

Cultural Changes In Uzbek Ceremonial Cuisine

Muattar Vakhidova

Master's student Tashkent State University of Oriental Studies Tashkent, Uzbekistan

ABSTRACT: In this article, one of the components of the material culture of Uzbekistan is mentioned about the transformation of dishes, and a wide Place is allocated for the study of dishes prepared in ceremonies, which form the basis of the national values of the people. The process of globalisation and the socio-economic development of aholi, which is taking place today, have influenced the composition and types of ceremonial dishes, and it is appropriate to analyze these processes as a continuation of cultural transformation.

KEYWORDS: Material culture, ceremonies, traditionurf-odatlar, uzbek population, meal, holvetar, mavrud, novvot tea, mourning ceremonies, qurbanlik.

INTRODUCTION

The order of nutrition is a valuable source of information about the direction, everyday life and behavior of people.

An integral part of nutrition-related culture is inextricably linked to the natural geographical environment and economic activity, worldview and perception of the world, type of society, social relations and national traditions, which are key elements of nutrition culture.

One or another aspect of Uzbek cuisine is consistently studied by Uzbek and foreign researchers.

In the scientific understanding of changes in the food culture of the Uzbeks, the theory of cultural transfer can be chosen as a scientific basis. The founder of this theory is the philologist M. Espan. In the 1980s, he introduced the term into scientific use for the first time. The essence of this theory is that in the process of transfer, that is, when transferring from one cultural situation to another, any object appears in a different context and acquires a new content. In the context of cultural transfer, it is appropriate to consider the influence of various cultural factors on the composition of Uzbek cuisine through various factors. In addition, it is possible to take into account the nature of the reception of various dishes on the table of Uzbeks and the ingredients of other ethnic groups.

Modern cultural changes related to nutrition are influenced by socio-economic recovery, market development, globalization, urbanization processes, lifestyle innovations, migration and other factors.

Ceremonial meals include such solemn meals as mawlud, mushkulkushod and other similar celebrations.

Funeral services in rural areas are more conservative than in cities, as in the case of donation tables (celebrate seven, twenty days from the day of the funeral and other events), where traditional dishes are served on both men's and women's tables. The women's table is a little generous, including pastries, which were not on the funeral table at the beginning of the twentieth century, and were not used on funeral tables, because eggs are a symbol of fertility. During the banquet, a variety of European salads are served between the middle and rich layers of Tashkent, but the main dish is pilaf. White sugar, parvarda, raisins, halvaitar are put as a sign of nationality.

The rule of distributing food at funerals during ceremonies remains unchanged. The redistribution of food between the living and the dead according to rituals and customs, as well as deified characters of the afterlife are examples of a unique food distribution model. For example, according to Uzbek tradition, the funeral day is prepared with the intention of "touching the dead." The woman who cooks this meal should not talk to anyone, i.e. she should be busy reading prayers (at this time the answer to the question will be given in the grave of the deceased). According to B.H. Karmisheva, holvaytar was an ointment for the cracks of the deceased. In the Ferghana region, we see that its preparation was intended to alleviate the sufferings of the deceased, such as swelling for forty days, and then cracking. Journalists living in a village in Kashkadarya region say that one can prepare for the Holocaust only if the deceased is 63 years old. If the deceased dies young, he will not be ready for the Holocaust. A holvaytar employee is trained in forty days. A stretcher is prepared at the funerals of both old and young people. It is prepared every morning for up to forty days.

The dishes prepared on the day of the funeral and commemoration can be interpreted as the share of the deceased when he begins his journey into the world. The smell of fried food and special ritual actions performed through food are performed in order to "catch the soul" of the deceased, that is, symbolically provide him with food in the afterlife.

According to the traditional Uzbek belief, the more food is eaten at a funeral, the better for the deceased. The idea of feeding the deceased through the funeral table is actively supported by his relatives, who are trying to get enough. One informant claims that the abundance at the funeral is connected not only with the "feeding" of the deceased, but also with the fact that the abandoned relatives are indebted to the spirit of the deceased.

Even today, when reducing the cost of mourning is promoted, efforts are being made to make funeral tables for donations more compact and economical. Our observations show that the abundance of mourning is more typical for wealthy homeowners, especially in Tashkent. In the villages studied, sugar-white sugar or parvarda and raisins are placed on the table on the day of burial. Informants note that local authorities are currently campaigning to end the Holocaust on a day of mourning, as it is wasteful, and the Muslim holy Book does not prescribe such a meal.

This is due to the main feature of conservative religiosity and the idea of a complex of religious prayers aimed at "ensuring the peace of the deceased." However, field ethnographic materials show that the studied territory is not yet ready to completely abandon this tradition, they try to justify their actions by claiming that the Holocaust does not require so much material and that this work is also considered hereditary respect.

In the early 1990s, in the village of Mindon, for example, there was a tradition of slaughtering a pig on the seventh day of mourning and cooking soup for neighbors and relatives who came from far away from meat. Moral economy regimes are also important, especially in rural areas. In particular, Mindon and other villagers said that if someone from a poor family dies, they will also be helped by local residents.

Field ethnographic data indicate that in any ritual, food acts as a kind of symbolic object that is difficult to express in other ways. At the same time, the code of dishes organized in the image of a model is interpreted uniquely and acquires a special meaning. food in ceremonies is an intermediary between a person and the afterlife, and it is assumed that it serves to satisfy the serenity of earthly life. The essence of this is a sacrificial rite.

M. Moss points out that one of the most important aspects of sacrifice is debt, and therefore it is often accepted in the form of an agreement. Anthropologists offer food in mourning ceremonies as a special legal act or agreement between man and the divine, that is, a proposed sacrifice (in this case, food) as an exchange for this or that kindness. Sacrifices are performed in different regions of Uzbekistan and between different social strata: bull, sheep, rooster or chicken.

A part of the sacrifice widely spread among Uzbeks can be considered the rite of putting sweet milk or water (novvotch, gulob) into a bowl during the mawlid rite. Participants in this ceremony drink a sip of sweetened milk/water from a bowl and pass it to other women sitting in a circle. This ceremonial drink is a gift to Allah for the peace of the living and the dead. Field materials allow us to refute one of the points of P. Bourdieu's concept, according to which representatives of the high class say that, although its form is important for food consumption, its content is important for the lower class. The traditional form of the research ceremonial table is of great importance for all segments of the population.

Analysis of scientific literature and field materials shows that, despite the atheistic pressure of the Soviet era, people continued to follow customs and rituals, and the reason for their "survival" in Uzbek memory to this day is determined by the importance of many foods. symbols. Perhaps it was the culinary code that allowed some traditions to be preserved. Propaganda about the reduction of rituals and the creation of a new cooking composition in the ceremonial system based on the Soviet model did not make it easy to lose these rituals and customs, since they were related to human physiology.

It is known that delicious and nutritious food always gives pleasure and pleasure, so people have always tried to keep cooking in rituals and customs.

Therefore, in the XX - early XXI centuries, there were changes in the Uzbek food culture. This happened not only for economic reasons, but also for political reasons. During the twentieth and early twenty-first centuries, the adaptation and modernization of the composition of Uzbek food showed that the composition of daily meals changed faster than the composition of ceremonial meals. However, the solemn meals have radically changed at the level of interdependence of different ethnic dishes.

About changes in table setting at different taxonomic levels (everyday, ceremonial, etc.) under the influence of modern processes, changes in movements, etc. On the one hand, two mutually exclusive processes of globalization took place during the period under study, including Western and national cultural awakening. The process of national awakening is also a more stable factor in the context of globalization. On the other hand, globalization and the process of national awakening had different effects on the everyday, collective, ceremonial and festive cuisine of Uzbeks. Globalization is increasingly affecting collective, daily and festive dinners and, to a certain extent, gala dinners. Changes in the taste culture of Uzbeks living in Tashkent and rural areas of Uzbekistan indicate that the process of globalization in Tashkent has had a greater impact on traditional cuisine than on rural areas. The capital and migrants who have returned to work in various countries of the world, such as Russia and Korea, also have an external influence on the food culture of the rural population. Despite the importance of modern cross-cultural factors of innovation in the context of globalization, traditional Uzbek cuisine remains a symbol of ethnic identity.

REFERENCES

1. Абашин С.Н. Миндонски й цирюльник // Среднеазиатский этнографический сборник. Вып.IV.М.,2001;
2. Абашин С.Н. Вопреки «здравому смыслу»? (Вопрос о рациональности/иррациональности ритуальных расходов в Средней Азии) //Евразия.,М.,2003;
3. Аширов А.А. Ўзбек халқининг қадимий эътиқод ва маросимлари. – Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриети, 2007;
4. H. Haukanes Sharing food, sharing taste? Consumption practices, gender relations and individuality in Czech families // Food Chains. December 2007 и др.
5. Курбанова М.Б. Традиционная пища узбеков и таджиков Бухарского оазиса.: Автореф. дисс. ... канд. ист. наук. – Ташкент, 1994;
6. Пайзиева М.Х.Тошкент шаҳри ўзбеларнинг анъанавий ва замонавий мотам маросимлари (XX аср). Тарих фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. Тошкент, 2009.
7. Тошева Г.С. XX асрда Қашқадарьё воҳаси ўзбекларнинг никоҳ тўйи маросимлари.Тарих фанлари номзоди илмий даражасини олиш учун тақдим этилган диссертация. Тошкент, 2002;

8. Файзуллаева М. Ўзбек таомлари билан боғлиқ анъаналар (Сурхон воҳаси мисолида).Тошкент,2010;