

## **K for Knowledge / R for Representation**

A culinary journey, throughout the ancient Persia's medicine, cosmology and food culture. An examination of the concepts of thought or of knowledge as the basis of existence itself across nature, society, and cosmos represented in food. It is an overview of how ideas about healing the body and mind have evolved based on material, corporal and edible practices across time in Iran.

Ancien savants of the Iranian traditional medicine (ITM) have been developing complex knowledge systems for a several thousands of years to understand, explain and represent the body's structure and functions. The traditional narrative of medical/Apothecary knowledge in ancien Persia (represented in its culinary practice) recognizes the material agency of the human bodies entangled in the world based on a specific belief system, cosmology and an understanding of material world. Questions like How the human body and its cosmos is decried in relation to its thought are mediated between human and inhuman and address questions about the Universe.

Medieval middle eastern scientists used practical, experimental observation with the realm of imagination, to classify various kinds of material imagination treated as the component elements of the universe into: earth, water, air, and fire, coupled with four primary colours white, black, red, ochron. A kind of intermediary between this imponderable stuff and the tangible world. The classical elements are familiar representatives of the different physical states that matter can adopt. The ITM has been formed based on individual differences and an ancient paradigm called as *Mizaj* (temperament) which is grounded in the four component elements of the universe/ four humours concept: Phlegm(phlegmatic), Blood(sanguine), Yellow bile(choleric) and Black bile (melancholic) as a healing system. Every person has an individual temperament which is con-

cluded of four basic hummers combination. “Mizaj represents the excess or lack of warmness and humidity in one's body and is classified into four categories- also called four qualities- of warmness, coldness, dryness and wetness”. *Mizaj* is not just confined to human beings (including human body, our organs and bodily fluids) but the world and everything in it; every object, situation, and state in the world has a defining *Mizaj* which is comprised of these four elements and the balance and imbalance between these elements has a direct influence on human beings' health and their inclination towards illnesses. Therefore every fruit and vegetable and the food/drinks as a representation of different states of materiality and colours in relation to fundamental elements is studied for different describe one's temperament.

Persian diet and food is based on the knowledge of temperament and it has a direct influence on the state of health of each individual. Therefore one must take into account issues related to the traditional medicine when planning a diet. Each individual is required to study the ITM and maintain their own balanced state of mind and body during their life in order to live in harmony with self and the univers.

## ANNEX

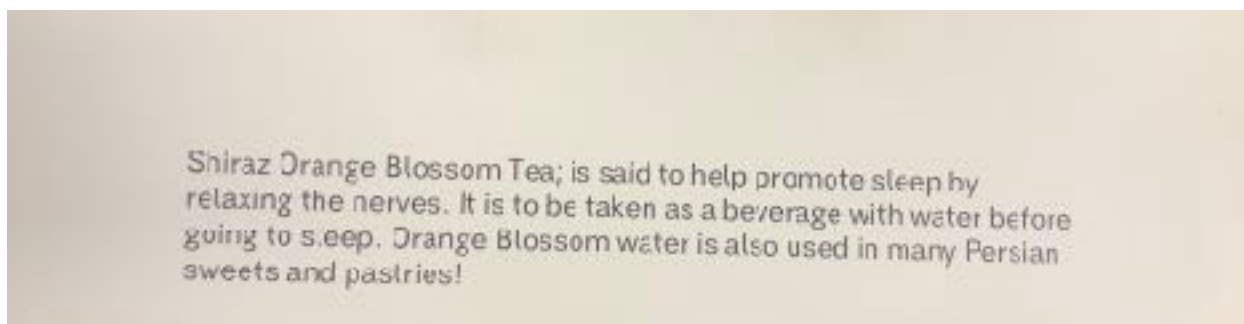


Fig.1. *Shiraz Orange Blossom Tea Recipe*, Retrieved on (April 10, 2019) from: <https://persianbasket.com/orange-blossom-water-cortas>

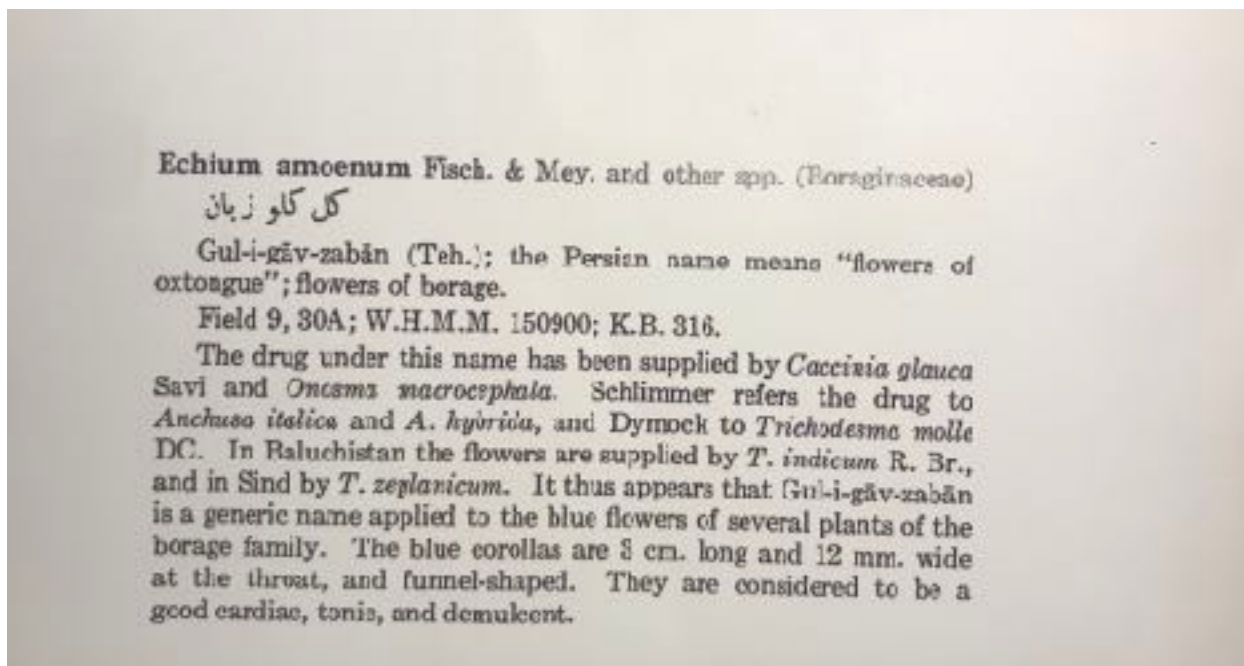


Fig.2. Hooper, David. (1937). *Definition of Echium amoenum* In "Useful plants and drugs of Iran and Iraq". Publication info: Chicago; p.83.

*Zardchoobeh* has been used in traditional medicine in Iran and some other Asian countries. Avicenna (980-1037 AD) recommended mixture of turmeric and lamb tallow as a topical anti-inflammatory and pain relieving agent. In Persian, traditional medicine has been used as topical treatment for wound healing, bites, burns, acne and some other conditions such as dental diseases, dyspepsia and antacid.

Fig.3. Definition of Zardchoobeh. Hamid Reza & kazemi oskuee, Reza. (2014). Curcumin From Traditional Iranian Medicine to Molecular Medicine. Razavi International Journal of Medicine; p.5

Beverage made of basil's seeds;  
Pussywillow water and wild basil seed summer drink. Traditional Persian herbalists prescribe soaked wild basil seeds for coughs, digestive problems and many other things including depression

Pussywillow water is to be taken as a beverage with sugar and water. It is said to help stimulate the appetite for those who suffer from poor appetite and it is also beneficial for the expulsion of intestinal parasites.

Fig.4. Nightingales & Roses: Recipes from the Persian Kitchen. *Beverage made of basil's seeds*. Retrieved on (April 10, 2019) from: <https://www.thepersianfusion.com/persian-style-rosewater-chia-summer-drink/>

*Zereshk-polow* / Rice with caramelized barberries (*zereshk*);

*Zereshk polow* features tart barberries cooked with onions, orange peel, and almonds in a saffron-rose sauce. Polows are layered rice dishes that have ancient origins. The skillful cook is able to produce it in such a way that the ingredients are not sticky or dry. Every grain of rice is perfectly separate and fluffy, gently cocooning the meats, vegetables, or fruit cooked within them without undue clinging.

Fig.5. Ramin Vellotti. *Zereshk-Polow Recipe*. Retrieved on (April 10, 2019) from: <https://www.thekitchn.com/recipe-persian-barberry-rice-zereshk-polow-237613>

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