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## **Originality and Historiography of the Subject of Traditional Nutrition of Khorezm Uzbeks**

**T.F.N., Dots. Matkarimova Sadokat Maksudovna**

Associate Professor of the History Department

Urgench State University

Urgench, Uzbekistan

E-mail address: matkarimovasado@mail.ru

### **Annotation**

Food is a source (fuel) that keeps our body at a moderate level. But we must use this resource not blindly, but consciously and scientifically based. And in Bunda, the traditional mode of nutrition, formed over the centuries, plays an important role. In this article, scientific researches and historical-ethnographic works written about the traditional eating order of Khorezm Uzbeks, cuisine of the population of the Oasis are analyzed. In particular, preliminary information about this can be found in the work "Avesta". Exactly three of the most preliminary information about the culture and history of nutrition in the book "Avesta" raydi. In "Avesta", the dishes that people need to introduce are divided into two types: possible (good) or impossible (bad) dishes.

Also, if you can not eat without thinking about eating the great scientist Abu Ali ibn Sina, then one day he will also eat you; eaten-ichganga neglect is primarily in the state of health; his thoughts about how, when and how much he should eat are reflected in the complete perfection of man in all respects, mentally and perfectly.

Also from the article, the ambassadors who visited the Khiva Khanate, the memoirs and data of the Russian military, who participated in the anti-Khanate March, the Soviet period studies and the data of historical-ethnographic works published in the period of independence are reflected.

**Key words:** traditional nutrition, food security, UNESCO representative list, intangible cultural heritage, historical research, nutrition culture, pilaf, egg Barracks, scab, "Avesta", "Saydana", "Medical laws", "Safarotnomayi Khorezm", historical-ethnographic research, dishes, kitchen appliances.

### **Introduction**

As a global problem of today's era, we can observe nationalism, environmental problems, various diseases, etc. However, there is one problem within these, which is the problem of hunger and food security that must be solved among the first in any society and the state. One of the main goals of the UN organization is to end hunger and poverty in the world. And food security is an integral part of the policy of each country. The measures taken by Uzbekistan to ensure food security are recognized internationally. After all, everything in our country is aimed at ensuring a person, his prosperous life. One of the main conditions in which the population lives a healthy life is also to provide it with quality food.

Traditional food is considered the source of human livelihood and means of subsistence, it determines the fullness of people jismonan, mentally and spiritually, after all, traditional food has been formed on the basis of nutrients necessary for man for centuries, in accordance with the climate. Traditional food is considered the source of human livelihood and means of subsistence, it determines the fullness of people jismonan, mentally and spiritually, after all, traditional food has been formed on the basis of nutrients necessary for man for centuries, in accordance with the climate. Khorezm Oasis, one of the Northern ethnographic regions of Uzbekistan, is famous for its ancient history, unique culture, Rare Finds, Ancient Monuments, as well as its unique cooking culture. Thanks to this, the interest in the history of Khorezm's intangible culture on a global scale is also very strong. We can also see this from numerous studies, brochures and monographs published on Internet sites and abroad.

International cooperation is of great importance in studying and preserving the Intangible Cultural Heritage. Uzbekistan's cooperation with UNESCO is particularly important in this regard. In this regard, the International Convention "on the conservation of Intangible Cultural Heritage", adopted by UNESCO in 2003, serves as the legal basis at the international level in Uzbekistan. This convention was ratified in Uzbekistan in December 2007, since April 29, 2008, The Republic of Uzbekistan has become a participant-state of this convention. As a result, in 2016 "palov culture and traditions" was included in the UNESCO Representative List of intangible cultural heritage of humanity.

In this regard, within the framework of international cooperation, cooperation with the International Information and Cooperation Center in the field of intangible cultural heritage in Asia and the Pacific region (ICHKAP), established under the leadership of UNESCO in the Republic of Korea, in particular, Khorezm region, and the International Institute for Central Asian Studies has been continuing since 2010. As a result of the cooperation, the dishes "egg Barak" and "lamb Barak" from the intangible cultural heritage elements in the Khorezm Oasis are now included in the UNESCO representative list.

Proceeding from the above, now the Khorezm Oasis plays an important role in the in – depth study of the traditional culture of Uzbek cuisine, its peculiarities and the current state of traditional culture of nutrition, the degree of their transformation, the peculiarities of national dishes, dishes of Khorezm and their place in the development of gastronomic business and tourism, ethnographic and religious.

Historical background of Khorezm on the theme of traditional Uzbek cooking – ethnological studies and scientific research in the leading scientific centers and higher educational institutions of the world, including the Institute of Ethnology and anthropology of the Russian Academy of Sciences (Russia, Moscow), the Institute of Central Asia under the University of Blumington in the United States (Blumington, USA), the Central Asian and Caucasian institute under the University of John Hopkins (Baltimore, USA), the University Institute of Anthropology (Galle-zaale, Germany), Gerda Henkel Foundation (Germany), the Academy of Sciences of Uzbekistan is conducted by the Institutes of history and Oriental Studies.

The culture, traditions and history of Uzbek cuisine in the Khorezm Oasis, as well as the processes of modern transformation of the peoples of Central Asia, including the inhabitants of the Khorezm Oasis, the importance of eating culture in social processes were revealed (Gerda Henkel Foundation, Germany);

On the basis of ethnographic sources collected during the activities of the Khorezm archaeological-ethnographic expedition, an album reflecting the traditions of traditional cooking of Khorezm uzbeks was prepared (RFA, Museum of Anthropology and Ethnography, St. Petersburg);

Among the intangible cultural heritage elements in the Khorezm Oasis, the dishes "egg Barak" and "lamb Barak" are included in the UNESCO representative list (UNESCO International Centre for information and cooperation in the field of intangible cultural heritage in Asia and Pacific region (ICHKAP), South Korea);

Historical, religious and scientific basis of nutrition Khorezm Oasis is reflected in the example of the culture and traditions of Uzbek Nutrition (Institute of social anthropology named after Max Plank, Germany);

The features of the formation of gastronomic tourism in the Khorezm Oasis were analyzed and the nutritional system, status and importance in the development of tourism were determined (Central Asian Institute of Anthropological Research, Galle-Zurich, Germany-Switzerland).

## **Literature review**

Traditional nutrition has a specific history, like other manifestations of material culture. In a full-fledged study of the history of traditional national dishes and their associated rituals, historical written sources, archival documents, historical-scientific literature, archaeological finds and ethnographic field data serve as a valuable resource. Data on how Khorezm dishes were in primitive times have not been preserved. However, a number of remains of food, found as a result of archaeological excavations, bring the epaulettes of our ancestors to our eyes.

In particular, the checked tombstones are the remains of bones of animals, plants, grains of Willow and ceramic dishes, that is, the remains of grapes and wine from fine art samples, that is, how our ancient ancestors ate. Although archaeological items give us a little information about the foods, from the almost absence of written sources, what was the culture of nutrition of the people of antiquity abstract. Only in the Bible "Avesta" of Zoroastrianism's city there is some information about the ration and culture of nutrition, traditions and rituals associated with it. In particular, it is not surprising that in Avesta, too, The Sun, the moon, the Earth, the fire, the water-like bread, ozocabop plants and milk and dairy products are glorified.

Exactly three of the most preliminary information about the culture and history of nutrition in the book "Avesta" raydi. In "Avesta", the dishes that people need to introduce are divided into two types: possible (good) or impossible (bad) dishes. In this book, meals are considered to be the most useful and best food for the human body: bread, porridge or other cereal food. In Khorezm, as in the whole of Central Asia, bread and bread have been revered much earlier. Even, in the pages of Avesta, the image is represented as follows:

When the grain sprouts, the Demons sweat,  
When wheezing cools, they cough.  
When the grain crumbles, they grow and cry,  
When baking bread close, they are repelled.

The second group entered into the sentence of useful food, dairy and sour-milk products, and the third group entered into useful food, vegetables and fruits. Meat products are included in the sentence of harmful or forbidden products in the "Avesta", in which it is possible to eat only meat of birds and fish [1].

In the grow finding of Khorezm cooking, not only folk experience, but also the contribution of medical scientists is great. In the works of medieval authors, too, there is a lot of information about the culture of nutrition. In many works, in particular, there is a lot of information about Khorezm cuisine in Abu Rayhon Beruni's "Saydana", Abu Ali ibn Sina's "Medical Law", Abulghozi Bahodirhan's "Manofi'al-Insan" treatise and others [2]. In particular, Abu Ali ibn Sina if you can not eat without thinking about food, then one day he will also eat you; eaten-drinkganga neglect is primarily in a state of health; his thoughts about how, when and how much he should eat is very important in the perfection of all aspects of man, mentally and mentally perfect.

In the works of Khiva Khan Abulghazi Bahodirkhan "Shajarai turk" and "Shajarai tarokima" there is also mention of some dishes in some places. It is also worth noting the memoirs and information of the ambassadors who visited the Khiva Khanate, the Russian military, who participated in anti-Khanate walks [3]. In particular, the translator Sh.M.Ibrahimov [4] memories, incener M.N.Y.Chernyshevsky [5], Turkestan military Okrug General Staff Captain written by B.A.Girshfeld and commander of the Amudarya Department general-Major in his work, expressed by M.N.Galkin [6], N.Muravyov[7] in his works, the Khiva Khanate period described some noteworthy considerations for the traditional national cuisine of the local population, as well as for the products of the dish. in this place N.Muravyov [8] Referring to the types of fruits and vegetables grown in the Khiva Khanate, as well as the dishes prepared from them, and P.I.Nebolsin drew attention to some aspects specific to the Khiva Khanate cuisine. [9].

Many more tourists, ambassadors, military memorabilia and scientists, who have been in the Khiva Khanate for various reasons, come up with important information about the traditions and types of food of the Khiva Khanate population. These sources also emphasize the fact that not only the Khiva Khanate, but also the main food product of the population of other regions of Central Asia is bread (more "bun" in the sources), and many of their species come [10]. Very interesting information about the Khorezm Palov merchant Abrosimov, who visited the Khiva Khanate with his commercial activity, comes from the fact that even in these periods the palov was consumed as the favorite food of the Uzbek people, just as it is now [11].

Such information we will meet many in the memoirs of other Russian tourists and ambassadors, researchers [12]. Among these, one of the Russian military men who visited the Khiva Khanate A.N.Samoylovich's information was considered the most important, in fact he organized a scientific trip in Khorezm with the aim of collecting materials on the ethnography and dialects of the Oasis folklor, an objective interpretation of the cultural life and literary environment reigned in the Khiva Khanate. He was interested in the 1908 year at first in the library of the Khanate, and then in the dishes that were consumed by the population.

She personally, with the help of Madaminbey, was full of information about Khiva food and called it "the name of Khiva Food"[13]. While A.N.Samoylovich collected information about the Khiva cuisine, he notes that the information is disproportionately lying in this or that literature, and notes that the subject he touched on acquires a scientific character[14]. The author mentioned about 90 names in his hands, indicating that all of them are food. However, during the reading of the manual, we witnessed that some of them are names of drinks, some are sweets, some are curative drugs. Also It is specially mentioned that A.N.Samoylovich himself did not participate in the preparation of any dish, and some of them tasted it. Through the information in the diary, written by the Russian author, we have witnessed that today many useful foods are coming out of consumption, and some are completely forgotten, and a lot of new dishes are entering.

In the memoirs of the famous Hungarian traveler Arminius Vamberi, the inhabitants of the both Khiva Khanate were partially touched on nutrition. In particular, he criticizes the fact that even in the Khiva Khanate the Khan's cuisine was much poorer, the Khan's table was much poorer than the table of the Russian emperors, the Sultans of Turkey and the Kings of Iran, there was almost no diversity in the ration of everyday food, only the pilaf was given a very wide place. Noting that the nutrition of the people of the emirate of Arminius Wamberin Bukhara also does not differ much from the Khiva Khanate, the culture of the nutrition of the inhabitants of both khanates is sometimes analyzed comparatively[15].

The Iranian ambassador and the military have also left important information about the culture of the Khorezm Uzbek diet and the types of dishes in the period from the beginning of the century. In particular, the Iranian Ambassador Mohammed Alixon Ghofur, who came to Khiva in 1842 to liberate Iranian slaves, recalls in his memoirs: "the food of Khan is mainly made from horse meat, Khan ate the stillness and lust of the horse. Wherever they breed a horse or a Yabu, their durkuni as well as the soul is the gentleman of ul. No one has the right to eat it, only it is harvested only for the sake of His Holiness. Hon cleans them with his own hands, grind and cook and eat. This is his best and tasty dish...I'm sorry. In his diary, Alixon Gafur also mentioned several types of food of the Khiva Khanate population[16].

Another Iranian ambassador to the Khanate in 1851, in Rizokulikhan's work "Safarotnomai Khorezm", is considered a more comprehensive source of information about the traditions and culture of the Khanate population, which also surpasses Russian sources in this regard. In his memories, information about our subject is often encountered. In particular, he describes what was given to him by the Khan officials: "they came to the table, I grabbed from one end of the bread and put it in my mouth according to their law. Then they brought tea. After that, the food was tightened. About the dishes, too, let's say: the rice is brewed with sesame oil and then they rest. Sheep meat, cooked in the same cauldron, is also served separately to the table. The head of the scavenger picks up the dishes on the table. With a hanging knife, the maid puts the meat on the dish, separating it from the bone, until it connects to the left side of the waist. The hoof puts its bones in front of the host. If a person is very dear in sitting, then he puts before him. Fried and boiled carrots are also put on the same dish. They put the boiled sheep's head in a separate bowl with an ostrich stem. They cook soup with the addition of a little milk to the rice. Sesame oil on the cake, while inside it is put dried apricots and Bukhara olusi and similar things. Minced meat is also cooked. No matter which ripe fruit, such as melons, grapes or figs, plums, goho will put their ham, that is, dovuchchas, too, at the table. Large-large Russian candies, White bakers and goulash cut into one large bar and put it in the middle of the table. When they fry the meat mixed with onions, they call it chalov, and this is their best dish. Well, I ate with apple jam, breaking a little from the melon, which is the best melons fruit of the ul province, and also a slice of bread. Another Iranian military officer, Ismail Mirpanjiy, who was in captivity in Khiva and lived for ten years in Khiva, also mentioned a lot of information about the culture of the Khorezm uzbeks at that time[17].

Since the twentieth century, a number of scientific works have been published on the study of the ethnography of the oasis, in particular on traditional dishes and traditions associated with them. Directly in this period, the dishes and food of the inhabitants of the Oasis, which we studied, we will touch on the studied literature, including K.L.Zadikhina's in studies, the amudarya Basin is described about Uzbek dishes and their kitchen appliances[18], G.P.Snesarev, on the other hand, provides information about the rituals and customs associated with food products used in the daily life of Khorezm uzbeaks, dishes prepared at various ceremonies and weddings[19].

Since the second half of the XX century, scientific research on the study of the ethnography of Khorezm voxasi has become richer. Since ancient times in the Oasis along with the Uzbeks lived Turkmen, Karakalpak, Kazakhs, their customs were also close to each other. The commonality and similarity of Turkmen, Karakalpak, Kazakh dishes to Turkmen and Karakalpak dishes and Kazakh dishes of Khorezm Oasis can be seen in a number of works[20].

Some information on the problem studied in the works, brochures and scientific articles devoted to the ethnography of Central Asia and Kazakhstan about the traditional dishes of the peoples of Tajik[21] and Kyrgyz[22], who lived side by side with the Uzbek people in Central Asia from ancient times.

Speaking about the scientific literature of the second half of the XX century, I.M.Jabbarov research is noteworthy. In his works, the scientist gives short, but valuable information about the national dishes of the Uzbek people, the equipment related to the technology of cooking and their types[23].

N.P.Lobacheva, on the other hand, provides information about the celebration of Navruz and the dishes cooked in it by the inhabitants of the Middle East[24]. On this place it should be said that S.A.Tokarev's research on the origins of the ancient Turkic peoples is also remarkable[25].

On some data for comparative analysis on the subject under study. From the work of S.A.Sukhareva devoted to the history of Bukhara[26], the ethnographic analysis of some dishes and kitchen utensils can be obtained from the work dedicated to the Tashkent region[27].

Well-known scientist K.Shoniyozov in his works dedicated to Uzbek ethnography gave information about Uzbek Karluk dishes[28]. In addition, a number of aspects of the national cuisine of the Uzbek people The material culture of the Uzbeks in the Babotagva Kafirnikhon Valley was demonstrated by N.G. Borozna[29].

The secrets of Uzbek cooking are lit K.Mahmudov's works are devoted to the methods and hospitality of preparation of Uzbek dishes. He described the methods of preparation and restoration of local dishes, which are prepared according to the four seasons of the year in "Uzbek delicacies" and which are cooked only in certain regions, when there have been occasions of weddings and holidays, and now many dishes that have been forgotten[30]. The book "Uzbek loaves", which was written together by G.M.Mahkamov and other co-authors, also describes the use of ingredients for Uzbek loaves, the methods of preparing dough and baking [31]. However, while the methods of preparing dishes in these books are widely covered in detail, the traditional dishes of the Khorezm Oasis and the traditions and rituals associated with them are not ethnologically scientifically analyzed. In addition, these books serve in a certain sense in the context of Uzbek cuisine, in the absence of scientific literature, in the coverage of one or another aspect of the problem.

In some places, studies devoted to the dishes and traditions of other peoples around the world were used for the purpose of comparative study and comprehensive coverage of the subject[32]. In particular, the ethnographer scientist N.M.Listova was able to shed light on the traditions and rituals associated with dishes on the example of European peoples in her work[33]. Famous British scientist of theology J.Frezer has done a thorough analysis of the yield on grain and bread in foreign countries. From his work, one can see the similarities and commonalities of traditions associated with the dishes of other European peoples, even if they do not meet the dishes characteristic of the Oasis[34]. It can also be seen that a large number of articles related to the topic were published in the collections and journals of the historical-ethnographic direction created in Soviet times[35]. In the literature reviewed, this topic has been studied to a certain extent and from the point of view of that period it is possible to observe that the issue is often approached unilaterally. The literature and articles, whose names are mentioned above, are of a mostly descriptive nature, in which the authors are limited to describing the dishes and customs of the population living in a particular region. There are also works of archaeologists[36], linguists[37] and folklorists[38], who have served in the social life of the OASIS to study in detail the traditions and rituals associated with food, as well as to clarify the reasons for their origin.

In the period of independence, a wide Way was opened to study national values and traditions, a number of scientific works on the subject were created and are being created. In Particular, when I.M.Jabbarov views the national cuisine and cooking of the Uzbek people as part of spiritual culture[39], Mahmud Sattor touches on the hospitality, the custom of the Uzbek people and similar beautiful traditions[40].

The peoples of Central Asia, including Uzbekistan, have been involved in tea-drinking practices it is quoted in the works of V.V.Khokhlachev and S.N.Abashin[41]. In addition, brochures and monographs dedicated to the traditional ceremonies of the Uzbek people also occupy an important place[42].

Also in this period, much more effective work was carried out on the study of the material and spiritual culture of our people, and a number of works were created on the subject that interested us. Including, Z.H.Arifkhanova, G.Sh.Zununova in the works of, traditional customs and rituals of Uzbek origin of the city of Tashkent have been analyzed on the basis of ethnographic studies on the example of the districts of the city of Tashkent[43].

U.S.When Abdullaev in his study allocated a separate section on the meals and preparation of the population of the Fergana Valley[44], A.A. Ashirov's book "Ancient Rituals and rituals of the Uzbek people", along with ancient rituals and rituals, he also touched on ceremonial dishes, in which he described a number of noteworthy comments on folk traditions, customs and their historical foundations, mainly related to ceremonial dishes[45]. Dedicated to the traditional dishes of the inhabitants of the surkhon Oasis, M. In the monograph of fayzullaeva, the history of Uzbek national dishes, ceremonial dishes and many traditions and traditions associated with them are studied on a scientific basis.

M.Jumaniyazova, U.Abdullaeva the monograph "from the history of traditional dishes of Khorezm", published by abdullaevs, is devoted to covering the Ethnology of Khorezm in the XIX-XX centuries, which reflected the names, history, cooking process of dishes consumed and made by the inhabitants of the OASIS, the traditions and superstitions associated with them. In it, mainly the Russian researcher materials collected by A.N.Samoylovich in 1908-ies were included in detail, errors and omissions in the manual were corrected by the authors and the work was enriched with new information[46].

As can be seen from the above analysis, the subject of the traditions and rituals, traditional and proper nutrition of the population of the Oasis, whose ethnic composition and customs are specific, has not been studied as a separate scientific research topic.

## **Conclusion**

In conclusion, it should be noted that the issue of traces of zardoṣṭiylik in the traditional Uzbek life on the basis of Khorezm Oasis materials has not been fully covered in terms of historiography as a special scientific research. This research work requires further research, especially comparative study with ethnographic source data, in case there is insufficient available written source data on the subject matter.

Although there is very little information on the subject in the researches made in different directions at the end of the XIX – early XX centuries, the information presented in them is also significant as it gives an opportunity to analyze the processes of taransformation of Customs and rituals, which reflect the traditions of Zarathustra existing in the Khorezm Oasis. Even in Soviet-era studies, the topic of the culture of nutrition of the inhabitants of the Khorezm Oasis and the traditions associated with it has not been thoroughly and adequately analyzed. After all, although during this period the employees of the Khorezm archaeological-ethnographic expedition conducted a wide range of ethnographic research, the subject of this study was not given special attention.

Thanks to independence, there was an opportunity to study on a large scale the issue of the culture of nutrition, which is an integral part of the history of traditions, traditions and rituals, which is considered an important direction of the restored cultural and national values, and in this regard, a lot of work was carried out during the quarter century. However, after independence on the subject of this study, the analysis of scientific research and research carried out in our country and abroad shows that the general conclusions drawn from these studies can not fully meet the requirements of a rapidly developing society. After all, the processes of globalization, as well as the very rapid development of Science and technology, are reflected in the social lifestyle of Nations and peoples, leading to the emergence of many changes. In particular, the political, economic and socio-cultural processes taking place in society lead to the modernization or transformation of traditions and Customs in our lifestyle.

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