

Traditions Related To Nutrition Of Karakalpaks

¹Ballieva . R ²Nadirbekov Sultanbek Karamatdin ugli

¹Professor of Karakalpak State University

²Master's student of Karakalpak State University

Annotation: Karakalpak traditions related to nutrition are described in the work. It is said that the rules of nutrition of the people of the Aral Sea were strictly nurtured, and the rules of conduct were sifted, differentiated and passed down from father to son during the captivity.

Number of factors have been showed that the preparation of food for our weddings and ceremonies not only plays an important role in strengthening the unity of the country, awakening in the younger generation the feelings of neighborliness, brotherhood and friendship, but also provides a useful, nourishing, physically strong and nutritious energy for the human body.

Key words: Tradition, tablecloth, patiya (wishes by elder members of the family to their children and/or grandchildren), Navruz (traditional holiday) sumalyak (traditional meal, especilly eaten in Navruz), sacrificial customs, bairsak (type of cookie fried in oil), shelppek (type of bread fried in oil), gozhe, takhan and may sok.

Introduction. At present, with the achievement of our impartiality, attention is paid to our ethnoculture and the study of the rationality of our traditions, which are considered to be a remnant of the past.

This is because our diet and rituals include important aspects that affect a person's spiritual and physical nutrition. One of the most pressing issues in the development of human ecology and the disappearance of the traditional system of economic management in an era of globalization is one of the most pressing issues in the formation of ethnic systems, i.e. the formation of people.

Main part. In Karakalpakstan, the rule of eating begins with gathering around the table. Everyone gathered around the table and eat. The two layers of "blanket" table spread on the ground were spread several times a day and collected several times. Nowadays, most of the food is eaten when everything is gathered around a small table which is mostly non-ground floor. The first course is usually eaten by hand, and the main course is served in small bowls and plates with hand-made wooden spoons. Because of the lack of spoons and plates in the poor houses, the people in the house drank the spoon with one by one. Hands were washed before the meal, of course. Before washing the hands, of course, the word "bismillah" is used, and after the hands were washed, they were not wiped or shaken. The word "bismillah" was repeated before the meal. If there is an elderly guest in the house, of course, their hands should be watered before and after the meal, and they should not be wiped or shaken after washing their hands. After the meal, if there was a bride in the house, the elders of the house repeated the saying, "Give the old woman a plate and tell her to be happy and grow up." If the bride does not exist at home, the plate was moved a bit, and then, of course, the "patiya" was recited. An elderly man in the house thanked for the food and wished her well-being. In most cases, when a person dies at home, the Qur'an is recited to the spirits of the dead after the meal.

After the meal, they drink tea, talk over tea, solve many problems or have interesting conversations.

There are many holidays in the life of the peoples of Central Asia, which strengthen peace and unity in the country.

One of them is Navruz holiday. Navruz is one of the most sacred holidays in the world and has been celebrated for five thousand years as a holiday of spring and renewal of nature. The main principle of the

holiday is to awaken respect and love for nature. It is no coincidence that this holiday is celebrated on March 21, the spring equinox, because according to the laws of nature, the period of renewal of the true spring begins in the back hemisphere, especially in Central Asia. On the eve of the holiday, cleaning around the house and at home will be organized.

Debtors are getting rid of debts, those who are resentful are trying to reconcile. It affects the spiritual purification of human beings.

It is no coincidence that in the spring, as a result of a lack of vitamins and minerals in the body, people begin to lose weight, which is called spring dehydration. At the same time, they begin to restore their health using fresh herbs. One of them is the squirrel. Sumelek can be cooked in any house, but on the holiday of Navruz, cooking sumalek will become popular.

Wheat is produced for 3-4 days to boil sumelek. After the mold is removed, it is separated and packed in a kiln and wheat milk is extracted. At the moment, not everyone is at home, so the butcher takes them out. The milk is poured into a pot and mixed with wheat in a pot.

This mixture is constantly boiled and soaked for 12-13 hours. Before boiling the sumelek, oil is poured into the pot, the cakes are baked and then Qor'an is recited and given to the people near. On this day, brides, older sisters and children are in a festive mood, and the fun of the holiday begins with a high level of entertainment.

After the sumelek boils for 12-13 hours, the top is pressed in the morning and all the neighbors gather to see what kind of picture is in the sumelek surface. Of course, there will be a picture in the cauldron, and everyone who is watching will take their share of the cauldron from the cauldron. The young women, on the other hand, washed the pot of sumelek to give us more rewards.

In March, Navruz soup is cooked. Seven kinds of cereals are added to this pot and cooked in large quantities.³ The pot is usually cooked with seven kinds of beans, rice, water, corn, buckwheat, peas etc. The cooked stew is cooled after cooking. It is spread all over the world, even to strangers who pass by.

There is a folk saying: "Nauryz is not full, it is not full for life" because it is full and delicious. Gozhe was first given to adults, then to middle-aged people, then to girls and boys, and then to children. After drinking and drinking, they wished each other, and the elders give a party. Thus, on the holiday of Navruz, the traditions and beliefs of the people are clearly visible and are of great importance in the education of our youth.

The Feast of Sacrifice begins two months after the month of Ramadan.

On the day of Eid al-Adha, seven or ten houses would sacrifice a large number of cattle. There is a saying among the people that if a ram feeds one person, a bull feeds seven people. Seven people would share the meat, and the person who bought the meat would cook in their homes and inherit from each other. If not cooked, it was distributed as alms to seven houses. In addition to sheep, cows, heifers, camels, and goats may be sacrificed. The age of the animal to be sent for slaughter is strictly defined, the age of a sheep should not be more than one year, a cow should not be more than two years, and a camel should not be more than five years. It is said that when buying livestock, the real amount should be taken from the money earned.

One-third of the sacrificial animals should be sacrificed, and one-third should be used for the feast. The rest should be left in the house where the sacrifice was made. It is said that if a sacrifice for the sake of Allah benefits the poor, then the sacrifice will be rewarded by Allah in the future. Thus, it is said that the sacrifice of the poor by giving alms to the needy and making them gods protects them from all kinds of calamities and diseases. In the daily life of Karakalpaks, on holidays, weddings, invitations, prayers, alms and various ceremonies, boursaks are cooked at all times. Every day at home, whether it's a holiday or a birthday party, or a guest, there is always a boursak baked at home. My mother used to say that if a guest came to the house, she would bake two roll of dough to quickly cook some bread. When we told everyone to go home for the sake of the guest, our mother would tell us to have a cup of hot boursak and tea in honor of the guest. At weddings, women gather and, depending on the number of guests, a few bowls of dough are kneaded, and in a large pot, a few liters of white oil are poured and cooked over a high flame. For example, if a bag of 50 kg of flour is kneaded, 15-17 kg of bacon is added in October. cottonseed oil is expelled. The fire should

be lit under the pot and the boursaks should be ready. This is because after the fat is burned, the liver must be operated on quickly and the fat must be removed quickly, otherwise the liver will burn. That's why women bake boursak with a strong bite. If there is a fire, the fire under the pot should be lit in one brain. Otherwise, the fire will burn if it is too hot, or the liver will freeze if it is too hot enough. Baking boursak at the wedding will be fun with all sorts of traditional gifts full of joy. Depending on the size of the boursak at the wedding, one or two women cook and one or two women light a fire. These four are responsible for the well-being of the kidneys. The rest of the women squeeze, stretch, cut and carry the bowel. A couple of bridesmaids bring a boursak to a guest and a neighbor who says he is burnt, and a person who eats a boursak gives it to him as a gift.

And women come with goods, and men give money. Close relatives or cousins of the house where the wedding is taking place cheer up those who are cooking boursak. After the boursak is cooked, the women who bake the boursak and light the fire are given a dress made of good fabric. Older sisters are covered with handkerchiefs to give them a blanket. The fact that the baking of boursak is still preserved, the boursak is not only nutritious, high-calorie and tableware, but also the bread made by our ancestors and its collective preparation, strengthens the unity of the people of the mosque and the kindness of the people. These Karakalpaks do not have the daily rituals of cooking, although they do not have the traditions of cooking boursak, as Karakalpaks do.

This is a type of bread from Karakalpak bakery products.

Shelpeks are baked for several purposes.

1. It is baked at home as a bakery product because it is quick to cook.
2. It is cooked to evoke the spirits of the dead. It is said that the center of the cake is not cut. The sun's rays burn the souls of the dead through the hole in the cake.
3. On the eve of Eid and before the end of the fast, the imam of the mosque comes to the house and recites the Qur'an and recites the day of iis. The day before the fast and after the fast, a cake is baked to smell the spirits of the dead.
4. For 40 days after the death of a person in the family - a shelpek is baked for the soul of the deceased every Thursdays.
5. Sometimes when a dead person comes in dreams, a shelpek is baked so that he can smell.
6. In the event of an unfortunate accident or a sudden accident, or if someone in the house falls ill and is afraid, the shelpek is baked and distributed as a charity to seven houses.
7. Before boiling the sumelek, bake the cakes in a large pot with the smell of sumelek.

It will be interesting for other nations to see and get to know our differences in such a way. It is expedient to show this to our tourists as an ethno-element.

Millet is one of the most important foods of the peoples of the Aral Sea. This is because millet has a short growing season and does not require much water to grow. Therefore, this crop is mostly grown on poor lands and as a secondary crop. The black millet ripens in 40 days. The juice is used to make all kinds of meatballs, buttermilk and millet sticks. Maysok is a favorite food of the peoples of the desert and semi-desert zones.

Milk juice from the millet is one of the main food items of the Karakalpak people, and the desired "may sok" and legumes are not only a high-calorie meal, but also served as a holiday dish in our wedding ceremonies and happy days.

"Muryndyk" sisters (as an example for young families in Karakalpakstan, who advise young people who are building a young family and support them in every way: from the tribe, the mosque, or often from the close friends of the groom's parents) The guests were provided with hay. At present, in order to reduce the cost of our weddings and modernize them, our weddings are held in restaurants and cafes in the cities.

At these weddings, too, the guests are attracted by the noses of the old sisters. During the wedding, if the process of reading the "may sok" is delayed, the wedding halls begin to demand jokes about the old woman's may sok. In addition, home-grown sprays were not made at weddings without butter. I remember a young

man who came to see me when my brother came back from the army, and at the wedding he was given a bouquet.

When I was accepted as a student at Tashkent State University, my mother gave me a little butter and buttermilk. At present, in such sprays in urban areas, and even in some rural areas, there is no supply of hay. But when they come to see the cradle party, the feast of the womb and the birth of a child.

The oatmeal is first washed, then boiled in boiling water and a little oil is pressed on top of the oatmeal. The water from the brewed juice is spilled. Sok is usually made with hand-baked butter, to which a small amount of salt is added to taste and put in bowls. Maysok is used in everyday life.

Our mother used to send me to school every morning to smell the grass. We ate corn on the cob because it was very nutritious and high in calories. May sok is not only a food product, but also helps the stomach and intestines to function properly. It is used to cleanse the stomach and intestines, oral ulcers, stomach poisoning.

The fact that this type of food, which is now in its infancy and is not repeated in other nations, has a special place in our weddings and festive tables, shows that Karakalpaks are a rational food in the traditional diet. This is because it contains 12% protein, 3.5% fat, 81% starch and 0.15% sugar.

Conclusion. To conclude, in the traditions of the Karakalpak diet, the country has a function of oral unity, educational value, enrichment of our health with minerals and vitamins, as well as protection of the body from adverse external influences.

Literature

1. Grigulevich N.I. Ethnic food ecology. M., 1996. S. 162.
2. Ballieva, R. Traditional use of natural resources and food. // Bulletin of the Karakalpak Branch. Ak. Science. Republic of Uzbekistan. Nukus 1993
3. Ethnography of the Karakalpaks in the 19th and early 20th centuries. Tashkent 1980. 203.p.
4. Ballieva R., Saitova A. ethnobotanical features of the plant millet // Materials international. conf. Problems of rational use of natural resources and protection of biological resources of the Southern Aral Sea region Nukus 2012
5. The economy of the Karakalpaks in the XIX early XX centuries Tashkent 1972
6. Materials on the survey of nomadic and sedentary households and land use in the Amudarya department of the Syrdarya region Tashkent 1915 I-part
7. L.S. Tolstova Karakalpaks outside the Khorezm oasis in the nineteenth and early twentieth century. Nukus, 1963, 198p.
8. Yormatova. D Usimlikshunoslik Tashkent 2002