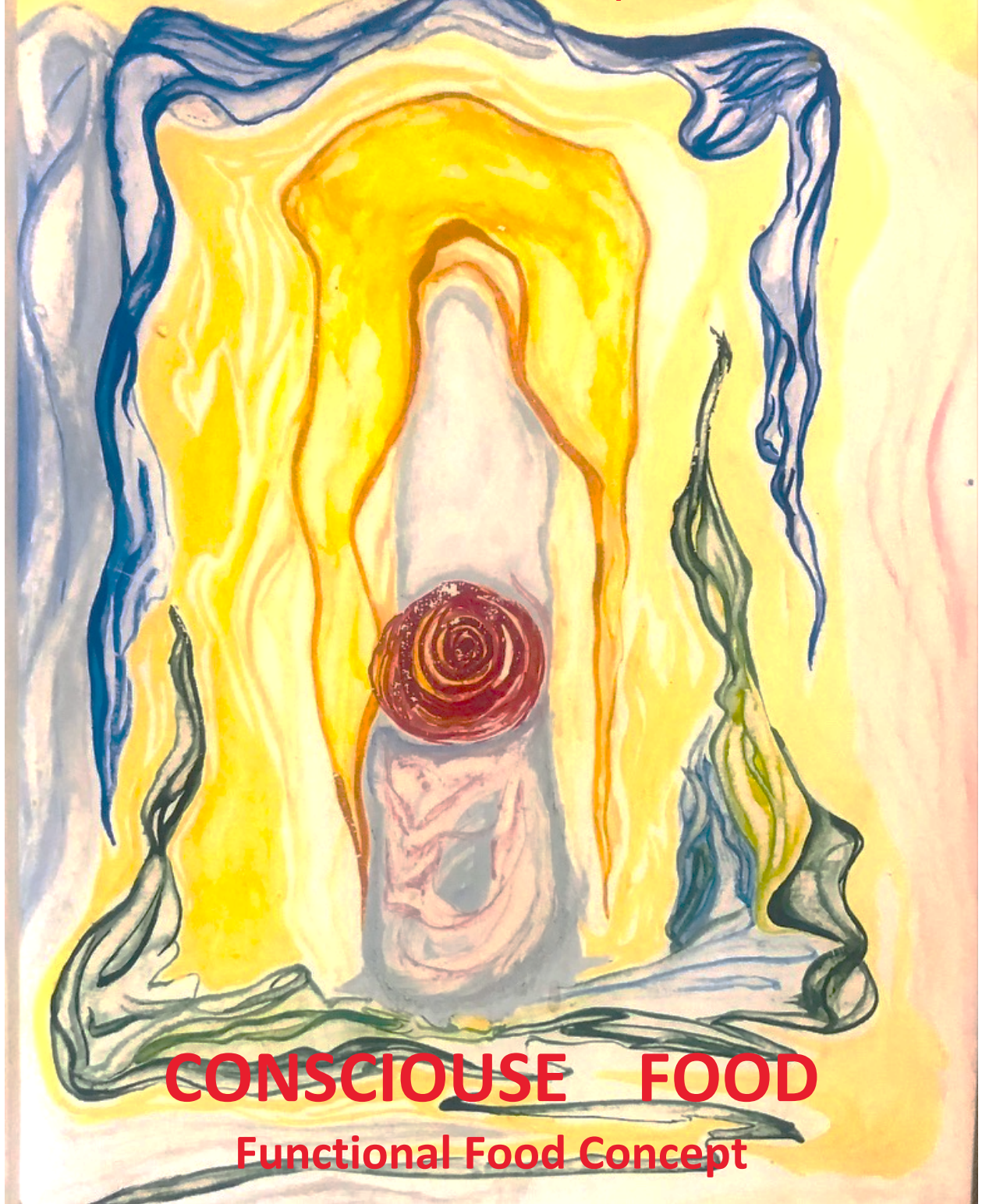


Armen Mehrabyan



CONSCIOUS FOOD

Functional Food Concept

Armen Chelyuskin Mehrabyan

PhD on Food Processing and Ethno-Agronomy

Born in 1967 in a family of doctors, near the high mountains of the Caucasus, on the bank of the Debit River, in a small provincial copper-gold mining town of Manes (Alaverdi), which is on the border with Georgia and the crossroads of Asian and European cultures.

After graduating from the Armenian Agricultural Institute, he received the degree of Scientific Agronomist, and continued his studies at the Institute of Archaeology and Ethnography of the Academy of Sciences of Armenia, where, under the guidance of the head of the ethnography department of the Institute of Archaeology of ANAS Vardumyan D.S., he completed postgraduate studies on the topic of "Agronomy and Nutrition Culture of Armenians in Lori Region". After which he worked in leadership positions in Moscow and Armenia. Having decided to return to science parallelly with work, in 2006 he completed postgraduate studies under the supervision of the well-known technology innovators Agadzhanyan Zh.G., defended his PhD thesis "Technology of production of herbal teas" and received a PhD in food processing sciences. Armen is the author of numerous articles and two monographs.

Since 1996, he began working with international organizations. Since 2001 he has continued his career in the UN, being one of the well-known international UN experts on agricultural crises in the Europe and Central Asia region. He has more than 25 years of experience (Know How Foundation, GTZ, WFP, FAO, WB, EBRD, UNDP, etc.) in over then 12 countries (Armenia, Georgia, Moldova, Transnistria, Ukraine, Albania, Bosnia, Croatia, Montenegro, Serbia, Tajikistan, USA, France, Germany, Hungary, etc)

Having completed international internships and studies in Greece, France, Italy, Germany, Switzerland, the USA, and collaborating with such well-known companies and managers as Jeff Neville "Concord Foods Inc.", Kay Wright "Celestial Seasoning," Sirius Melikian "ABCD" creator of espresso coffee pods for Illy Coffee Co., David Black "Meridian Trading," Isaac Samuel "Baltimore Spice Inc.", Chris Taylor "Whole Foods," Thomas Lisicki "Stash Tea," Ahmed Rahim "Numi Tea," Stephen Smith "Tazo tea," Mark Mooradian "MEM Tea Imports", Sebastian Beckwith "In Pursuit of Tea", Frank Saget "Fauchon", Ethan Fitch "Burlap & Barrel", Frederic Dossikian "Sojits Inc.", Baskota "Nepal Organic Tea", Jacques Baldjian "Metamorphose Paris", Armen Petrossian "Petrossian Caviar", Dejan Plejevljakusic "Institute for Medicinal Plant Research Serbia", Nikola Rozic "Roing Inc", Jochen Glöz "Sirocco Swiss", Rob Ban "Koppert Traiding Holland", Stephen Foster "American Botanical Council/ Herb Research Foundation", etc., founded a family company for the production of spices and herbal teas.

He is the founder of the famous brand name Armeniac. Founder of the Armenian Dinner gastronomic concept, established in 1998 in Boston. Author of the book "Food Culture of Armenians", as well as the author of numerous articles on ethno-agronomy and ethno-cooking, plant ingredients, seasonings, spices, herbal teas, and innovative agriculture. Founder of the theory of Mindful Nutrition.

A.Ch.Mehrabyan has consulted and collaborated with such world-famous Sommeliers and Chefs as Frank Thomas (Best Sommelier of Europe and France, founder of his own restaurant "le Parcours" in Nice, where he applied his innovative ideas "Intuitive Testing" in selling wine, semi-finalist of the "Best Sommelier of the World" competition, awarded a Michelin star and the Best Master of France medal), Ana Sortun (Best Chef of America, owner of the restaurant "Oleana", Boston, USA), Ruth Ann Adams (owner of the awards and restaurant "Lets It", Cambridge, USA), Mark Orfali (awarded chef from the James Beard Foundation as the best chef of America and the Northeast 2005, 2006, 2007, owner of the restaurant "Pigal", current Culinary Director of the Navy Yard Hospitality Group, Boston, USA), Alain Alexanian (Chef and co-owner of the restaurant "Alexandrine", Lyon, France; winner of the Golden Palm Branch from the Club of Leaders of the Guild of Chefs for the best restaurant in France in 2005, founder of the company "Camellia", one of the world's founders of organic cooking).

This book is dedicated to the memory of my father, Chelyuskin Mehrabyan,
doctor of medicine, otolaryngologist,
philosopher of social life and honored rhetorician of meals and feasts,
and great-great-grandson of the famous troubadour Sayat-Nova,

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The book by Armen Mehrabyan, a well-known ethnographer and food processing technologist who has been studying the food culture, traditions, identity, and social life of other peoples of the Caucasus and the Mediterranean for many years, as well as the system and philosophy of nutrition in medieval Europe, is certainly timely and will be of great interest. A. Mehrabyan's conclusions about the connection between the historical development of mankind and the production of food and the use of food products are fundamentally substantiated and correspond to modern concepts of functional nutrition and a healthy lifestyle. Today, more than ever, the problems of healthy and rational nutrition, functional food as a current, are of paramount importance since they concern not only the problem of life support and health of the population but also food security and the autonomous implementation of the economy as a whole.

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Born in 1967 into a family of doctors near the high mountains of the Caucasus, on the banks of the Debit River, in the small provincial copper-gold mining town of Manes (Alaverdi), located on the border with Georgia—a crossroads of Asian and European cultures.

Dedication

This book is dedicated to the memory of my father, Chelyuskin Mehrabyan—Doctor of Medicine, otolaryngologist, philosopher of social life, honored rhetorician of meals and feasts, and great-great-grandson of the famous troubadour Sayat-Nova.

Preface

In today's world, people often misunderstand communication in its most essential forms, necessitating a new language. When we eat, food must lose its weight and transform within us to serve our needs. Thus, we achieve awareness of food through taste—the foundation of Mindful Eating.

The Concept of Conscious Food

Food has shaped human existence, influencing societal development and cultural evolution. The Mindful Nutrition concept connects humanity with nature, the earthly and the cosmic. Food is more than caloric intake—it is a communicative force linking social groups.

Historical Background

The history of food culture dates back to the Neolithic period (circa 8000 BCE), beginning with agriculture in the Fertile Crescent. Ancient Armenia, a hub of cultural exchange, preserved traditions from Sumerian, Acadian, Aramaic, and Hattian civilizations, many of which endure in modern Armenian cuisine.

Rational Nutrition and a Healthy Lifestyle

Armenian medieval philosophy linked health to four essential elements—air, water, earth, and fire—each corresponding to bodily functions. Maintaining equilibrium among these forces ensured well-being.

Principles of Conscious Eating

1. Food should not be judged by calorie content but by its vitality.
2. Proper nutrition is based on an individual's physiological and psychological needs
3. Human health depends on the vitality of food, not just its chemical composition
4. Eating is an intimate act of self-nourishment that connects us with nature and tradition.

Conclusion

Food is not merely sustenance—it is an essential element of culture, history, and health. By embracing Conscious Food, we reclaim ancient wisdom and adapt it to modern realities. Through mindful nutrition, we cultivate a healthier future while preserving the rich culinary traditions of the past.

Preface

Today, people do not understand conversation in the desirable forms, therefore another language is needed. We think with what flies away from the Earth, and we are aware of ourselves in our whole body due to the fact that we rush upward.

When we take food, it must lose its weight, and transform into us, to be able to serve us. Therefore, a person receives awareness of food precisely with taste. This is the essence, the basis of understanding Mindful Eating.

According to WHO in 2019 In 2015, the top 10 causes of death accounted for 55% of all deaths registered worldwide. According to the BBC, more than 70% died from non-communicable and chronic diseases. They are not transmitted from person to person and, as a rule, progress slowly. The causes of death in people change over time and with the gradual development of the country in which they live [1]. As scientists have found out, the main reasons for healthy longevity are: proper nutrition, good sleep, nature and the environment, the culture of society and a comfortable urban environment, high-quality and accessible medicine, a high level of personal security and a sense of well-being, as well as cultural traditions and the custom of maintaining active social relationships [2].

According to statistics, almost 90% of the urban population suffers from gastrointestinal diseases to one degree or another [3]. And approximately every fifth person in the world dies prematurely due to poor nutrition [4]. Scientists have found that poor nutrition poses a greater risk to life than smoking - and is currently the cause of every fifth death in the world. Of the 11 million deaths associated with an improperly balanced diet, about 10 million are the result of cardiovascular diseases, which further emphasizes the danger of excessive salt consumption [5].

Almost 30% of all deaths from foodborne diseases occur among children under five years of age, despite the fact that they make up only 9% of the world's population. This is one of the findings of the WHO Estimates of the Global Burden of Foodborne Disease, the most comprehensive report to date on the impact of contaminated food on human health and well-being. The first estimates of the global burden of foodborne disease show that every year, one in 10 people falls ill and 420 000 die as a result of eating contaminated food [6].

Two out of five Russians have diseases caused by poor nutrition. This follows from the data of a survey conducted by Rosstat specialists in 2018 (RBC has a copy). Most often, among health problems related to nutrition, Russians named high blood pressure and diseases of the digestive system [7].

According to The Guardian, the Institute for Health Metrics and Evaluation in Seattle conducted a study and found that unhealthy diets are responsible for 11 million premature deaths each year. That's more than smoking kills (8 million). Although the problem, scientists admit, is not so much that people consume a lot of sugar and trans fats, but that they eat almost no healthy food [8].

The Lancet magazine published the results of a group of international scientists who conducted a large-scale study in 195 countries and came to the conclusion that unhealthy diet is the cause of every fifth death on the planet. Having analyzed data from 1997 to 2017, scientists found that due to diseases associated with unhealthy food, such as cardiovascular

diseases or type II diabetes, on average 10 million people die per year. Thus, in 2017, 11 million deaths were a consequence of unhealthy diet factors. Scientists noted that smoking causes the death of a significantly smaller number of people. Scientists name the high level of consumption of too sweet or salty food, low consumption of whole grains, vegetables and fruits as the main factors of fatal diseases in most countries [9].

Doctors have recently explained the connection between nutrition and slow recovery from COVID. Having had coronavirus can lead to many disorders, including dementia and bowel function, accompanied by a protracted recovery from the disease. As the study data showed, among 10 thousand patients who had coronavirus, the prevalence of these symptoms ranged from 10% to 17.6%. Their occurrence can be influenced by several mechanisms at once: this is the proliferation of the virus in the intestine itself, a change in the composition and functions of the microflora as a result of hypoxia caused by COVID-19, or the involvement of the “gut-brain” axis. Doctors explain the latter as follows: “The intestinal nervous system can be affected either directly as a result of a viral infection or due to components of the immune response, resulting in increased diarrhea and, probably, stimulation of the vague nerve to induce vomiting,” the study states. The likelihood of a connection between intestinal problems and recovery from having had coronavirus was also confirmed by Russian doctors [10].

The Concept

Food was so important for the existence, formation, and development of man that it became one of the main topics of research in the history of the development of human society. The utilization of natural resources from nature as food products was not only the foundation for life support but also the result of the creative management of man, contributing to his mental and physical development.

It was food that transformed the perfect savage into a modern man, through the use of food products, combining the everyday aspect of their use with the behavioral one.

The Concept of Mindful Nutrition or Conscious Food is based on the connection between man and nature, the living and the otherworldly, the earthly and the cosmic – where the role of food is manifested not only in the quality of the product, but also in its communicative form, connecting social groups.

Time changes facts and modern humanity in its development forms laws, knowledge, morals, habits and, finally, customs according to its time, therefore modern humanity in everyday word usage often identifies probably that is why these completely different concepts “culture” (which in translation from Latin means cultivation) and “civilization” “civilization” are often combined incorrectly. Most likely, “culture” is perceived as decency (a cultured person means a decent person), and - “civilization” as progress.

If we consider progress to be the subordination of nature to our own ends, and a civilized man to be the one who exploits this nature, then who can be called a savage and who a cultured man.

It is precisely because of progress that humanity has become so emancipated from nature that it has forgotten that it itself is a natural being.

The concept of “conscious food”, or meaningful eating, is based on two main principles:

1. Food is not measured by caloric content; food is valued only by its viability. Calories are nothing more than a modern scientific quantification of food’s viability.
2. The countless vitamins, compounds, and substances that are so often buttress the idea of “proper nutrition” are nothing more than self-deception. Any ingredient, or food that encompasses it, is an extremely personal gift of the natural world.

A human is formed and sustained not by food, but by **spirit**. In us is something completely different than what we eat. We have completely transformed these things; inside man there is a spiritually altering power that has been forgotten for several centuries, even millennia. We ourselves come from that what lies above simple earth and carbon.

Everything that we have in ourselves is not built from the substance of the Earth, but from that which is above this surface — from the spirit.

For human health, it is not essential to note the chemical makings of ingredients; carbon, oxygen, nitrogen, fat, protein, carbohydrates and so on, are but abstract concepts. But for the health of man on principle, it is important to know the vitality of foodstuffs — food and illness exist close at hand. Many diseases are foodborne illnesses, which oftentimes means that many nutrients can become injurious to many, while others may actually find them beneficial; food and its effects on the body can vary greatly.

What should one’s food be so that they may become, more and more, in control over what is happening within them?

Man has an innate connection with nature as he perceives it in a certain way and unites spiritually with what is in it. However, here the mistake lies: man desires to learn all there is about what he calls “nature”, and he wants to follow nature alone. Medieval Armenian doctors often advised that one should not be a slave of nature; one must instead extend what nature creates through your own being.¹

When a person is in complete control of his health and conscious, he owes this to the plant world. Nutrition must take place in such a way that everything that is synthesized in the plant is again disintegrated in man. The person becomes internally stronger due to this connection with the plant world.

Where a person does not permit anger, antipathy, and prejudice, he owes this to food from the animal world. With animal food, he incorporates something that gradually becomes really alien substances that live in his own life. Meat is just as necessary now as it once was, because a person must firmly stand on the Earth, he must be fixed within his person. Thus, in those who eat mainly vegetable food, there is a greater propensity for spirituality, courage, which is also necessary for life.

¹ Amirdovlat Amasiaci, “Unnecessary for the ignorant”, c. XI century.

Historical Background

The history of food as culture starts back in the Neolithic period with the development of agriculture in the Fertile Crescent in 8000 BCE; soon after, the synthesis of cuisine in ancient Mesopotamia² began.

Ancient Armenia was an epicenter of culture exchange of classical antiquity, where Sumerian, Acadian, Aramaic, and Hattian cultures spilled over and mixed. This tradition of cultural exchange passed down from generation to generation and reached the modern era through manuscripts, ethnographic research — and because of Armenia's role as a crossroads of antiquity, some of these ancient culinary traditions survive in today's ethnic cuisine. It is of the utmost importance to sustain and promote these customs as a way to keep alive and embrace our connections to this ancient and storied past.

Today Armenia covers some 29,000 square kilometers, a small expanse in comparison to the ancient Kingdom of Armenia, which comprised nearly 700,000 square kilometers stretching from the Black Sea to the Mediterranean and Caspian seas. However, even modern Armenia's wide-ranging topography and volcanic soil are major contributors to the scrumptious legumes, delicious fruits and vegetables, and famous grapes and grains grown within its borders.

Historical knowledge of Armenian agriculture and horticulture can be gleaned from countless archeological records and supported by surviving written accounts in Armenian, Assyrian, Sumerian and Egyptian manuscripts and inscriptions. Also, there are several contemporary accounts which exist, including those of the Greek historian Herodotus (484-425 BCE), the philosopher Theophrastus (372-288 BCE), and the books of Genesis and Exodus in the Hebrew bible.

The ancient Armenians created a complex and bewildering pagan theology based on worship of the sun and sky, the four elements, and a pantheon of human-like gods and goddesses. Their beliefs greatly influenced ancient civilization and theology and have been incorporated into many ancient religions such as Zoroastrianism and Hinduism.

This remarkable experience of ancient agricultural practices and cultural forces of countless ancestors that helped create many rich culinary traditions within the biblical Land of Noah, and has passed from generation to generation through millennia to today.

Unfortunately, this holistic tradition of agriculture and traditional practices of preparation are damaged by modernization of "civilization" and the onslaught of mechanization. Seventy years of the Soviet system stripped nearly all knowledge of harmonic agriculture in Armenia. and after the USSR's disintegration in 1991, Armenia was left without any stable agricultural infrastructure or heritage. Industrialized farming collapsed due to the lack of funding to repair and maintain farm and processing equipment. Packaging and distribution of food products were quickly forced to revert to non-mechanical techniques.

² "Mesopotamia" is of Greek origin, meaning "Land between the rivers"; both rivers, the Tigris and the Euphrates, have their headwaters in the mountains of modern Turkey, well within the ancient Kingdom of Armenia. (source: McKay, p.13)

In light of the circumstances, many learned farming practices from their elders who still remembered the methods of the pre-Soviet era. Today, traditions of agriculture survive because of the ethnic knowledge passed from previous pre-Soviet generations, and rural peoples' return to these traditions. Armenians were able to preserve traditions of cultivation and dining through limited manuscripts and instinctive rural knowledge, and have now found a balance of ancient and modern techniques to ensure fine food production. It is possible that with the return of a vital economy, the reality of a true agricultural and culinary renaissance will be realized.

Traditional Power of Dynamic System

Just as the culture of any ethnic group is the concentration of its traditional features, so the system of conscious nutrition is based on the manifestation of the impact of food consumption on the thinking, psychology, worldview and way of life of the people who make up this ethnic group.

And just as it is difficult to imagine that three hundred years ago Europeans did not know about the existence of potatoes, which today is one of the most widely consumed food products, it is also difficult to imagine that today man has begun a fight against environmentally friendly food production, which he has stuffed with chemicals and food preservatives.

Just as it is difficult to imagine the tastes and habits of primitive man, it is also difficult to imagine that in the 21st century, on the threshold of revolutions in civilization, more than 1/6 of the Earth's population is starving, and 1/5 is dying as a result of poor nutrition.

Therefore, we would like to understand culture as a complex manifestation of the products of the past, which in its temporal development plays the role of shaping the future.

The most important detail of the entire system of food culture of any ethnic group is conscious eating. If we look closely at the Armenian meal, we will see how eating depended more on conscious eating than on the food itself.

Man is in connection with nature because he perceives nature in a certain way and connects with what is in it. The mistake is this: man wants to know too much about what he calls "nature", and he wants to follow only nature. Medieval Armenian doctors said that one should not be a slave to nature, but rather become a hormonal continuer of what nature creates.

The role and significance of food in the context of the history of development

The search for a variety of food products, the attitude of mankind to the problem of nutrition, to the history of its origin and use, its role not only as a material form of life support, but also as a social, communicative, cultural-ethnic and aesthetic means aroused the interest of mankind and provided an opportunity to study what is today understood as food culture.

Based on the fact that the history of mankind is part of the history of nature, and the history of man is part of the history of civilization, the concept of food culture is a natural connection

between what we call the use of food products, reflecting the everyday aspect of food and the behavioral aspect of their use.

And the further we observe history, the more ordinary everything becomes extraordinary.

In this regard, the study of the laws of human nature in the aspect of the development of food culture is of great historical, ethnographic and cultural significance.

Once upon a time, man lived in harmony with nature and in balance with himself, but since the fall, the picture has changed dramatically.

Before food became food for humans, people went through five main historical stages in the development of food culture:

1. gathering and hunting for the purpose of obtaining food for subsistence.
2. the invention of tools to improve food production.
3. the discovery and control of fire to facilitate the digestion of food.
4. the invention of clay pottery to improve food consumption.
5. advances in agriculture - cultivation of crops and domestication of animals for the purpose of further stable livelihood.

The historical development of the Armenian people in connection with the use of food products and the development of the necessary technologies for the cultivation and domestication of plants and animals can serve as evidence of how much our needs have changed our morals and how much our morals have influenced the change in our social status and culture.

In this regard, the nutrition of Armenians as an element of material culture, which has grown into an integral part of spiritual culture, has become that natural connection for the preservation of the national, which makes it possible to reveal the ethnic aspect of the history of the development of the Armenian people.

The specificity and uniqueness of Armenian national cuisine is a complex expression of the set of elements of the traditional everyday culture of the Armenian ethnic group, which was passed down from generation to generation, preserving its originality.

Historical and archaeological research confirms that:

- 1) The territory of the Armenian Highlands is one of the centers of origin of plants and their use as food;
- 2) The Armenian Highlands in Asia Minor are one of the centers of agricultural development, which can be dated to approximately 10,000 BC.

Archaeological research confirms that the invention of pottery in Armenian Mesopotamia between the rivers Karkemish (a tributary of the Euphrates) and Greater Chub (a tributary of the Tigris), dating back to approximately 8000 – 6000 BC, helped the people living in this area to master various methods of preparing, storing and processing (wine making) food.

1. The prehistoric period of development of food culture in the territory of Armenia, when food was just food, can be conditionally called “the period of development from food for survival to food for satisfying needs.”

The use of food during this period can be classified as: 1) raw food - plant (akhtsan) and animal (apukht), 2) grilled food (khorovats) - cooked directly on the fire and 3) boiled food (apur) - cooked in clay pots.

2. The second stage of the development of food culture can be classified as the period of development of “food for satisfying the need for the formation of food culture”, which is associated with the time of the beginning of civilization, known in history as Sumer, and in the history of Armenia as Aratta (S.N. Kramer, *Gilgamesh and the Promised Land*, 1947, pp. 3-46).

It was of great importance in the formation of the food culture of the peoples of Aratta, who inhabited the Armenian Highlands from the upper reaches of the Euphrates - Antitauros to the borders of Sumer at that time. It was from this time, when vegetable oils and seasonings began to play a significant role in cooking, that it began to be given the significance not only of a means of subsistence, but also of a means of satisfying the taste sensations.

The first prehistoric information about **the use of olive oil** dates back to 5000 BC, suggesting that the homeland of olives is the Armenian Highlands (... and a dove brings an olive branch... Bible , 8:11). We also find confirmation of the Armenian origin of olives in the Zeitoun Museum, located in Tunisia (www.kuna.net.kw).

With the development of urbanization (Sumerian, the city of Ur, 3500 BC) and the mythologization of life, the emergence of statehood and imperial government by the autochthonous Armenians - the Hurrians (O. Gurney, *Hittites*, 1987, p. 193) in 3500 BC, the foundation of religiosity by the Jews - monotheism in 3400 BC **food and spice trade** began to develop (Arabs - from 3000 BC) , who contributed *to the development of food culture from primitive preparation and use of food to cooking* .

3. The third period of development of the Armenian food culture can be called the period “**from the formation of food culture to cooking**” , which approximately coincides with 2500 BC, when **the first yeast bread was baked on the territory of Armenia** (B.B. Piotrovsky, *History and Culture of Urartu*, 1944, p. 28) and the Armenians were formed as an ethnic group . And on August 11, 2492 BC, considered the first day of the Armenian calendar, which has 13 months, 12 of which were divided into 360 days and 4 seasons, and the 13th month consisted of 5 days (G. Karapetyan, *Essays on Armenian History*, 2002, p. 110), Armenians celebrated their birthday.

Around the same period is considered a possible **time of cultivation of nutmeg melon by Armenians, which was later, in the 5th century BC, brought to Rome by the Phoenicians** . The first Armenian state of this period is considered to be Subartu-Nairi, dating back to 2300 BC, where the population of Kuti used mainly grain and vegetable oils (A. Movsisyan, “Armenia in the Third Millennium BC”, 2005, p. 95). After the invention of the well wheel in 2200 BC in part of Asia Minor Armenian Highlands (*History of Horticulture* , Jack R. Harlan . 1992 *Crops & Man* ASA , CSA , Madison , WI) agriculture and trade are developing rapidly (A. Movsisyan, *ibid.*, p. 64) . A wide **the spread of peas and the emergence of the first commercial orchards and vineyards** (A. Movsisyan, *ibid.*, p. 19) , the harvest of which served not for life support, but for trade (A. Movsisyan, see *ibid.*, p. 97) in Aratta (before the Kingdom of Van), founded in 2112 BC near Lake Urmia and existed until 2004 BC (S. N. Kramer, “Gilgamesh and the Promised Land”, pp. 135 - 138; I Kaneva,

Enmerkak and the High Priest of Aratta, 1964, p. 198), strongly influenced the food culture of the Armenians and other peoples living in this territory.

A clear example of the development of food culture is the fact that in 1650 BC, the Armenians' fellow Hittites (O. Gurney, Hittites, p. 193) first introduced the profession of cook and wrote **the first cookbook** (O. Gurney, Hittites, pp. 138-139).

After the fall of Rome in 1500 BC and the emergence of the Kingdom of Van in 1274 BC (which lasted until 590 BC), trade with Troy (1230-1180 BC) and Judea (1200-587 BC) began to develop rapidly (Babylonian Map, Horowitz, 1988, pp. 150-152). Thus, in the territory of Urartu, **vegetable oil was obtained from the seeds of the saffron tree, called Vana zet** (Van oil), which found wide application in food and medicine, and the oil trade soon reached Rome, India and Greece.

After the colonization of southern France, parts of Spain, Italy and North Africa by archaic Greece in 750-480 BC, the first great cultural revolution took place, which influenced not only the development of urban architecture, geography, languages and ethnic groups, but also the food culture of these and neighboring Greek peoples. Around the time when Sparta became the center of events in 500-323 BC, cultivated and processed foods began to be widely used in food (cabbage and artichoke, production of the first Italian sausages, etc.). **By this time, food had become more than just a means of survival, since instead of quantity, people began to be interested in aroma and quality .**

This is the time when food became cooking and the cook became a culinary specialist. The food culture of Armenians developed to the point that *the simple cuisine of the ancient period turned into Culinary Art. During this period, the slave cook was replaced by hired cooks, and art made itself known.* Only through art could one guess about the invention of *borani, shashmagtsan, kutapha, mastrona, tula and other* salads. from greens, vegetables, grains and legumes, and meat and dairy products with the use of spices and vegetable oil; snacks from dried and smoked meat (basturma, sujukh, khozapukht, etc.); vinegars and balms from grape juice (khakhokhmzik, tuti balasan, etc.). Since the conquest of Babylonia, Egypt, and almost all of Central Asia **by Alexander the Great (359-323 BC), culinary art has reached its peak** in the Roman Empire (100-44 BC).

Based on the food culture adopted from the Etruscans and Greeks, **the Italian cuisine of this period became the basis of European cuisine and strongly influenced the food culture of the Armenian nobility of that time.** At the same time, the culture of bread baking in Armenia developed strongly (more than eighty types of bread and cookies became available to Armenians) and the preparation of various dishes from cultivated vegetables, as evidenced by the Greek travelers who discovered the new Armenia (*Strabo, Xenophon, Dioscorides, etc.*), which was subsequently reflected in the first cookbook *Apicus* .

The integration of Western (Europe) and Eastern (Asia) food cultures has brought with it new trends in cooking and attitudes towards food consumption.

In the early Middle Ages, the heyday of culinary skill gave way to a culinary renaissance.

The appearance of fried chicken dishes, Italian rice pudding, as well as French foie gras, French toast, Alsatian flan became the gourmet food of Europeans and influenced the food culture of Armenians, who had a leading position in trade with European countries. The

medieval etiquette of noble Armenians influenced the entire culture, and the food culture in particular. Previously, the common people of that time ate ordinary flour products, soups made of rye, rice, peas and beans, now such favorite dishes appeared that became decorations of feasts at the feasts of the rich nobility, such as klashkan, tarhana, kirs, amich, bumber, kyufta, borani, burma, tolma, arshthalva, baklava, alani, sharots and others.

For the first time, vegetable oil was replaced by sheep and pork fat, and food began to be heavily seasoned with salt and spices imported from India.

Eggplants were brought from India to Armenia at the beginning of the 7th century (V. Bdoyan, *Armenian Agricultural Culture*, p. 171), which became one of the favorite vegetables of Armenians. This was the time when food became one of the components of medicine and was considered as the basis for the development of dietetics in Armenia. Food was given importance not only in terms of what and how to eat, but also in terms of what, when and how much to eat.

Gradually, the times of celebrations and feasts of the early Middle Ages were replaced by the times of long fasts of the Middle Ages itself, which lasted almost until the end of the 15th century.

Then the Renaissance cuisine was replaced by the gastronomic cuisine of the 16th-19th centuries, which gave birth to completely new motives and approaches to the culture of food. To satisfy their gastronomic appetites, complex culinary technologies were developed. The culinary culture of Armenians was also influenced by the cultures of both neighboring and European countries, with which Armenia had good trade relations.

Italian cuisine is transformed into gastronomic cuisine, the founders of which are considered to be the French, led by Mary Antony Carême. In Armenia, the culture of restaurants (khortkaran) begins to develop. In the limited spaces of urban buildings, kitchens of this period are equipped with large grills, spacious cooking tables and complex stone-built kitchen stoves with multi-shelf ovens of a specific function.

After 1533, when Auguste Escoffier modernized French cuisine with its characteristic ease of preparation, ease of digestion, and pleasant aromas, it was publicized throughout the world.

The introduction to Europe of sweet potatoes in 1517, vanilla in 1529, tomatoes in 1554, Camembert cheese in 1554, coffee and English truffles in 1615, rum in 1650 and croissants in 1686, together with the development of scientific agriculture in the 1660s–1800s, led to the development of canning in 1809.

And if we take into account the fact that in 1857 the French chemist Louis Pasteur laid the foundation for microbiology, which revolutionized the food industry, we can see how all this could not help but influence the food culture in general, and the Armenians in particular, who had developed trade relations with Europe, among other things.

Around these same years are considered the heyday of the new culinary culture of Armenia.

The time when Bishop Karapet of Jugha (17th century) brought cabbage, which found wide application in Armenia; when Vardapeti Kanach (lettuce) appeared in Armenia in 1728, brought by Yerema Vardapet of Salmast; when in 1880, tomatoes brought from America to

Europe were brought to Armenia and became known as Karmir Borinjon. Armenians not only adopted new products into their food culture, but also spread their food and agricultural culture, as, for example, in the 16th century Hayrapet Tigran Mkrtuni brought sweet melon (dukla) to Rome, from which Armenians prepared ginetas - “a cup for drinking wine”).

Under the influence of rapid industrial development and social progress, the gastronomic cuisine of Armenia is turning into industrial **cuisine or fast food culture**, And **The** 20th century created public catering and fast food.

Food turns back into food, and lunch appears in the food culture – that is, a lunch break with limited time for eating.

The culture of food has changed rapidly since 1919 with the advent of agricultural mechanization and Thomas Morgan’s fruit fly. The creation of hybrid corn and synthetic vitamins in 1923, the electric refrigerator in 1927, the discovery of the DNA code in 1950, the mass use of herbicides in 1960, micro-cultures in 1970, the development of gene transformation and molecular biology in 1983 and the computer revolution of 1992 - the chemicalization and genetic modification of food products turn the culture of harmonious food into the food industry. Food again becomes food, and this time food for fast “eating”.

Thank God that today we are witnessing the revival of the Armenian food culture.

Today is the time of exquisite cuisine, which carries a gradual return to ecologically clean nutrition and the revival of ethnocultural traditions, to the so-called tendentious restaurant art of nutrition of the early 21st century. It contains not only the beginnings of the revival of ethno-traditional food culture but also carries a tendency to use food products aimed at a healthy lifestyle.

Today, art has merged with the craftsmanship of cooking and the aesthetics of its presentation, where service plays a key role.

Food reveals to us the connection between man and nature, the living and the otherworldly, the earthly and the cosmic. Therefore, defining the role of food in the Armenian food culture, we consider it not only as a product, but also as a communicative form that connects social groups, as a medicinal and magical means.

If, when classifying a nutrition system, we consider the main types of food products used, then when identifying **a model or food pyramid**, we focus on what, or more precisely, which food product provides the main caloric value of food and the need for proteins or in what form it is consumed. Our attention is drawn to something else, conventionally speaking, to secondary factors that were identified from the general component complex of the food pyramid - this is the vitality of food.

The vitality of food is the resulting nutritional value of food during its production and preparation in connection with the behavioral aspect of its use. Food supplies the body not only with substances necessary for the normal physiological functioning of the body, but also nourishes, being the basis of transformed energy.

It should be assumed that today we know exactly how many calories, vitamins, proteins, fats, carbohydrates, etc. are necessary for a person to function normally. But we forget that there are also very weighty arguments that contradict this confirmation: even if a person uses

everything that his body needs in his diet, this does not mean that his body functions normally or that he is healthy. This is precisely what led to the fact that in the course of natural science research we stopped considering life as a FORCE that can be combined with certain types of matter, and put in the center of attention only the form of what exists as a product-matter (Otto Wolf, "What We Eat", 2001, p. 9).

Summarizing the data of the above nutraceutical analysis of the diet, we can say that the Armenian diet contains about 60% carbohydrates (cereals, arshtha, whole grain bread), 30% fats (vegetable oil) and 10% proteins (meat, fish, cheese). Such a diet, combined with the traditional model of approach to food, time, taking into account not only eating but also enjoying food, gives us reason to assert that the traditional aspects of the Armenian food culture determine the lifestyle of this people. It is this diversity that has served as the reason why Armenian cuisine is and is considered one of the most complex and labor-intensive dishes to prepare.

What is important here is not only and not so much the ingredients and products used in food, but the culture, the approach to eating, the system of eating and the meal itself.

Formed due to urbanization and highly developed civilization, this culinary culture from the upper classes of society gradually began to seep into the lower – peasant classes, which subsequently built such an assortment of dishes that greatly influenced the entire classification scheme of the food system. Besides everything else, the most important detail of the entire system of the Armenian food culture is **conscious eating**. If we look closely at the Armenian meal, we will see how eating depended more on the consciousness of eating than on the food itself. This is confirmed by the fact that during the meal itself, they did not talk, did not think about other things, but concentrated more on eating, chewing the food slowly and well, letting the taste feel.

The concept of rational nutrition in the context of a healthy lifestyle

According to ancient and medieval teachings, "The Epic of Gilgamesh", "Akhtark", "Angitats Anpet" by Amirdovlat Amasiatsi, "Consolation in Fevers" by Mkhitar Heratsi, "Eprem Verdi", "Azarek", Merhavatk", "Sairbas", "Picatrix", "Ardbrook", "Arbatel of Magic", "The Book of Abramelin the Magician", "The Book of Rama or Aram", "Cosmology" by Anania Shirakatsi, "The Book of Sarmunga", At-Tabari 9th century. "The Book of Preservation of Health", Ap-Razi 9th century. "The Benefits and Harms of Foods"; Avicenna 10th-11th centuries. "The Canon of Medicine"; Treatise on Hygiene "Elimination of All Harm from Human Bodies by Correcting Various Errors in the Regime"; "Treatise on Sikandzhubin", Maimonides 10th-11th centuries; "Hygienic Advice", Al-Farabi 9th-10th centuries, Treatise "On the Organs (Body) of an Animal, Their Functions and Potencies"; Al-Beruni 10th-11th centuries. "Pharmacognosy in Medicine"; "India", Qaboos ibn Washmakir 10th century, "Qaboosname" ("On Abstinence and Order in Food and Customs of Taking It"), Mahmud of Kashgar 11th century, "Code of Decency in the Muslim East", "On the Culinary Art" by Marcus Gabius Apicius and so on, in the basis of a healthy lifestyle of Armenians, the main role was played by four systems that ensured vital functions and harmonious development - this is the upper system "OT" (air) - contributing to breathing, movement, efficiency, sensations and sense organs; the middle system "Dzhur" (water) - found in sweat and blood and promoting

digestion; the lower system “Og” (earth) - the nutritious juice of tissues, bone marrow, kidneys and liver; and the central system “Krak” (fire) - bodily warmth, promoting clarity and activity of the spirit, generating consciousness, reason, desire, images and connecting the other three systems.

The functionality of all these four systems is influenced by four circumstances: the time of year, the nature of the diet, the influence of evil spirits and the way of life.

The influence of food on the character and consciousness of man has been known since time immemorial. Along with the other four circumstances, it was associated with the vital functions of the element of fire and underlies the processes of 1) perception, absorption, assimilation, removal-cleansing on the one hand and 2) bile, on the other; balancing 3) the mucous-serous and lacteal-lymphatic systems of the body.

Due to the importance of this central system, its harmonious functioning gave special significance to the elimination of disorders and the resumption of “dynamic movement”.

Particular digestive disorders occur from: 1) inability to control passions, 2) ignorance of the benefits of nature and their use, 3) lack of an innate good spirit and 4) lack of knowledge and experience in eating in general.

These disorders contribute to the weakening of vital energy and a decrease in the body’s warmth.

Disorders of the body’s nutrition depend on: the type of food and drink, climate, lifestyle and daily routine, which affect the activity of the six senses, i.e. sight, smell, taste, touch, hearing and satisfaction.

Food and drink regulate the inflow and outflow of air, thereby harmonizing the physical, mental, sexual and spiritual activity of a person, expressed by the gift of speech and its tonality. It is easy to recognize a person’s state of mind by his voice.

The basis for harmonizing the disorder of this function is the “oxidation” of the body and the use of oily and warm substances.

Common causes of disorders include climatic changes, individual susceptibility and vicious living.

Specific causes include unbalanced nutrition, insomnia, long destructive conversations, overwork, and indiscriminate emotionality.

By dysfunctions of the senses, one can distinguish the causes of disorders of certain organs, for example: taste disorders depend on stomach and intestinal diseases, vision - liver disease, hearing - with kidney disease, a feeling of satisfaction - from the nervous system as a whole, etc.

Lifestyle largely depends on a person’s mental and physical development.

All mental disorders depend on 1) the perception of air by the nervous system, which carries out its activity with the help of 2 main and 2 vertebral arteries, which supply the brain with blood flow and 2) on the vital processes of bile, which regulate the correct functionality of the gastrointestinal tract.

The correct functionality of the latter (GIT) influences the regulation of the functionality of the first (NS), thereby harmonizing the process of balancing and regeneration of the body.

To do this, it is first *necessary to promote an increase in the number of young (stem) cells in the body* by isolating and breaking down old cells and increasing new ones. This process is based on the proper functioning of the stomach and promoting the release of the enzyme pepsin in the stomach.

In the old days, this was done by taking a small amount of table salt (1-2 grams) before and after meals (guests were always greeted with Bread and Salt). At the same time, gastric juice is reflexively secreted, which is necessary for the breakdown of old cells. Modern science has proven that pepsin-like substances have the ability to also break down cancer cells.

Fresh greens stimulate the secretion of gastric juice; for example, dill, sorrel, fennel, wild cabbage, barberry leaves, salted and pickled vegetables and fruits, etc. The use of wild vegetables in the Armenian diet has been known since time immemorial, and to this day it is an integral part of the diet.

The second rule of rational nutrition is *the release of toxins from the body*, by converting them into salts. Particularly dangerous toxins are toxins formed as a result of oxidative (oxygen) processes, by means of antioxidants (anti-oxidants) or acid-like substances. On the one hand, these acid-like substances must be safe, on the other hand, they must have the property of dissolving toxins, converting them into salts.

Such substances can be acids formed as a result of the activity of microorganisms of animal origin (matson, yogurt, kefir, etc.), which form acids of the acetic direction. Here, the same oxygen leads to the fermentation of cells of animal origin, forming useful acids. The use of fruit and berry vinegar with various dishes among Armenians is a striking example of rational nutrition.

The excretion of salts from the body is the third basic rule. And here in the field of our body are only those salts that are not excreted with urine, i.e. insoluble alkaline, mineral and fatty salts - like urates, phosphates, oxalates and urea.

Here it is necessary to remember the rule "like is opposed to like", i.e. to dissolve alkaline salts, use harmless alkalis. For example, decoctions of some plants (sunflower roots) or juices (watermelon, cucumber, radish).

Remember that the main cause of gastrointestinal disorders and diseases is nervous shock, stress. If stress occurs when there is not enough protein in the stomach, then pepsin and hydrochloric acid will corrode the walls of the stomach and intensive destruction of stomach cells (especially in the cardinal region) and the bulb of the duodenum will begin.

Today's medicine can identify stomach disorders and cope with the disease, but it is very difficult to identify a disorder of the duodenum and many treat it incorrectly, especially using synthetic drugs that do not treat, but reduce symptoms.

The disorder is treated only with proper nutrition based on vegetable pulp, which has a negative potential ($\text{pH} > 7$) and draws out ionized elements from the air, or juices, which have a positive potential ($\text{pH} < 7$) and neutralize negatively charged free radicals.

Chronic tension is the disease of our time.

The Principles of Conscious Food

The concept of mindful eating is based on four main principles:

1. Food is not measured by its caloric content - this is all a human invention - food is valued only by its vitality.
2. Any food is an individually selected combination of gifts of nature for a person, which helps a person to create only a stimulus. Vitamins, compounds, useful substances, which are so often taken as the basis of “proper nutrition”, are a scam that we ourselves have invented for self-deception.
3. It is not food that forms and sustains man, but the spirit. There is something quite different in us than what we have eaten. We have completely transformed these things. There is a transforming force within man. However, this has been forgotten for several centuries. In reality, we build ourselves from what is above. Everything we have in ourselves is built not from the substance of the Earth, but from what is above the substances of the earth – from the spirit.
4. For human health and disease it is absolutely unimportant to know how much carbon, oxygen, nitrogen, fat, protein, carbohydrates, etc. food products contain - these are abstract concepts. But for human health and disease it is in principle important to know how things stand with the vitality of food. Nutrition and poisoning are so close to each other that most diseases are nutritional diseases. This means that in nutrition we do not pay attention to the fact that the corresponding substances must enter the body only in a certain amount so that they can be properly processed.

More than 95% of the world's population suffers from gastrointestinal tract (GIT) diseases. Every fifth person dies from poor nutrition. The main causes of death are: excessive salt, lack of whole grain products, lack of organic fruits and greens. The main diseases are: diabetes, cardiovascular diseases, stroke, Alzheimer's, diarrhea. The main focus is: cleansing the body (intestines, ileocecal canal), bacterial background (liver regeneration), removal of toxins (balanced breakdown of food, hormones, pancreas).

There is a certain relationship between what is called digestion and what is called mental activity. In other words: what digestion is in the lower region, mental activity is in the higher region.

A person may organize his diet in such a way that it will take him only a short time to digest food, while for another it may take a long time.

When we eat, we first place food in the mouth. Through the mouth we eat solid and liquid food, but in our body we can only use liquids. Therefore, the solid must already turn into liquid in the mouth. This begins already in the mouth due to the fact that on the entire palate and in the oral cavity in general there are small glandular organs that constantly secrete saliva. Food must be soaked in saliva in the mouth, otherwise they are of little use to the body. We perceive this licking of food with saliva as what is called taste. We feel the taste of food during its wetting with saliva with the sense of taste. Just as we perceive colors with the eye, so we also perceive the taste of food through the sense of taste. Therefore, we can say: in the mouth, food is moistened with saliva and is perceived there in the taste. It is precisely

with taste that a person receives awareness of food. And through wetting with saliva, it is prepared in such a way that it can be perceived by another body.

Wherever man controls his life and thinking, freely and uninhibitedly, he owes his food to the plant world. Nutrition must take place in such a way that everything that is synthesized in the plant is again subject to disintegration in man. Man becomes internally stronger through the connection with the plant world.

Where man indulges in anger, antipathy and prejudice, he owes it to his food from the animal world. With animal food he absorbs into himself something that gradually becomes truly alien substances that live their own lives in him. Animal food was necessary for man and is often still necessary today, because man must stand firmly on the Earth, he must be anchored in the personal. Everything that has led man to his personal interests is all connected with animal food. Thus, some peoples who eat predominantly plant food have a greater inclination towards the spiritual, while other peoples develop more courage, bravery, courage, which are also necessary for life.

The philosophy that defines lifestyle and nutrition

The four elements were part of medieval Armenian philosophy, cosmology, and the culture of food and life support in general. It was inherited from the ancient Greek philosophers Aristotle, Hippocrates and Galen. Organized around the four elements of earth, water, air and fire; the four qualities of cold, hot, wet and dry; and the four physical qualities, it determined the behavior of all created things, including the human body and its way of life.

According to ancient and medieval teachings, the healthy lifestyle of Armenians was based on four systems that ensured vital functions and harmonious development - the upper system "OT" (air) - promoting breathing, movement, efficiency, sensations and sense organs; the middle system "Jur" (water) - found in sweat and blood and promoting digestion; the lower system "Og" (earth) - the nutritious juice of tissues, bone marrow, kidneys and liver; and the central system "Ur" (fire) - bodily warmth, promoting clarity and activity of the spirit, generating consciousness, reason, desire, images and connecting the other three systems.

The functionality of all these four systems is influenced by four circumstances: the time of year, the nature of the diet, the influence of evil spirits and the way of life.

The influence of food on the character and consciousness of man has been known since time immemorial. Along with the other four circumstances, it was associated with the vital functions of the element of fire and underlies the processes of 1) perception, absorption, assimilation, removal-cleansing on the one hand and 2) bile, on the other; balancing 3) the mucous-serous and lacteal-lymphatic systems of the body.

Due to the importance of this central system, its harmonious functioning gave special significance to the elimination of disorders and the resumption of "dynamic movement".

The Armenian theory of conscious eating was based on the idea that a person gets sick as a result of eating and gets well as a result of eating.

They said that illness is the incorrect flow of feelings, and correct feelings are, first of all, an understanding of tastes and aromas, and the result is proper nutrition.

Particular digestive disorders occur from: 1) inability to control passions, 2) ignorance of the benefits of nature and their use, 3) lack of an innate good spirit and 4) lack of knowledge and experience in eating in general.

These disorders contribute to the weakening of vital energy and a decrease in the body's warmth.

Disorders of the body's nutrition depend on: the type of food and drink, climate, lifestyle and daily routine, which affect the activity of the six senses, i.e. sight, smell, taste, touch, hearing and satisfaction.

Food and drink - regulate the inflow and outflow of air which has a direct connection with human emotions, thereby harmonizing the physical, mental, sexual and spiritual activity of a person, expressed by the gift of speech and its tonality. By a person's voice it is easy to recognize his mental state, as well as the state of the body's blood flow.

The basis for harmonizing the disorder of this function is the "oxidation" of the body and the use of oily and warm substances.

Common causes of disorders include climatic changes, individual susceptibility and vicious living.

Specific causes include unbalanced nutrition, insomnia, long destructive conversations, overwork, and indiscriminate emotionality.

By dysfunctions of the senses, one can distinguish the causes of disorders of certain organs, for example: taste disorders depend on stomach and intestinal diseases, vision - on liver diseases, hearing - on kidney diseases, the feeling of satisfaction - on the nervous system as a whole, etc.

During the early Christian era, doctors and healers believed that there were two types of illnesses: physical and mental.

When the force of gravity penetrates the force of light, mental illnesses arise.

When the power of light embraces the power of gravity, diseases of the body arise.

And it has always been believed that physical illness is the result of moral illness.

It was necessary to achieve mental balance and harmony with nature. All this could be corrected through conscious nutrition, since food had a direct influence on people's thinking, character and behavior.

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The correct functionality of the latter (GIT) influences the regulation of the functionality of the first (NS), thereby harmonizing the process of balancing and regeneration of the body.

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is based on the proper functioning of the stomach and promoting the release of the enzyme pepsin in the stomach.

In the old days, this was done by taking a small amount of table salt (1-2 grams) before and after meals (guests were always greeted with Bread and Salt). At the same time, gastric juice is reflexively secreted, which is necessary for breaking down old cells. Modern science has proven that pepsin-like substances have the ability to break down cancer cells as well.

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Such substances can be acids formed as a result of the activity of microorganisms of animal origin (matson, yogurt, kefir, etc.), which form acids of the acetic direction. Here, the same oxygen leads to the fermentation of cells of animal origin, forming useful acids. The use of fruit and berry vinegar with various dishes among Armenians is a striking example of rational nutrition.

The excretion of salts from the body is the third basic rule. And here in the field of our body are only those salts that are not excreted with urine, i.e. insoluble alkaline, mineral and fatty salts - like urites, phosphates, oxalates and urea.

Here it is necessary to remember the rule "like is opposed to like", i.e. to dissolve alkaline salts, use harmless alkalis. For example, decoctions of some plants (sunflower roots) or juices (watermelon, cucumber, radish)

An introduction of the digestion process.

There is a definite relationship between what is called digestion and what is called mental activity. In other words, what digestion is to the torso, the mental activity is to the brain.

When we eat, we first place food in the mouth. Through the mouth we intake solid and liquid foods; however our digestive tracts cannot process solids. Therefore, the solid already in the mouth must be turned into a liquid. This happens in the mouth due to the presence of small gland organs that constantly secrete saliva. Food should be broken down by chewing and soaked in the mouth with saliva, otherwise it is of little practical use in the body. Just as with our eyes we perceive colors, with the tongue we perceive the taste of food during its liquefaction. Together with taste, a person gets a fuller awareness of food.

Saliva is a necessary component in breaking down foods for digestion, as chewing isn't enough to fully disintegrate foods and processing nutrients. There must be some substance to help with this breakdown; this substance within saliva is called ptyalin. This ptyalin is also

the substance that first processed food products, so that they become suitable for the stomach.

After passing through the esophagus, the processed food products enter the stomach. In the stomach they must be recycled further; to do this, there again must be some substance that is produced by the stomach, performing a similar duty as saliva did previously. In this substance is a somewhat different chemical which further breaks down the structure of food products, called pepsin.

The food is processed in the stomach, then enters the intestines, and the processed matter travels through. If the food hadn't have been broken down by chewing, ptyalin, and pepsin, it would be impossible to digest. Furthermore, within the pancreas, another substance — called trypsin — passes through thin channels and enters the intestines. And so, in the intestines, the food matter is for the third time "saturated with saliva."

And again, something new happens. This can no longer be perceived by human consciousness — what arises out of these three iterations of chemical breakdowns is felt by the liver and the kidneys in a certain way. Consequently, everything that happens in the intestine is sensed by the kidneys and perceived by the liver. This means that there, in the kidneys and liver, the soul sits; it recognizes and feels, just as one's mind perceives itself. But only to a certain extent, as one's mind — and therefore, the soul, cannot ever fully comprehend its own self.

So, the liver absorbs what the ptyalin, pepsin, and trypsin all participate in — it must be said in this way, as science unfortunately gives such terrible names to things; if you are so unsympathetic to the cold, exacting nature of scientific terminology, then Science would be beside herself for your inexactitude. And so, to avoid the risk of angering Science, the old names of ptyalin, pepsin, trypsin stand at the true heart of feeling in the liver.

After the ptyalin in the mouth, the pepsins in the stomach, and the trypsin in the pancreas, bile is from the liver is thrown into the mix. Now the matter passes through the kidneys.

When the food pulp is thus prepared, four times "soaked with saliva," only then can its nourishment pass through the walls of the intestine into the lymphatic vessels and into the bloodstream. From the mouth, until the food gruel enters the blood, constantly the food gruel is transformed so that it can be properly digested not only by the stomach, but by the whole human body.

How a body is built ?

In order to maintain the vital processes of the body, a person needs: protein, carbohydrates, fats and salts.

Carbohydrates, They act in such a way that we are formed externally as a human being in a certain way. They act everywhere so that we are formed everywhere as a human being. And

if a person is organized in such a way that he does not move carbohydrates to the brain, and they are deposited in the intestines and in the stomach, then the person is destroyed. For example, hoarse speech means that this person has something wrong with digestion. Carbohydrates act on our appearance, but their intention, in fact, is simply to give us an appearance. They do not give us stuffing.

Fats are far different than starches and proteins. Though present in plant matter, vegetable fats are leaner than animal fats. A body needs fats from either the vegetable kingdom or the animal kingdom in order to function properly. Consequently, fats are the third thing that a person uses as food matter. Fats enter the colon and, in turn, are transformed by what is released by the pancreas in combination with the liver's bile. Within fats are two substances: glycerin, acid. Consequently, glycerol and acids, various fatty acids, originate from fats.

Protein is what actually forms a person, develops him, it is the original, what lies at the base. Protein essentially the building block of our bodies. Everything else in the body must first be formed from protein. Just as protein is necessary for emergence, so protein is also necessary for a person to live at all. Whether you take food from the vegetable kingdom or from the animal kingdom, you consume protein. So we can say that the protein must exist from the very beginning of life, so that a person can arise. If one has too little protein, or if he can not digest the protein properly, then the lack of it not only depletes him — it also gradually kills him. Just as protein is necessary for the creation of life, it is also necessary for the person to live at all. So we can say this: one who cannot digest proteins will surely die.

Salts play an important role during the process of digestion, and is in such a way that a kind of phosphorus is formed from food, so that the food does not simply rise to the top of the head. Only salts retain more or less the same structure and makeup throughout the process, apart from dissolving physically. However, they remain, in fact, essentially intact as salts. Salt forms on the way from the stomach to the head; the smallest particles go up and are transformed by this ascent. We salt our food not simply because we, say, get a pleasant sourness in the taste, but we salt our niche for the reason that we can think at all.

There is something completely different in us than what we ate. We have completely transformed these things. There is a transformative power within man. However, it has been forgotten for centuries since then.

And what arises there, within the lungs that is transformed into the lightest particles of food that reach the head? This is a type of phosphorus which comes from the food itself. We salt our food not just because we, say, enjoy the savory mineral tang it provides, but we salivate for the reason that we can think it at all. Salts are associated mainly with our thoughts. If anyone, for example, is so sick that everything that is in the food is salt, it lays in the stomach and intestines and does not sent along with the blood to the brain then he becomes idiotic.

This is certainly something to note: the spirit exists, but the spirit must get to Earth, so that it can act — act within these substances. And that is why, when they are engaged in spiritual studies, one must know the actions of the spirit within matter. So the creative spirit

throughout the world needs food. If something prevents one from properly absorbing matter, the salt — instead of penetrating the blood into the brain — is deposited in the stomach and intestines, then the person becomes, for all intents and purposes, dead.

After we digest, instead of starch, protein, and fats are sugars, dissolved proteins, glycerin, acids and salts. And what happens to what is now in us? Within us is something completely different than what we ate. We have completely transformed these things. Inside man there is a great transforming power. However, this power has been forgotten for several centuries.

In the corporeal body, nothing from terrestrial matter enters, nothing at all — it's simply a delusion. We eat because as creatures we are inclined to. But we build our inner selves from what is above. So people labor under the assumption that food goes into the body and passes out of the body, leaving some form of nutrition inside — yet it's not at all true. Food is only a delivery system; a vessel of spirit. Nothing at all from the earthly substance enters into the real man, nothing at all - this is simply a delusion. What we eat, we eat simply so that we have a stimulus. In reality, we build ourselves from what is above. So everything that people imagine, that there is nourishment coming in, and that there is nourishment coming out again, and in the interval something remains inside - this is not at all true .

Food only creates a stimulus. Everything we have in us is not made of the substance of the Earth. We do not build ourselves from the Earth and its substances, but we build ourselves from what is outside the Earth. If it is so that our body is renewed in seven years, then the heart is also renewed. The heart that you carried in you eight years ago is no longer in you, it has been renewed, renewed not from the substance of the Earth, but renewed from what surrounds the Earth in light. Your heart is compressed light!

If we consume too much food, then the food stays too long inside of us. Then our bodies begin to collect deposits of unnecessary substances, leading to excess fats and similar consequences. If we take too little, then we have too little ambition or drive, and subsequently we take too little of what we need from the spiritual and etheric worlds. However, it is crucial that we do not base our beings solely on the Earth and its substances; rather that we build ourselves from what exists beyond the Earth's material plane.

It is said that the human body completely renews itself on a cellular level every eight years; if so, then the heart too is renewed. The heart carried within yourself eight years ago, it is no longer. It was renewed — renewed not from the matter of the Earth, but renewed from what surrounds the Earth in the light. Your heart is a pressed light! As though pressed from sunlight, as a diamond is formed by millions of years of pressure. And that which you consumed through food has stimulated your cycle of renewal, this cycle of light. All your organs are built from a light-imbued environment, and what we eat — what we take for food — acts only as an impulse upon this cycle.

You build all your organs from what is a light-permeated environment, and what we eat, what we take in food, it means only an impulse.

All that I do in cooking, I would have to do in my own body, because of what I do here - I free the body from it. In the same way, if I fry them. From all these things that I do in cooking, I free the body, so that I then bring the food products to a state in which the body digests them more easily. So all raw food is nothing but fantasy .

The goal of cooking is to bring food products into a state in which the body can more easily digest them.

Good Food is Good Mood

The majority of epicureans and gourmets say that food means the material, nutritional components. But the medieval masters' definition of food was much simpler: something to be enjoyed by eye, allured by smell, and enjoyed by the palate. And in many ways, that is true: the first impression from food is combination of the senses — appearance, scent, then texture and taste.

Hence, foods that start from an empirical and emotional impression based on knowledge and understanding of how it acts upon your body and mind can be seen as a philosophy of nutrition. Together that creates a magical combination which I call “conscious” or “mindful eating”.

There is no need to overcomplicate food through endless preparation of technical tasting charts or scientific modules with extraordinary methodologies — we should make it simple and easy to understand the true food and its nutrition. We should follow the natural way was practiced by our forefathers and passed down from generation to generation to today. This is the “intuitive nutrition” or “conscious eating”. Where food plays a communicative, cultural role rather than the part of sole nourishment, where people enjoy the flavor and atmosphere of the dinner, where ingredients are selected according to the seasonal food and agricultural calendars, by considering the man and nature in harmony, rather than a passing trend — there, real food and dining culture exists.

Food and eating is based on the relationship between man and nature, the living and the beyond, the earth and space — where the role of food appears not only in material form but also in its communicative form, its role as a linking thread of various social groups.

This type of food culture assists in the communication of preparation and tradition by transmitting the contents of universality to the individual, uniting people and society at large through the food.

This food culture is the ethos based on the manifestation of cuisine's impact on thought, psychology, philosophy, behavior, and lifestyle of the people that compose a broader ethnic group.

The theory of *conscious eating* underlines that the person becomes sick as a result of certain food practices and is recovering as a result of this consumption. The disease is the result of misguided spirit, while the recovery comes from an understanding of flavors and taste — and the result is suitable nutrition.

Medieval physicians believed that diseases had two causes, both physical and mental. When an imbalance between the earthly and spiritual forces within the body arises, illness develops. An overpowering force of earth can cause mental issues; likewise, an imbalance of increased spiritual force can bring about physical malady.

Hence, food and morality are very deeply connected. The basics of natural nutrition that Armenians proscribed in ancient and medieval times delivers to us invaluable expertise and knowledge.

Nowadays, the acts of cooking and eating are definitely complicated forms of physical, chemical, and biological processes with only one aim: pleasure, satisfaction, and satiation. Natural materials grown as crops, in trees, or in water change their state, structure, color, taste, and smell. Consequently, cooking involves simultaneous and non-separable physical, chemical and biological processes in a highly coupled manner, unlike in classical physics, chemistry, or biology. Both cooking and eating define a new class of multidisciplinary scientific problems of varying sizes. However, cooking and eating remain inextricably embedded within the fabric of human culture.

According to the “Conscious Food” philosophy, the meal demonstrates to us the schematization of dining which are beyond culinary techniques; nevertheless, they compose the methods of basic food preparation.

A good example of this is the Armenian traditional food often used:

1) ***In accordance with daily routine*** – morning meal (*nakhachash*, or “before the dinner” in Armenian) and evening meal (*entrik*). The afternoon meal (*dinner*) became a part of culture at a much later date, connected mainly with the urbanization of rural populations in the 18th-19th centuries;

2) ***In accordance with situation*** — home (*entanekan entrik*, or “family dinner”), field or workplace (*andi ag u hats*, “field meal”), or communal (*hatskeruyt*, a feast supper or *khrakhchank*, “party”) meal;

3) ***In accordance with purpose*** — everyday (*amenorya*), festive (*khndjoyk*, to have fun), and ritual meals (i.e. *hokeat*, or “memorial meal”);

4) In accordance with prestige – royal (*ginarbuk*, to drink wine), church (*kochnank*, to invite) and national/communal significance (*haskeruytt*).

Another important point of “Conscious Eating” is that any meal starts at consumption, continues by digestion, and is completed by inner satisfaction. In medieval times, palace cooks were also considered physicians and herbalists, and have known these traditions and prepared food accordingly. They were aware that it is necessary to achieve self-balance and harmony with nature through food and inner wellbeing to avoid illness. Emotional imbalance and mental illness can be corrected through the practices of Conscious Food, since the food has a direct impact on the ways of thinking, character, and behavior of people.

To reiterate, this theory of “Conscious Food” underlines that a person becomes sick as a result of incorrectly prepared food — through a lack of tradition or proper care — and is recovering as a result of eating correctly.

According to medieval philosophy and medicine, the functions of the body depend on three systems that contain three main branches and four elements that define lifestyle and nutrition.

These three systems are the Head, the Chest, and the Limbs. The functional role of the Head is to regulate all processes of living, including thinking, absorbing, and digesting. The functional role of the Chest system is to regulate water, air, and fat cycles. And the functional role of the Limb system is to regulate hormonal functions of energetic processes and movements through muscle. All three systems are connected with four circumstances: the time of the year (season), the influence of evil spirits (destructive thoughts), the nature of nutrition (what one consumes), and lifestyle (how we organize life).

Three main points that include the above mentioned systems are:





Absorption: starts from the eye and mouth, and concerns the senses of sight and taste.

Digestion: a tenet of wellness. Concerns structural breakdown of food matter in the stomach.

Satisfaction: what makes one human, more or less. Comprises feelings, emotions, and mental wellbeing.

The four elements were integral to medieval Armenian philosophy, cosmology, and cuisine — they are considered basics for understanding the nature of matter and life in general. It remains in the legacies of the ancient Armenian philosophers and herbalists David Anhakht, Mkhitar Heratsi, Amirdovlat Amasiaci, Grigor Magistros, etc.

The broader medieval philosophy of the time was organized around these four elements of earth, water, air and fire; four qualities of cold, hot, wet, and dry; and four physical qualities determining the behavior of all created things, including the human body and its way of life.

Melancholic	Flegmatic	Sanguine	Choleric
			
Humor: Black bile	Humor: Slime	Humor: Blood	Humor: Yellow bile
Element: Earth	Element: Water	Element: Air	Element: Fire
Season: Winter	Season: Autumn	Season: Spring	Season: Summer
Age: Elder	Age: Old	Age: Teenager	Age: Childhood
Quality: Cold and Dry	Quality: Cold and Humid	Quality: Hot and Humid	Quality: Hot and Dry
Organ: Spine	Organ: Brain	Organ: Hart	Organ: Gallbladder
Planet: Saturn	Planet: Moon	Planet: Jupiter	Planet: Mars

Water (what we drink) has a cold and humid quality, reflects feelings and defines the soul.

Earth (what we eat) has a cold and dry quality, reflects thought and contributes to spirit.

Air (which we breathe) has a hot and humid quality, reflects fortitude and influences courage.

Fire (what burns) has a hot and dry quality, and reflects the will and regulates the mood.

Hence, all those 4 elements describes the human being's character.

In the Middle Ages, a concept existed which stated that man was comprised of four parallel beings: the physical body — the basis of which was made up of proteins and was responsible for inspiration; the astral body — based upon carbohydrates, and responsible for speech and imagination; the etheric body, based in fat, and responsible for bodily material and organs; and "I am", or the conscience — based upon salts, and responsible for thought.

It should be noted that the true and entire process of eating includes meditation and psychological processes, which we call self-psychology-training: perception, assimilation, absorption, assimilation, isolation, separation, satisfaction (the essence of the activity of the six senses, and both mental and physical activity).

Eating and illness go hand in hand, as do illness and healing. Carefully considered food preparation is done in such a way that food products are transformed into a state that can be easily absorbed and digested by the body. The underlying forces of vitality and self-

preservation are this absorption and allocation of matter. All diseases come, in some way, from alkalization; similarly, cures spring from oxidation. If the body is properly oxidized, many painful processes and ills are impossible.

There are two causes of eating afflictions: removed and immediate. Remote afflictions are those that result from: 1) inability to use their passions, 2) lack of true kindness, and 3) ignorance. The immediate causes of digestive disorders stem from discord of the processes of the 1) mucous-serous and 2) lymphatic systems which weaken the energy and vitality of the body and can lead to the degradation of the body and spirit.

To overcome the aforementioned infirmity, it is essential to achieve harmony between the mental and sensory systems and be brought up under the cleansing elemental influences of light, space, air, water, and soil.

From the mouth, a man retains only carbohydrates; everything else he creates by himself through oxygen and the elements. It was once believed that carnivorous activity drove humans to egotism, reflected corporeally as diabetes and epilepsy. A vegetarian diet can make man altruistic, and closer to spiritual well-being. Roots connect with the brain, leaves to breath, stems to digestion, seeds and fruits to limbs. It is also inherently known that digestion is directly connected with thinking, as is the heart and blood connected with willpower and drive, and as the power of breath is connected with feeling and sensory capacity.

Ancient wisdom says that the welfare of man, family, society, and state depends on A) conscious lifestyle and B) thoughtful consumption. Food was seen as an driving factor of harmonic development, and taste was known as the awareness of food itself. This is why in medieval times, recipes and “menus” were rarely used; improvisation and traditional technique was embraced — the historical basis of the Conscious Food theory. According to this theory, lifestyle, food and drink are the basics of physical wellness and individual development. The meal is experienced and an impression is made, based on knowledge and understanding of the components of that meal, and through the cerebral plane as well — the philosophy and understanding of nutrition. This, combined with the sensory tastes and aroma of the meal, as well as the choice of ingredients and seasonings, creates the alchemic result of “conscious” or “mindful eating”.

Indicators for Recognizing Disharmony

By developing consciousness you develop diseases, and by understanding nutrition you transmit an impulse to food, turning it into nutrition. Nutrition is the direct opposite of death.

Indicators of body disharmony:

- Baldness and deafness tin deficiency
- Osteoporosis boron deficiency
- Loss of smell and taste zinc deficiency
- Stress Causes Stomach Ulcers, Treated With Bismuth
- Diabetes is treated with chromium and vanadium

- Alzheimer's Rapid Vitamin E Loss
- Kidney stones calcium deficiency
- Aneurysm copper deficiency
- Cardio anemia- selenium deficiency
- Skin spots selenium deficiency
- Pressure deficiency of salt and calcium
- Hoarse speech is a sign of digestive problems.
- Gases – fats (animal) are not absorbed.
- Migraine means a lot of salts and uric acid in the head.
- Insomnia is a reflection of the strong phosphorization of the body.
- Rickets can be treated by removing fear.
- Chest spasms can be treated with ash.
- The smell of rotten eggs can be used to strengthen weakened muscles.
- Arsenic for obesity and incomplete awakening.
- Magnet for chest tension.
- Cinnabar against fungal diseases.
- Red beetroot to enhance thinking.
- Radish is salt for the brain.
- Soda for tumors and cancer.
- Marjoram for uterine weakness.
- For tired legs: wormwood oil and pork fat
- Chrysanthemum flowers and pine resin for aging
- From immortality to wine of chrysanthemum flowers.

A person is a combination of love (i.e. a feeling that does not allow one being to flow into another) and memory (an obstacle to looking into the depths of one's own being).

A person feels his presence only in the metabolic system.

The abstract is perceived by the lungs. The emotional by the kidneys, so depression affects the kidneys, and the kidneys affect the heart, and the heart affects the blood. Thinking affects character, and conscience affects the heart.

- Olfaction is linked to memory. We smell what evaporates and then experience the smell.
- The presence of man is associated with his evaporation.

- Smell is the organ that humanizes.
- Taste is the regulator of nutrition. It is perceived in the back of the mouth, but is felt in the abdominal cavity.
- A person's appearance depends on his nerves.
- The soul is the thief of light for the construction of thinking. The cutaneous nerves are the taste nerves.
- Just as smell is perceived through air, so taste is perceived through water.
- It is thanks to taste that we live in the ethereal body.
- We think precisely because we cannot fly.
- The sense of taste turns into emotional power.
- Knowledge must be permeated with morality and purified from egoism.
- The principle of morality is related to the element of heat.
- All our thoughts are transformed smells.

Man is 10% solid, 5% air and 85% water. Water is the cosmic fluid on earth.

The quality of food intake depends much more on the work of your consciousness than on the food itself. You can eat something "healthy" and still harm your body, for example, if you are angry at someone while eating. Or you can just drink water and feel a surge of energy.

If the sky is the father, the Earth is the mother, then the child (man) is the grass.

- Variability is the key to growth, and morality is the key to development.
- Diversity leads to efficient use of resources and sustainable development.
- Markets evolve through changing consumers.
- Reality is not a given but a figment of our imagination.
- Phenomena are nonlinear systems, i.e. there are no causes and effects, there is only equilibrium.
- Even trivial reasons can have global consequences.
- Small successes can be turned into gold mines.

Citing the example of Peter Badmaev, who carefully studied "Tarni" - an extensive section of Buddhist-Lamaist literature, containing the teaching on the phenomena of spiritualism, hypnosis, clairvoyance, spells with known formulas, etc., having written his amazing book Chzhud Shi (Tibetan Medicine: the main guide to the medical science of Tibet), he came to the conclusion that conscious nutrition is one of the fundamental pillars of the entire science of Chzhud Shi. Meanwhile, numerous medical lamas are not even seriously familiar with this teaching, but use only its spell formulas and ritual side to achieve their goals. The ritual side of "tarni" is often extremely crude and can easily seem like a trick and a crude form of deception. In accordance with the spirit of the Buddhist-Lamaist teaching, Gelung Lamas, i.e.

Lamas who have taken a vow of chastity – in the broadest sense of the word – do not have the right to study medical science, since they take a vow not to even be under the same roof with a woman. If a Gelung Lama wishes to practice medical science, which requires him to examine and treat not only men but also women, then he must transfer to another person for the entire time he is a doctor the vow of chastity he took upon initiation into Gelung. Studying human life and comparing it with the life of the organic world, Tibetan medical science came to the conclusion that life should be called purposeful independent activity in the organic world in general and in the human organism in particular, aimed at self-preservation and caused by the manifestation of a special force.

According to Pyotr Badmaev, this force, the purposeful independent activity in organisms aimed at their self-preservation, requires continuous income and expenditure during the entire period of existence. The former, in its significance in the organic world, should be considered the cause of life, and the latter – its consequence. Income and expenditure cause the following phenomena in a living unit: perception, assimilation, absorption, assimilation, excretion and separation, the activity of the six senses and mental and physical activity. These phenomena can exist only under certain conditions and materials, such as: heat-light, space, air, water and solid substances from the soil. All these conditions and materials are necessary to maintain the vitality of a living unit, in which one of the important vital processes is heat production. Its own heat production is obviously insufficient for the vitality of an organism, for an organism placed outside the influence of earthly and solar heat dies from freezing and also dies from the influence of excessively high temperatures. Just as there is no heat-light without a special kind of movement, so movement is impossible without a certain space, which in Tibetan medical science is called vital space, for life is impossible without space; it is also impossible without air, which simultaneously plays a role both in heat production and in delaying the production of heat above the limits of the vital norm under the influence of water and solid substances from the soil. Consequently, an organism deprived of light, space, air, water, solid substances from the soil, as well as heat, dies; in exactly the same way, an organism dies from the accumulation of these substances in it above certain limits.

The representatives of Tibetan medical science are inclined to think that these five necessities of the organic world could give life in a special kind of their combinations, but in the organism they are separately animated and have a certain quantity and maximum age of vitality. They derived this concept from the fact that continuous income and expenditure is certainly connected with the manifestation of life. In the income, air, water and solid substances from the soil only replenish the expenditure, while submitting completely to the vital processes of the organism: for example, the air received by the openings of the nose and mouth begins to change in them physically and vitally, as if it is processed - digested in the inhalation tract, sucked in and, likened, assimilated by that animated air, which is part of the organism, and thus replenishes the expenditure of animated air in the organism, produced by the latter. Water, solid substances from the soil, heat-light and space play the same role in the income and expenditure of a living unit. According to the concepts of Tibetan medical science, these five necessities of the organism, while constituting the structure of organic matter, are at the same time themselves living participants in the expedient independent activity of the organism: some of them undergo special changes in order to serve as material

for maintaining the vitality of the living participants of the organism, while others are its necessary conditions.

Obviously, the manifestation of life is possible only with a special combination and interaction of heat-light, space, air, water and solid substances from the soil. And under what circumstances, proportions, conditions and assistance does life arise - this is the secret that the inquisitive minds of thinkers and doctors around the world are trying to comprehend. And in this balance, digestion plays a decisive role.

Therefore, digestive disorders were of exceptional importance for the harmonious recovery of a person. Nutritional disorders in the body depend on the season, on the state of activity of the six senses, on food, drink and lifestyle. If in the hot season it is too hot or not hot enough, or, conversely, cold; if in the cold season it is too cold or not cold enough, or, conversely, warm; if in the rainy season there is too much rain, or not enough rain, or no rain at all, such a state of the seasons is considered abnormal.

The six senses function normally when the subject has normal vision, hearing, smell, taste, touch and a sense of complete satisfaction (physical and mental) depending on the individual and resulting from the first five senses. Increases in their activity, or decreases, or too abrupt changes are considered abnormal.

Food, drink and lifestyle include the intake and expenditure of air, nutrients and drinks of the body, the physical, mental, spiritual activity of a person and the use of the gift of speech.

Their moderate use is considered normal; their strengthening or limitation and violence against them are considered abnormal.

A strict way of life, warm food and drink, a warm climate, a warm room, a warm season support the normal state of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air. Everything cold, i.e. a cold climate, a cold season, a cold room, cold clothing, cold food and drink, causes a disorder of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air.

Under the influence of everything oily and warm, this disorder is cured.

A moderate way of life, everything cool, i.e. cool season, cool room, cool clothes, cool food and drink support the normal state of the vital processes of bile. Everything hot, i.e. hot climate, hot season, too warm room and clothes, hot and alcoholic food and drink, leads to disorder of the vital processes of bile. Under the influence of everything moderate and cool this disorder is cured.

A lazy lifestyle, a pleasant climate, fertile soil, cool premises and clothing, fatty and rich food and drink support the normal state of the vital processes of the mucous-serous and lacteal-lymphatic system. Thaw and dampness in the cold season, warm food and drink cause a disorder of the vital processes of the mucous-serous and lacteal-lymphatic system.

Under the influence of a harsh lifestyle and a strict diet, this disorder is cured.

The three vital processes are carried out normally when they are carried out in the areas of their greatest activity. Under the influence of various causes, their vital disorders occur, expressed primarily by malaise. A complete disorder of each of them affects the entire organism, as a result of which clear signs characteristic of these disorders are revealed.

An organism is considered healthy only when these vital processes occur in the areas of their activity.

Although these vital processes normally occur at a certain time of the year, under the influence of food, drink and lifestyle they can occur normally, be disrupted and then healed again at any time of the year.

Common causes that disrupt life processes include: inability to adapt to changes in temperature and seasons, individual susceptibility, all kinds of poisoning, harmful food and drink, improper treatment, and a vicious life.

The particular causes that disturb the perception, assimilation, absorption, assimilation, elimination-purification-expenditure of air include: exclusive use of substances of a bitter taste, of little nutritional and coarse nature, a dissolute life, fasting, sleepless nights, intense work and long conversations in a hungry state, profuse bleeding, severe diarrhea and vomiting, frequent colds, strong crying and constant conversations on sad topics, as well as physical and mental overstrain of the body and the six senses.

With increased malnutrition of muscle tissue, lymphatic and muscle tumors develop.

With increased disorder of adipose tissue nutrition, people become lazy and sleepy, breasts and omentums enlarge, and lipomas develop.

With increased malnutrition of bone tissue, extra teeth, bone and cartilage tumors develop.

With increased malnutrition of the bone marrow, there is a feeling of heaviness, weak vision, and swelling of the joints.

With increased disturbance of sperm nutrition, stone disease and the desire for ad coitum develop.

With increased excrement formation, there is a feeling of heaviness, the stomach increases in size, and colic and rumbling occur in it.

With increased urine production, colic occurs in the bladder and frequent urges to urinate appear.

With increased sweating, the amount of sweat increases, its characteristic odor is felt, and a disorder of the skin's nutrition develops.

With increased formation of discharge from the nose, eyes, and ears, there is a feeling of heaviness in each of these organs, itching, and sometimes suppuration.

With the weakening of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air in the body, strength is lost, subjects become silent, general malaise is felt, all desires become vague and signs of increased disorder of the vital processes of the mucous-serous and lacteal-lymphatic systems are evident.

When the vital processes of bile weaken, the energy of vital-living heat weakens, tissues lose their characteristic color, the skin loses its shine, darkens, and cold is felt.

When the vital processes of the mucous-serous and lactic-lymphatic systems weaken, the secretion of mucous and serous substances decreases, dizziness begins, and weakness and crackling appear in all joints.

When the nutrition of the chyle is weakened, the muscles atrophy, swallowing becomes difficult, the skin becomes rough; such subjects avoid loud conversation, as they experience unpleasant sensations from it.

When the blood supply is weakened, the pulse weakens, the skin becomes rough, and a desire for sour and cool food and drink appears.

When muscle nutrition is weakened, pain appears in the joints and limbs, and the skin adheres closely to the bones.

With weakened nutrition of adipose tissue, they sleep a lot, muscles lose a lot of water, and take on a bluish-white color.

When the bones are poorly nourished, hair falls out and teeth and nails become damaged.

With weakened nutrition of the bone marrow, the bones become empty, dizziness occurs, and vision weakens. With weakened nutrition of the sperm, blood is released during coitum and a burning sensation is felt in the canal. With reduced excrement formation, rumbling begins in the abdomen, gases rise upward, causing pain in the heart area and in the sides. With weakened urine formation, it changes, decreases and is delayed.

When sweat production is weakened, the skin cracks and the fluff disappears. When other secretions are weakened, their small amount or disappearance is observed.

Since normal tissue nutrition is determined by the amount of secretions, their increased formation indicates increased tissue nutrition, and weak formation indicates weak tissue nutrition.

Complex disorders of the three life processes are recognized by the combination of signs of eating disorders of two or three of them.

Eating disorders in the body: 1) acquired and hereditary, 2) by gender and age, and 3) systematic subdivision of eating disorders.

Acquired disorders arise under the influence of the above-described causes and circumstances that contribute to the disorder.

Hereditary nutritional disorders are discovered either without the slightest reason or under the influence of minor causes.

Acquired disorders are divided into two groups: those dependent on internal causes and those dependent on external, random causes. Internal causes predispose to the disorder of the three vital processes; external causes: poisoning, wounds, bruises and disorders of the six senses, which in turn depend on external impressions.

Eating disorders vary among men, women, children, and the elderly, and eating disorders are recognized that are common to everyone.

Having become familiar in general terms with the causes and circumstances of nutritional disorders of vital processes in the body, i.e. diseases, it is not difficult to form an idea that all deep nutritional disorders in the body, changing particles, tissues and organs, do not arise suddenly, but after a long existence of causes that upset particles, tissues and organs under favorable conditions and circumstances that favor the disorder.

All nutritional disorders, i.e. diseases that are difficult to cure or considered incurable, arise: 1) as a result of our inability to use our passions, 2) from the absence of true kindness in us, and 3) from our ignorance in general and our unfamiliarity with medical science in particular.

The human body is amazing. Even the most resilient people with nerves of steel can be outwardly unperturbed, but experience a feeling of stomach cramping or twisting from stress. This sensation is based on the work of a huge network of neurons located in the intestines. The network of neurons in the intestines is vast, which is often called the “second brain” or enteric nervous system. It consists of interconnected nerve nodes in the intestinal wall and contains more than 100,000,000 neurons ^[11], which is more than their number in the spinal cord. The enteric nervous system, like the brain, uses about 30 biologically active chemicals to transmit information between cells, 90% of all serotonin in the body is found in the intestines ^[12]. Serotonin is one of the chemical messengers through which nerve cells “communicate” with each other, it serves as a “transmitter” in the interaction of the intestines and the brain, and also regulates intestinal motility. Thus, the intestinal and central nervous systems are similar in structure and function and are in constant interaction.

In human terms, the intestinal system is connected to the brain via the vagus nerve. Most of the vagus nerve fibers carry information from the intestines to the brain¹. This means that everyday emotional states can affect the intestines. When your stomach cramps or you are taken by surprise by the “bear disease,” this may be an example of such a physiological reaction to acute stress. With prolonged stress, the situation changes: there is a prolonged release of chemical signal transmitters in the brain structures (the hypothalamus and pituitary gland), as well as the release of cortisol by the adrenal glands. This causes suppression of the immune system and disruption of the function of one of its important links - T-cells (T-lymphocytes). They release fewer biologically active substances, and as a result, not only does immunity decrease, but also the motility of the stomach and intestines is disrupted. This type of reaction is similar to the changes that occur with chronic infections [13]. Also, with chronic stress, the brain sends constant messages to the organs, including the intestines, that something has gone wrong.

Irritable bowel syndrome is the result of abnormal movements of the muscular walls of the gastrointestinal tract, increased sensitivity to pain, and complex interactions between the brain and the gastrointestinal tract. The main risk factors for this condition are stress, but also poor nutrition (fast food and alcohol abuse), small intestinal bacterial overgrowth, previous viral or bacterial intestinal infections (infectious gastroenteritis), smoking, and a sedentary lifestyle. The term “irritable bowel syndrome” refers to a functional disorder (abnormal bowel function) that results in a whole range of symptoms. They can be of varying severity, from barely noticeable to significant. Worldwide, 15% of people suffer from this problem, and 25% of them have a severe course, with symptoms that disrupt everyday life [14]. The most common symptoms are cramping or stabbing pains in the abdomen (they usually decrease after going to the toilet and intensify before eating), excessive gas formation, bloating, changes in the shape of the stool, alternating periods of diarrhea and constipation. These symptoms often intensify against the background of anxiety.

“People are not so much hungry as they are attached to their food by an addiction even more tenacious than tobacco or alcohol. And what causes drug addiction, as we know, always and

inevitably leads to diseases. Actually, cooked (dead) food did not have such a powerful destructive effect on the human body as long as it remained natural for many centuries. After all, the reserves of the human body are surprisingly huge. However, with the advent and development of man-made methods of food processing, the situation has become increasingly worse every year. If the first of the known degenerative diseases began to appear immediately after wheat and rice began to be peeled from the shell, then the last (but not the last in general, of course) - allergies, infertility, depression, obesity - have entered their heyday now, when food has turned from natural in the full sense of the word into synthetic.

What will happen next, no one knows. For example, no one knows what surprises await us in the near future from the widespread introduction of GMOs, if it has already led to a widespread increase in infertility, as well as the disappearance of insects that are engaged in pollination. Scientists have proven that transgenic food changes DNA. How right was Academician T.D. Lysenko when he led the campaign to deny and ban genetic research! Whatever the associated costs of this campaign, the idea itself was fair and wise - do not meddle in the laboratory of Nature if you do not understand anything there.

Man, imagining himself the king of nature, has launched a presumptuous and destructive fuss to remake the unique biosphere that was created over millions of years. It really is like letting a monkey into a chemistry lab. And whatever this monkey does there, whether from scientific or super-scientific positions and motives, will end in disaster.

Almost all young people now experience a lot of health problems, which was not observed with previous generations. Our children, fed on supermarket synthetics, will live less than us. Previously, there was an opposite trend. And now, for the first time, children will live less than their parents. And will they be able to have children themselves? A big question. Do you understand what is happening?

For medical science, the human body, especially when it is ill, is still a mystery. Every new disease discovered by doctors is another riddle for them. There are no words that can express how far they are from the truth! In the method of natural therapy, the expression "life force" is constantly used, but neither doctors nor specialists in natural therapy can explain what it really is. "[15]

Here is what Peter Badmaev writes in his Zhu Shi: " In the human body, according to the medical science of Tibet, three vital processes play a role: 1) perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, 2) bile and 3) mucous-serous and lacteal-lymphatic system; seven tissues: 1) chyle - milky juice, 2) blood tissue, 3) muscles, 4) fatty tissue, 5) bones, 6) bone marrow - nerves, 7) sperma - menstrua , and three secretions: 1) excrement, 2) urine and 3) sweat. Perception, assimilation, absorption, assimilation, removal-purification-expenditure of air is nothing more than nutrition necessary to maintain lively air in the body from the outside.

A certain form of morbidity arises when the spiritual or the mental penetrate too deeply into the organism, so that healing itself cannot take place at all, or only slowly. It is impossible to come to an understanding of either a healthy or a sick human organism if we imagine that the character of the action of some substance taken in from external nature in food is simply preserved in the internal environment of the organism. For here it is precisely not a question

of preservation, but of overcoming the action that is observed in substances outside the human organism. The error that substances from the external world continue to act in this way also inside the organism arises from the fact that this seems so to the usual chemical way of thinking. And the latter, as a result of chemical research, simply surrenders to the belief that, for example, hydrogen is present in the organism in the same form as in external nature, since we first find it in food and drink, and then in the products of excretion - in exhaled air, in sweat, urine, faeces - and in the products of internal secretion - for example, in bile.

Rudolf Steiner and Ita Wegman write in their book, *The Foundations of the Development of the Medical Art*, that “in the process of human digestion we deal with protein substances of two kinds. At the beginning of digestion, protein is something foreign to the human organism. At the end of this process, it is the organism’s own property. And in between there is a stage in which the protein taken in from outside in food has not yet completely freed itself from its previous ethereal properties, and has not yet fully absorbed the new ones. Here it appears almost inorganic. Here it is under the influence of only the physical body of man. And the physical body, which in its form is the result of the work of the human ego-organization, carries inorganic active forces within itself. Therefore, it acts on the living in a deadening manner. Everything that falls within the sphere of activity of the ego-organization dies. Consequently, it incorporates purely inorganic substances into itself in the physical body. These substances act in the physical body of man differently than in external lifeless nature; However, in essence, this action is inorganic, that is, deadening. This deadening action on protein is felt where trypsin, a component of pancreatic juice, is present in digestion. The inorganic nature of trypsin’s action can also be revealed by the fact that this substance develops its action through an alkaline environment. Until it meets trypsin from the pancreas, food protein lives in a manner alien to man; it lives just as it lived in the organism from which it was taken. But when it meets trypsin, this life is killed and the protein becomes lifeless. It can be said that it becomes lifeless in the human organism only for an instant. At this instant, it is absorbed into itself by the human physical body, which is in agreement with the I-organization. The latter must have sufficient strength to transport what has now become the substance of protein into the realm of the human etheric body. Thanks to this, food protein finally becomes the building material of the human organism. The alien etheric actions that were previously characteristic of this protein now leave man. It is further necessary that for the healthy digestion of food protein man should have a strong ego-organization, so that all the protein needed by the human organism could pass into the area of the human etheric body. If this does not happen, then there is an excessive activity of this etheric body. It then receives for its activity a protein substance that has not been sufficiently prepared by the ego-organization. The consequence of this is that the (etheric) activity of enlivening the protein absorbed by the ego-organization takes over the protein that still contains alien etheric impulses. That is, man then carries in his own etheric body a certain amount of influences that do not belong to him. These influences have to be excreted in an abnormal manner. A painful excretion occurs. This painful excretion is revealed as albuminuria. Then the protein that should have been absorbed into the area of the etheric body is excreted. This is a protein that, due to the weakness of the ego-organization, was unable to pass through the transitional phase of being almost lifeless. Further, the forces that control excretion in humans are connected with the area of the astral body. Since in

albuminuria the astral body is forced to perform an activity to which it is (in principle) not oriented, its activity is weakened in those places of the human organism where it should be active, namely in the renal epithelium. Damage to the renal epithelium is a symptom of deviation (distraction) of the astral body activity from its intended action in the renal epithelium. Based on these connections, it is clear what the treatment of albuminuria should be aimed at. It is necessary to strengthen the weakened I-organization in the pancreas.”

From the above examples it is clear that it is necessary not only to get rid of the existing misconceptions, but also to establish a new, simple and understandable truth. This simplicity and clarity are the basis of success. By the way, what cannot be explained in simple words cannot be true, that is why the theory of Mindful Eating contains truth. You will understand how unreasonable it is to believe that a certain disease can be cured by a healthy diet, a “special menu” or long periods of fasting without the appropriate knowledge, experience and special adjustments for each specific case.

Fashionable diets, one-sided nutrition (cereals or raw meat) take away health, because scurvy, rickets, food poisoning, bacterial diseases are the consequences of such actions. Life and nutrition should be complete in all respects. The only correct nutrition is variety. Nutrition does not lose its importance throughout life, starting from birth. It is nutrition that serves as the basis for growth, development and reproduction. The life of our body, the work of our consciousness, the type of our activity, and ultimately our life depend on how we eat and what we eat. Of significant importance in this context are national nutritional characteristics, which in no case should be neglected. As already mentioned, climate and seasonality play a role here: in the hot season, plant foods should prevail; in the cold period, the body switches to a fat type of metabolism and then fat supplements in the diet are an urgent need. And it is the variety of food on our table that is the main source of the arsenal of life.

“The paradox is that modern man demands proof, while each of the opponents provides “proof”, often based on his own experience. Of course, one should not doubt individual experience, but the question remains open whether others will react to this food in exactly the same way. Since the appearance of man, experience and science have been engaged in problems of nutrition. Nowadays it has been determined with absolute certainty what exactly a person needs: how many calories, how many and what vitamins, proteins, fats, etc. However, one must realize that it is impossible to finally complete these studies; something new will always appear and, instantly spreading throughout the world, completely displace and refute the “old”. And here the words of Angelus Silesius come true: “we are not nourished by the substance itself, as such, but by its “inner content”, the “life force” contained in it. ” To a modern man, the idea that together with bread he eats “the Word of God” and “the Spirit” certainly seems heretical at the very least. Does a modern person even know what Life and Spirit are? And yet, these two simple lines contain more wisdom than the numerous disparate facts that we know today. In any case, in the old days, before the era of “scientific and technological progress”, everyone directly felt that food products are “a gift from God” and that it is a sin to simply throw them away, but now this happens at every step and in tons. Previously, food scraps and food waste were either fed to pigs or turned into compost, but in no case “withdrawn from circulation” - this is the euphemism used today to describe the process of their large-scale destruction. In the course of natural science research, people

have practically forgotten how to consider life as a force; matter, i.e. “packaging”, has become the center of their attention, because life is a very special kind of force that can only be combined with certain types of matter. With the loss of a real sense of the essence of life, the true understanding of the German word Lebensmittel - “life-giving food” - was also lost [16].

National Nutritional Features

Based on the fact that the history of mankind is part of the history of nature, and the history of man is part of the history of civilization, the concept of food culture is a natural connection between what we call the use of food products, reflecting the everyday aspect of food and the behavioral aspect of their use. In this regard, the role of food in the ethnocultural nutrition system of Armenians, as well as other peoples, is of significant importance.

We see the place of food not only in the culture of life support, but also in the ritual culture of the Armenian people. The ritual culture of the Armenian people allows us to understand the role of food and the culture of eating of Armenians both before the birth of Christ and during the period of Christianity.

Food reveals to us the connection between man and nature, the living and the otherworldly, the earthly and the cosmic. Therefore, defining the role of food in the ritual culture of Armenians, we consider it not only as a product, but also as a communicative form that connects social groups, as a medicinal and magical means.

The function of food as a material means of communication, which served as a signal, implementing contacts between a person and society, a person and family, a person and nature, an individual and friends, social groups, is demonstrated in its rituals. It is the communicative nature of food, its connecting properties of two systems that determined its place in the ritual culture of Armenians. Through food, they become acquainted, strengthening relations (to meet with bread and salt - “Ag u hatsov dimavorel” or the expression: “gnanq ag u djur anenq” - let’s go eat some bread and drink some water) both in interpersonal relations, on holidays or ceremonies and rituals, and in sacrifices, for familiarization with the spiritual worlds.

The meaning of ritual food can be perceived as a material invariant of the ritual itself. And it is precisely such communicative processes as the Meal and the Distribution of Food that convey the content of the universal to the individual, uniting man and society.

The ritual of food, accompanied by various fads and spells, is expressed by the cooking process itself. For example, they say that if a wife tries dzavar pilaf while cooking, she will jinx the hearth and there will be a leak of household wealth. The food served in honor of labor rituals: sowing, harvesting - was different from that served in honor of festivities: christening, Ivan Kupala Day, Vardavar, Trndez, etc. Therefore, not only the ritual technologies of cooking are interesting, but also the functionality of its preparation. For example, the ritual GAVIN (spicy dish) for the wedding of the Armenians Zeytun, which was prepared from coriander leaves, red pepper, salt, water, onion and garlic, had to be prepared by a “pure” virgin, who did it in a good mood and cheerful chants. When preparing food, it was also important who helped or was a participant, who prepared the food. In the old days, the profession of a cook was special, and it was mainly men, not women, who cooked. The

ritual of cooking includes a certain place and time of action, participants, to whom the meal is dedicated, verbal formulas, as well as chants accompanying the entire process.

The integration processes that have been going on since the mid-19th century and reached their culmination in the Soviet era created such fictitious names as “Caucasian cuisine”, “Central Asian cuisine”, “Slavic cuisine”, and caused such a leveling of national food cultures that many did not even suspect that the food culture of these peoples is completely different and differs greatly from each other. The Soviet “leveling” of the cultures of fraternal peoples distorted the real role of the national food cultures of the peoples of the former USSR, which were formed over millennia and centuries, determining the specific features of a particular national food culture, based on natural and climatic, taste, moral and ethical and other characteristics that make up the peculiarity of each nation.

Today, the question of how to present a national food culture is one of the most important issues in terms of understanding the importance of food in the formation of a nation’s culture and food system as a component of its development.

Just as the culture of any ethnic group is a concentration of its traditional features, so the nutritional system is based on the impact of the food used on the thinking, psychology, worldview and way of life of the people who make up this ethnic group.

It is precisely the traditional nature of the food culture that determines the food system of a given ethnic group, since over time it includes what is happening in everyday life and takes on such a content that the individual-personal turns into a collective-social phenomenon, where each participant shares the morals of the general.

The food system is not understood as what people eat or how they prepare food, but as those behavioral aspects of food use and consumption that reflect everyday, social, public, material, spiritual phenomena and relationships of people in society in connection with their ethics and aesthetics. The food system can be characteristic of a particular region, a certain ethnic group or even a local area. Speaking about the food system of Armenians, we would like to proceed not from the generally accepted economic and cultural types, but from the typology of the food system in connection with the origin of food and the form of its use, which can present a complete picture in the simplest and most accessible way. Therefore, we consider it appropriate to classify the analysis of the differences in food use among Armenians as a set of phenomena endowed with various functions that are in a certain relationship of the signs of the structural approach to natural and climatic conditions and are associated with the behavioral aspects of nutrition.

Consequently, we have included in the basis of the typological classification of the Armenian nutritional system the evolutionary forms of the components of the origin of food and the forms of its use in connection with seasonality and natural-climatic zonality.

When classifying the food system, we consider the main types of food products, emphasizing the methods of obtaining them. Based on this, the Armenian food system can be divided into two main types: plant and animal. The basis for obtaining plant food is gathering and agriculture. The basis for obtaining meat food is hunting and cattle breeding.

Just as the methods of obtaining food are important for classifying the food system, so are the natural and climatic conditions important for the seasonality of its consumption. In this regard, a definition of the zonality of food use appears: plain, foothill and mountain.

If, when classifying a nutrition system, we consider the main types of food products used, then when identifying a model or food pyramid, we focus on what, or more precisely, which food product provides the main caloric value of food and the need for proteins or in what form it is consumed. Our attention is drawn to something else, conventionally speaking, to secondary factors that were identified from the general component complex of the food pyramid - this is the vitality of food.

Without going into the details of the scientific interpretation of the diversity of the Armenian food system, we can briefly say: it is this diversity that has served as the reason why Armenian cuisine is and is considered one of the most complex and labor-intensive dishes to prepare. Formed thanks to urbanization and a highly developed civilization, this culinary culture from the upper classes of society gradually began to seep into the lower - peasant classes, which subsequently built such an assortment of dishes that greatly influenced the entire classification scheme of the food system. In addition to everything else, the most important detail of the entire system of Armenian food culture is meaningful nutrition. If we look closely at the Armenian meal, we will see how eating depended more on the consciousness of eating than on the food itself. This is confirmed by the fact that during the meal itself they did not talk, did not think about other things, but concentrated more on eating, chewing the food slowly and well, allowing the taste to be felt (Vardan Atsuni, "Chashots ev hnchoyk Hayots mech", pp. 107-113).

Thus, comparing the two main types of food - plant and animal origin - in connection with the seasonality of its use (spring, summer, autumn and winter) and natural-climatic zonality (flatland, foothill and mountain), one can identify the traditional nature of the Armenian food culture.

The holistic picture of this tradition, this social etiquette, ceremony and ethical-aesthetic norms of behavior can be seen more clearly in what is one of the identifiers of a nation and its food culture - in a meal. A meal is precisely what defines an ethnic group from the point of view of the behavioral aspect of its nutrition in connection with spiritual, material and cultural traditions, which correspond to a certain time and place.

The meal demonstrates to us the schematization of aspects of nutrition that lie outside of culinary technologies, but constitute methods of using the basic set of food used. A clear example of this is (S. Arutyunov, Yu. Mkrtumyan et al. Life Support Culture, 1983, pp. 205-206) the use of food:

1) according to the daily routine - morning breakfast ("nakhachash" - translated from Armenian as "before lunch") and evening dinner ("entrik"). Daytime lunch ("chash") entered the culture much later, which is associated with the strong urbanization of the rural population in the 18th-19th centuries.);

2) depending on the situation - a home ("entanekan entrik" - family dinner), a field ("andi aguats" - field meal) or a public ("atskeruyt" - feast, dinner or "khrakhchank" - fun) meal;

3) by meaning - everyday (“amenorya”), festive (“khndjoyk” - to rejoice) and ritual meals (for example, “vokeats” - a memorial meal);

4) by prestige - royal (“ginarbuk” - to get drunk with wine), church (“kochnank” - to invite) and folk/public (“atskeruyt”) (Vardan Atsuni, “Chashots ev hnchoyk Hayots mech”, p. 51).

Depending on the type and kind of meal, there were different participants. Without going into details and particulars, we will only briefly name the participants of meals by prestige, giving an idea of the participants of the meal.

The participants (tacharakitsk) of meals during the “hnchoyka” (feast) and “kochnanka” (invitation) were: kochnater - the person who invited the guests; kochetsialk - the invited persons; agapet - the head of the table; nuirk - a representative of the invited persons, who delivers a speech of thanks to the person who invited (kochnater). There were at least seven types of cooks: khoakerk - the main cook who prepared the dishes, khortkarark - the cook who prepared the ingredients and made the preparations, amokarark - the cook who seasoned the preparations/semi-finished products, tonsrunik - the one who watched the dishes on the hearth, atsarark - the one who laid out the prepared dishes in dishes for treating the guests, atstuh - the baker, agadernik - a master of baking pastries and sweets, yagaknik - cooks, assistant cooks, etc. Further, we can say about the service staff: seganaardarork - those who set the tables; spasawork - service staff; matrak - personal waiters for serving the invited ladies and gentlemen; etc. (Vardan Atsuni, “Chashots ev hnchoyk Hayots mech”, pp. 131-155). Kochnak was mainly a late lunch and lasted until late evening. The rooms were scented with incense, myrrh, frankincense and filled with flowers and candles. There was also music. Mostly, they were invited in couples, and, as always, women sat with men at the same table, where the main purpose was communication and enjoying delicious food. Serving dishes during feasts and invitations took place in the following order: meat, poultry, fish, eggs, and the feast was completed with sweets (Vardan Atsuni, “Chashots ev hnchoyk Hayots mech”, p. 178).

The participants of the ginarbuk (fun; and in literal translation – to be drunk with wine) were: seganapet – the leader of the feast, seganakytsner – the table companions, katakararok – the merry fellows, nvagogner – the musicians, gusank – the singers, vardzakner – the female singers, pruiner – the dancers and bozer – the prostitutes (Vardan Atsuni, *ibid.*, pp. 195-224). On the ginarbuk table there was mainly wine, fruit, charaz (dry food, mainly made from nuts) and sweets. The rooms were strongly scented with the smells of perfumes and incense.

The assumption (Vardan Atsuni, *ibid.*, p. 195) that ginarbuk is a continuation of hnchoyk was not always true. This is clearly seen from the above description of the participants of the feast and the purpose of ginarbuk. The purpose of ginarbuk was not communication with each other, but wine, fun and relaxation of men (Vardan Atsuni, “Chashots ev hnchoyk Hayots mech”, pp. 195-197), therefore men were (in the absence of wives) participants of the feast, and women, participants of ginarbuk - prostitutes/bozes - only entertained men.

It should be said that in each meal there are two very important aspects: the first is the set of its participants, the preparation of the meal, the leader of the feast and the material composition - the relationship of which determines the social-symbolic and material-consumer role of each of them in the ethnic food system; and the second - includes the

methods of consumption, the acquisition or alienation of certain consumption skills, which after the expiration of historical and natural-climatic circumstances affect it.

In this regard, it should be noted that the Armenian food culture, closely related to natural conditions, historical achievements and religious prescriptions, was strongly influenced by the ruling classes of the late 18th - early 19th centuries and, due to the development of estates, fashion, prestige and habits of individual bdeskhhs, marzpan and church nobility, the food culture of the ruling nobility became the culture of the poor (Vardan Atsuni, *ibid.*, pp. 11-13). This was also facilitated by the urbanization of the urban population due to rural migrants, which contributed to the development of industrialization, and therefore the need to supply large masses of the urban population with food during a certain time of work break. Thus, the national food culture gradually begins to lose, giving way to the “progressive” culture of the working nobility, and the concept of a lunch break in public catering gradually appears. Therefore, today it is difficult to restore the entire color of behavioral diversity and product range that once existed. But despite this little preserved, nothing can give as much information about a people as its national cuisine and food culture.

We will not consider the ethnographic description of the food culture of individual regions of Armenia, but, taking into account the influence of the main customs and habits on the food culture of Armenians, we will try to briefly present some of the most commonly used dishes that have come down to us in connection with the currently used food calendar.

It should be noted that the modern Armenian nutrition calendar differs from the previous one and is based on nutritional rules corresponding to church holidays, according to which the main dishes can be considered:

- Navasard/Nakhratokh - korkot, arisa, aramazdi gata, katnaunts (nazuk), lobu kirkash, vospaghtsan, kashika, ngatsagkov blit, vospi kyufta, etc.
- Nor Tari - korektas, acharov plav, bagarch, tari ats, dovlat krkeni, kagand, yug u blit, chregen, pohindz, shushma tava, anushapur, keshkek, ktegen (nush, kakal, thhil), anushegen, aganderner,
- Surb Tsnund/Jrorgnenk – plavkashovi, dzknegen, arishta, hashil, mayramachash, gavurma, matsnabrtosh, chalkashovi, aveluki arganak, lobu horak, etc.
- Trndez - Khodz, Elandzahor Atoll, Khashil, Klondak, etc.
- Surb Sarkis - agi bagarch, gndahuys, plav, etc.
- Barekendan - patila, sron, panrov dzvadzeg, halva, lokhum, kovi dal, kyufta, kololak, asata, yakhni, gari khorvu, khash, chanakh matag, krchik, etc.
- Mets Pas - mahokh apur, ptruk, arishta, banjarov bowls, tsarasunk, tanapur, tapakats sibekh, shorva, matgash zimeli tpaka, tsnebek, kyalagosh, aveluki agtsan, korkot, siseri topits, pochov apur, krchan, mijink blit, aveluki spas, pasus tolma, paots keshkik, etc.
- Tsaghkazart – tanonts korkot, shakaratik, katsakh apur, tsitsak shorva, kagambapur, banjari agagan, danduri agtsan, perperapur, etc.

- Zatik – agagats banjar, nerkats dzu, tarhun, chamchov plav, dzkan sarnagtsan, epats dzuk, achar kashovi, konchol, mkhlov, etc.
- Kanach kiraki – zimeli agtsan, krknazatki kanach dzu, dzkan khorovats, etc.
- Karmir kiraki – teluki tapaka, etekatsi dzvadzeg, ukhtavori nazuk, ghapama, etc.
- Ambartsum/Vichak/Katnapuri ton – katnapur, katov shila, matsnov plav, etc.
- Vardavar - hij, dlama, orti khorovu, akdak, bishi, khaimah, garan khorovu, azokh, adjarasi, khorkhugu, etc.
- Khahogornenk – machar apur, katnaser, gata, arisa, rupov hashil, anali, shpot, honi lavash, kartolov chhrtma, jamb, etc.
- Surb khach/Ulnots – uli hashlama, vospov shorva, kanach lobi, siseri hashu, kashkak, dedma hashil, bozartma, etc.
- Targmanchats ton – hashatz av, gari chopkana, kartoli buglama, iskhani khorovats, shila-plav, kalla-pasha, etc.
- SurbAkop/Nakhrtog – kali korkot, arisa, tornik, etc.
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Conscious Food Testing Chart

Food, and the processes and experiences of cooking and dining, is considered in a very different way in this day and age due to the rapid changes in technology, eating habits, change of palates, etc. The field of sensory evaluation has grown rapidly since the later half of the 20th century, along with the explosive expansion of the processed-food and consumer products industries.

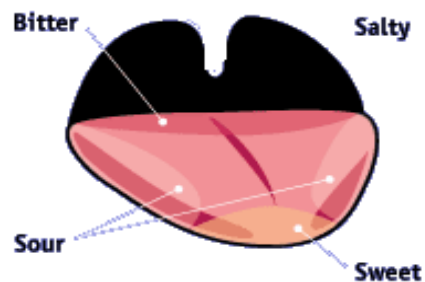
That is why the tasting of food for product development — known as sensory analysis — has become essential. Its methods are used throughout the food production industry to make judgments as to the quality of food. This industry relies on tasting theories and models that have been developed over millennia of scientific study. These food physics and gastronomical studies take into account physical aspects of an ingredient structural thermodynamic aspects of aroma compounds. It also delves deep into the understanding of biophysical processes in cell physiology via the dynamics of receptors and psychophysics of sensory perception.

Even from a pure physicist’s standpoint, cooking-related problems are non-trivial; most of them are of a highly non-equilibrium thermodynamic nature. Gastronomy says that the final states of cooked food depend strongly on the pathway by which it travels, that is, the ‘processing’. In contrast to many (classical physical) material properties, the resulting structure depends on these specific processes themselves and apart from a structural-property relationship, etc. However, such empirical theories and practices such as astrophysics, etc., cannot adequately explain the “soul of food”. All those aforementioned ways of studying

culinary science consider food as a physico-chemical process, whilst the act of Eating is, in fact, the inner wellness process.

Today, “Conscious Eating” is an essential part of understanding how what we eat affects us philosophically as well as physically. Dining is a major portion of many epicureans, gourmets, and indeed the average person’s daily habits.

One of the main pillars of “Conscious Eating” is to rehabilitate the medieval knowledge and understanding of the act of eating — that food is made to be eaten and enjoyed as a part of daily life and factors towards the wellness of both body and mind in a very spiritual and holistic sense. Hence, understanding how the concept of taste works is essential to understanding food itself. Even medieval masters knew that taste as we know it is detected by receptor cells on the tongue, called taste buds. Different areas of the tongue can detect the four elements of taste: sweet, sour bitter, and salty.



Modern scientific research suggests that genes affect taste buds. This means that personal preferences surrounding your diet and the tastes therein may be genetically predetermined. One thing is clear: the more taste buds a person has, the more sensitive they are to taste as a sensory experience.

Human beings exist and upon this world due to the transformation of food products. However, only a conscious diet is directly related to morality. Morality is when knowledge is cleansed of selfishness; when a person realizes that each of his actions influences the general course of world development. While the laboratory table did not become an altar, until chemistry becomes a spiritual art, and until humanity realizes its higher self, no progress in the cultural development of mankind can be made.

Through the Water Element, a person acquires imagination, determining movement and symbolizing the Present. Through the Air one acquires inspiration, which determines rhythms and flow that symbolize the Future; and through Fire one can acquire intuition, which determines knowledge, symbolized by the Past. The principle of morality is generally associated with the element of heat or Fire, so the heat reflects the life of thought and ideas.

As one determines and experiences smells through the air, we experience taste through various liquid forms.

About Smell

We smell only what evaporates, what particles or vapors leave a larger mass of matter and disperse into the air; through this we experience smell. Smell is something that humanizes a person, since it is directly related to memory. Unlike animals, people do not orient themselves by smell, but, on the contrary, they are either drawn in by it or they resist it;

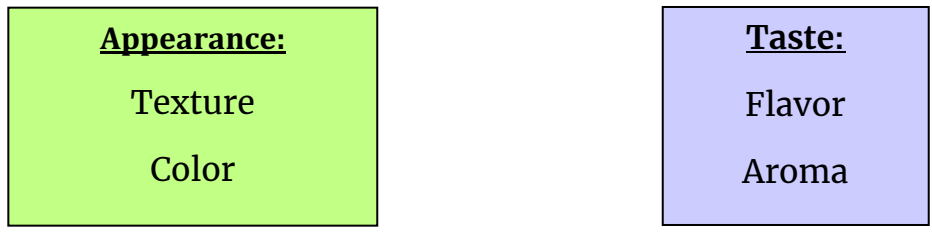
thanks to this, people develop memories based on particular aromas. Consequently, all our thoughts are transformed smells.

About Taste

Taste is discovered and synthesized through the back of the mouth, but it is truly felt in the abdominal cavity. The feeling of taste turns into an emotional strength.

In order to understand Conscious Eating, we make the food testing module very simple and useful for anyone who wish to make judgments about the quality of food but also learn about living through food, by the combination of physical and sensory qualities. According to Conscious Eating, when we taste food we hone in on two key features: appearance and taste. Appearance relies on several factors, such as: texture (or “mouth feel”), size and granularity, and color. Taste includes both flavor and aroma, uniting liquid and air elements.

Physical and Sensory Characteristics



First impressions count. **Color, texture, and size** refers to the food’s qualities. The color is the first indicator of a product’s quality — as sight is often the first and most immediate of human senses — followed by texture. Color, and by association of sight, shape, refer to the quality of light that can be ascertained by the eye and fragmented through various wavelengths. Texture and size can be felt with the hands, tongue, palate, and teeth. Foods can have myriad different textures, such as crispy, crunchy, hard, tender, chewy, creamy, etc. The texture of a food can change as it is stored, for various reasons. If fruits or vegetables lose water during storage they wilt or lose their turgor pressure, and a crisp apple becomes leathery on the outside. Evaluation of texture involves measuring the response of a food when it is subjected to forces such as cutting, shearing, chewing, compressing or stretching.

Tasting Characteristics

FLAVOR
<u>Sweet:</u> <i>Acidic: prickly</i>
<u>Sour:</u> <i>Pickle : Rough and astringent</i>
<u>Salty:</u> <i>Tender: Soft</i>
<u>Bitter:</u> <i>Rude: Alkaline and Caustic</i>

AROMA
<u>Flowery:</u> <i>Chlorophyllic: Medicinal</i>
<u>Fruity:</u> <i>Citrus: Lemon and Apple</i> <i>Berry: Currant and Strawberry</i>
<u>Herbal:</u> <i>Grassy: pungent</i>
<u>Spice:</u> <i>Oriental: Clove, Cinnamon, Cardamom</i>

Flavor and aroma compounds play a significant role on food tasting. Most people confuse flavor with aroma — these two words are not synonymous. Flavor and aroma are no more interchangeable than Armenia and Alemania. While they mean two very different things, both senses rely on each other to fully convey and inform one another. The sense of smell is limited in its scope as to what your taste buds can detect. Flavor is a composite term embracing taste, smell, and mouth feel.

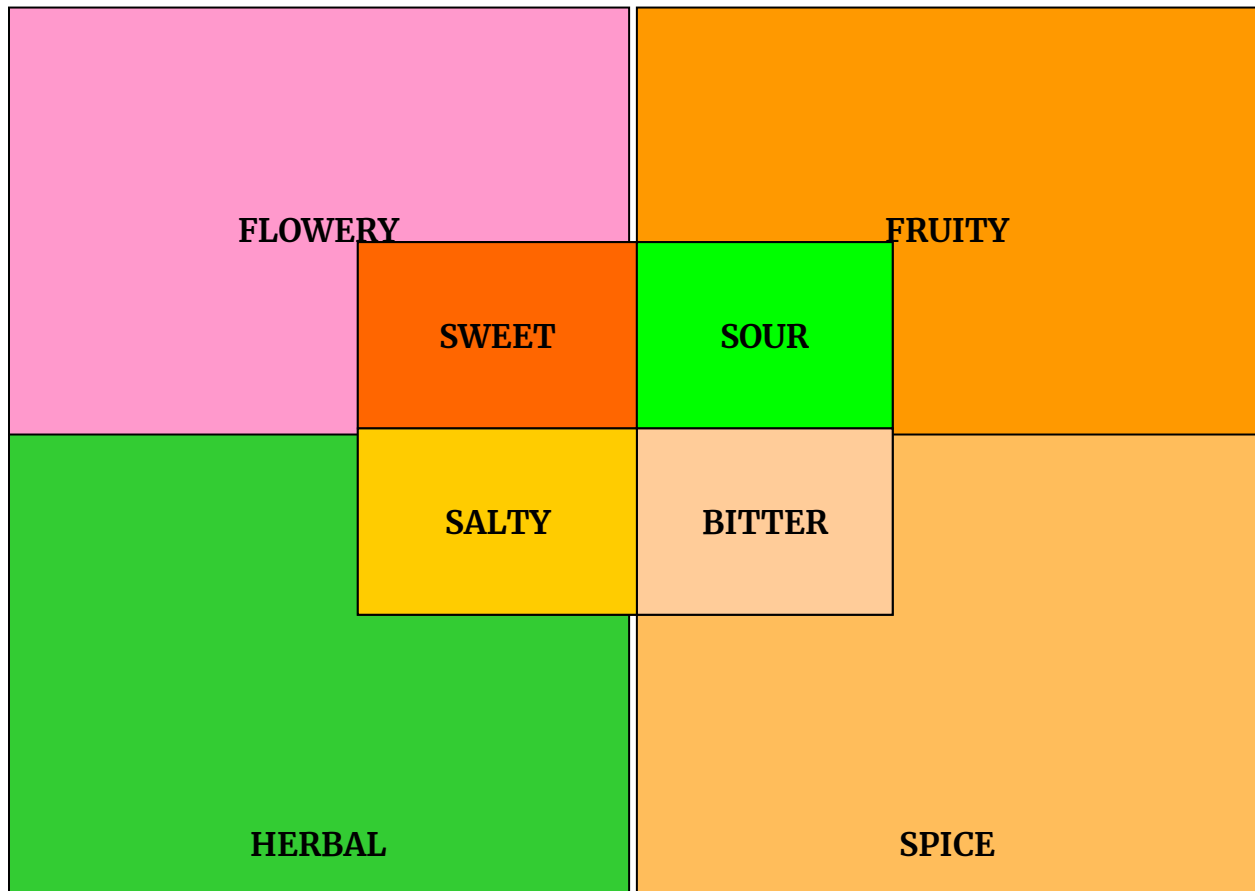
Flavor is technically a taste-olfactory sensation. In simpler words, when we eat food, we are actually simultaneously tasting and smelling the food — they inform one another. That is why when you have a stuffy nose, taste is virtually eliminated. Impaired olfactory receptor cells or blocked nasal passages can cause us to lose the ability to distinguish many tastes. Food must be moistened, typically by the chewing process, for taste to occur. Although all taste receptor cells appear structurally the same, they connect to one of two different nerves associated with tongue.

Aroma is also known as an odorant or fragrance, and is a chemical compound that has a smell or odor. A chemical compound produces a smell or odor when it is sufficiently volatile to be transported to the olfactory system in the upper-part of the nose — volatility stemming from evaporation or release of particles of matter. Animals that are capable of smell detect aroma compounds with their olfactory receptors. Olfactory receptors are cell-membrane receptors on the surface of sensory neurons in the olfactory system that detects air-borne aroma compounds. In mammals, olfactory receptors are expressed on the surface of the olfactory epithelium within the nasal cavity.

Foods may have many different flavors, such as sweet – which could be prickly or melony; sour – tart or vinegary; bitter, rude or piquant or salty. Aromas may be flowery – that may be chlorophyllin or odorant; fruity – mainly citrusy or berry; herbaceous – any grassy or petaly scent; and spice – mostly oriental and balsamic flavors.

The combination of flavor and aroma define a relation between structure, processing, solubility, and compound release, and closes the circle between matter and cultural sciences via the “Conscious Food” tasting chart developed by the etho-epicurean Dr. Armen Mehrabyan. The large variety of texture, taste, and aroma can be seen in the raw, cooked, and fermented state of corresponding foods.

Conscious Food or Mindful Eating Tasting Chart



Understanding Food and Wine Pairing

The complex art of pairing wine with food can essentially be synthesized into one simple concept: there are four basic flavors across wines and foods, and knowing how these flavors interact can help you select the wines that will perfectly match the foods that you are eating. The goal is to use the interaction between food and wine to create balance. Here's a list of the basic flavors you need to pay attention to when pairing food and wine. This list is a different approach to thinking about flavor, and has more to do with the specific character of the foods and wines rather than our actual taste buds:

Sweet. Naturally, sweet wines have low acidity. Pair these wines with anything that doesn't require high acid. In general, sweet wines, such as dessert wines, go best with sweet foods.

Sour. This flavor occurs in both wines and foods. Acidic wines taste great with fatty foods. It's also possible not to worry about balance with acid flavors. You can easily pair acidic foods with acidic wines.

Bitter. Tannins are compounds that naturally occur in wine and they are responsible for creating a bitter flavor. Some wines have a greater bitter flavor than others, and these wines need to be balanced with sweeter foods. In the reverse, bitter foods pair well with sweet wines.

Salt. If you plan to salt your food, do so as sparingly as possible. Salty flavors tend to conflict with the acid content of wine. When eating salty foods, choose wine with a low acid content, such as sweeter wines

Armenian Food Calendar

Akrajjik (salad and appetizers)

By “akrazhik” were meant dishes served before the main, hot course, which once again proves that the food had two main components: pre-main and main courses, which in turn were divided into liquid and solid (Vardan Atsuni, “Chashots ev khnchoyk Hayots mech”, p. 176). The etymology of the word akrazhik, “akra” - ripples (A. Sargsyan, Arevmtakhaereni bararan, 1991, p. 10) and “zhajil/zhazkhel/trorel” - to chew (G. Acharyan, Hayereni armatakan bararan, vol. 2, pp. 220, 232; G. Srvandztyants, Erker, vol. 1, p. 573) very well explains the meaning of its use for the intended type of food in the menu.

Dishes used as food before the main course (soups or solid dishes) were in turn divided into **hortikner**, which means small food, appetizer (small food, appetizer - G.Acharyan, Hayereni armatakan bararan, vol.2, pp.412;405) and **agcanner**, which is understood mainly as salads (salted, seasoned food - G.Acharyan, Hayereni armatakan bararan, vol.1, pp.114-116, 126,136). The latter can be either *cold* or *hot*, depending on the purpose and method of offering.

Hvartik (liquid hot - soups)

Borrowed from the Persian “khvartik” (“xwart” - lunch - G.Acharyan, Hayereni armatakan bararan, vol. 2, p. 412), which was once widely used by Armenians and meant lunch, from the mid-18th - late 19th centuries was replaced by the word chash (Vardan Atsuni, “Chashots ev khnchoyk Hayots mech”, pp. 108-109), which means midday meal. Midday lunch mainly meant liquid food in the form of soups, which in turn were subdivided into simple soups prepared on the basis of mono-products from grains or legumes, called **gunak-gunak** (Vardan Atsuni, “Chashots ev khnchoyk Hayots mech”, p. 177); liquid soups from single products or combined ingredients with or without the addition of spices, seasonings and condiments, called **apur** (from the word aprel/snutsanel - to live, also water, liquid (ap), taken from the fire (gur), soup - G.Acharyan, Ayereni armatakan bararan, vol. 1, pp. 239-240); **arganak** - soups based on meat broths and soups based on dairy products, which (author’s note - based on own research), unlike other soups, fruit - onapur, grain - acharapur, bean - lobuapur, fish - dzknapur, meat - msapur, poultry - chitapur, etc., which were called **spas** (means soup, and also wait (s-pas) - G.Acharyan, Ayereni armatakan bararan, vol. 4, pp. 261-263).

Imnutest (main dish)

In the Armenian food culture, the main dish was generally considered to be a more substantial meal than soup. Unlike soups, which could be served both hot and cold, “imnakan utest” was served only hot. In the Armenian food culture, main dishes are hot dishes of a

dense consistency, prepared from both plant and animal products, served both separately and together (orti misse arishtaev - veal with noodles) and separately (acharov plav - wheat pilaf). Main dishes can be raw, boiled, fried, steamed, cooked over a fire or in various sauces.

The above-mentioned dishes (akrazhik, khvartik and imnutest) are prepared from greens, vegetables, melons, mushrooms, and fruits, as well as from eggs, fish, poultry,, and meat, which speaks of the incredible diversity and rich culinary culture of Armenians.

Agander (dessert and sweets)

The feast usually ends with **agander** (dessert), which includes *kakhtsravenik* (sweet pastry), *mrgegen* (fruit), and *anushegen* (sweets).

Arats

According to the new calendar: 1st month

According to the old calendar: 6th month (6 January - 6 February)

“Arats” means the month of men from the word “Ari”and is due to the fact that at this time men had nothing to do and spent time with their families. In the second millennium, January 6 was dedicated to the forefather Hayk, who was considered the God of Time,, and Haykanz Toner was celebrated, which symbolized the Rainbow as the mantle of God. Haykanz Toner was often confused with Navasard—w Year, which was celebrated on August 11. During this holiday, Aramazdi gata, warm drinks (“turm” turm”—infusion, instead of “khtona,” which was served as a thick soup, not a drink), wine,, and festive food were prepared.

Some of the most popular dishes of this season in the steppe zone of southeastern Armenia: Avliukachash is a soup made from dried horse sorrel leaves.

Honapur—soupade from dried dogwood fruits

Chortan—y yogurt soup

Gavurma—al meat in melted butter

Buglama—eamed potatoes with skins

What’s on the shoulder is a cortufel in a uniform fried on coals..

Panrakhtsan—salad of different types of cheese with Armenian mulberry-elderberry vinegar

Chlbur—specially baked bread with olive oil, seasoned with garlic and Armenian vinegar..

Herbal teas like Noah’s Drink.

Some dishes of royal cuisine, reconstructed on the basis of ethno-historical, archaeological,, and annalistic sources:

Breakfast

Scrambled eggs with Gavurma

Khozapukhtov panrakash—ied pork with fried cheese and eggs

Garejur—ttled water on rye flakes

Supper

Enkuizov onapur

Avi arganak

Atikapur

Dinner

Chmbur—fried cheese curds with pieces of bread on coals and olives

Kovi dal is a milk dish similar to cottage cheese.

Horti Kutap—salad with Apricot-Garlic Sauce and Vegetables

Dessert

Lole—made with honey, dried apricots, and nuts

Aramazdi gata—similar to “baklava”

Mehakan

According to the new calendar: 2 months

According to the old calendar: 7th month

February 7–March

The etymology of the name comes from “magak,” which means new moon and symbolizes the God Migr. Some of the most popular dishes of this season in the foothills of Northern Armenia:

Breakfast

Croutons with wild onions

Atsik—dish made from sprouted millet

Mijurum—salad with cheese and nuts wrapped in traditional lavash bread

Supper

Dzavarapur—lentil soup

Banjarov chash—soup made from young nettles

Tktakats khnchluzi—lichium roots fried in melted butter with spices

Dinner

Kyashkan—chicken meat boiled with lentils, pickled cabbage, and red beans and seasoned with fried onions

Dzknaqash—trout in its own juice, boiled in clay pots, in a stone oven, and seasoned with a sauce of dried dogwood, apples, and wild plums.

Akanjik—pickled salad made from marinated pork skin and ears

Gary horkhovu—grilled lamb cheeks and tongue, seasoned with thyme and plum sauce.

Bazki plav—Fried beet tops with rice.

Arshta—dishes similar to homemade spaghetti.

Areg

According to the new calendar: 3 months

According to the old calendar: 8th month

March 9 – April 7

The etymology of the word Areg comes from the word Aregak, which means sun, in honor of the arrival of sunny spring days. Some of the most popular dishes of this season in the mountainous region of Northern Armenia:

Breakfast

Tapakac cnebek—fried asparagus

Atsi khorovats gomshamatson—spit-roasted bread with buffalo yogurt

Warm wine with honey

Supper

Balbi chash—Mallow soup
Teluki Tapaka—Fried Quinoa Leaves
Roundy armat—fresh roots of burdock

Dinner

Maki khashu—boiled kid meat with vegetables
Goju krkkik—fried pork meat in melted butter with milk sauce
Orti poch—boiled and fried veal tail with red beans and onions

Ahenkan

According to the new calendar: 4th month

According to the old calendar: 9th month

April 8–May 7

The name of this month probably comes from the word “ah,” meaning smell, boiling, and explains the etymology of the word by the fact that during this period there is a “blood flow,” a change in the organic, an increase in emotions in both animals and humans. Some of the most popular dishes of this season in the foothills of Northwestern Armenia:

Dinner

Ktsakhov Sndruk—Solomon’s Seal with Vinegar Honey
Sndzov Razhan—young amaranth greens fried in melted butter and seasoned with ryzhenka
Pintaev dzvadzeg—scrambled eggs with peppermint

Supper

Pitii—lamb meat boiled in clay pots in its own juice with vegetables
Zare apur is a soup made from beans, lentils, and cabbage with the addition of fresh cheese.
Kololak is a soup with balls of ground beef and rice, seasoned with spices, fried onions, and butter.

Dinner

Boraki are large, cylindrical, open-topped, fried dumplings made from a mixture of fried beef and lamb mince, seasoned with onion, garlic and fenugreek.
Bozhozh – small balls of veal mince, egg white, celery and celery, fried in butter and served with shtoramatsun (a sauce made from matsun and garlic).
Khoyk is a salted khashlama made from unseasoned kid meat, without vegetables.

Mareri

According to the new calendar: 5th month

According to the old calendar: 10th month

May 8 – June 6

The name of the month probably comes from the name of the revered tree in Armenia, Mayri (mother tree - Cedre), which flourished at this time of year.
Some of the most commonly consumed dishes of this season in the lowland region of Central Armenia. This is the time for shashlik from young small cattle and vegetables.

Margats

According to the new calendar: 6th month

According to the old calendar: 11th month

June 7 – July 6

Margats means “to mow”, which explains the meaning of the name of this month as the time of haymaking. It was at this time that Vardavar (the festival of flaming roses) was celebrated, dedicated to the Goddess of beauty and love Astghik. According to legend, Astghik was born from drops of blood of her brother Aramazd, from the blood traces of which roses blossomed, in honor of which the festival of roses was named Vardavar.

According to another legend, Astghik was the daughter of Tsovinar and Hayk, who was born in water (water is translated from Hittite as water).

Some of the most popular dishes of this season are: khizhanak - a curd-type milk dish, dlamai tpaka - a fried dish made from whey, orti khorovu - veal roasted over a fire, akdak - a ceremonial dessert bread made from melted butter, bishi - bread fried in olive oil with sugar or honey, and azokh apur - a soup made from unripe grapes.

Hratitz

According to the new calendar: 7th month

According to the old calendar: 12th month

July 7 – August 10

The etymology of this word comes from the word “Hur” which means heat and explains the name of the month based on the fact that in this month the sun was at its strongest and the weather was hot.

Some of the most popular dishes of this season are: tolma - meat or grains rolled in grape leaves and boiled in their own juice, kanac lobbi - a green bean dish seasoned with fresh onions, terapur - fried barberry leaves with purslane seasoned with garlic, katnaunts - a dessert bread with a sweet filling called horiz, kyalla - a cleaned calf's head baked in a tonir.

Navasard

According to the new calendar: 8th month

According to the old calendar: 1 month

August 11 – September 9

Navasard literally means to decorate in a new way. The holiday was dedicated to Anahit, the daughter of the forefather Hayk, and was celebrated from August 11 to 23. In the first millennium BC, a dish called Antin was prepared from dried fruits, raisins, nuts and oleaster in honor of the goddess Anahit. At that time, pomegranate fruits were sacrificed along with newborn white calves. Afterwards this holiday was renamed and celebrated in honor of Our Lady Mariam.

The Navasard holiday is sometimes also called Amanor, which means new moon - “Am” is moon and “nor” is new. There was a time when the holiday of Navasard itself was dedicated to the God Aramazd and was celebrated on August 11, and Amanor was considered a holiday of the newborn and was celebrated on August 23, in honor of the Goddess Anahit. On this day, from 230 thousand rye grains, bread was baked in honor of Anahit. On the Navasard holiday, dishes and food were placed on the table, the names of which began with the letter H, symbolizing happiness and well-being, and as a rule, there had to be at least seven of them, such as: nratsakhyki ats - bread seasoned with wormwood, nush - fried almond seeds, nur - pomegranate, etc.

The main dishes of the festive table can be considered: bulgur, siseri kololak (balls of boiled chickpeas fried in olive oil), anushapura (soup made from ground wheat, nuts, spices and honey), gata, etc.

Hori

According to the new calendar: 9th month

According to the old calendar: 2 months

September 10 – October 9

The name of the month corresponds to the etymology of the word “eagle”, which means to bury or store. This is the month when the harvested crops were laid out for storage.

Some of the most popular dishes of this season are: Yeremakhndzori bolorak – potatoes with cheese, onions and beans in lavash; Chlbur patar – melon fried in yolk with spices and honey; lalva apur – red bean soup; Dzmeruk megrakati matsoukov – watermelon dessert with condensed milk, honey and nuts.

Saghmi

According to the new calendar: 10th month

According to the old calendar: 3rd month

October 10 – November 8

It got its name from the word “sagmanel” - to limit, which means to stop work. This is the time of year when all agricultural work ends and the time of weddings and holidays.

Vahagn’s feasts, the Hraber feast - when girls enjoyed salted pies for wedding fortune telling - were celebrated in Shirorko. And also the time of “grandmother’s frosts”, when the main food of the dining table was the favorite piti or gavurmi kchuch (fried lamb in melted butter was filled with fried onions, dried fruits and grains and placed in stone ovens “pur”)

Thri

According to the new calendar: 11th month

According to the old calendar: 4th month

November 9 – December 8

The name of this month comes from the name of the God of Knowledge and Trade, Tyr.

Some of the most popular dishes of this season are: plavkashovi, arishta, khashil, chalkashhovi, aveluki arganak, lobu horak pohindz, klondak, etc.

Kakhots

According to the new calendar: 12th month

According to the old calendar: 5th month

December 9 – January 7

The name of this month comes from the name of the God of Knowledge and Trade, Tyr.

The name of this month is associated with a kid, as “Kar” means goat. The birth of a newborn kid was considered the beginning of something new, and that is probably why the name of this month is associated with a kid. Some of the most popular dishes of this season are: harisa, rupov khashil, kartolov chkhrtma, jamb, korektas, acharov plav, kagand, yug u blit, keshkek, etc.

About some basic ingredients of national nutrition

High quality food leads to high quality of life. The concept of quality includes parameters that cannot be measured by scientific instruments or fixed in certain standards at the moment. They can be felt from the inside, they can be felt by the soul, the results of their action can be determined by the body's reaction, by the changes that direct a person to search for ways of self-development and self-realization in the world or, on the contrary, send him to search for base pleasures for the whim of the physical body. The quality of the food that gets into a person's stomach determines the quality of his thoughts, feelings and actions. The quality of food intake depends much more on the work of your consciousness than even on the food itself. You can eat something "healthy" and at the same time harm your body if, for example, you are angry at someone while eating. Or you can just drink water and feel a surge of strength.

Spices, seasonings and herbs

(amemunk, ahoyhirk ev amokunk)

Spices have the ability to suppress bacteria (bactericidal properties), mainly putrefactive bacteria, and thus contribute to longer preservation of food (canning). At the same time, the overwhelming majority of spices have the ability to activate the removal of various types of waste from the body, cleanse it of mechanical and biological blockages, and also serve as a catalyst in a number of enzymatic processes. Therefore, most spices are used, and especially in the past, in medicine as medicinal substances. In these cases, their concentration increases and the duration of action increases compared to their use in cooking. To the above, it can be added that the use of spices with food affects the physiological and psychological mood of our body, contributes to a more complete absorption of food, stimulates the cleansing, metabolic and protective functions of the body (Pokhlebkin, All about Spices, 1975, pp. 3-8).

If the history of the origin and use of spices, seasonings and condiments is well studied, then, unfortunately, the issue of differentiation is little studied. Therefore, in culinary practice there is confusion between spices, seasonings and condiments, which partly leads to their incorrect use. Spices are a product of exclusively plant origin, spices and seasonings can be of plant, mineral and animal origin. To find out what properties spices, seasonings and condiments have, it is necessary to turn first of all to the names that different peoples gave them.

The history of the use of seasonings (**amemunq**), spices (**akhoykhirq**) and herbs (**amokanq**) by Armenians is known from pre-biblical times. Seasonings and herbs were mainly used in dishes, while herbs were used in sweets. A spice is associated primarily with aroma (fragrant, hot), while a seasoning is more associated with taste (salty, sour, sweet, bitter). Spices are a combination of aroma and taste (spicy- -sweet, bitter-fragrant) and this combination creates a unique aroma that is not so much fragrant-aromatic as stuffy-dense.

The spice trade was concentrated in the Phoenician city of Tire, on the eastern coast of the Mediterranean Sea, where spices were supplied from the Persian Gulf and the Red Sea via Arabia, the Tigris and the Euphrates. From Tire, they were exported by sea to all other cities of the Mediterranean and Central Europe. After the capture of Tire by Alexander the Great in 332 BC, the center of the spice trade moved to Carthage. And only in the middle of the 2nd century BC did it move to Alexandria, where it remained until the Roman conquest. In the

Middle Ages, Byzantium with its capital Constantinople became a monopolist in the spice trade. At that time, Europe did not produce spices, but bought the aromatic product from the Arabs, who bought it from Armenian merchants for an exorbitant price, under the fabulous word “to the spice islands” the great voyages of the Middle Ages took place (G. M. Evstigneev et al., *Secrets of Food Products*, 1972, p. 63). When in the middle of the 11th century the Seljuk Turks -struck at the Arab civilization and first became complete masters of Asia Minor in 1055, when they captured Baghdad, the well-established trade of the East with Byzantium and Europe was completely disrupted. Alarmed by the expansion of Turkish power in the Mediterranean, the states of Catholic Europe undertook the first crusade in 1096. Returning from the countries of the Middle East, the crusaders brought with them to Europe not only looted jewelry, oriental fabrics, but also spices, which were valued no less (Pokhlebin, *All about spices*, 1975, pp. 4-9).

Although global spice production is growing due to the growth of the canning industry, the consumption of spices in the home is decreasing both in quantity and in variety.

In Armenia, with its ancient food culture, different regions use different sets of spices to prepare the national dish, dolma. The spice mix for dolma is: onion, black pepper, savory, mint, coriander, basil, cinnamon, and garlic.

The main favorite spices of Armenian cuisine

1. Hamem (cilantro),
2. Daghts (mint),
3. Tharkhun (tarragon),
4. Rehan (basil),
5. Urts (thyme),
6. Citron (savory),
7. Ngatsagik (wormwood),
8. Gatatsagik (safflower),
9. Chaman (fenugreek)
10. Kanach takdeh (green pepper),
11. Lardos (lavender)

Greens , Vegetables and Fruits

Of the 375 billion tons of food we eat each year, the lion’s share comes from plants. They synthesize substances from the air and soil with the help of sunlight. The rest of the food comes from animal products, but the animals, in turn, also ate plants. In total, 65 million square kilometers of leaf surface are involved in the miracle of photosynthesis, producing oxygen and food for humans and animals (Tomkins and Bird, *The Secret Life of Plants*, Moscow, 1998, p. 1).

As is known, wild vegetables and aromatic plants have served as food since the time of the wild way of life of people. The beginning of gathering in Armenia can be considered the Paleolithic period (V. Bdoyan, History of Agriculture, p. 4), which is also proven by archaeological data found in the territory of the Armenian Highland, in the areas of Mount Aragats, Artsakh Azokh, the middle strip of the Hrazdan River, etc. (A. Teryan, Armenia, the Promised Land, 2002, p. 97). According to Morgan, fruits, roots and plants were of primary importance among the means of life support (L. Morgan, Ancient Society, 1934, p. 14). And the domestication of wild vegetables and aromatic plants in the region of small Mesopotamia, historical Armenia, influenced the development of the food culture of Armenians.

Of the approximately 3,200 edible plants, Armenians consume more than 800 species, which are used fresh, dried, boiled, fried, as well as in the form of pickles and syrups.

Of the cultivated vegetables, the most popular are eggplants, brought to Armenia from India at the beginning of the 7th century (V. Bdoyan, Armenian Agricultural Culture, pp. 117-118). Tomatoes (voskekhndzor - "golden apple") and sweet peppers were brought at the beginning of the 19th century; cabbage was brought from India in the 17th century by Karapet vardapet from Jugh; cucumbers were brought from Persia around the 5th century. Potatoes were brought to Russia by Peter I in the 17th century and from there to Armenia by the end of the 18th century; lettuce was brought in the 18th century by Erema vardapet (Bargirk Hayots arareal Erema vardapeti, 1728, pp. 569-602) from Salmast and was called Vardapeti kanach, etc. The recipes for some national dishes that we have provided can only demonstrate a tiny part of what was, and a small part of what has survived today.

Cereals

If mythology is a state preceding religious consciousness, then religious consciousness is the connection of man with the deity, with the spiritual world in the full sense of the word. In the myths and tales of many peoples of the world (the myth of Zeyamansa of the Incas, Hivlik of the Armenians, the tale of the Blue Bird by Maeterlinck, etc.), cereals are the conductors of conversation between the Sun and the Earth. They are presented as a gift from the heavenly Father and mother Earth.

To imagine the entire culture of grain cultivation from tilling the soil to harvesting (grinding grain, obtaining flour, the presence of the water element, fiery baking and obtaining bread), we need to direct our gaze to the distant past of our ancestors - to myths and legends, to songs and fairy tales (Gilgamesh's address to Ishtra: "I fed you with bread worthy of a goddess, and gave you wine to drink worthy of a queen").

Cereals are a bundle of rays, a concentrated beam of light, pollinated not by insects, but by air, the carrier of astral forces. Cereals are the only family of plants that has more than four thousand species, and none of them are poisonous. After all, only cereals of the peoples of the middle zone (Ferile Cence) – wheat and rye – have properties that allow them to be used to make "human wheat" – bread. The cereals of the South and West, North and East are not used to make "real" bread.

The sowing of grain was arranged as a cult act, the harvesting - with ceremonies. The melody of ploughing songs raised the souls of the ploughmen to the heavenly distances, inspiring and giving them heavenly blessing, while physically they were immersed in hard work, then watering the soil they had ploughed.

Archaeological studies of the mouth of the Hrazdan River, Nurnus, Jraber and Arzni confirm human activity in these areas in 40,000–12,000 BC (A. Teryan, Armenia, the Promised Land, 2002, p. 97) and their use of wild wheat and barley. Other archaeological evidence dates the use of emmer wheat to 17,000 BC, and einkorn to 16,000 BC (<http://newcrop.hort.purdue.edu/newcrop/proceedings1996>). If we compare these facts, we can say that the domestication of wild relatives contributed to the domestication of plants (Jared Diamond . Nature Magazine , 2002, page 418), that the territory of the Armenian Highlands is one of the first centers of cultivation and use of wheat for food and its further domestication. The same is confirmed by Vavilov's research, according to which one of the centers of domestication of grains (wheat) are Asia Minor, Transcaucasia, Iran and the highlands of Turkmenistan (J. N. Leonard 1973 , First Farmers .

The developed culture of wheat cultivation by Armenians is confirmed by the range of food products prepared from wheat. Starting with the fact that unripe fresh grains of wheat were used as field food, and continuing with the fact that ripe grains of wheat in various forms were used to prepare more than 150 dishes, which allows us to judge the culture of grain consumption by Armenians. So, spelt - achar was used both for pilaf and for various dishes in combination with other products; sprouted wheat - atsik was used to prepare various dishes; fried wheat - agandz was used both on its own and together with other grains and seeds as a delicacy and food; crushed wheat - dzavar was used both on its own in boiled form and in combination with other ingredients for various dishes (tolma, pilaf, spas, harisa, etc.); flour from roasted wheat - pohindz was used for preparing havitsa, khashil, rshty, halva, etc.

Wheat , despite its eastern origin, is spread everywhere on Earth, on all continents as a solar blessing. Starting from the grain, it symbolizes the source of fertility. The grain in boiled form symbolizes unity.

Bread as a symbol of life

When eating bread, a person does not even think about what bread is other than a food product. Bread occupies a special place in the culture of life support of Armenians. Bread contains the enormous wisdom of the past, which, thanks to the consciousness of the present, is transferred to the future in the form of various impulses. Therefore, the task of modern humanity is to try to understand the whole essence of what our ancestors wanted to pass on to their descendants from generation to generation through this most valuable food product.

By means of this monograph I would like to convey to the knowledge, review and attention of my reader what is hidden under this uniqueness of different peoples of the world. To make it clear that under the symbolism of bread it is necessary to understand not only the forms of bread with images, but the transmission of all the experience of the past, the wisdom of generations, by means of the whole symbolic complex, which is embodied in this product of life. And if Man is a being connecting the Divine with the Earthly/Natural, then Bread is a product connecting the Human with the Divine.

How many secrets are kept in what is presented to us as bread in its finished form. Starting with the fact that this product is obtained from unique plants – CEREALS, which are grown in the most wonderful ways and methods. To imagine the entire culture of growing cereals, from tilling the soil to harvesting (grinding grain, obtaining flour, the presence of the water

element, fiery baking and obtaining bread), we need to direct our gaze to the distant past of our ancestors – to myths and legends, to songs and fairy tales (Gilgamesh's address to Ishtar: "I will feed you with bread worthy of a Goddess, I will give you wine worthy of a queen").

If Mythology is a state preceding religious consciousness, then Religious consciousness is the connection of man with the deity, with the spiritual world in the full sense of the word. In the myths and tales of many peoples of the world (the myth of Zeyamais of the Incas, Hivlik of the Armenians, the tale of the Blue Bird of Maeterlinck, etc.), cereals are conductors of conversation between the Sun and the Earth. They are presented as a gift from the heavenly Father and mother Earth.

The sowing of grain was arranged as a cult act, the harvesting - with ceremonies. The melody of ploughing songs raised the souls of the ploughmen to the heavenly distances, inspiring and giving them heavenly blessing, while physically they were immersed in hard work, then watering the soil they had ploughed.

Cereals are a beam of rays, a concentrated beam of light, pollinated by insects, and by air - carriers of astral forces. After all, it is cereals that are the only family of plants that has more than four thousand species and none of them are poisonous. After all, only cereals of the peoples of the middle zone (Fertile Crescent) – wheat and rye – have properties that allow them to be used to make "human wheat" – bread. Cereals from the South and West, North and East are not used to make "real" bread.

Wheat, despite its eastern origin, is spread everywhere on Earth, on all continents as a solar blessing. Starting from the grain, it symbolizes the source of fertility. The grain in boiled form symbolizes unity.

And this grain - ground, with the addition of water and cooked on fire, was called bread. It is not without reason that the entire process of preparing Bread - from sowing the grain (plowing the land, sowing the seed, watering and cultivating, harvesting the grain, making the dough) to baking the bread - consists of a seven-stage process, symbolizing the seven planetary states of the earth, the seven cultural epochs of development and the seven components of the spiritual man. In this sevenfold nature the power of the seven seals and seven hypostases for enlightenment is revealed.

By means of bread making, cereals are able to penetrate into human nature. The process of bread making is proportionate to the four states of man, to the process of earthly incarnation - the birth of a child. Thus: 1) Grinding of hard grain - flour; 2) Flour mixed with water - dough, 3) Kneading of dough - plasticity, its impregnation, saturation with steam - air; 4) Thermal maturation in the oven.

All these processes correspond to how the solid carries corporeality physical (flour), penetrated by liquid (dough), with its etheric body, internal organization, into which the astral body is drawn (plasticization) and lives its I in its thermal organization (baking). These are precisely the four states of man through which he passed the development of Saturn, the Sun, the Moon and reached the Earth. This is the symbolism of the four forms of development of the Earth expressed by the four elements of Water, Air, Fire and Earth.

Bread is the most human form of nutrition. The secret of human creation is brought into bread, into this plant form and into the way it is prepared. Christ's saying about bread: "This

is my body” is spoken of not only as a symbol of physical development, but also as a symbol of LIFE in general, containing the fact that with the appearance of Christ on Earth, it was no longer necessary for man to seek spiritual food by escaping from the sensual world to the spiritual (remember the Egyptian and Greek mysteries). That very Being, for whom people yearned, having learned the religious life, who had departed from the sensual world to enter the spiritual world - this being of the spiritual world once had to be on Earth historically. And this is historical - the physical presence of Christ is symbolized by earthly bread. It is in bread that one feels heavenly forces, divine power, rushing from the sunny heavenly distances and descending to the earth. Christ fulfilled his task for all the peoples of the earth, connecting himself with earthly bread: “THIS IS MY BODY WHICH IS DELIVERED FOR YOU AND DO THIS IN REMEMBRANCE OF ME.” That is, bread already symbolizes a spiritual person, and therefore a transformed physical body, which is transferred for everyone.

Christ symbolizes a huge phenomenon, the phenomenon that a farmer, cultivating the soil, “works” on the body of Christ, just as a person, through his “I” organization (the center of the soul), works on his physical body, transforming it into a Spirit-man.

By cultivating the soil, man emits forces that transform the earth and from the earth, penetrating again into man. These forces are the most important impulses of the earth’s development (remember in the Epic of Gilgamesh, where: “People and Gods are like chaff and wheat”). These are the forces of the Savior, this is the blood of Golgotha, poured out on the Earth, permeated by his Spirit. And the beginning of Christ united with the Earth, and the Earth became the body of Christ.

The words of Christ “WHO EATS MY BREAD, TRAMPLES ME UNDER FEET” should be understood literally. When a person eats bread, he eats the body of the earth, the body of the spirit of the earth, which from the moment of the event on Golgotha, is united with the Earth, as the Spirit of Christ. Eating bread - a person partakes of Christ, therefore we must try to comprehend this and treat with deep respect and reverence the wisdom of what we “eat”. Understand the essence of the meal, this divine power, this universal human rite, which contains much more than all the books of worldly life, collected together.

Symbolism is an important component of ritual bread. It is through symbolism that bread plays the role assigned to it as a ritual component of the embodiment of ideas. And the symbol embedded in ritual bread makes it aesthetic. This aesthetics - the symbolic function on the object of the ritual makes possible the power of self-assessment of the thing in the ritual space. The attitude to things itself is formed by the ritual situation, and is such that the same thing is capable of eternally forming meaning in a person. Symbolism has aesthetically significant information, which is important for the implementation of emotional contact in social groups. And by symbolism we must understand both the forms of bread and the images on them.

The symbolism of bread is expressed through various properties given to this product. It is associated with magical and love beliefs, various rituals, etc. When children are born, many nations scatter wheat grains near the newborn, warning him against the influence of evil forces. To overcome fear, ears of rye were hung on the walls of the child’s room or thrown into the fire.

For example, in Bulgaria (Klisura), they prepared a small round bread, soaked it in water and gave it to the sick person as a remedy against fear. Or there is a belief that bread has a soul and it cannot be cut, because a knife takes it away. Through bread, the separation of the soul from the body was carried out by holding the bread over the head of the deceased. It is also impossible not to mention an ancient ritual, when the child was still in the womb, bread was placed on the pregnant woman's belly as something sacred, "reviving", which meant both the right of the future baby to bread and the right to the material embodiment of the soul.

It is known that where the blood is bound, people love for the reason that they are led to what they MUST love, and the more individuality there is in a person, the more he becomes a bearer of true Love. If he carefully cultivates the divine power in himself, then the impulses of love must be directed from person to person from their own hearts. In this way, a person enriches the old bonds of love with these new impulses. Christ himself speaks of the symbolism of the individuality of bread: "Do this in remembrance of me," highlighting memory as the only property inherent in an individual, thereby drawing a connection between "daily bread" and its place in connection with human memory – the memory of centuries, which gradually disappears, is lost by people in connection with the development of rational-logical thinking, the emanation of man and nature.

Look back into the wisdom of the past and you will understand the "progressively" tuned thinking of the present, which uses us (or is used by us) to destroy the secretly acquired – memory; memory – which is the bearer of the experience of the past and opens the distances of the future, acting as the empirics of will, hope and love. And all this is revealed, given to us through the symbolism of Bread.

The ritual culture of different nations allows us to understand the symbolism of bread both before and after the birth of Christ, as a manifestation of the Christian impulse through it. Therefore, we see the special place that Bread occupies as a Symbol of Life not only in the culture of life support, but also in the ritual culture of the peoples of the world.

Defining the place of bread in the ritual culture of the peoples of the world, we find it not only as a product, but also as a magical and medicinal means, as a communicative form that connects social groups. Here bread reveals to us the connection between man and nature, the living and the otherworldly, the earthly and the cosmic.

Bread, as a ritual means, had the function of a material means of communication, as it served as a signal that carried out contacts between a person and society, a person and family, a person and nature, an individual and friends, social groups. It is the communicative nature of bread, its connecting properties of two systems that determined its place in the ritual culture of peoples. Through bread, they become acquainted, strengthening relations (Meet with bread and salt among Russians, the same among Armenians: "Ag u hatsov dimavorel" or the expression: "Mi ktor ag u hats ktrel" - to eat a piece of bread with salt, both in interpersonal relations on holidays or ceremonies and rituals, and during sacrifices, for familiarization with the spiritual worlds.

The meaning of ritual bread can be perceived as a material invariant of the ritual itself. Distribution of bread, meal – these are communicative processes that unite a person and society, transmitting the content of the universal to the individual. And the manifestation of Daily Bread as a symbol of individuality also follows from the parable of communion.

The ritual of bread is expressed not only by symbolism, but also by the process of its preparation, which is accompanied by various beliefs and spells. For example, they say that if a wife tries alum, it will take her away, and she will take all the wealth from the house with her. Or the fact that the process of preparing New Year's bread in many nations lasted 12 days and nights. Bread is baked in honor of labor rituals: sowing, harvesting; in honor of holidays: christening, Ivan Kupala Day, Vardavar, Trndez, etc.

Not only the ritual technologies are interesting, but also the functions of bread making. For example, the ritual bread for an Armenian wedding had to be baked by a "clean" woman who had not given birth or been pregnant, and for Bulgarians - by a virgin who was in the process of menstruation. When making bread, it was also important who helped, was a participant or was next to the person making the bread. In the old days, the profession of a baker was special. And not only professionalism, but also purely human qualities of a baker played a role. The ritual of making bread includes: a certain place and time of action, participants, to whom the bread is dedicated, verbal formulas, as well as chants accompanying the entire process. The names of breads are formed from who or what the bread is dedicated to. For example, for the New Year - TARI ATS or MIJINK, baked at the onset of the middle of Easter, or KRKENI according to the method of making bread on the coals of a fire.

Among the ritual breads of many nations, Armenian ritual breads are of particular interest as part of the whole historical and ethnic development of the culture of bread and meals in general. This interest was shown long before our era by Greek, Roman, Assyrian historians (Xenophon, Aristotle, Alexander, etc.) not only to the process of preparation, which takes into account the annual cycle and the daily position of the stars, products, methods and means used in obtaining alum, baking technology, magic spells, but also includes varieties and forms of bread in connection with their dedication in honor of holidays and rituals, the symbolism of their hospitality.

In the process of dough preparation, women with experience and professional skills were mainly involved. First, the required amount of bread (need) was determined based on the number of participants in the shared use of the hearth. After that, all the necessary materials and means for preparing this amount were calculated. Only after this were the baker's assistants determined. The process began with the preparation of alum, which was given extreme importance. Alum had to mature for at least three days. After that, the dough itself was prepared, alum was added and mixed. Then, this mass was covered with woolen cloth or a shawl, left overnight. In the morning, the baking process began from the already prepared dough. In addition, different methods and forms of baking were used to prepare different types of bread, and different types of wood were used for ovens or tondyrs.

There is much that is undisclosed, mysterious, interesting and beautiful in the function, names and purpose of bread. For example: Belarusians called white wheat bread "pie", and the same shape of rye bread - "bokhon" (probably borrowed from the German "wocheze"); "pie" meant pure alum bread, and "punch ey" - bread made of unleavened flour; "grad" - from poorly winnowed grain; "pylavey" - from a mixture of rye, barley, oats and wheat; "soft" - from rye and chaff; potato bread - "bulboy". Or, residents of the northern regions of Russia called store-bought white wheat bread "kolob" or "kolach", and rye bread - "kovriga"; bread with mixed dough of barley and rye flour was called "karavai", and bread from oatmeal - "yatrushniki" (small bread); "pushnoi" - bread from unsifted flour, and the same bread from

rye - "sieve". Why was bread from flour winnowed through a sieve called "sytny" or bread on the boil was called "baraniki", salted bread - "soloniki", bread baked in a frying pan - "lopuny" or "sogi". Why did "zhito" mean barley for Russians, and rye for Ukrainians. Or let's take Georgian breads: "khampala" and "pushruki" - a type of corn and wheat flatbread boiled in water, prepared for sacrifice to the gods, which later became Lenten bread; "baryankveri" - coarse wheat bread eaten before Lent; "mariltskhebula" - boiled salted dough eaten during Lent; "machkati" - bread made from liquid dough baked on hot stones in salted water; "khmiadi" - round bread without yeast; "tblis kveri" - small round bread; "khinkali" - round bread of the Tushetians; "bedis kveri" - bread of fate on sour dough; "chadi" - bread made from corn flour; "puri" - family refectory bread; "jikhvi" - ritual bread made from wheat flour; "zadespule" - poor man's bread baked from the remains of dough on extinguished coals; "nazuki" - sweetened round bread; "shoti" - long bread with sharp ends; "Chadpuri" - oblong bread made from a mixture of corn and wheat flour; "khoris goga" or "bull's eye" - New Year's bread with an image of a plough; "lamparis kvera" - New Year's bread in honour of the festival of waters.

Of the more than 120 types of Armenian ritual breads, we have studied and examined about 86 types. Calendar rituals and customs in the culture of Armenian subsistence brought breads to such a horizontality that almost all types of breads used acquired one or another symbolic and semantic meaning. In general, all these ceremonies were associated with the calendar annual cycle and were divided into four parts in connection with the periods of seasonality: Pre-spring or spring call; Cultivation or summer cycle; Collection and Storage or autumn time; Pre-New Year or winter rest.

Some remnants of pre-Christian rites and ceremonies associated with the celebrations of customs were passed down from generation to generation and established their metamorphosed form in Christian rites and customs.

Let us consider some well-known and previously used ritual types of bread of Armenians that have survived to this day.

Lavash

This is a very thin bread, about 2-3 mm thick, which is the most used national bread of Armenians. The main feature of this bread is that it can be stored for a very long time without any special storage conditions. Therefore, it was probably baked once a month, in sufficient quantities to last for all four weeks of the month, based on the number of souls in the family.

To prepare lavash, they used alum-free dough. The finished dough was rolled out with grtnaks (a round wooden stick without clearly blackened handles), after which the rolled out dough was stretched in the air, with hand movements that resembled the fluttering of an eagle's wings.

Only after this, the thin dough is placed on special pillows made of wadding, sewn on top with amirka (cotton fabric), and stuffed onto the pre-heated walls of the tonir. The tonir is a round oven dug into the ground, the walls of which are made of fire-resistant clay tiles prepared by firing or basalt slabs plastered with clay. The tonir has an above-ground hole underneath, which is connected to the above-ground hole by means of a tube made of a branch of a hollow tree (ATSKI) with iron tips inserted at the ends, or, in general, of an iron or copper pipe.

In a word, the whole design of the tondir is such that it could be built anywhere, without having special tools and materials at hand, which allowed the Armenians to have it anywhere and everywhere, wherever they were; high in the mountains, on the plain or in exile.

A very important feature in baking is the type of wood used to light the coals for baking. For example, to bake lavash, the population of the lowland areas of Armenia uses grapevine, the coals of which maintain the heat of the tondir for a long time, quickly form a fire and do not have a foreign aroma that could give the bread an off-flavor. In the mountainous regions, beech wood is most widely used to light the tondir fire. True, before the coals formed, it burned longer than grapevine, but the lavash baked in this way was tastier than the vine.

Thus, after the fire in the tonir is lit, the neck of the tonir is closed in order to form coals (an oxygen-free environment favors the formation of coals), which, after a short opening of the tonir lid or opening of the pipe opening, thanks to the incoming flow of oxygen, accelerate the combustion process, thereby preventing the presence of smoke in the tonir, in order to avoid foreign tastes.

The resulting coal is contained, giving its heat to the walls of the tondir, after which the dough, which was previously applied to cotton pads, is lowered into the tondir and with a movement of the hand (a short, instantaneous blow) is attached to the hot stones or tiles of fire-resistant clay.

Lavash baking takes from a few seconds to a fraction of a minute, due to the thinness of the dough. The baked lavash is removed from the tonir and laid out separately until it cools down in the air, after which it is laid out on top of each other and wrapped in a large cloth, after which it is stored in a special place for bread, which was present in every Armenian's home.

In ritual culture, lavash found a very wide range, since it is impossible to imagine any wedding, festive table without lavash, which always gave the ceremony a cheerful character. By the way, at weddings, lavash was placed on the shoulders of the newlyweds as a symbol of a strong connection or put on their heads as a symbol of mutual need and love.

Tari hac

And finally, the most ceremonial bread of Armenians, which was called Tari Ats, occupies a special place in the ceremonial culture of Armenians. Translated from Armenian, "Tari" means Year and "Ats" means Bread, the bread of "YEAR", through which one can not only walk through the pages of the history of the Armenian people, but also understand the philosophy of the culture of food, the long path of assimilation to the divine, to what was created by God for all mankind. This bread can be called truly Christian bread, since it was through it that the transformation of the concepts of natural symbols passed into purely Christian ones, serving as a connection between the celebrations of "Amanor" (new moon) and "Nor Tari" (New Year). It was this bread, after the proclamation of Christianity, that began to be used as a symbol of communion or the union of man with the Savior, through its rituals.

This bread got its name because it was baked specifically in honor of the New Year. This bread was the bread of the year, for baking which yeast dough was used, and the size and size of the bread depended on the members of the family. The bread has a round shape, which

is decorated with different symbols on top inside the depicted cross, and decorated with a belt or border on the edge. Various plant seeds and dried fruits were used as decoration and image objects, which symbolized a fertile harvest of the coming year. When baking bread, an apricot seed or other fruit was placed inside the dough, and the one who got it during distribution was considered lucky this year.

When considering the symbolism of this mysterious bread-symbol, we certainly delve into mythology and philosophy, into the wisdom of the past, thereby trying to unravel what this irreplaceable source of history of one of the ancient peoples of the world has kept for centuries.

The circle of dough, or belt, decorated at the edge symbolizes the Belt or Mantle of God, as our ancestors and philosophers, occultists and interpreters of the Bible called the rainbow.

The rainbow, according to the Bible, symbolizes the first day of creation, or, if we can say so, "the very beginning." According to biblical sources, the words of Archangel Raphael say: "The rainbow is the mantle of God."

Indeed, the rainbow was a symbol of the formation of man as the master of spiritual forces. It is a symbol indicating the harmony of the symmetry of colors, which in its secrecy tells us about the seven constituent parts of man, his development in connection with the seven planetary states of the Earth. The rainbow conceals the meaning of the seven days of creation, the meaning of the seven hypostases of the Apocalypse - the seven seals of the imaginative perception of the world, the seven trumpets - the revelation of the spiritual world, the seven bowls of wrath - as an appendage of what man will need to discard in order to achieve knowledge of the higher worlds, i.e. to know the spiritual world.

On the belt of the bread - the mantle of God - 12 round balls of dough or different dried fruits are evenly inserted, which symbolize the 12 apostles of Christ, the 12 months of the year as the 12 signs of the zodiac; as well as the 12 sacred nights from Christmas, December 25 (Amanora), to the New Year, January 6 (Nor Tari).

The cross depicted on the bread divides it into four parts, which symbolically indicate the four parts of the planet (continents), the four cardinal directions, the four periods of development of our planet, the four elements (air, water, fire, earth). And most importantly, these four divisions are directly connected with the four groups of souls of humanity: the lion, the calf, the man and the eagle, which in their greatness were symbolized by the apostles of Christ the Savior, the evangelists: Mark, Luke, John and Matthew. The cross on the bread, as well as the cross of Christ, carries the symbolism of dying and resurrection, the symbolism of reincarnation.

On one of the four sides of Tari Ats, which are divided by a cross, the Sun is depicted - as a great symbol of light and goodness, a symbol of fertility and joy. The other, opposite, quarter is decorated with a crescent symbol, or more precisely, a symbol of the waxing Moon, which signifies changes for good and at the same time is a symbol of the reflected Sun, i.e. the material one - carrying the hidden symbolism of measure and weights. The third quarter carries the symbolism of seven stars, i.e. the Big Dipper, as a symbol of the apogee and harmonization of the poles. The fourth quarter depicts a multitude of stars, symbolizing space or the starry sky. But there is another interesting detail on the bread. On the part where the Sun is depicted, there is an image of another star symbol - Lusasth or Othie asth, which is Venus. And on the part where the crescent symbol is - the image of another star, parallel to Venus - the name of which is not announced and could not be deciphered to this day (according to V. Bdoyan). In my opinion, it should be the star or planet Mars from the assumption that the evolution of the Earth (according to medieval sources of occult schools) has two halves of development - Mercury and Mars. And often, in order to keep occult secrets, the mystics of the Middle Ages resorted to various nuances: in particular, Mercury was called Venus, and Venus Mercury. This remark is even evidenced in the New Testament, where Christ says: "I gave you I the direction upward to the morning star, to Mercury." But we know well that the morning star is Venus. This is the proof that these two planets were often mutually interchangeable verbally. This is further proof that, as a relic of folk wisdom, revealed through symbolism and revealed by ophthalmologists of the Armenian Middle Ages, the Earth was designated by the symbols of the planets Mars and Mercury, which is also clear from the symbolism on daily bread.

Asil-Basil

These are breads baked from non-yeast dough, which were given humanoid forms, which symbolized the dying and resurrecting deities NARA, AKLTIZ, Ara the Beautiful. They were baked in ovens only in honor of a special holiday of the "feminine principle".

Matnakash

This bread is made from alum dough and is generally oval in shape, with longitudinal stripes drawn on the surface by the baker's fingers. Matnakash is baked in ovens that Armenians call PUR (the name comes from the word Ur, which means fire or strong heat flow similar to dry steam).

Matnakash is one of the widely used types of bread to this day. This type of bread was like a daily used type, which was prepared by Armenians about once a week, since it could not be stored for a long time. In addition, this type of bread was thicker, and therefore its small amount could satisfy the owner of the house, who returned home hungry and needed to quickly serve him food that could briefly hold his hunger until the products were fully heated. Which was Matnakash with cheese and onions.

Bokon

Bokon is also an alum bread, which is baked in the same oven as Matnakash, with the only difference being that it has a roundish, swollen shape, from which its Armenian name Bokon,

meaning swollen, comes. True, the dough of this bread was left longer for aluming than the dough of Matnakash, and in addition, the significance of Bokon in the ritual culture of Armenians occupied a completely different place. Thus, if Matnakash was used as the most everyday bread, then Bokon was always decorated with dried fruits, nuts, which symbolized fertility and success, and which was baked mainly in honor of holidays or special events.

Somi

This is a triangular bread, which was baked mainly in Nor Nakhichevan, later in Jiga. The dough is yeast and the baked bread has a thick crust, which gives it a special taste. (They say that not every master can get such a crust on bread, so bread baked by a special master was highly valued).

Bread symbolized with its form the micro and macrocosmic principle – the triangle, and bears the concept of the triangle in its philosophy.

Bread was baked not in honor of holidays, but in honor of a guest or an important person, or in honor of a loved one: father, mother, son. But it is also interesting that this bread was also baked at funerals (kelekhi ats) in honor of the deceased, despite the fact that by its nature bread has a festive character. Here one can only pay attention to the spiritual side of this aspect, which also symbolizes the liberation of the soul from the body and its communion with the heavenly worlds. Which is personified in the baking of festive bread in honor of the funeral ceremony.

In addition to everyday types, Armenians had a very rich culture of bread baking, which was reflected in cult and festive types dedicated to various rituals.

Ngatsaghkov Blit

Even in ancient times, when Navasard was celebrated, seven “utests” (products) beginning with the letter “N” were to be brought to the table on that day, so that the year would be favorable and happy. And this medium-sized bread, which had an oval shape and was seasoned with Ngatsagik flowers, was one of them, which was dedicated to the forefather Aik, and later to the goddess Anahit.

Baklavaor Aramazdi gata

Sweet bread made of puff pastry with dried fruit, nuts and honey fillings, always glazed with egg yolk as a symbol of the beginning, resembling the sun, having a round shape and decorated with strips of dough in the form of a square in the middle of which is a dried whole apricot, seasoned with sesame seeds in the form of sunbeams. It was dedicated to the pagan god Aramazdum and was baked on the day of “ginarbuka” and was also distributed to visiting pilgrims staying in the “boarding houses of Aramazd”.

Nazuk

Round bread with a sweet, rich filling (khoriz), dedicated to the new moon yu, which was baked in the oven. Topped with egg yolk and decorated with symbols of the moon.

BISHI is a thin unsalted bread that was cooked in vegetable oil in a frying pan and had the shape of a crescent moon.

Krkeni

This primitive, but in turn unique bread is baked from non-yeast dough directly on hot coals, hence its name, which literally means “from fire” in Armenian – thin bread in the form of flatbreads, bread baked on the coals of an extinguished fire.

It was prepared mainly by shepherds or mountain dwellers as a one-time, i.e. quick and easy to make bread. And it is necessary that the ash formed on the bread, as a result of contact with coals, gave the bread a special taste (here the selection of wood species was very important, the secret of families who baked krkeni was passed on from generation to generation), which had a family character. For example: Bashkhoyants krkenin avel hamov a kan Vasilence (krkeni prepared by Bashkho are tastier than Vasilija). Or the famous krkeni gacaga Ambo (a man whose name is associated with many legends in the Borcalu region. Who was on the run both before and after the communists took power in this region, and spent his entire life and died in the mountains. It was said that a person who bit Ambo's krkeni becomes his blood brother and invincible like Ambo himself.) Here we can say that this bread also had an identifying role in its symbolism. That is, it likened, conveying the properties of one to another. And therefore, before breaking and dividing krkeni, they always took into account who made it. Because by dividing that bread, people became participants in something. That is why the address “mi krór hats enk kisel” (divided a piece of bread) was subsequently used to denote kinship or involvement in something unified.

Agablit

This so-called bread of lovers is an oily and very salty type of bread, from which its name comes (“Ag” – salt, “blit” – bread). Previously, it was prepared in honor of the goddess Astghik (the goddess of fertility and love in Armenian mythology). The ritual of this bread is manifested during the holiday of St. Sarkis, which symbolizes the joy of the young and the manifestation of love spells (It is worth mentioning that before the Christian manifestation of this holiday, this holiday embodied Ara the Beautiful).

The essence is that young lovers who tasted this bread before going to bed could see their beloved in a dream. And if the beloved gave him water (in the dream the bitterness of salt appeared and thirst came), then the sincere impulse of love of the soul of the one who gave the water was determined. Thus, continuing the game of love spells until the upcoming wedding.

Here we encounter not only the pure symbolism of bread as the basis of life, but also two other accompanying symbols of life – salt and water, which in turn symbolize wealth and eternity.

Some other breads include:

AGANDZOV ATS – was prepared from coarsely ground roasted wheat grains and symbolized a fruitful year. It was dedicated to the holiday of Vanatura-Amanora.

VISHAPAATS (DRAGON BREAD) – a ritual snake-shaped bread baked in a tondyr, which was not eaten but offered as a sacrifice to the Goddess of floods Astghik and left near a body of water or lowered into a river or flowing stream.

JRATS (WATER BREAD) – was made from salted dough in the form of balls, which were boiled in boiling rose water. After the adoption of Christianity by Armenians, this bread replaced the pagan bread Sadzharasi, which was dedicated to the Goddess of Water Tsovinar (Nar).

KAGAND or Kalei Daya bread (Celnda – translated from Latin as “end of the month”).

This thin, small round bread, similar to lavash, was dedicated to the New Moon. It was baked in the oven - the surface was sprinkled with flour, which burned. It was served only with meat.

KALAR (KOCHNAK) - round bread, which after baking was decorated with fresh marigold petals and handed out individually to pilgrims who arrived for the celebration, as a sign of gratitude to the Gods, and was also served at feasts and invitations (translated from Italian, calare means to invite).

VARATS KRKENI – bread burnt during baking, a relic of the pagan period associated with fire.

KTRON – bread with a special seasoning filling called “adva”.

BAGARCH-MAGARCH - small breads in the shape of the moon and the sun.

GARI ATS – this rye bread is baked only as ceremonial bread and is not given away but is dipped into water with the words “ar gari tur bari” (take rye and give kindness).

AKNA BLIT - small bread with patterns of waves and sun, which symbolizes the rising of the Sun from the water as the idea of birth.

CLOR GATA – round bread sweetened with molasses with symbols of one of the four elements – “Earth”.

ERZNKA GATA - rectangular bread sweetened with molasses with symbols of one of the four elements - “Water”.

KHACH GATA – small cross-shaped breads sweetened with molasses, prepared on milk dough.

KAGAND GATA - round bread made from milk dough, sweetened with molasses and divided into four parts with symbols of one of the four elements - Earth, Water, Fire and Air.

KHALOCH - a large oval bread with a large oval hole inside. It was baked by Armenians of Nor Nakhichevan.

KLOCH - a round thin bread with a hole inside, symbolizes the Sun.

DOLOCH - A large hollow loaf of bread with braided edges that was placed on the horns of cattle.

KISA ATS – was baked by the Armenians of Javakhk and was dedicated to married men.

VASI – was also baked by the Armenians of Javakhk and was dedicated to married women.

BOKEG – small round-shaped breads that were soaked in water before eating.

KALAN - a round bread with a small indentation in the middle where olive oil was poured. They broke off a piece of bread, soaked it in olive oil and ate it while saying a blessing (like a toast).

AKSHATATI ATS - these are small loaves of bread baked from the first yeast dough without adding flour, which was intended only for bakers (as a rule, the first baker was a virgin, a little girl under 12 years old).

DOVLAT KRKENI OR BAKHTIATS (bread of happiness) – a large round bread with ornaments, inside of which a bean seed was placed. The one who got a piece of bread with a bean was considered the lucky one of the year.

PURNICH - a round bread in the shape of a kolach with a thick “shell” baked on the coals of a tondoor.

LOLE - a square bread made from flour, roasted nuts, dried fruits and honey, similar to kozinakh.

KHOVRA - bread made from stale flour baked on a hot iron sheet. It was distributed to pilgrims.

MEGRABLIT (honey bread) – a small bread covered with honey on top and filled with honey on the inside.

BAKMAZOV KARKANDAK – small breads similar to pies filled with mulberry syrup and roasted nuts.

BAKLAVA is a large square bread made of puff pastry, filled with honey molasses and nuts.

TONRABAGARCH - the same krkeni, which had the shape of a bent baker or symbolizing a praying person who bent down to ask the Lord. It was baked on the coals of a tondir, unlike the krkeni, which was baked on the coals of an open fire.

ANISOV BAGARCH - small round bread with anise seeds.

GATI ATS – round bread seasoned with gatatsagik and covered on the outside with a thin layer of honey, immediately after baking.

PAN - was baked in the same way as bagarch, only it had charring on the inside and a belt around the edges.

NKKON - pre-baked bokon was lowered into the tonir and left until the crust was charred.

BIRINCH - small breads with a thick crust sprinkled with flour immediately after baking.

TAINI – large krkeni made from thick dough that was not completely baked and spread with garlic immediately after being removed from the oven.

PRNIK – square bread baked in an oven (pure) with symbols of trees and plants on the outside.

SCREAM - was named after the type of red wheat from which it was baked and had an oval-flattened shape.

TAPUG-MATNAKASH – oval bread named after the red wheat variety of the same name.

ALREPSHRIK - a bread similar to bokon, filled with wheat inside, which acquires a special taste during baking in the oven. This bread was baked only in honor of the Epiphany holiday symbolizing Faith, Hope and Love and the coming of the next holiday after the Epiphany - Dzhrorrenko (Baptism).

TATASH ATS – also called uzhgnots kloch. Baked from white wheat *Tribulus terrestris* in the form of small squares.

URBATBLIT - the round flatbread shape of this bread symbolized family happiness. The outside was covered with a thin layer of honey and sesame seeds.

METS PLIT was baked on the day of Trndez as a ritual bread symbolizing shared happiness. This bread was baked in a frying pan from milk dough.

MORATSORENI ATS – a square-shaped bread made from corn flour.

PYULUR ATS – baked mainly by the Armenians of Baganis from a flour mixture of white wheat and coarsely ground corn.

MRKATS BOKON - a bokon baked on the coals of a bonfire that was given to the newlyweds of the holiday. It was tried out only after the newlyweds jumped over the flickering fire.

PSHRAK – dough baked in water, eaten with oxidized wine and garlic.

TSORENI ARDANAK - alum-free bread baked in the oven, shaped like a small lavash.

ASTGH AC- mean star bread, because its shape is a star. This bread was prepared in a tonir on the day of Barekendan, which marks the freedom of the individual and precedes the Great Easter.

ADA LOKHMA – bread baked like bishi, in melted butter in a frying pan.

PATILA – flatbreads stuffed with ghavurma (specially prepared meat that has been stored all winter).

KAKAR - bread made from mangas wheat. This bread is baked in an oven, after mixing flour with melted butter, in the form of small lavash-like flatbreads.

AMICH - bread made from unleavened dough with vegetable oil, shaped like gingerbread and baked in a frying pan with butter.

YUGABLIT – round bread made from honey sweet dough with shushma butter (a vegetable similar to a melon).

BHBHIK - a pancake-like bread made from a mixture of flour, eggs and milk, which is baked in a frying pan with butter.

SRON is a thin bread made from unleavened dough, which is baked in a pan together with matsoni.

CARAWAY BREAD – bread seasoned with caraway seeds.

MAHOG KARKANDAK – bread pies made from puff pastry filled with horse sorrel sourdough and nuts.

HOKLI is a small round bread made from unleavened dough.

PALIC - a small round bread with a hole, seasoned on the outside with honey and sesame seeds and nut powder.

AREGEL – a round bagarch filled with nuts and raisins.

GARI BAGARCH - black bread made from barley flour, baked in a tonir (also called Bagi ats, which translates as “garden bread”).

MIJINK OR WEDNESDAY PANCAKES – baked on the 24th day after Easter, on Wednesday, from dough without leaven.

TSOMERES is the same krkeni bread, but baked not on coals but on a hot stone.

KLOCH OR BAGARCH BOL'SHOGO PAS is a large round bread made from oat and wheat flour, decorated with plant seeds and nuts on top.

AREG - a round bread made from unleavened dough, which was eaten with olive oil seasoned with aromatic herbs.

CHIG AND EG

These are two different forms of the same type of bread, which symbolized the male and female principles. It was mainly distributed among the Armenians of the Borchalu province, the center of which was considered Tbilisi.

The dough for both breads was prepared on the same day, but Egg (which was a symbol of the feminine principle) was kept in flour before baking, so that it would be saturated with it, while Chig was baked immediately.

Chig was baked on Wednesday, which was a symbol of dying, disappearance, and Eg - on Friday of Tsakhkazard, called the day of “urbatatak”. Both breads resemble Asil Basili, human-shaped breads, symbolizing the dying-resurrecting beginning of the deity.

BONDRATS – the sacred bread of priests. In Sanahin, it was baked from unleavened dough in a tondir. The bread had a round shape and was distributed to pilgrims immediately after baking, hot.

ANERK BAGARCH - otherwise called dzhragatspani bagarch (miller’s bread). It was baked on Monday, from dough with wheat bran directly on hot coals in a special oven called “miller’s bread oven”.

AKANCHI - bread baked on the day of “artar ingshabti”, i.e. fair Thursday, exclusively for men who cleaned, trimmed trees and looked after the garden.

KARMRAATI ATS - a rich bread baked from red wheat on Sunday, which symbolized purity and revelation. It was covered with honey and eaten at noon.

GERMAK AC – bread made from a mixture of white and red wheat flour dough.

Unlike other famous Armenian breads, many of the above mentioned breads have long been forgotten.

BARAKALUR - prepared from flour noodles similar to gata, on the day of Tsakhkamor Sunday.

NAZUK - round bread with a sweet filling called horoz.

AKDAK – salted bread with cream, baked in butter.

KHORAK ATS – bokon made from red wheat.

TANOV BISHI – thin helbtsy baked in vegetable oil and seasoned with powdered sugar.

BOKEG – pancake-like round hebatsi baked only in honor of Hagogornenko Day, which were eaten with grapes.

DOGIK – bread baked from hawthorn flour.

TAPTAVA – a large, round, thin bread with a small hole in the center, for wrapping ready-made goat thigh shashlik over a fire.

SHAVT – very thick lavash for direct use with bread and greens during the baking process.

PAPACHIK – small square loaves made from coarse white wheat flour.

CHORPA – bread made from a mixture of wheat and oat flour.

MLPI – bread made from a mixture of flour and roasted nuts, dedicated to Vardavar's day .

BRNCHI AC – bread baked from viburnum berry flour.

AVAKATARI ATS – bread baked in an oven from amaranth seed flour.

TEPOV AC – bread made from coarsely ground rye flour, baked with steam.

ACHARAATS – bread made from finely ground rye flour.

SEV KOREKI ATS – bread made from millet flour.

CHVNDAR – or workers' bread, made from coarsely ground rye flour over the coals of a fire.

ATOL AC – bread baked from a flour mixture of wheat and potatoes.

CLONE – rye bread made from dough.

KHACHLUKHAZI – bread balls made from a mixture of flour and egg yolk, baked in boiling water.

GACHLAMAZI – small breads with a green filling, baked in a frying pan with vegetable oil.

PIRUJ – bread made from a mixture of flour, milk and eggs, stuffed with cheese and baked in the oven.

SNKOVATSIK – small pie-shaped breads filled with various edible mushrooms roasted over a fire and baked in the oven.

PANTESPANI ATS - or Spanish bread, the tradition of which was brought by Pandukht Akop from Haghpat in the 17th century from Spain. Baked in an oven, the dough of which was prepared from a mixture of wheat flour, sugar, egg white, water, lemon juice and salt.

ALURALVA - a small square shaped sweet bread made from fried flour, butter, nabat and milk.

KRKNEP – ground roasted almond seeds were mixed with powdered sugar, flour, egg yolk, coated with murabah and butter and placed in the oven.

ZATKI CHOREK – small breads made from flour, butter, sugar, brewer's yeast, eggs and cardamom, baked on a griddle in the oven.

GALLET is a round, rich bread made from a mixture of flour, melted butter, milk and salt, baked in a tonir (rarely in an oven).

Storing the bread as an integral part of its ritual.

To approach the storage of bread not from the functional side, which is well known and sufficiently studied by both ethnographers , archaeologists, historians, and scientific technologists, but simply to provide some historical and ethnographic information for the reader to reflect on and independently evaluate this important function as an integral, consistent part of its ritual.

Bread cellars were probably one of the most ancient types of food storage, some of which very often served a direct function of storing other food products (butter, fruit, beans, etc.) while emptying the stored bread.

The most ancient grain cellar in Armenia was found in the Eneolithic settlement of Shengavit, on the S. Sardaryan side, during archaeological excavations in 1962. The diameter and depth of the storage facility was approximately one meter. Subsequently, identical cellars were discovered by many other scientists, such as in Teishebain on the Piotrovsky side, in Dvin on the Deiröl side, etc.

Bread storage facilities are round-cylindrical or barrel-shaped cellars, mostly made of clay, and less often of hard, waterproof wood, such as *Ulmus . densa* , thick birch bark (*teghi*). In the Eneolithic period, these storage facilities were often cut into the rocks of cave dwellings. Some of them could hold from 800 to 1000 kilograms of grain . Already from the 9th to 12th centuries, deep-earth granaries or dug karases (clay containers in the form of a large watering vessel) 1-3 meters deep began to be used to store seed grain. And for storing finished, baked bread, they mainly began to use wooden chests or boxes, as well as earthen cellars furnished along the edges, to the ground, with wooden boards with an insulating layer of straw or hay between, which was called “*kopel*”. Bread storage facilities were covered with wooden boards, which were covered with straw on top and a canvas cape over it.

Another generation of grain storage facilities dates back to a later period and is an earthen ditch isolated from the soil by straw with a clay-lime screed, which was called “*petak*”. These

petaks were stationary and were mainly made in the same place where the bread was baked, i.e. in the bakery house (tonratun or atsatur). In addition to stationary “petaks”, mobile ones were also made, for the construction of the frame of which, as a substitute for bundles of straw, horse tail and comb hair were used.

The next type of grain storage facilities were large karases with a capacity of more than a ton, called “mets ktots”, which were stationary, had separate and well-guarded structures called granaries. Granaries were only owned by the rich.

Maraghi were the same structures as granaries and were most likely intended only for storing bread, and in no case for storing grain. Bulls and small wooden granaries were called “korop” and opened on hinges, as well as “snduk” which were smaller in size than “korop”. Cattle breeders and shepherds, who took their flocks to the mountains in early spring, widely used “pasharapark” or “atsasand” - mobile granaries made of a straw frame, plastered with a mixture of lime and ash. Basically, long-term bread (such as lavash, matnakash, bokon, etc.) was stored in granaries and very rarely coarse bread (such as krkeni, blit, bagarch, etc.).

Dear friends, trying to sum up the importance of the meaning of Helb and its Symbolism, I would like to draw your attention to this special product symbolizing our participation and being the basis of food.

Think about! How many lives there are there, in the distant past, how many there will be later, before you stretch out your hand to break a piece of bread and bring it to your lips.

Remember! Store and take care of BREAD! , because....

Bread is a sacred act, it's a symbol of life.

LEGUMES AND CEREALS

Legumes are widely used, especially different types of beans: lovas - white beans with black spots, chaltik - red beans with white spots, lolva - black beans; sakhsik - green beans. Volor (peas), siser (green peas), beans, bakla, lentils and others. According to some scientific data, it is clear that even during the times of the Kingdom of Van (2112 BC, near Lake Urmia and existed until 2004 BC) peas were widely cultivated (A. Movsisyan, “Armenians in the Third Millennium BC”, 2005, p. 97). Around the same time, flax, hemp, sesame and other grain-legume and oilseed crops began to be used: sasafran (Van oil), shushma-shamam oil (khndzorasekhi zet - honey melon oil) and olives, the Armenian origin of which is confirmed by information from the Tunisian Zeitoun Museum (www.kuna.net.kw) and the Bible, which says that Noah's dove brings an olive branch (Bible, Old Testament, 8:11).

Siserov lobi – yellow chickpeas boiled in salted water with red beans. Served cold as an appetizer.

Sarnamshosh - boiled red lentils are fried with onions, dried apricots in vegetable oil and seasoned with green parsley. Served as a cold salad with matsun.

Attik is a snack made from roasted wheat, chickpeas, raisins, and seasoned with prune molasses.

Kutap – pies cooked in a pura (oven) with a filling of fried onions, raisins and walnuts. Served cold as an appetizer.

Myramapur - a soup made from korkot, raisins, dried apricots, salt and mulberry molasses.

Lole Apur is a soup made from lallepi (soaked and fried chickpeas), nuts, figs, black raisins, and sichuk, not water, is used as a liquid.

Shlachash is a thick soup made from rice and fried onion rings.

Dzavar apur is a wheat soup.

Vospapur is a lentil soup.

Atsikapur is a soup made from sprouted millet grains cooked in their own juice.

Perperapur is a soup made from wheat, lentils, beans and sweet peppers.

Paots keshkik is a soup made from sprouted barley grains.

Gorgudali chash (simindi chash) is a soup made from corn seeds with fried onions.

Mahokh apur is a soup made from finely ground barley and dzavar, seasoned with mint and garlic.

Malez apur is a soup made from fried wheat flour and onions, seasoned with mint.

Lobidzawar is a soup made from red beans and dzavar (wheat).

Zovjur is a soup made from finely ground wheat groats with fried dried apricots, onions, raisins and seasoned with pepper and salt.

Chlbur is a rice soup with meat broth, fried onions and beaten eggs, seasoned with pepper and green parsley.

Tolma – cabbage rolls made from grape leaves, stuffed with boiled grains and legumes (crushed wheat, chickpeas, lentils) and dried fruits (dried cherry plum, apricots and raisins), served with “azokh” sauce made from unripe pickled grapes, vinegar and garlic.

Tornik is a deep-fried bread roll coated with yolk, filled with cheese in layers and topped with egg white.

Sron is a baked dish made of dough and lamb meat laid out in layers in a clay container.

Dzavar-prtosh is a dish made from boiled millet and salted cheese.

Khashil - porridge made from coarsely ground roasted grain

Chmbur-patar - rye bread fried in sesame oil and seasoned with garlic

Zare is a dish of boiled beans, millet, lentils and peas, served with salted cauliflower and jil cheese.

Acharov plav is a wheat pilaf.

Chal kashovi - separately cooked rice and lentils are mixed and cooked with the addition of fried onions, finely chopped fresh savory and salt. When serving, it is poured with a sauce of prunes with melted butter.

Kalachosh - ghee with fried onions and tan is added to boiled lentils, then cooked over low heat with spices. Serve thick on lavash with matsun and garlic.

Vospov kololak – balls made from boiled lentils, seasoned with garlic and celery, fried in vegetable oil.

Sisero kololak – balls made from boiled chickpeas, seasoned with fried onions and thyme, fried in vegetable oil.

Bhbhik is a dish made from a triangular dough made from flour, egg yolk, milk, stuffed with nuts and fried in vegetable oil. Served with matsun and honey.

Srop – boiled flour flatbreads with fried onions and matsun, served with plum and garlic sauce.

Mangar is a dish of roasted wheat grains with butter, spread on sliced bokon (Armenian bread). Served hot.

Baklay pshesh – mashed cooked broad beans with bulgur, seasoned with pepper and salt. Served with hogweed pickle.

Chlav is a pilaf made from rice, whole wild onions and beaten eggs, fried in butter.

Asuda is a porridge made from wheat flour and grape juice with honey and spices.

DAIRY PRODUCTS

Domestication of dairy cattle in the territory of historical Armenia (Mesopotamian Anatolia) dates back to 6500 BCE (Julius Janik, History of Agriculture, 2002, Purdue University). Leading a sedentary lifestyle, Armenians brought a wealth of experience in the preparation of dairy products to their food culture. Consumption of raw milk (both sheep, goat and cow) by Armenians was very limited. But the use of milk for the production of dairy products was quite common.

Some of the most important dairy products in the Armenian food culture are: **matsun** - a fermented milk product, widely used in different forms: *tarm matsun* - freshly prepared matsun with sichuk; *yugot (yogurt)* or **serov matsun** - which means fatty; *kamats matsun* - matsun strained through a thick cloth and *brnats matsun* - kamats matsun transferred to leather wineskins for storage and further consumption); in different forms (*matsnajur* - with water, as a refreshing drink) and for different dishes (*skhtorov matsun* - matsun with garlic, as a sauce for various fried, vegetable dishes, for *tolma*; *matsnapur* - matsun soup, etc.); **tan** - a fermented milk product obtained by separating butter from milk, which was consumed both fresh - *parz tan*, and dried - *chor tan* (for long-term storage), for preparing various dishes (*tanov spas*) and drinks (*armai* - tan mixed with coarse flour and poppy seeds); **arazhan** - thickened fresh sour cream; **tetvaser** - sour cream; **gaimakh** - fresh cream; **ser** - cream laid out in layers, collected during the boiling of fresh milk, which over time becomes a dense milk mass; **serots** - condensed cream obtained by slowly boiling milk with continuous stirring until 2/3 of the water part evaporates; **ovkul** - a fermented milk product for long-term storage, obtained in the process of separating *zhazhik* from *tan*, strained with a thick cloth and stored in *kchuchas* (ceramic containers), the neck of which is filled with

melted butter; **katnashor** - cottage cheese obtained from skim milk; **yukhshor** - cottage cheese obtained from full-fat milk; **shor** - curd mass obtained from cheese sichuk; **lor** - curd mass obtained from tan ; **akhaat** - salted shor, **zhazhik** is lor prepared from tan and strained with a thick cloth; **khizh** - condensed cow's milk obtained after the birth of a calf within 2 days (often with blood spots); **dal** - condensed cow's milk obtained after the birth of a calf in the period from the 2nd to the 10th day (golden-yellow mass with a rich taste); **khazandibi** - a curd-like mass obtained before making cheese; **karag** - butter from milk; **matsni karag** - butter from matsun; **yukh** - melted butter and, of course, cheeses - **paneer** .

Cheese was one of the main components of the meal and occupied a special place in the Armenian food culture. The developed cheese-making of Armenians is distinguished not only by a rich assortment, but also by the original use of buttermilk and its further processing. There are approximately 48 types of cheese in the Armenian food culture, which received their names mainly from the place of origin (Yeghegnadzori panir - cheese stuffed with herbs (mainly thyme), Lori panir, etc.) and in particular from the method of preparation (gluh panir - lump cheese, tel panir - thread-like cheese, pshirkan - crumbly cheese, chechil panir - braided cheese, etc.), storage vessels (chanakh - cheese prepared in clay jugs, khorats panir - fermented-buried cheese, motal panir - cheese stored in a motal - a wineskin made from turned-out sheepskin, etc.), preparation technology ("shrdanain" and "katnatetvain"), as well as maturity ("enetsvats" and "tarm").

Matsnapopok is a snack made from kamats matsun with finely chopped nuts and grated garlic.

Tulom is a cheese made from the milk of a newborn cow, seasoned with savory and sweet vinegar.

Mastron is a snack made from freshly made butter and grated hard cheese.

Shorumatson is a snack made from curd cheese, kamats matsun and arajan with finely chopped dill and seasoned with salt.

Matsnagtsan is a salad made from fresh matsun with finely diced cucumbers and green dill.

Arajanov lolik is a salad made from arajanov with finely chopped tomato slices, seasoned with salt and dried savory.

Matsnajur is fresh matsun seasoned with finely chopped herbs (basil, dill, celery and parsley) and seasoned with salt.

Gomshamatsun prtats atsov - buffalo milk yogurt with bread roasted over a fire

Chakhlama is a cold soup made from sour matsun, diluted with salted water and seasoned with red hot pepper.

Tanovspas is a soup made from fresh tan with dzavar, seasoned with mint and salt.

Chortan is a soup made from dry yogurt and dzavar.

Katnov - soup made from fresh milk and rice, seasoned with salt

Matsnabrtosh is a cold soup made from matsun diluted with water, finely chopped fresh cucumbers, dill, celery, parsley and green onions.

FISH DISHES

As already noted, the use of fish in food dates back thousands of years. And thanks to the rich water resources, fish was one of the main products of the Armenian diet. Fish was eaten raw (dzkan saragtsan - fresh fish salad), boiled (ishkhan nran matsoukov - trout with pomegranate sauce, epats karmrakhait - river trout in its own juice), fried (kogaki tapaka - fried Sevan khramulya (kapayata), tapakats alabalakh - fried river trout), cooked on a fire (lokoi khorovats - catfish shashlik) and salted and dried (aphtats pndachakat - salted silver carp). The following fish were widely used as food: ishkhan (Sevan trout - winter bodzhak), kapayata, tsatsan - carp, vimadzuk - barb, maarakh tsovain - carp, chaladzuk - roach, bakhtak - Sevan trout gegharkuni, otsadzuk - river eel, tarnik (karmrakhait) - small river trout, tarek vanskiy - asp, kapuyt - river khramulya, etc. [17]The caviar of Sevan trout was also famous, which found wide recognition far beyond the borders of Armenia as “sevana dzknkit”.

Aphtats sig – a salad of smoked whitefish with chopped onions and boiled potatoes.

Dzkan sarnagtsan – a salad of finely sliced fresh trout flesh and bulgur, seasoned with fennel and allspice, wrapped in fresh grape leaves.

Ishkhani akhta is a soup made from trout, walnuts and dried dogwood sauce (akhta), seasoned with pepper and dill.

Kogaki pnak - river khramulya boiled in vinegar water with red sweet pepper.

Tarehi armanog – tarehi covered with dough and turmeric and fried over the coals of a fire.

Arakon dzkan khorovats – char shashlik on a spit.

Kogaki tapaka is a flour-dipped and fried khramulya.

Karmrakhait is a river trout boiled in its own juice and seasoned with salt.

Murtso – murtso cooked in its own juice with fresh tomatoes and dill.

Behlo is barbel boiled in river water with whole red onion, seasoned with salt and black pepper.

Ishkhan nran matsoukov – boiled trout with sweet and sour sauce made from pomegranate seeds

Dzkan arganak – trout soup with sliced carrots, onions, celery, parsley, seasoned with black pepper and bay leaf.

Tarapi khorovats – shashlik made from sliced pieces of sturgeon, seasoned with plum-tomato sauce and seasoned with red pepper and salt.

Lavashov ishkhan – trout seasoned with fresh dill and tarragon, rolled into lavash and fried in a pan with olive oil.

Tonrakhorov astachakati – silver carp shashlik seasoned with black pepper, fenugreek and thyme, in tonir.

Plaki is a dish made from finely chopped tarragon mushrooms, cooked in their own juice over low heat.

MEAT PRODUCT

The use of meat in the Armenian food culture was a luxury, so the frequency of use was calculated on a monthly basis. Sheep and veal meat were widely used, and pork and goat meat were used less often. Meanwhile, the meat of wild animals was highly valued: iris, bear, wild pig, hedgehog, mountain goat, hare, etc. Meat was used both raw, drying the tender parts of the animal (apukht, basturma, sujukh), and canned (gavurma), boiled (buglama), fried (tapaka), on a spit wrapped in herbs and leaves (arkaets andi khrovats - royal field shashlik), on an open fire (khorovats) or under fire (chobani khorovats).

The use of wild bird meat in the Armenian food culture dates back to the times of hunting. The domestication of chickens, turkeys, ducks, geese and other birds partially began to replace the use of wild birds for food - pheasant, quail, wild pigeon, geese, ducks, etc., which later became culinary delicacies.

Popokov avagtsan is a salad made from white meat of boiled chicken with garlic, fried walnuts, sour cream and spices.

Telatac chut is a salad made from boiled chicken meat with finely chopped green onions, savory and celery.

Klashkan is a salad made from finely chopped poultry, boiled lentils, salted cabbage and red beans, seasoned with spices, matsun, garlic and salt.

Avi chorpa is a soup made from finely chopped chicken, tomatoes, onions and green peppers, seasoned with green parsley, celery, red pepper and salt.

Chtapur is a soup made from pre-fried chicken pieces with whole fried garlic and onions, seasoned with sour cream, dill and thyme.

Chhrtma is a soup made from fatty chicken meat, cooked in wine vinegar diluted with water and seasoned with fried onions, flour, saffron and coriander.

Avov arkhana is a soup made from chicken and fresh tarhana with fried onion and garlic sauce. Tarhana (homemade noodles) is prepared in advance from a mixture of chicken broth, beaten eggs, matsun and potato flour.

Kakav apur - a soup made from chopped small quail meat with vegetables (carrots, celery and tomatoes), pearl barley and egg yolks, seasoned with lemon juice, fresh parsley and peppermint.

Chti apkana is a dish made from chicken cooked in dogwood sauce with herbs, honey, salt and pepper.

Khokhuob is a dish of fried chicken in soharats (finely chopped and fried onions) with pomegranate seeds, seasoned with parsley and caraway seeds.

Avi kirs - fried chicken in boiled dough. Pre-prepared dough is stuffed with pieces of chopped white chicken meat, poured with a sauce of dogwood, plums, beaten eggs, finely chopped garlic and fried in vegetable oil, and boiled like dumplings. Serve with the addition of a sauce of fresh cream and fried green onions.

Amich is a turkey stuffed with dried fruits, nuts and rice, baked in a pura (stone oven).

Harisa is a porridge made from wheat groats and boneless boiled chicken, seasoned with spices and salt.

Roasted goose – pre-cooked goose meat, cut into pieces and fry in melted butter with cream, adding dried barberry, spices and salt at the end.

Stuffed duck – gut and boil the duck, stuff it with wheat groats and red onion, season with pepper, celery and sweet red wine. Place in a stone oven until fully roasted, top with sour cream and red pepper.

Tonri endkaav is a skewer of a whole turkey stuffed with cooked rice, raisins and seasoned with celery, pepper and cinnamon, cooked in a tonir.

Khozapukhr is a snack made from dried and cured raw pork, seasoned with salt and spices.

Suchukh is a snack made from minced beef and fat, seasoned with cardamom, cinnamon, and pepper. The mince is placed in the cleaned large intestine of a cow and dried until fully cooked.

Basturma is an appetizer made from dried raw beef seasoned with salt and spices.

Bumbar is an appetizer made from fried lamb sausages. The lamb is minced and stuffed with pepper, garlic, pomegranate seeds and cumin, placed in prepared lamb intestines and fried in vegetable oil.

Aphrats ortamis is an appetizer made from veal meat boiled with spices and stuffed with garlic, which is covered with a creamy garlic sauce and served sliced with vinegar and honey.

Akandjzhik is a snack made from pickled pig ears.

Burme - a snack of basturma, suchukha and khozapukhta in lavash.

Gavurma is a snack made from boiled lamb, fried in butter and placed in clay containers, which are filled with melted butter. It is stored in cellars for long-term consumption.

Tyal is a snack made from lamb meat fried in fat tail oil, prepared for future use.

Orti makhokh – well-cooked calf thighs are taken out of the broth, separated from the bones, chopped and fried with salt. The broth is strained and the fried meat is cooked with the addition of dogwood, dzavar (wheat), soharats (fried onions), flour and yolks. The soup is seasoned with pepper and slices of fresh tomatoes.

Tirit is a soup made from pre-cooked and fried lamb ribs with dried apricots, prunes, potatoes and rice.

Arganak is a venison soup with carrots, onions, peppers, eggs, cilantro and parsley, served with freshly squeezed lemon juice.

Khash is a soup made from cow's entrails and legs, cleaned using a special method, and cooked for a long time over a slow fire. Served with garlic sauce and radish.

Kololak is a soup with balls of minced beef, rice, spices and salt.

Khashlama is a soup made from finely chopped pieces of lamb with tomatoes, onions, peppers and potatoes, cooked in its own juice with the addition of rye wort.

Kchuch apur is a soup made from beef, potatoes, onions, eggplants, green beans, sweet peppers, salt and parsley, cooked in a kchucha (ceramic pot) in the oven.

Aranak apur – soup based on meat broth

Pakhru arganak is a soup made from finely chopped beef with whole onions.

Kololak is a soup with balls of ground beef and rice, seasoned with spices, fried onions and butter.

Msov tolma is a dish made from minced veal, stuffed with rice and spices, and wrapped in grape leaves. It is cooked in its own juice with prunes and quince.

Lorva borani is a dish of stewed veal, onions, tomatoes, sweet peppers and basil, parsley and celery, fried in butter.

Boraki are large, cylindrical, open-topped, fried dumplings made from a mixture of fried beef and lamb mince, seasoned with onion, garlic and fenugreek.

Kchuch is a dish of stewed lamb with potatoes, onions and celery in clay pots, baked in an oven.

Tzhvzhik is fried lamb or beef entrails with onions in melted butter.

Ugug - boiled and fried beef brains in melted butter with garlic and onions.

Pastyner is a stew of beef with pumpkin.

Moussaka is fried beef with rice. Ground in a meat grinder and fried in butter with cream and spices, the beef is mixed in layers with onions and rice and simmered for a long time over low heat in the oven.

Dzwakolol – fried balls of lamb, minced and stuffed with boiled rice, herbs and spices, brushed with egg yolk.

Keregan is a dish of lamb breast with vegetables and beans, baked in a keregan (clay plate) over a slow fire.

Bozhozh – small balls of veal mince, egg white, celery and celery, fried in butter and served with shtoramatsun (a sauce made from matsun and garlic).

Yatsni is a dish made from boiled lamb, potatoes and onions.

Kali khashlama is a dish made from goat meat cooked with tomatoes, sweet peppers and potatoes.

Khorovoyk is a shashlik made from kid goat, seasoned only with salt and red pepper.

Amadamk is a khashlama made from seasoned kid meat, without vegetables.

Khoyk is a salted khashlama made from unseasoned kid meat, without vegetables.

Buglama – steamed pieces of lamb seasoned with thyme and fresh white onions.

Chowurmaev kartol is a dish made from steamed potatoes with chowurma (it differs from ghavurma in that sheep meat is used instead of mutton), which was prepared from sheep meat in melted mutton butter and stored in karases.

Orti poch brndzi hashilov - boiled and fried veal tail with rice porridge, seasoned with thyme and onion.

Papkeni are veal cutlets stuffed with sour cream, onions, parsley and cilantro.

Skhtorats – pork cutlets seasoned with cumin, cinnamon, salt and pepper and fried with finely chopped onions in pork fat.

Patila is a dish made from ghavurma and cheese wrapped in dough and baked in a pura (stone oven).

Katnuk gari khorkhoru is a shashlik made from a two-week-old lamb without seasonings, but heavily salted.

Chanakhum chapchi miss is a dish made from sliced young goat meat in a chanakh (clay pot), seasoned with spices and cheese and baked in an oven.

Mijurum is ground beef fried and baked in the oven with eggs and spices.

Armlov is an oven-roasted dish of minced boiled beef with mashed potatoes, minced through a meat grinder, seasoned with parsley and pepper and brushed with egg yolk on top. Served in pieces with sour cream.

Msalor – ground beef with garlic and sweet green pepper, seasoned with red pepper and fenugreek. Wrap the mince in dough and cook in boiled water with tomato puree. Prepare mashed potatoes and milk and pour over the msalor before serving.

Khorvu is a whole lamb shashlik cooked in tonir, seasoned with spices, salt and red pepper.

Kyufta – boiled balls of minced beef and onions, served with melted butter and pepper.

Plool is a soup made from small balls of minced meat with peeled tomatoes, chopped asparagus and spices, simmered with crushed dzavar (wheat) and wheat flour.

Tawakyabab is a shashlik made from square flatbreads of minced beef, seasoned with onions and celery.

Guarantee khorovu - a whole leg of lamb, seasoned with pepper, grated garlic and thyme and roasted over coals. During the roasting process, the finished top parts are cut into portions and placed in a clay plate next to the coals. Continue cutting until fully cooked, until the bones are reached. Then season with fresh onions and serve.

HONEY AND SWEETS

Paleontological and archaeological research has shown that bees already existed in the Tertiary period, that is, approximately 56 million years before the appearance of primitive man. Based on the surviving monuments of ancient culture, it can be assumed that primitive man hunted for honey as a tasty and nutritious product. The most ancient monument depicting the extraction of honey by man was found near Valencia (Spain), and it dates back to the Stone Age. The stone depicts a man surrounded by bees, extracting honey (G. M. Evstigneev et al., Secrets of Food Products, 1972, p. 70).

The use of honey by Armenians dates back thousands of years. Honey served as an indicator of wealth and retained its prestigious character. I think it is unnecessary to talk about the medicinal properties of honey, as they are widely known to the entire population of Armenia. Honey is widely used during meals, mainly with tea, bread, butter, matsun, added to halva, baklava, havits, and also in the preparation of some dishes.

Sweets include all the sweets that were served at the meal in the form of anush (jam), osharaq (syrup), bandak (marmalade), dondog (jelly), sarnoraq (marmalade), horiz (lollipops) and sharapa (molasses), both from individual fruit and vegetable products (kahtzranush), and in combination with nuts and seeds.

Havitsanush is a sweet dessert made from wheat flour, cream and honey.

Klondak - pohindz (roasted wheat flour) is mixed well with doshab (a thick syrup made from mulberry fruits) and square sweet bars are prepared.

Khoriz is a sweet dish made from flour, sugar and cream.

Gata is a sweet pie made from puff pastry with a horiz-type filling.

Shakar-lokum is a jelly-like sweet made from sugar, pectin, ghee, cognac, vanilla and flour, sprinkled with powdered sugar.

Kozinakh is a caramel delicacy made from sesame seeds, hemp or walnuts and honey.

Agantzsharap is a sweet molasses made from honey and a mixture of roasted wheat, walnuts, almonds and hemp.

Lokum-tertik are jelly candies made from roasted and crushed hazelnuts, covered with a thin jelly-like mass and sprinkled with powdered sugar.

Halva is a sweet made from flour, ghee, honey and spices.

Arsthalva is a halva made from flour, egg yolks, ghee, honey and sugar with cinnamon and cardamom.

Shpot is a thick molasses made from boiled grape juice, wheat flour, sugar and spices such as cloves, cinnamon and cardamom.

Alanya is a delicacy made from dried peaches stuffed with a mixture of sugar, nuts and spices.

Sharots - dried walnut kernels on a thread, covered with shpot.

Usovs are braided cookies made from dough with butter, cream, sugar, yolks, soda and poppy seeds.

Tapla are round cookies made from dough with honey and salt.

Akanj – thick pancakes made from sweet dough with honey, eggs, sour cream, vodka, fried in butter.

Glanik is a cylindrical baked pastry made from chorizo and yeast dough with butter, yolk, sugar, vanilla and salt.

Shakaraktor is a vanilla caramel in the shape of a rooster.

Gndik are ball-shaped sweets made from flour dough with butter, sugar, soda and milk, covered with caramel.

Nshablit are small pies made from unleavened dough, filled with almond marzipan, and immediately covered with sugar molasses after baking in the oven.

Khushur is a sweet pastry made from intertwined small pieces of unleavened dough made from flour and yolk, fried in boiling vegetable oil. Immediately after frying, it is sprinkled with powdered sugar.

Nshaporyk is a cylindrical cookie filled with nuts and honey.

Ak-dak is a sweet pastry made from flour, butter, sour cream, egg yolk, salt, and fried in melted butter.

Baklava is a sweet baked pastry filled with honey and nut filling in layers.

Yugatert - pancakes fried in a frying pan with a thin layer of vegetable oil made from a liquid dough obtained by mixing milk, flour, yolk, soda and salt.

Bishi are pancakes made from yeast dough with cream, yolk and matsun, fried in vegetable oil and covered with powdered sugar.

Ngatsagik blit is a bread with wormwood flowers. Even in ancient times, when Navasard was celebrated, seven “utests” (products) beginning with the letter “n” were to be brought to the table that day, so that the year would be favorable and happy. And this medium-sized bread, which had an oval shape and was seasoned with ngatsagik flowers, was one of those that was dedicated to the forefather Hayk, and later to the goddess Anahit.

Aramazdi gata is a sweet pastry made of puff pastry with a filling of dried fruits, nuts and honey, always glazed with egg yolk on top, as a symbol of the beginning, similar to the sun. It has a round shape, and on top of it a square is decorated with strips of dough, in the middle of which they put a dried whole apricot, seasoned with sesame seeds in the form of sunbeams. It was dedicated to the pagan god Aramazd and was baked on the day of “ginarbuka”, it was also distributed to pilgrims staying in the “boarding houses of Aramazd” (idzhevanatuns).

Nazuk - a round pastry with a sweet, rich filling (horiz), dedicated to the new moon, baked in an oven. Topped with egg yolk and decorated with symbols of the moon.

Agandz blit - baked from coarsely ground and roasted wheat grains, symbolized a fruitful year. It was dedicated to the holiday of Vanatura-Amanora.

Kalar - kochnak - a round pie, which after baking was seasoned with honey and decorated with fresh marigold petals. It was handed out individually to pilgrims who came to the celebration as a sign of gratitude to the gods, and was also served at feasts and invitations (in translation from Italian calare means to invite).

Lole is a sweet pastry made from flour, roasted nuts, dried fruits and honey, similar to kozinakh.

Megrablit – baked with honey filling and covered with honey sauce.

Bakmazov karkandak – pies filled with mulberry syrup and roasted nuts.

Amich is a bread made from unleavened dough with vegetable oil, shaped like gingerbread and baked in a frying pan with butter.

Barakalur - noodle gata, prepared on the day of the resurrection of Tsaghkamor.

Pantespani blit - or Spanish bread, the tradition of which was brought from Spain in the 17th century by Pandukht Akop from Haghpat. Baked in an oven, the dough was prepared from a mixture of wheat flour, sugar, egg white, water, lemon juice and salt.

BEVERAGES

In general, the use of beverages is divided into non-alcoholic and alcoholic. In particular, non-alcoholic beverages were divided by origin into three large groups: mineral, vegetable and dairy. Mineral waters are considered to be mineral waters, which began to be produced in Armenia in 1823, when professor-pharmacologist A.P. Nelyubin was sent to the Caucasus, who, after painstaking research, created a major work "Complete historical, medical-topographic, physical-chemical and medical description of the Caucasian mineral waters." In Armenia, the most popular medicinal table waters are "Dilijan", "Bjni", "Arzni" and "Jermuk".

Vegetable juices were in turn subdivided into fresh, dry and sharaps (syrups). Fresh vegetable juices included: herbal juices (dakhtsi khyut - fresh mint juice, etc.), vegetable juices (tomato juice, fresh beet juice, etc.), fruit (apricot juice, apple juice, etc.) and berry juices (raspberry juice, blackberry juice, etc.). Vegetable drinks from dried herbs, fruits and berries were mainly used in the winter period of the year, as well as sharaps (nur sharap, salor sharap, teti doshab). Dairy products were divided into: freshly fermented milk (tan, matsnajur, etc.) and those prepared from dried matsun (parjanakov (clay bowl), tanzramatsun or tana (togtokani (special glass for tan), chortan). Coffee was very rarely drunk, which has now become one of the most widely used non-alcoholic beverages.

Among alcoholic beverages, the first horizontal (before the Soviet power) was occupied by wine, then tsaki (homemade vodka from fruit and berries, nabit - vodka from grapes with arma), beer and only at the beginning of the 19th century they began to use cognac [18]. The history of winemaking in Armenia dates back to 4500 BC (A.F. Harutyunyan, Essays on the history of viticulture, p. 24). The latest development of winemaking dates back to the Urartian period and 1828. Wine was considered a drink of kings and nobles, while tsaki (vodka) was a drink of commoners.

Tsaki (fruit vodka) was made from various fruits and berries, but among all the famous ones, mulberry, dogwood, apricot and grape vodkas were famous. In historical Armenia, vodka was never made from wheat, considering bread one of the sacred products that give food for life. The beer culture in Armenia dates back to the time of Urartu, while the birthplace of brewing is considered to be Babylon, where beer was brewed 8,000 years ago. It can be said that the reason for the creation of cognac was the Anglo-French war of 1701.

It was then that the winemakers from the city of Cognac lost the opportunity to export their goods, since the English blockaded the coast. At that time, the cheapest container was oak barrels, since clay amphora jugs were not suitable for transportation. Many barrels of wine accumulated in warehouses, and when the first barrel was finally opened, experts were amazed by the bouquet, aroma and color of the drink. (G. M. Evstigneev et al., Secrets of Food

Products, 1972, p. 87). Armenian cognac has been produced since 1887 and has since gained worldwide fame. It is prepared from grape alcohol, which is subsequently aged in oak barrels. The alcohol content in finished cognacs fluctuates between 40 and 60 degrees.

About the symbolism of some food products

Bread means teaching.

Water - symbolizes life.

Wine - symbolizes joy and love. **Wine**, personifying the blood of Christ, can be present in a still life in a glass or jug or in the form of grapes. Moreover, black and white grapes represent the blood and water of Christ crucified on the cross.

Fish is one of the earliest Christian symbols, used by the Roman theologian Tertullian. He called believers *pisciculli* (little fish), and the font *piscina* (a pond for fish, a fishpond). It was also noted that the initial letters of the Greek phrase "Jesus Christ, Son of God, Savior" - ICHTHUS - mean "fish". The symbol was used by the first Christians during the persecution, when they were forced to hide in the catacombs under Rome, as a secret sign of faith. Fish and comparisons with fishing are very common in many gospel stories: the apostles John and James were fishermen, the miraculous catch of fish, five thousand... In addition to the religious meaning, the image of fish was also a hint at one of the largest national industries - catching and salting herring.

Apple, orange, peach represent the fruit from the tree of knowledge of good and evil, which, despite God's prohibition, Adam and Eve ate. Thus, these fruits can represent original sin, the fall, but if Jesus held them in his hands, they represented the symbol of redeemed sin.

Blackberries are a symbol of the purity of the Virgin Mary, who gave birth to the flame of divine love, but did not burn from lust. A symbol of the Old Testament epiphany: it was at the burning blackberry bush that the name of God was revealed to Moses - "I am who I am" (Yahweh).

The pomegranate is a symbol of resurrection and the unification of believers under the leadership of the church. It can also be a symbol of chastity and is depicted next to the Virgin Mary.

Cherry was sometimes called the berry of paradise. Its sweetness symbolizes the gentleness of a good person's nature. Cherry in the hands of the infant Christ is a sign of heavenly bliss.

Strawberries are a symbol of righteousness and hard work. The Madonna is sometimes depicted adorned with sprigs of strawberries.

The olive was reminiscent of the olive branch, which was a symbol of peace. In the legend of the flood, a dove brought it to Noah as a sign that peace had been established between God and man.

The pitcher and cup symbolize ritual purity; a reminder of the legend in which Christ washes the feet of his disciples after the supper. An inverted glass (or cup) can symbolize emptiness or death. If the glass of wine is half full, it symbolizes moderation.

Sources we used: *several books of Rudolf Stiner, Helena Blavatskaya, Petr Badmayev, Anna Bezzant, Piotr Garayev, Nikola Tesla, Georgi Guryev, Karl Yung, Samur Fatimi, Amirdovlat Amasiaci, Ephemerids, etc.:*

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18. It should be noted that based on a review of the conclusions of some historical sources concerning history, mythology, and comparing with the historical origins of the culture of agriculture and fruit growing, it can be noted that it is very possible that the drink, which was obtained by fermenting apricots with plant materials, which dates back to the times of the first Armenian priest Armanyak - the son of the forefather Hayk, is one of the first alcoholic beverages and the first among spirits. This hypothetical version is unprovable due to the lack of fundamental written sources, but is probable from the point of view of parallel combination of available archaeological, historical and scientific research data on this issue. - A. Mehrabyan, © 1991 - 2009. ↑