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THE RELATIONSHIP BETWEEN PERSON AND FOOD IN SOCIAL LIFE (On the example of Surkhan oasis)

Abstract: The article examines the traditional customs associated with food and eating culture, which is one of the components of material culture, and analyzes the national values and symbolic meaning of food, which testifies to the wisdom of our people.

Key words: Food, food, sweets, social life, ceremony, tradition, gift, wedding, bride and groom, drink.

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Introduction

The article highlights one of the topics that is being actively researched in the world of anthropology around the world today: the culture of nutrition, the relationship between man and food and social life special attention is paid to the symbolic and ceremonial aspects of food and eating, the prohibitions and restrictions on eating, and the symbolic meaning of eating.

In traditional ethnography, food, as a rule, has always been studied as an ethnographic triad of material culture: food, clothing, an important component of accommodation. Today, food anthropology is being dynamically studied by modern ethnologists, social and cultural anthropologists. And national cuisine has always been and will remain a unique object of study of classical ethnography.

The usual factors of natural-geographical, economic, historical-cultural and daily life influence the composition and preparation of food. Also, nutrition, which is an integral part of life experience, is a necessary condition for human existence. This means that the relationship between man and food is related to social life and is formed against the background of practical knowledge. It should be noted that special attention should be paid to the symbolic and ceremonial aspects of food and eating, the

prohibitions and restrictions on eating, as well as the symbolic meaning of eating.

In particular, when studying the customs of cooking and offering food to each other, we pay attention to the tradition of "anointed mouth" associated with wedding ceremonies in the villages of Bandikhan district of Surkhandarya oasis. When the suitors went to the girl's house, as a sign of consent to the girl, she melted butter in front of the suitor and the suitor had to eat it. This dish is a symbol of kinship on both sides, on the basis of which it is given that he gave them his daughters as gentle as butter, while at the same time pointing out that the future life of the youth would be as smooth, gentle and fat as this butter.

Then when the bridegroom's bridesmaids returned, they asked, "How is your mouth?" they asked. If he says, "Yes, he's anointed," then they know the girl has agreed. The Khorezm Uzbeks, on the other hand, made nine layers of gifts. The acceptance of the gifts indicated that the girl agreed. On the contrary, eight of the layers and one loaf were returned if they did not agree. As can be seen from the above, the dishes here have taken on a symbolic meaning and they have expressed their thoughts through these dishes. The tradition of treating bridesmaids with ceremonial food was also practiced by all the peoples of Central Asia. For example, in Kazakh peoples, when brides go to a girl's house, both parties agree on

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the marriage, and after a thick cut, the traditional ceremonial dish is a lamb with a tail. The meal was served first to the groom and then to the bride, which was a condition not to break the agreement between them. In Kyrgyzstan, too, the ritual of "thick cutting" is reinforced by eating the traditional dish tails.

In the Surkhandarya oasis, the bridegroom fell in love with the groom on his wedding day, when he visited the bride's house.

This ritual is called 'nine plates', and various dishes are served on nine plates by the yangs. Among them, on a separate plate, was brought to the bridegroom a bone marrow with meat. The bridegroom took a bite of the marrow and passed it to his friends, and they all ate one by one. At the heart of this was the good intention that the bridegroom's friends would reach such days.

In the Kipchaks of the Fergana Valley, a "mother plate" made of mutton breast, prepared by the girl's mother for the groom, is included in the nine-plate ceremony. In turn, the groom tasted this dish to his most esteemed guest.

Boghara, Khojamulki and Kumkurgan district of Surkhan oasis In the villages of Karsakli, a sheep's head is placed in front of the groom. Now, on the contrary, the friends bit the head one by one, ate it, handed it to the groom, and the groom had to eat the whole head to the end. With this, the groom wanted to prove his strength and vigor. Similar ceremonies have been held in other regions of the country. For example, in Tashkent, two trays of pilaf come to the groom. The bridegroom tastes the rice in the first bowl and passes it to the bride and her friends. And they have to eat to the end. With rice in the second bowl, the groom treats his unmarried friends. Here, the food in the bowls took on a symbolic meaning, as if sharing happiness with the bride's unmarried friends and the groom's unmarried friends. In traditional wedding ceremonies, food is not only symbolic, but also performs a number of magical functions.

In particular, in the villages of Denov district of Surkhandarya oasis, after the arrival of the bride, on the table was placed a slurry cooked for the bride, and the bride was the first to taste it. Named "Kelin Bulamik" because it was cooked for the bride, it was made with the intention that "our bride's heart will be as soft and gentle as this Bulamik". We see that such ceremonies were held in other nations as well. However, although such ceremonies differed in the

form in which they were performed, they had the same content in terms of purpose and essence. For example, in the Tajiks of Qorategin and Darvaz, during the bride's unveiling, a "tarhovla" (a thick dish resembling a slurry made of flour and oil) was brought. The bride sat without touching him. Then his mother-in-law said, "Here are my gardens for you, and now your life depends on them. Take it and eat it. ' After that, the bride reached for the food. Of course, the mother-in-law symbolically said this to her daughter-in-law, and the daughter-in-law, in turn, was waiting for warm words from her mother-in-law in her new home. In the middle, the meal served to express the mother-in-law's warm relationship.

In the Upper Zarafshan Tajiks, too, after the wedding, when the mother-in-law heard that her daughter-in-law's face was bright, she cooked halva, put it on a willow plate, and went in to see the bride with twenty chalpaks.

In the villages of Sariosiya district of Surkhandarya oasis, they put the dish of moshkichiri, saying, "Let it become moshi-rice with the addition of our bride." First, the new bride says in her new home, "Let her mingle like rice, be gentle, meek, and enterprising," and second, because she has the ability to reproduce, she has the magical intention of "multiplying herself." We can see this tradition in the Uzbeks of Namangan. In the village of Akjar in the Sherabad district of the Surkhandarya oasis, a bridegroom was placed in front of the bride.

From the above, it can be concluded that modern anthropology emphasizes the importance of food in regulating the relationship between people and events and explores the symbolic aspects of food culture. In particular, the fact that people eat at the same table creates intimate movements. It should be noted that although the study of material culture is one of the leading directions, the culture of nutrition has been little studied. However, food is seen as a reflection of economic-cultural types, as a product, as a cultural code, as a place of memory, and so on. The peculiarities of the national cuisine embody the ancient roots of the culture of this or that nation. Hence, the subject of nutrition is seen by ethnographers as part of material culture, but has found its place conceptually under the specific condition of anthropology. Indeed, the study of food culture is becoming a research center for anthropologists.

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