertma", "egg with tarragon", "brinzapur", "borani", "nazuk", "bastirma", "chlov", "alani" etc. described in the book, don't have Armenian roots, and are borrowed from other people. To understand this, let's come back to the book of "Armenian culinary", which you copied. On the page of 20 "Several receipts of dishes, given in the book are ancient Armenian. During many years they were not written down and the population of the republic did not cook them (Simply, speaking, these dishes didn't exist - T.A.). To reconstruct ancient culinary, special brigades were sent to cities and villages of Armenia (then, in 60 - es in the villages lived mainly the Azerbaijanis (T.A.), these brigades learned the history of the Armenian culinary and re - established many dishes and then terminology with the help of public representatives. (20). That's

all! They re-constructed the dishes, that was not cooked there, with the help of the population. The history was also "restored" with the help of the population, too. More closely to the truth was said on the page of 19 "There are receipts of about 400 dishes in the book, compiled by professional culinary experts, scientific workers, engineers and householders". Who are they? Scientific worker, who compiled the receipts, engineer - technologist, main specialist, the author of the book is Mesropyan. This is the same S.I. Mesropyan, who collected and studied the receipts of the Azerbaijanian cuisine and in 1940 issued the book of "50 Azerbaijan dishes" together with "NIITOP INK SSSR" (3). Further, everything, that was studied by him was put forward in his new book "the Armenian culinary", which he "agreed" with the Presidium of

Academy of Science of Armenia SSR (2). Yes, the authors of the receipts are nameless "house wives", who lived in the villages and then in 1988 were departed from there. It is necessary to note that in Transcaucasus, necessary raw materials for cuisine are mainly produced by the Azeris.

Georgian scientist M.I. Ishkelov writes in the article "Azerbaijani Tatars" in 1888: "The Azerbaijanians, living in Irevan province, occupy almost all picturesque places, where rivers indispensably flow, meanwhile the Armenians live in the mountainous regions". He writes about the occupation of the Azeri population. In villages people are busy with grain - growing, land-cultivation, and gardening. Naturally, in lowlands, as the Azeris mainly live on the banks

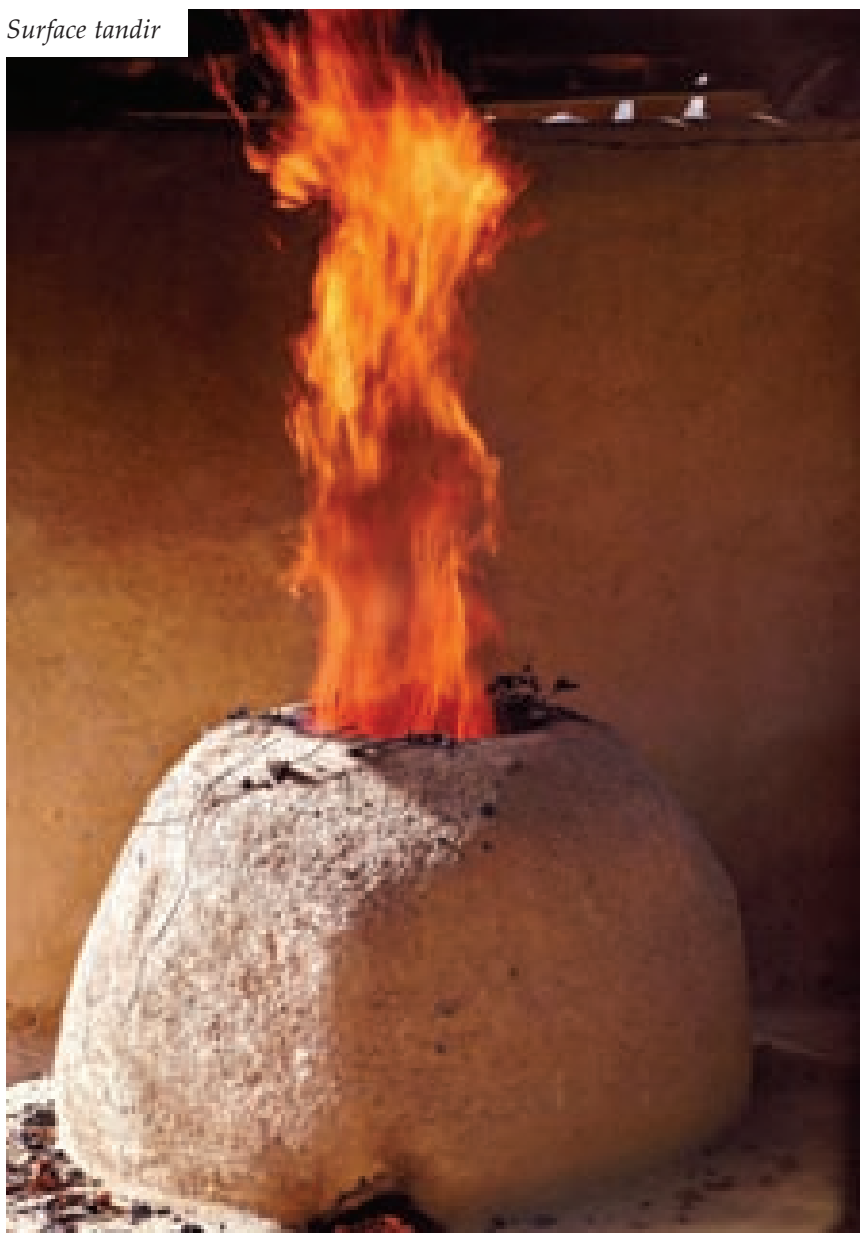
Azim Azimzade "the Moslem Festival of sacrifice" 1936 year



of the rivers and they may be called "land-cultivating" people. One may say, that the Azeris constantly live on the banks of the rivers, and the Armenians only in the mountainous areas (73) but you wrote yourselves, that in the moun-

tainspeople use less salt. L.K.Artamonov noted in 1889: "The Armenian pay their activity mainly to the trade, andgathering wealth, the Azeri's, correspondently, direct their activity to land-cultivation and cattle - breeding and are the main productive elements in Transcaucasus (75). I.L.Segal in 1902, pointed out, that "Muslims mainly live on the banks of the Bazarchay, Ayrichay, Bergushad, Ohchushay, Choundurchay Rivers, its tributaries and on the bank of the river Araks; the Armenian population live on severe tops of the mountains. Major part of the Armenian men (from 15 till 40) each winter goes earning for bread to the coasts of the Caspian Sea, to Baku and Tiflis from poverty. They are attracted by servant service and street life. The Azeries live in lowlands and in better conditions for land-cultivation. (76). Your quotation from a Historian J.S.Yashvili also proves these words: "The Aysors and The Tatars (he means Azeris - T.A.) of Irevan province, use pure wheat bread constantly. The inhabitants of lowlands often use meat and milk products (and in lowlands lived the Azeris-T.A.) The usage of alcohol drinks is undeveloped and drunkenness is rarely seen in those places. (2p 7). As you see, people didn't drink, because mainly it was the Muslim population. The facts that the Armenians like to drink alcohol, you

Surface tandir



describe on the page of 57: "They say, that the Armenian hash is so nice, that even a drunk man, eating a plate of it, becomes soberer, healthier and gayer. And that's why all guests are served with hash on the 3rd day of Armenian weddings". This is, of course, a natural process. When other people came, all good lands were inhabited and used by local population. N.N.Shavrova, who handled with the matters of colonization of Caucasus in the XIX century writes: "There are no free and suitable places for Russian colonization. But the lack of such lands didn't serve the obstacle for the establishment of 1 million of Turkish Armenians in Caucasus (85).

Armenian scientist C.A.Ezov also proves this (1908): "New Motherland met the Armenians not cordially, there were little state lands. The major part of the population, who settled down near the coasts of the Caspian Sea, died in the result of bad influence of harmful climate (45)". You prove it too. "The pastures in Armenia are mainly mountainous, just for sheep. It was difficult to keep domestic pigs because of the lack of the place. Cows, existed, but of a little number." (p115). Why do the Armenians use more mutton? There was no place in a new Motherland to keep pigs. They had to use local products. In 1896 P.A.Rittih wrote

about the Armenians living in Persia. "The Armenians like to eat well. Especially they prefer pork, which is plenty in Armenian villages (46). And you say that the food base for the Armenian cuisine didn't change during Millenniums! The notes of travellers, scientists, merchants, diplomats etc. and archeological relics prove that the Azerbaijanis grew on these lands majority of wheat, oat, rice, sesame, soya, but-root, melon, water-melon, melon, grapes, apples, pomegranate, quince and other agricultural products of landcultivation and gardening from ancient times. Not only the local population was supplied with the product of plant - growing, fresh and dry fish, caviar, butter, other products of cattle - breeding, but also all these products were exported to neighbouring, near and far countries. It is irrefutable, that all Caucasia was supplied with products of cattle -breeding and plant growing, produced by the Azeris from cen-



Military unit which distributes phakhlava

ture to century. For example, U.D. Angbadze and N.G. Volkova write in the book of "Old Tiflis" referring to the sources, that: "At Tiflis markets cheese was sold by the Osetins, the Azeris and Borchalins too (the Azeris -T.A.). There was a great demand for froot of Geycha (now the Sevan Lake) at Tiflis markets. It was brought from Azerbaijan." Thus, the people who have the opportunity to create its rich cuisine and develop it, thanks to its source of raw materials were the Azerbaijanians in Transcaucasia. The fact, that the majority of dishes in the Armenian, Georgian, Persian etc. cuisines have the Azerbaijanian roots, is connected with that.

The famous Georgian scientist, poet and writer of political essays Ilya Chavchavadze

writes in his work of "The Armenian scientists and crying stones": "Enrichment of language by the other languages puts the nation on a higher position, it doesn't humiliate the nation (77)." I think, that this phrase is true not only for linguistics. Armenian specialist in Turkic philology R.A.Acharyan states: "In the Armenian language there are 4200 turkish words. (42)

Academician V.V. Bartold writes: "As a rule, the Turk language has advantages in collision with other languages". (50). The very Acharyan states: "The influence of Turkish on Armenian is great. Borrowings from other languages are usually nouns, sometimes adjectives and in rare cases, verbs. These elements entered the Armenian language equally. You can meet sentences, consisting of Turkish words completely" (42, 51). On that case, Dr.Rade wrote in 1865: "We see the conclusion, that currently, the Erzeru - armenian dialect of the turkish armenians has gained grammatical forms, which are typical for the Turk language." (84).

According to V.Gukosyan: "In the XIII century the Azeri language had a great influence on oral and written literature of the Armenians" (59). This influence couldn't be in only one sphere - in the spehere of linguistics. Such an influence concerned other spheres of culture, culinary, music, manufacture etc. Some Armenian scientists confess it with great difficulty, because in this case it will occur, that the Turkish people treated the Armenians



amicably and were not historically hateful enemies. As everything is awful in the hateful enemies: music, clothes, food, language, and all of these, especially food culture is not borrowed from enemies. Besides, the Armenians use to foreign culture very quickly.

Dr. Rade noticed: "The country, in which this people assigned themselves as a good few, gradually take on form, as if the Armenians were its indigenous inhabitants (34). Besides, it's not good to boast with ancient history all over the place and everytime. The Americans don't boast with their history, don't invent and "ground" their establishment in America. They confess, that they came 300 years ago, there was bloodshed, there were good and bad pages of the history. Saying so, do the Americans

lose their dignity or right for the land, where they are living. It is much worse, if the nation "invents" its history, in this case - the culinary history. You give the quotation from Hachatur Abovyan, living in the XIX century: 'Usual dishes, that we have are bozbash, kyutta, hash, tolma, fried and boiled fish, shashlyk from mutton" (p7). First, he didn't write: "We the Armenians have", he wrote: "in the coun 73 try". But in the XIX century the Azeries mainly lived in the country. Even in the capital Irevan, at the beginning of the XX centry, there were 43% of the Azeris among all citizens, (from M.S.Gorbotchev's speech with Ambantschumyan, 1988, Plenum CK).

As H.F. Cinch informs: "According to the information of the Jesuit, father Monye, who



wrote about a missionary activity in Irevan in the XVIII century, there were not more than 4000 inhabitants in the city at his times. Only one quarter of them were the Armenians. In the 30-es there were 2500 families, 700-1000 of which were the Armenians. The Armenians got the better of the Tatars" (56). On that case L.K.Artamonov noted in 1889: "In Irevan

province, there were 54.5% of the Azeris, 37% of the Armenians, 1% of others". The view of Armenian villages, especially in the provinces of Irevan, was very sad, there were not streets in the villages, only narrow lanes, always dirty with thrown manures. The tightness in the buildings was specially typical to the Armenian and Aysor settlements. The villages of Tatars and Kurts were wide and there was peculiarity of buildings. The Tatars' houses were built with high fences." (74). All these prove, that the Armenians only began to settle down in Irevan in these times. Besides, there is not any dish in the armeanian language among the dishes, mentioned by H. Abavyan. All given dishes have the Azerbaijanian names. After all this you ground ancient origin of the Armenian cuisine, its history with Urartu. And allthe things, which were founding excavations of cities of Urartu, you refer to Armenian origin. In conetion with that, I want to tell you the following: If the Armenians are the ancient Urarturians, I couldn't find a single receipt, left from that times. Secondly, people of the Hayastan country, as the Armenians call themselves, have nothing in commonwith Urartu. Even V.A. Potto, military historian of the last century, true Armenofil writes: "The people of Ararat country didn't call it ever Armenia. This name, was given to it by the other people"(43). As H.F.B., Linch noted in the XIX

*Lavash*

century: "Ararat in Saint Book was identified as Assyrian Urartu and the Armenians call it Mazis (Masis) and the Azerbaijanis call it "Agridaghi" (56). F.Makler writes: "It's clear that Armenia, i.e geographical region, since historical times, till now, was not the place of constant living of the people called the Armenians" (53). B.Ishchonyan confessed, that "There were no Armenian lands on the left bank of the Araks River (41). And Mkrtich Armen added: "Many decades (underlined by me - TA) ago the ancestors of present Gumrins moved to these lands" (55). On the case of the conception of Urartu in the book of "The History of the Armenian people", edited by Irevan University in 1980, under the redaction of Nersisyan: "Here the urartians faced with local Armenian - speaking tribes (40).

i.e. It's clear University in 1980, under the reduction of Nersisyan, it 's written here the Urartians are stuck with local tribes of Armenian - language speakers (40) It's clear, that the Urartians and Armenian - speaking people are completely different from each other, they even fight. Further we read in the same book. "The son and the follower of Minua Artishti (186-760) crossed the Araks and occupied Ararat walley.. In 782 B.C., Arishti founded a city "Erebuni", futher "Artishti" and settled 6600 soldiers, perhaps, Armenian - speaking ones in Everbuni" (40).

Did you pay attention to the word "perhaps"? can there be scientifically proved fact with "perhaps"? And thanks to this "perhaps" Erebuni becomes Armenian. It's cool! Further,

The cooking of lavash



we read on the page of 6 of the book of "Armenian culinary": "Arishti - the son of Menum, great tzar of Tushpa city (Tushpa - the capital of Urartu state, now Van city, on the east bank of the Van lake" - West Armenia)" (2). One more city became Armenian. Further, in the book of 'Armenian culinary' many times they refer to the relics of Karmi-blur. And they note, that Karmi - blur is the Urarturian city of Teyshibanni (2, p. 20,29). Further in the book "The history of the Armenians, we read: "In the 775 B.C. in the cente of Ararat valley Argishti (Urartu tzar) founded a city "Artishtuhinili" and this city later

grew into the first capital of the Armenian State and is called Armavir" (40). In the book of "Armenian Culinary" the same song issuing: "The ancient capital of Armenia, Armavir city" (20). It means, that Erebuni, Argishtihinili, Tushpa, Teyshabani were built by Urartu tsars and became Armenians. It appears, that Armenians hired the tsars of Urartu, especially poor Argishti for building the cities for the Armenians? How is it so? Besides, as soon as these cities were built, (even 100 years didn't pass) there appeared "Armenian state on the territory of Urartu in the VI century B.C.

Kebab



(Armenian culinary p.7). How? By what means? Very simple. There is a historical scientifically true fact perhaps. For example, with the help of Potto, who wrote in 1889, that Armavir is a rich village with a loud name of an ancient capital of Gayckan state, with Armenian population, speaking in the Cherkess language and preferring the habits of cherkess. And then on the basis of these researches, the Armenian specialist, working in the Russian MIA, F.Shelov Kovedyan in his book of "Historical reference" (1992, p.h. Arstahah,) wrote: "The territory of the Northern Caucasus, including Rostov, Armavir lands, is Armenian. The Russian and other people, living on these territories, are new - comers. The Russians must return the lands of the Northern Caucasus, Rostov and Armavir to its true owners or agree to live on the territories, which will be the part of Great Armenia, by all means (48). So is it not time to "slap up" ancient Armenian dishes: Rostov borsch; Armavir kololik or something like this. But the truth is difficult to hide. Let's note in passing, that "Cherkas" or "Cherkez" as many authors note, are "cheruk asi". "Chekruk" means in Turkish "brave" and asi or azi, - as we noted, are ancient people playing a main part in the formation of the Azeries.

The historians point to their coming to Europe in ancient times.

In Norwegian, Sweden and other legends, they are called the young gods. Tur Heyerdal and other scientists considered that aser reached from Azerbaijan to Norway inskin ships and became the founder of the Norwegians. These



Kebab

are historical evidences that, ases reached China, fought in the content of the troops of Chingishan, lived in the Ukraine, Russia, Assiri, Europe etc. There are a lot of evidences connected with ases in culinary (dishes asuda, azu,

gi ras, etc.) in toponimics, in religion, in morphology, other aspects of knowledge and there is not any version, connecting them with the Armenians. But for making Armavir the capital of ancient Armenia, the Armenians has become

Khash



Cherkas, according to the language, preserving the traditions and habit of the Cherkas. Such things can be done only by Armenian scientists". Antique Armenia in the time of Tigrak the Great, is nothing else, but the myth, - confesses the representative of the movement of Dashnaks Bagrat Saagoyan (newspaper "Hiborson", France (47). In 60-es Armenian scientists decided to separate from the "Urartu conception" completely. S.Ayvazyan wrote: "So, the conception Urartu stopped its hundred - years of existence (390). So, dear Hatranova, it world be normal, without stating its old ages, simply cook our dishes and confess its without pretension to its greatness. Thus, I hope, that I answered the question, put by you in thebook "Why are all dishes of the Armenian cuisine so tasty? Why are all dishes of the Armenian cuisine so healthy? Why are there so many long - lived persons in Armenia? Why do they choose precisely these products?" why, why, why? (p.13) Because, all "Armenian secrets" and Armenian wit" (as you write) of these receipts is in the fact that all of them are borrowed from

the Azeris, and the Armenians got the opportunity to be fed according to the system of nutrition, created by the genius of the Azerbaijani people. That's the reason!

But I am thankful to you for 2 things:

1) Though you've hidden this in the end of the book and showed this very slightly even in the culinary part of the book, and in the part of the traditions and couldn't show it at the beginning of the book, as far as I know, you are the first Armenian culinary scientist, who was brave

enough to write in the end of the book "The Turkish culinary enriched the Armenian culinary greatly". Sincerely "thanks". I appreciate your braveness. So I am ready to shake hands with you. But I want to note, that you couldn't restrain yourselves: "we found the echoes of the Armenian cuisine in the Bulgarian cuisine". Be honest till the end, the Armenian cuisine has never had influence on the Bulgarian, Romanian, Czech, Nigerian, Asian, Turkish cuisines. All of them had the influence of the Arabian, Persian, Turkish, French cuisines, but not of the Armenian cuisine. There is not such informa-



Chigirtma from chicken

tion. It was not possible, especially for the Azerbaijani, Arabian, Turkish, Persian and other Muslim cuisines to borrow anything from the Armenian cuisine. Because, from the point of view of Sheriat Muslim people couldn't eat what Armenian people eat and cook. They couldn't hire a cook - Armenian in the force of this. Even in the X century Usuf Balasagunlu in his book "Kutadgu bilik" addresses the chef among other requirements "be witty, honor the religion, honor sheriat" (978). To these requirements the Armenians, naturally, didn't suit: V.E.Yegoshkin wrote, according to it: "there were cases, when the representatives from magrebian countries, officially staying abroad, refuse eating meat, prepared by non - Muslim people. (21, p.19).

This refusion is natural for not only Muslims. The Jews also obey "casher" and don't eat non - casher products, made by non-jews. In the history only people, who created vast empires, could expand their language, culture, music, cuisine. There was no Armenian empires, (even tinvented one). And how many empires were created by the Turkish people? Here what the great French scientist Montesqueu wrote in the-book of "Persian Letters" in the XVIII century: "No any nation in the world could exceed the glory of the Tatar by their glory and dignity. This nation is a true sovereign of the Universe and all other nations are created as if to serve it. It's at the same time is the founder and destroyer of the empires; at all times it showed its mighty,



during all epochs it was the devastator of other people. The Tatars conquered China twice, and till now remain in power there. They are powerful over the vast areas, composing the Empire of Great Mongol." They are lords of Persia, they mount the throne of Kir and Gistasp. They conquered Moskoviya. They conquered the vast territories in Europe, Asia and Africa and are the owners of the three parts of the world.

If we speak about more distant time, some of the nations, destroying Rome Empire are descended from the Tatar. (Montesquieu means Huns. Note of the author). What of a importance has the Alexandre's conquer in comparison with the Chingizhan's? There were a lot of immortal deeds. How many states were founded, the history of which we don't know. These martial people, occupied with their today's glory, sure of their ever - lasting victory didn't think about writing down the information about their conquerers.

2) I want to express my gratitude. We could answer L.Smirnova's article "the Armenian cuisine", the books of V.V.Pochlebkina and discuss with the scientist - specialists and publish these answers in Russia and to bring them to the specialists and publishing houses, but we couldn't answer the book of "the Armenian cuisine", because so many years

have passed. Copying this book, you brought the dead to life and gave us the possibility to talk and answer. Believe me, nothing personal. Culinary is also a science and demands for accuracy.





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CONTENTS

AZERBAIJAN CUISINE.....	2
THE TRAVELLERS ABOUT AZERBAIJAN CUISINE.....	18
THE EUROVISION COMPETITORS ABOUT AZERBAIJAN CUISINE.....	22
GOBUSTAN	24
THE RELATIONSHIP OF NATIONAL MUSIC WITH ETHNIC CUISINE, THE INFLUENCE OF THE MUSIC ON A HUMAN DIGESTION	28
KARABAKH CUISINE.....	38
START DISHES.....	50
THIN DISHES OF THE AZERBAIJAN CUISINE.....	54
MAIN DISHES.....	60
RICE DISHES OF THE AZERBAIJAN CUISINE.....	64
FISH DISHES	70
KEBABS.....	74
DOLMA.....	78
KUTABS.....	82
SWEET DISHES.....	84
RITUAL FOOD.....	86
DRINKS	90
TEA IN AZERBAIJAN CUISINE	94
LET'S MAKE TEA IN SAMOVAR.....	98
A SWALLOW OF TEA BUT ONLY IN AN ARMUDU.....	104
SWEETS	108
JAM.....	114
THE REPLY ON THE BOOK "ARMENIAN CUISINE" BY T.A.HATRANOVA.....	118

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