

## SPECIFIC CHARACTERISTICS OF FOOD OF KARAKALPAK NATION

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### Annotation:

Today, in a number of countries of the world, one of the urgent problems is the production of specialized food products in various functional areas in order to prevent various alimentary pathologies along with periodic monitoring of the micronutrient status among different layers of the population.

**Keywords:** Features of food, people of karakalpakstan, folk dish, nutrition, national dish.

Science has established three functions of nutrition: the first is to supply the body with energy, the second is to supply plastic substances, and the third is to supply biologically active substances. Relatively recently, evidence has emerged of the existence of a fourth function of nutrition, which is the development of immunity, both nonspecific and specific. It has been established that the magnitude of the immune response to infection depends on the quality of nutrition. Complete nutritional protection and increased resistance to infections.

It is known that the Karakalpaks, one of the peoples of Central Asia, have created their own way of life, economic sectors, material and spiritual culture. It is inevitable that every people in the world will make a certain contribution to world culture. This idea also applies to the Karakalpak people. The choice of this wonderful study is not accidental. The traditional economy and culture of the people of Karakalpak at the end of the 19th and the beginning of the 20th century, as well as the customs, ceremonies, and beliefs related to them, are unique. The food of the Karakalpak people is unique, and if we look at the history, different types of bread were made in the Karakalpaks: wheat bread (shurek), sorghum (zogora) bread, kotyrmanon, gulshe (kumesh), i.e. kornon (baked in the oven). Karakalpaks baked bread in a hearth, in a pot, and in an oven. The oven was built with its mouth facing upwards. They prepare a variety of liquid foods; porridge - cooked from whole grains of barley, wheat, sorghum: sorghum porridge, juice soup (the juice is first cooked in water and then fried in oil). Among the traditional dishes are sirgurunch, shovla, and pilaf.

They consume a lot of milk and dairy products: yogurt, butter, ayron, curd, and in the summer they make chalop. They eat mutton, beef, and poultry. They prepare roast, kebab, burek (like a sheet), heart and heart. From pumpkins in black hats they prepare different dishes, and they make a cake from a melon.

Elshunos U. As X. Shalekenov pointed out while quoting the Karakalpak folk proverb "Ush ay saunim, ush ay kaunim, ush ay kabagim, ush ay shabagim", "Three months of milk, three months of melon, three months of pumpkin, three months of fish" meat was considered a daily food for wealthy families, while the diet of working families who could not find meat to eat is clearly reflected. Wealthy families ate meat and other foods three to four times a day. The poor were limited to only one hot meal a day, they could not eat milk due to the lack of cows and goats, and they mainly ate porridge made from oats, millet and wild "sweet" plants.

So, at the end of the 19th and the beginning of the 20th century, the process of stratification of the Karakalpak people was evident not only in terms of housing, clothing, and even food.

Currently karakalpak national cuisine often consists of dishes made of flour and groats. Among them, uzma hamir-beshbarmoq, maek borek, and aq saolaq are famous. Breads are also made from wheat flour. In coastal areas, almost all dishes are made from fish. Fish soup with rice flour made from jugar or millet flour or fried and dried fish are popular among them. Melons, watermelons and pumpkins are dried and eaten as a dessert.

National cuisines largely correspond to modern ideas about healthy eating, and therefore it seems rational to develop new dishes and products taking into account the traditional national tastes of the people of Karakalpakstan.

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