

KNOWLEDGE AND PRACTICES CONCERNING NATURE AND THE UNIVERSE

Knowledge and practices concerning nature and the universe involve the knowledge and practices on harmonizing humanity with nature and universe. For example, predicting of tomorrow's day according to the end of today's day, predicting the weather in the next month according to the condition of the Moon, predicting future events from animals' behaviour, defining the place for wells or home construction, traditional knowledge and skills concerning professions (hair-dressing, traditional medicine, architecture and water-supervising), various methods of cooking national dishes (*tandir kebab, ghilmindi, chopchima, bostirma, choponcha, khijjon* etc.). In the knowledge of nature and the universe, knowledge and experience of people on farming and cattle breeding play an important role, because our ancestors who were engaged in the early stages in gathering the harvest were busy with cattle-breeding and later with farming.

Nature is the entity which existed before humanity, and even after the appearance of mankind. It is a subject studied by natural science. Nature is subordinate to the laws, separately from the people and society. Man is part of nature. Human beings can not change the laws of nature, but can

use elements of nature's laws to adapt the elements of nature. In the past, our ancestors understood themselves as a part of the nature, performing various rituals to prevent natural disasters and various caprices of the nature, and believed in the outcome of these rituals.

Human life depends on the harmonious state of the nature, and the biosphere. When these conditions are changed, the normal living conditions of a person are diminished, and environmental problems arise. Improper use of scientific and technological achievements can lead to the destruction of the biosphere. Therefore, it is important to be sensitive to the nature and use it effectively.

The experience gained through studying nature and the universe are the main factors in man's attitude to nature. Human activity in the Earth and in the universe is becoming more and more active. In pursuing the United Nations Sustainable Development Program, it is essential to rely on people's knowledge of natural and man-made world; sparingly conserving natural resources, avoiding unnecessary attacks on nature, and extending the life span of life on the earth in harmony with nature play a crucial role.



GARDENING

Gardening is the branch of agriculture in which different fruits, grapes and berries are cultivated. It serves to satisfy demand of the population for fruits and fruit products. Information about the gardening in Central Asia can be found in ancient Greek, Chinese and Roman sources which were written in the 1st millennium of BC. Central Asia is the motherland of many fruits. Through the centuries on the basis of the people's selection productive sorts of such fruits as apricot, apple, pear, nut, almonds, pomegranate and grapes were created. Majority of them in terms of quality have their own unique place in the world collection.

More than 20 sorts of fruits and berries are cultivated in our republic. Seeded fruit trees, pome fruit trees, subtropical plants and berries took the main place. Autumn sorts of apple, pear and grape's autumn and winter sorts have economical significance. From time immemorial viticulture was developed in Tashkent and Samarkand regions and in Fergana valley. It has such directions as *xoraki*, *mayizbop* (best for raisin making), canned products and vine making. Fruits brought from tropical and subtropical zones, as lemon, orange, tangerine, eastern persimmon and others are being cultivated to increasingly planting areas. There are more than hundred specialized gardening commu-

nities. Total area of gardens reached 320 thousand hectares, aggregate fruit and grape harvest exceeds 833 thousand tones.

Uzbeks together with being the owners of rich experience, they also adhered to some traditions connected with gardening. For example if a child is born in the family, a habit of planting a tree became wide spread. In its turn cutting dried tree was another habit, as dry tree symbolizes a dead person. After cutting a baby's hair for the first time (this was done by the oldest family member) it was buried under the fruit tree. It was done so that the baby had many children in the future. Among people there was such belief if you cut one tree, plant two instead of that tree. For this reason love for trees was absorbed since childhood.





THE CULINARY ART

Uzbek National Meals differ from other meals with their characteristic features. Kindness of our nature, abundance in different food products and Uzbek cooking which has been lasting from the centuries are our people's treasure and national pride. Uzbek cookery is distinct by special processing to the ingredients, usage of different techniques, equipments and other items and with the usage of peculiar dishes for food.

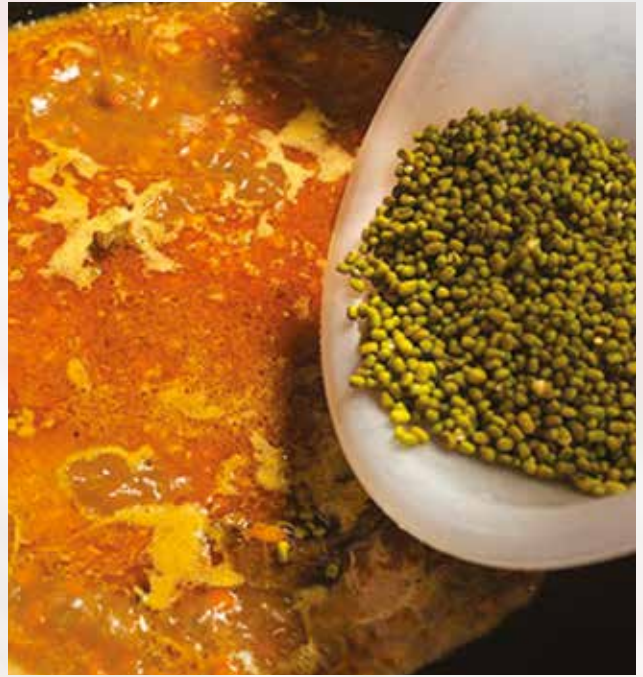
Prior to cooking Uzbek National Dishes, ingredients are processed and their taste is improved. One of such methods is slicing a product and processing it with salt and spices. In preparing Uzbek national food such widely consumed ingredients as meat, flour, milk, *qatiq* (Uzbek yoghurt), beans, pea as well as fruits, vegetables, and grocery products are used. These ingredients are processed differently depending on the type of the food. In domestic preparation of national food pot and oven are used; as the source of heat — wood, coal, natural gas, special oven and others are used.

Present Uzbek cookery was formed as an impact of natural, historical and social conditions. As the result of cultural interaction of nations the line of ingredients used in preparing Uzbek National Dishes is increasing. Consequently, the kinds of

national dishes are also increasing. We compare ancient and current Uzbek cookery with each other. In ancient cookery fish products were not consumed as much as they are consumed now. In some places of Uzbekistan meals were prepared without potato and tomato, whereas nowadays no food is prepared without these ingredients.

Uzbek national cookery requires learning of types of meals and conditions of their preparation and transferring them to the next generations. Otherwise, the meal loses its features of nationality and will be deprived of the ability of edibility. Not serving the food in specially outlined dishes, decreases edibility of the food.





KHALIM

Khalim is a thick meal, prepared from beef. In Bukhara and Samarkand regions it is also called “khalisa”. Khalim is a seasonal meal and is particularly delicious when prepared from the new wheat harvest.

For preparing khalim wheat is damped and squashed with wooden hive, washed in cold water and soaked in warm water for 5–6 hours. In a hot pot meat is fried until it is red. Then to the ready wheat water is poured immediately and boiled slowly for 1.5–2 hours. After this step is completed, it should be mixed without stoping.

If the water evaporated before the wheat gets ready, hot water should be added in small portions. Once Halim’s wheat is crushed and meat became thinner, its salt is adjusted, the fire is reduced and it is steamed for 2–3 hours. The meal is served on a plate and sprinkled with pepper and lavender leaves on its face.

In some places special toppings are prepared for khalim. The topping consists of fried and minced meat and boiled pea. In Uzbek traditional medicine khalim is recommended as a cure for diseases such as gastric and intestinal infections and colitis.



NISHOLDA

Nisholda is a national confectionery meal cooked in weddings, festivals, on eid and fest days.

Nisholda — is a white half-liquid product obtained by mixing the pulverized mass from the egg proteins with caramel juice, rosemmary root and etmak solution.

Rosemary roots are boiled in water, washed and cut. Then, it is heated in a stove with a slippery lid. Approximately one third of the pot is filled with rosemary roots. Periodically rosemary roots are also put into the pot.

It emerges after boiling two or three times. Ready solution is put into big wooden basin. Then it is filtered by passing it through 1 mm diameter hole. Under the same conditions, the roots left in the pot are boiled again for 6–7 hours. Secondary solution is put to the vessel, whose inner side is covered with ceramics. After the second and the third boiling, the solutions' concentration decreases.

After boiling for the third time the rosemary roots are cooled in cold water and taken away. The solution taken by boiling for the second, third and fourth times are less powerfull. The ready substance which has been filtered is wrapped with *lingup*.

In order to prepare caramel juice water is poured to the pot and mixed with sugar

(300 gr water to 1 kg sugar), then citric acid (2/3 out of total amount) is added and boiled under +112 C. Ready juice is sieved and cooled until 55–60 C.

Frothed egg mass is prepared by whipping for 20–25 minutes. While whipping rosemary roots jelatine is added periodically and it is continued until stable, soft, foam mass is formed. Then caramel juice is added to the foamlike mass and vanillin and acis is added while whipping. Whipping is continued until it gets soft smooth form for about 10 more minutes.



TUKHUM BARAK, QOTIR BARAK

For preparation of *tukhum barak*, the dough is mixed in milk or in the egg, when it is dissolved and spread, rounded bits are cut off. Each piece of dough is stacked by folding them twice, and crescent is made of collars without sticking to the edge. The ingredients are made of egg.

For this purpose, sliced onion is fried in melted butter and then cooled in the air. After that egg, salt and pepper are added and mixed.

One spoonful of this solution is taken, poured into crescent dough paste, and put into the boiling salty water. Once *tukhum baraks* rise to the surface of water, they are boiled

two-three more minutes and sieved, put to the Khorezm plate called *badiya* and served with cream.

So that the *tukhum barak* became delicious and appetising, the egg yolk is added while mixing the flour. Then, the color of the egg dough will be yellowish and tasty.

Qotir barak is also prepared as *tukhum barak*. The ingredients should be hand-poured or chopped on the hasher, fried with onion and other spices, and placed in the prepared dough. Cooking process is just like the *tukhum barak*'s preparation process.



MOSHKICHIRI

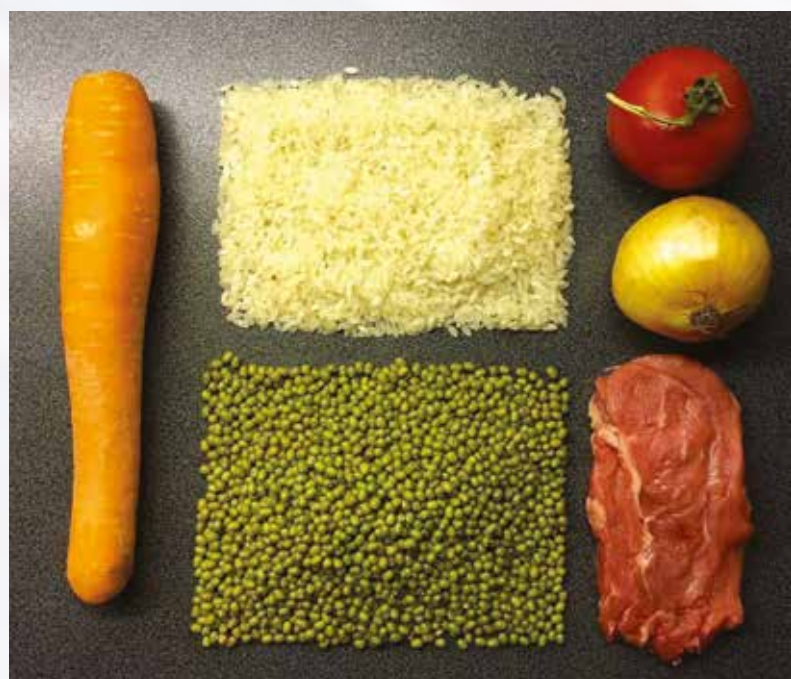
For preparing moshkichiri the onions are cut and fried during 5 minutes in heated oil. Then the meat is put to the pot (lahm meat, fat, gut, etc.). Once the meat products are roasted cold water is poured. After that, green beans are added and the boiler is slightly bated. Thus the soup is boiled about 30 minutes or more until all the green beans are opened. After all the bean has been fully opened, the rice is washed in a small bowl and added. After a while salt is added and the fire rised to an average level.

The pot is permanently mixed so that the containers do not get into the bottom. When the moshkichiri is slightly liquid, the fire is turned off and the meal is put to the bigger plate. a pre-made topping is put on top of it. To prepare the peanut butter onion sauce, finely chopped onion is fried until it is red and the onion turns brown.



Special attention should be given to the following when preparing moshkichiri:

- onion stain is the main ingredient in food. That's why in all dishes onion is cooked at low fire so the meal becomes delicious;
- after adding water to the meal control it until it boils, if the water overly boils, it can affect the taste of the food negatively;
- green mung bean should be added only in to the cold water because otherwise the bean may become firm and not open well in hot water;
- It is best to add the salt on the meal after the rice, as the salt may be exposed at all times, or some portion of the bean part may be opened and the rest may not be opened.



DOLMAS

Dolma — is a type of meal that could be prepared from various products. There exist cauliflower dolma, cabbage dolma Bulgarian pepper dolma, *charvi* dolma, spinach dolma, *kavatok* (from the leaves of grapes) dolma and other types of dolmas.

Cabbage dolma. After the bone is separated from the meat, it is minced and mixed with rice, minced onion, salt, black pepper, 2–3 tomatoes and one egg. Cabbage leaves are separated and put into boiling water for 10–15 minutes. When the leaves soften, it is wrapped in sliced ingredients for each. In the pot, bones, separated from the meat, and dolmas are put, water is poured over them and the pot is covered with a plate. Bay leaf and pepper can be added to the soup. Dolmas are boiled in medium heat, and then boiled for 30–35 minutes in low heat. Finished dolmas are served on a plate filled with the soup.

Bulgarian pepper dolma. The pepper is opened and cleaned from the seeds. Pepper is cooked as a preparation for the dolma. The peppers are filled with minced meat and cooked in the pot like cauliflower dolma.

Charvi dolma. Onions and various spices are added to the minced meat. Fat from sheep's liver is cut in 10x10 cm size. In the middle of each volume, 1 teaspoon of minced ingredients are put and wrapped. Then it is put into the pot, water is poured over it and

cooked in a low heat for 1 hour. Ready meal is served in a dish or a big plate.

Spinach dolma. Large leaves of spinach are taken and cut in boiling water. Meat is prepared oilier than for other dolmas. Each spinach is packed with minced ingredients from a teaspoon. A plate is put on the bottom of the pot, then dolmas are put and a small amount of water is poured onto the bowl and cooked in low heat for 30–35 minutes. The dish is served in a plate with butter.

Dolma prepared from grape leaves (kovatok). Kovatok is a national cuisine which is cooked by wrapping minced leaves to young leaves of grape. Minced ingredients are prepared like in cauliflower dolma. Fresh grape leaves are washed in warm water, and then minced ingredients are put and wrapped in it. Kovatok dolma like spinach dolma can be cooked in pots or steam cookers. The cooking time is 30–35 minutes. Ready meal can be served with cream or butter on a plate.





SAMARKAND BREAD AND TRADITIONS ASSOCIATED WITH BREAD

In Uzbekistan breads differ with their variability. In Uzbekistan such types of bread as: *uy noni* (home bread), *obi non*, *shirmoy non*, *shirmoy kulcha*, *yoglinon* (oily bread), *jizzali non* (bread cooked by adding fried bits of fat), *piyozli non* (bread with onion), *qovoqli non* (pumpkin bread), *patir non* exist. People of different regions have their own bread making technologies and schools.

Zakhiriddin Mukhammad Bobur wrote about Samarkand the following "it has skillful bakers and chefs". Samarkand bread is famous for its delicious taste. Even at present, no one leaves Samarkand without buying Samarkand bread. Some people say that authentic Samarkand bread doesn't get spoiled until three years. It can be consumed even after long time by pouring water and heating in the oven.



In Uzbek families children were brought up in the spirit of respect for bread and not wasting it. Bread had never been put under the foot. Stepping the bread was the heaviest sin. Bread must not be eaten in the bedroom; the person who eats bread in bed was believed to behave deliriously in his dream. In all Uzbek families, when guests come to a house, the most sacred product-bread was put in front of the guest face side up and in even amount as the sign of respect. The bread was frittered by the oldest member of the family, or by the younger members, by consent of the elderly.

Cutting bread with knife or with other sharp instrument was considered as disrespect to this sacred food. Except mourning ceremonies, guests brought bread in all occasions and at the same time brought back bread from those ceremonies.

Once the sign of consent is taken from the bride's parents by the matchmakers, an old person who has several children and only one marriage, blesses the girl's and boy's destiny and fritters the bread, brought by the groom, in even amounts. This custom is called among Uzbeks "*Non sindirish*" ("bread frittering"). Frittering breads in even amount symbolizes the bride and groom's happy life together; the ceremony itself symbolizes the close family bond.



PREPARING DRIED FRUITS

Fruits and vegetables cultivated in Uzbekistan are distinctive with their taste. In particular, the degree of sugar is very high in them, which maintains sweetness of dried fruits. For this reason Uzbekistan is famous for its dried fruits. Traditional way of drying fruits (drying in an open air) is widespread.

Methods of drainage vary with the type of fruit. Sometimes, the same type of fruit is dried in different ways. For example there are such ways of raisin making (drainage of grapes) as: *avlou*, *bedona*, *garmiyon*, *sabza*, *soyaki* and others. In simple way of making raisin, grape is laid on the plastered square, on *bordon* or *buyra*. In this method, the grape dries during 20–30 days. Grapes, dipped to an acid solution, dry in 7–10 days, in specially cooled rooms, it takes 4–8 weeks to dry the grape.

Apricot is dried in two ways; *bargak* is prepared from an apricot without stone, *turshak* is made of an apricot with stone. Turshak is an apricot with stone, dried in the air. The apricots, whose stones difficultly separated from their fruit, and that are worthless for *bargak*, small apricot sorts (*qandtak*, *boboiy*, *oqnuqul* and others) are used for making turshak. Once harvest is gathered, it is cleaned and washed, laid to baskets or *bordons* and dried. In every 4–5 days they are turned up. In 8–15 days

turshak becomes ready. In some places the basket with apricots is covered with fig's leaves and dipped to the hot water, so that caterpillar did not injure it. When smoked with sulphur during 1.5–2 hours, its quality increases and it gains color. Turshak consists of 40–90% sugar and 1.2–6.9% acids.

At present preparing sweetnesses from dried fruits is being developed. For example: sweetnesses with very appetizing appearance are being prepared by penetrating crushed dried fruits into the dried apricot or putting nuts or almonds inside them.





PREPARING CANDIES

NOVVOT

In such large cities of Central Asia as Bukhara, Samarkand, Khiva, Toshhovuz, Khojand, Kokand, Chimkent and Tashkent confectioners prepare different sweets (*obaki, kholva, novvot, pechak, pashmak, parvarda, nisholda*) and jams using honey, fruit juices; prepare ice creams mixing rose's petals with sugar.

Novvot — is colorless or yellowish candy, prepared from sugar syrup. It consists of large sugar crystals and is widespread in Near and Middle East. It consists 99.75% of sucrose (sugar substance). Humidity does not exceed 1%. Technology of novvot making is as follows: two shares of sugar and a share of water are slowly boiled in the pot (10kg sugar, 5 liters water) and juice is made. It is well mixed and boiled until appearance of blisters, the blisters are removed and boiling process is stopped. Eggs (to 80–100 kg sugar, 1 egg wound in 1 liter of water) are added to the juice and again boiled. Then, 3–4 lined white threads are pulled parallel to the special cattle. The tips of the threads are joined together.

The juice, which had been boiling, is poured into the pot in which threads were pulled. After one hour, stain is formed on the surface of the juice. The pot is covered with a special lid and left for three days in this condition. During this time around the threads crystals

are formed and start to grow. After three days the lid is opened and the juice left in the pot is poured to another dish. It is used in preparing confectionary products. The novvot which is stuck to the bottom of the pot is also consumed. The threads with crystals are dried. Novvot is sold with this thread. This is called "*novvot duri*" ("novvot pearl") (consists 65% of pearl). Novvot can be consumed as daily sweets.



PREPARING SWEETNESSES

KHOLVA, PASHMAK

Confectionery, *shirapazlik* — is the field of crafts in which local sugar products, local sweetesses and candies are prepared. Anciently it was developed in Eastern countries, especially in the Middle Ages it became widespread. Confectionery instruments such as cast-iron, copper pots, copper plate, bowl, wooden mixer, *chilchop* and scales; and such facilities as different sized hearths; separator of grape juice and others are used.

Kholva — is prepared by adding oil, sesame, nut, almonds, flour and others into the boiled

syrup. In order to improve its taste cacao, cacao powder, raisin, sukous, vanillin, lemon acid and others are also added. According to the ingredients, used in preparation, kholva is divided into such types as *bodroq* (fried maize) kholva, *maghiz* (kernel) kholva, nuts kholva, sunflower kholva, sesame kholva, peanut kholva, pashmak kholva.

In order to prepare *bodroq kholva* nuts are fried with maize and minced. Put to the specially oiled platter, poured with melted honey or syrup and thoroughly mixed. Then





spindled and pressed in 1 cm thickness and cut in a rectangular or diamond shape. To prepare *maghiz kholva* kernels of apricot, almond or sunflower are fried and laid in 2 cm thickness onto the oven trays.

Sugar is put to the bowl and over boiled syrup is poured flatly above the ingredients on the tray. Once the product cools, it is cut to the pieces of 4x10 cm with sharp knife.

“Lavz”, “Toy” and “Sovunak” kholvas contain animal and sunflower oils, flour, syrup, whipped egg white and boiled *sovunak* (type of plant) roots are added.

One of the sweetnesses — Pashmak — is famous in the Central Asia from the ancient times. Pashmak contains sugar, vinegar, premium wheat flour and animal fat. The method of preparation: sugar and water



are put to the bowl (the proportion of water is 30–40% less than sugar's). The bowl is boiled non-stop. Boiling process continues (adding vinegar) until the humidity reaches 1.5–1.7%, then animal fat is added. Ready confectionery product is flowed, smeared in flour and processed by stretching until it takes form of fiber. Fibers gathered to the ball and cut in certain sizes.



NOKHOTSHORAK

Among Uzbek national dishes Nokhotshorak (pea soup) has its own place. Usually this meal is prepared by skillful chefs in big amount for the majority. Rarely Nokhotshorak was observed to be prepared at home as a family food. The main reason of it is that preparation of this food requires much time and effort.

At present the method of proper preparation of this food is preserved in Samarkand. Therefore, this meal can be tasted in special kitchens and bazaars (markets). Inviting special chefs to some family ceremonies and preparing nokhotshorak is also observed.

Even though Nokhotshorak is prepared from only pea, lamb and water; there is a secret of preparing tasty meal from these three ingredients and these secrets are being passed orally from generation to generation.

Pea is the plant, which is cultivated in hilly steppe zones and arid places. Once it is planted in early spring, it is not irrigated; but cultivated only by rain. As it is less fertile compared to other plants, it is planted in smaller amounts. In order to prepare nokhotshorak, ripen pea is taken, washed and soaked in warm water for 8 hours. Then it is soaked in saline water for an hour. After, it is washed once gain in cold water and then put to the pot with cold water together with lamb and boiled for

4 hours in low fire. Once the meat boiled enough, it is taken away to a separate dish; pea continues to boil.

Before putting nokhotshorak to the table, its pea, meat; onion and greens which will be added subsequently, are given in separate plates and its soup is given separately in bowls. While serving Samarkand nokhotshorak, the soup is poured over dried Samarkand bread, which is sliced in cubic form. Pea and meat are placed near it.





JIZZAKH SOMSA

The culinary art of different regions of Uzbekistan differ with their characteristic features. In particular, somsa (meat pie), which is prepared in Jizzakh city and region is famous with the name "Jizzakh Somsasi". The feature which makes it distinct is its size, the methods of dough preparation and the ingredients. Consumption process has different features too. Jizzakh somsa is consumed with potable oil and specially prepared juice, which consists of tomatoes, pepper and greens. As it is bigger in size than in other somsas, one somsa is enough for a person with medium appetite.

Beef and its inner fat, onions and species are added to Jizzakh somsa. Special dough is prepared in bigger size. One cured for certain time, pieces of necessary size are cut off from it. Pieces are flattened in certain size on a wooden plate and knotted after adding ingredients prepared beforehand. Knotted somsas are stuck into the heated handmade oven and cold water in small amount is poured above them. Then the oven's cover is closed and time to time opened to control the process of preparation. Once somsas turn red, they are torn off from the oven, put on the plates and served to eat.





OLTIARIQ VITICULTURE

Oltiariq district of Fergana region is famous with the knowledge and experience of its farmers and gardeners. Because, the vegetables and fruits cultivated here are distinct with their taste and quality. Cucumber, radish and grapes of Oltiariq are especially famous. It is difficult to find a household without a grapevine. Because the population of this place knows how to use the land even if they have a very little territory for cultivation. They plant grapes and cultivate trees even in the territory between the walls of their house and the street. Gardeners from Oltiariq make up slightly less than 90% of all the grapes cultivated in Uzbekistan.

Richness of the knowledge and experience gained in viticulture is very important in making abundant harvest from grapes. Thanks to the weather conditions, the content of the soil, water and hard work of

the gardeners, it is possible to make abundant harvest from small land.

Dozens of grape sorts are cultivated here. Especially such sorts as *kelin barmoq*, *khusayni*, *charos* and others are planted in bigger amounts. Gardeners are managing to harvest several sorts of grapes from one plant, because of grafting. Uzbekistan's grapes are famous for sweetness and grapes cultivated in Oltiariq are the sweetest of them.

As the traditions associated with grape cultivation are being passed from fathers to children, from masters to apprentices; and because of the progress made in the sphere, new sorts of grapes are being invented. Because of adaptation of grape sorts cultivated in other parts of the world to our natural conditions, enriching existing grape sorts is achieved.





POMEGRANATE CULTIVATION IN VARGANZA

Varganza village is situated in Kitob district of Kashkadarya region and it is famous for its pomegranates. Pomegranates, cultivated here are distinct with their appearance, taste and abundance of vitamins in their content.

Relying on the knowledge and experience of their ancestors in pomegranate cultivation Varganza gardeners manage to get abundant harvest. Image of pomegranate can be met in many objects and used as the symbol of productivity and prosperity and therefore it demands special attitude. There is no yard in Varganza without a pomegranate.

The natural conditions, water, soil of Varganza and farmers' rich experience, which is being passed through the centuries, is the reason of cultivating dozens of pomegranate sorts and sale of such pomegranates not only in Uzbekistan but in neighboring countries as well. Among these pomegranates it is possible to see pomegranates, starting from big and sweet stoned ones, until dark red and bittersweet types in different sizes and shapes.

Varganza population knows the ways of keeping pomegranate barks as afresh as they have not been cut. From the time when there were no modern cooling instruments in village conditions, up to nowadays, Varganza pomegranates exist in all seasons of the year. These informs about reaching perfection in the sphere of pomegranate cultivation and preservation.





BAKHMAL APPLES

Great experience was also gained in the field of gardening together with agriculture and cattle breeding in Uzbekistan. Gaining of the experience can be observed based on natural conditions, water, soil, weather and lifestyle in gardening. For example following regions are famous: Varganza (Kashkadarya) and Quva (Fergana) in pomegranate cultivation; Oltiariq (Fergana) and Parkent (Tashkent) by grape cultivation, Oltiariq by horse radish and cucumber cultivation and Samarkand regions by fig-tree cultivation. Exactly like this in Bakhmal district which is situated in mountainous territories of Jizzakh region, immense experience was gained by apple cultivation. The highest quality apples, which are sold in Uzbekistan's markets, were cultivated in Bakhmal.

Bakhmal gardeners have been passing experience of taking care of an apple-tree and keeping the harvest from generation to generation. The guarantee of abundant harvest are the secrets of when and how to cut tree branches, when and how to water, which fertilizer to use, how much to use. Bakhmal has its peculiar experience and knowledge concerning with keeping apples. Several methods can be observed in terms of keeping apples. Some people prefer keeping apples in wooden boxes; others argue that apples should be kept in ordinary boxes, which are placed in well aired room, adhering to certain temperature conditions. In spite of existence of special cooled rooms, outlined for keeping fruits, in Bakhmal, people continuing keeping them in an old, traditional way.





TANDIR MEAT

Invention of fire played a significant role in the development of relationship between humankind and the nature. As a result of invention of thousands of ways of cooking meal on fire, meat became the food product, which is consumed all over the world.

Despite emergence in very ancient times, the meal called '*Tandir go'sht*' (Oven Meat) it became wide spread among southern part of Uzbekistan among people whose ancestors were from nomadic tribes. Even though it seems easy to prepare this meal, tandir meat, that is prepared in Surkhondarya, Qashqadarya, Samarqand, Navoiy and in some mountainous regions of Jizzakh differs from meat prepared in other regions with its taste and appetizing appearance .

As a rule, tandir go'sht is prepared from newly slaughtered sheep (ram) or castrated goat. The meat is melted into big parts and mixed with salt and species

and cured for some time. After some time, it is put to special oven which was specially installed for this purpose. The oven is heated and its brass is gathered into one place. Metallic or ceramic dish which is full of cold water is placed on the brass. This helps the meat not to become solid, but mild.

Once the meat is hanged on, odorous fir tree branches are also hung among them. Then all the holes of the oven are closed and plastered in order to keep inner temperature. In approximately one and a half hour (may vary depending on the amount of the meat and to the age of the cattle) the tandir meat gets ready and can be consumed.

In the aforementioned regions of Uzbekistan, there are special dining rooms and famous chefs who prepare tandir meat. The secrets of preparation of this meal are being passed from generation to generation.





CATTLEBREEDING

A cattle breeding is the composition of experiences associated with breeding horses, bovine animals and other domestic animals. It is one of the ancient activities dealt by Uzbeks. A cattle breeding was one of the main activities in mountainous, submontane and steppe areas of Uzbekistan. The essence of traditions and ceremonies, associated with cattle breeding and goals, pursued by them, were always the same — they were aimed at breeding animals, protecting them from various diseases, predators and thieves, preventing their loss, etc.

Before Uzbek people used two calendars. As such, agricultural year begun from 22nd March, while cattle-breeding year-from 16th March. Every year, before putting cattle to mountain pasture, shepherds used to make a sacrifice to “holy” protector of shepherds, Choponota, and protector of cattle, Zangiota.

In the ceremony “Darvishona”, which is conducted by people of the mountainous and steppe areas of Uzbekistan, shepherds who will breed the cattle from spring until late autumn were appointed and the amount of money, that will be paid to them is determined. During the ceremony the amount money paid for the lost animals and the cattle’s going to the mountain and return dates were arranged.

Indeed, it was believed among cattle breeders that each animal has its own protector, to which, once a year a sacrifice needs to be made. Thus the protector of sheep was

Choponota, of bovine cattle-Zangiota, of horse-Qambarota, of goats –Chighatoy ota.

Among Uzbeks it was considered as grievous sin to kick any type of domestic animal (be it horse or cow, be it sheep or camel). Moreover, there was a belief among the Uzbeks of Khorezm, according to which it was even prohibited to throw the camel wool under one’s legs.

Relying to his own experience cattle-raiser decides himself when to take the cattle to pasture and when to return, when to cut animal wool;

At present more than 80% of rural population of Uzbekistan is busy with domestic cattle breeding than and as a result, the population of the country satisfies the needs of the country for meat and diary products. Experience and knowledge associated with cattle breeding are being passed from generation to generation and being enriched with new knowledge.





CULTURAL SPACE OF NUROTA

Similar situation can be observed in all territories of Uzbekistan, where peculiar cultural space is preserved. It can be met: the existence of flowing water and spring as well as comfortable natural conditions for human living in all of these places. Nurota is also one of such places where exists very abundant spring, even if located a bit far from residential areas. Suitability of the nature for human survival created favorable conditions for people living permanently for thousands of years in this area.

There are some assumptions about the name of the place is connected with the rays coming out of the spring. The word “*nur*” means ray, “*ato*” means existence. Initially the place was called “Nurato”, subsequently it changed to “Nurota”.

In the territory above the spring, ruins of ancient castle are preserved. Local people call this castle as “Castle of Iskandar”, “Castle of Makedonskiy”. According to historians the castle from which the whole Nurota region is visible and observable, was constructed in this hill in 2nd and-3rd BC.

Nurota’s name became famous in the world thanks to Abulkhasan Nuriy (pseudonym Nuriy was given later) who came to Nurota from Baghdod in 957. This person was one of the ambassadors who was sent to propogate Islam and subsequently served for sustaina-



bility and the acceptance of Islam in these territories.

The water of Nurota spring is 19.5 degrees both in winter and in summer and the fish, which is not eaten by the local people live there. It is used to heal many diseases because of existence of more than 20 types of minerals in this water it. Because of the microelements in the water, the fish live there without any additional food.

Pilgrims from all regions of Uzbekistan and from neighboring countries, come to heal their diseases to “Castle of Iskandar” and to Nurota spring. In spite of the fact that Nurota is located far from residential areas, many pilgrims come to visit it. Because of this reason, people lived here permanently and a special cultural space was formed in this place. In its turn, this is reflected in the people’s lifestyle, gardening, agriculture, cattle breeding, handicraft, culture, art and mentality.

