

in the name of God

**An investigation about culinary culture of Iran
perspective of the sustainable development**

**Organization of Indigenous Knowledge and Oral Tradition
of Western Iran**
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English Summary

One of the known scholars in the field of culinary culture of the Middle East, namely Claudia Roden, writes: "Cooking is always that part of culture and tradition which survives the longest." (Roden, 1968) In the field of the science of ethnicity it has been proved that all aspects of culture may go through changes which are caused by combinations of various factors.

In addition to combination of several factors which are responsible for making culinary culture to be sustainable, there exist two other factors which contribute to sustainability of culinary culture. First -especially in the past and at least for a great part of the population living within a certain region- used to be the existing natural conditions. For that sake, culinary culture of a region depended on those agricultural products which could be grown there. At the same time the introduction of new products could take place only once a while within a very long period of time. For example -after many centuries- some vegetables like tomato and potato brought about minor changes in the culinary culture of the Middle East. Secondly, changing of the taste is something which may occur not only as a consequence of cultural changes, but also some physical factors may be involved. If a person gets inhabited with certain types of food mere cultural changes may not be sufficient to make a sudden change of his taste. In addition to that, if the new findings regarding the role of genetic factors in consumption of milk can be trusted, about 75% of the people of Africa and between 95%

to 100% of the people of Asia or Far East – do not have the necessary gene for the consumption of milk as North Europeans do. (Reinhard 2004: 41).

In general it can be observed among different societies that compared to other factors such as dress and even language, changes in culinary habits occur very slowly. This matter makes such aspects of cultural life very interesting for various types of cultural investigations.

In spite of high position of the Iranian culinary culture among all other's in the world and despite its deep influence on the culture of Middle Eastern and Central Asian as well as Indian societies, no any significant scientific investigation of any type has yet been accomplished in this direction. An even more neglected field has been the regional culinary cultures of different Iranian peoples.

Among all people speaking Iranian languages, the Kurds have very special position regarding culinary culture. After all they are considered as those who still have preserved the cultural aspects of the Sassanids at most. This is partly because they have been the inhabitants of the central parts of Sassanid Empire with its capital in Ctesiphon and their summer residence in Kermanshah. This is important especially because it was the Sassanid culinary culture which -through the Arab Abbasid dynasty- is supposed to have been the archetype high culinary culture of the modern Middle Eastern. It means that the origin of all Arabic, Turkish, and Persian and Central and Southern Asian high culinary cultures is to be found in Sassanid period; regardless of the secondary influences which usually might have come from different directions including Byzantine, Chinese and Indian.

This work is a second attempt - following a previous study- in order to open the field of investigations about Iranian culinary culture by the scholars of different disciplines. (Hamzeh'ee 2008)

This work constitutes two main parts. The first part is based on secondary sources and has an analytical nature. In this part it is attempted to make readers familiar with the subject of culinary culture as a part of material culture in general and that of Iranian and Kurdish culture in particular. In this analytical part the following subject are discussed: Natural and cultural ecology, food and natural environment, food and structuralisms, food and women, natural and cultural environment of Western Iran, culinary culture and ethnicity, non-material culture of the Kurds, Sassanid culinary culture and Kurdish culinary culture etc.

In the second part a large number of recipes are presented which have been collected since 2002 and with the cooperation of a large number of people. These collected materials are from different regions or from among different south Kurdish ethnic groups such as the Faili of Ilam province, the Lakk, the Jāff, the Haurāmi, the Ardalān, the Kalhor and from the cities of Kermanshah and Kangāvar. In addition to the general introduction given in the first part about the general culture of the Kurds, in this second part.-before providing the recipes some short information regarding each ethnic group and town have been provided. This part is meant to be both for those who may like to try the recipes as well as for the scholars of different disciplines to study the Kurdish culture.

It is necessary to mention here that I have kept the recipes as they have been collected. For that sake I have left it for other

scholars to find out the differences and similarities in cooking or the influence of high culinary culture of Iran and other subjects. Therefore even if a recipe is repeated several times I have kept it as it is. The only change made is in the language of the narration in which case it has been attempted to use one single style of writing and a more fluent language; following my own way of writing in Persian.

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به زبان های اروپایی:

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