

## Funeral Food of Bukhara Oasis

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#### Abstract:

*In this article, the dishes of the Uzbeks and Tajiks of the Bukhara oasis related to the mourning ceremony, their characteristics are analyzed based on scientific literature and field materials.*

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### Introduction

At the end of the 19<sup>th</sup> - beginning of the 20<sup>th</sup> century, Uzbeks and Tajiks of the Bukhara oasis cooked special dishes during mourning ceremonies. These are the following:

On the day of funeral, “black pilaf” (“oshi siyo”), on the third day of mourning “khatmi oshi” (“oshi begoyi juma”), chalpak dishes are prepared. On the 20<sup>th</sup> day, halvay tar, pilaf was cooked, and every week until the 40<sup>th</sup> day, on the evening of Friday (begohi juma), the scallions were cooked. On the fortieth day of Mourning, “garma” food was cooked, and after 1 year of Mourning, “year-old pilaf” was prepared.

Among the residents of the Bukhara oasis, it was customary not to boil a pot or light a stove for three days in a house where there was mourning. However, among the people, people who have passed the stage of old age and see the well-being of their children, who are known as those who have reached their goal in Uzbeks, certainly, even on the day of mourning, a cauldron is installed and their children consider it a duty and a duty to give food to the people.

This type of soup given to the country is called “black pilaf” (Oshi Siyoh in Tajik) in Central Asia. The ceremony of this day was concluded that the Uzbeks set up a black pot and gave pilaf to the neighbourhood, and the Tajiks concluded that “degi siyo shinonda xalqba osh dod” [1]. In the condolence house, relatives and neighbors brought food for three or four days as “sorrow food” and “sympathy food”. Oshi sofi is often chosen for “black pilaf”. It is understood that this dish is made in honor of Uzbek and Tajik coffin bearers who lived in the center of the oasis. Food was served to the pallbearers who returned from the grave. In addition, among the Uzbeks and Tajiks of the oasis, it is considered a meritorious act to eat the food prepared for the donation of an old corpse.

On the third day of mourning, “recitation of the Qur’an” was held in the oasis, the morning after Friday, the day before, the end of condolence (three evenings), and the “Khatm Oshi” was given. In the Navoi, Kyzilteyepa, Shafirkon districts of the oasis, cattle are slaughtered and boiled on the third day of the dead. In the center of the oasis, on the third day of mourning, “oshi sofi” is prepared. “Black pilaf” is also cooked in other places of Central Asia [2].

Chalpak, which is common in the oasis, is based on the concept of “the food of the corpse” and is cooked only during mourning ceremonies [3]. Chalpak dough is mixed with flour and salt, small balls are made from the dough, and it is stretched. Therefore, in some places (Navoi district, Hazora village) it is also called chozma [4]. In the villages of Navoi District, Dorman, Hazora, the chalpak is made on the day of the deceased’s death. In the villages of Jigachi and Kazan of the Karakol district, it is cooked on the third and seventh days of mourning, every Friday evening, until the fortieth. In the villages of Talalion, Suvchikar, Kulonkhana of the Bukhara district, it was cooked on the third day of mourning, and in the villages of Demon, Khumdonak, Arabkhana, and Shorabod of the Jondor district, it was cooked during the “first holiday” - (“idi avval” in Tadjik) ceremony of mourning [5]. Regardless of the ceremony of preparing the chalpak for the corpse, 3 to 7 of them are cooked and placed on the trays in an odd number [6]. Those who did not eat the chalpak of a person who died young, the curse “Eat your chalpak” meant wishing for death. Chalpak is usually not spread on the supra, because the supra is considered to be only the sustenance of the living, the table. Even when fried in a cauldron, kapgir or chavli were not used, they were pulled with a stick of a fruitless tree [7]. In some places (for example, in Karakol, Olot), only one person performed the processes from kneading the dough to baking. In the village of Dormon, Navoi district, the chalpaks were cooked in hot oil. This chalpak was thrown into the oil once with the meaning that “may relief come from behind the corpse, and no one in this house should die”. Regardless of the form and content of rituals and customs, a chalpak named for a deceased person is cooked and placed on the table.

Another mourning dish prepared at the funeral is called garma [8]. In all villages of the oasis, this dish is cooked as “this is the reward”. The food of the mourning ceremony was accepted as a gift and donation. The charity table turns into a tent at the end of the day and protects the owners of the house, especially the deceased, and in Tajiks, prayers are made with the content such as “in taomho ro’zi qiyomat chodiri qiyomat shavat”.

The preparation of the food is like porridge. It is slightly darker than the porridge, that is, the flour is fried in oil in the pan, spread on trays, and minced meat is put on top. In the villages of Navoi district, the inhabitants called garma “gorma” in their dialect, and mincemeat “sarjosh”.

Among the Uzbeks of the Kagon district (Sheikh village), garma is also cooked on the corpse and served first. This dish was cooked by the old woman, and it was served on plates. The dishes and the pot in which the food was strained were washed separately, and the seven women at the head of the pot washed their hands, and the nearest person of the corpse slowly poured the washing into the running water. According to popular belief, the corpse swells up to 39 days, and on the fortieth day, as soon as this food wash is slowly poured into running water, the swelling will burst from the tip of the thumb. If the food is carelessly spilled, the corpse will be in great agony and will burst [9]. Therefore, in many villages of the oasis, it was believed that garma is a salve for the dead body, and the customs related to its preparation were strictly followed. In some places of the oasis, it is difficult to cook this dish, that is, frying the flour in oil requires a lot of attention, if it is missed, the taste of the dish is spoiled. That is why in some regions moshkichiri was cooked on the corpse. However, there are people who believe that moshkichiri food

cannot be equal to garma in terms of merit [10].

In some places of the Fergana Valley (Kuva, Khojamagz, Akhshak, Arabmazar, Rishton) the ritual food is cooked atala. Atala in this case refers to a porridge with some kind of flour. Atala was cooked by the nearest person of the corpse even if it was a small amount. First, everyone is forbidden to eat this food, and secondly, the ghost of the dead waits for forty days when the porridge will be cooked. Because it is believed that only if the atala is cooked, the body of the deceased will be saved from suffering.

The ritual meaning and semantics of the garma of the Bukhara oasis and the atala of the Fergana valley are the same. However, there are some differences in cooking. For example, in the valley, non-minced, quick-cooking parts of mutton were selected (if possible, meat was obtained from seven butchers) and added to the atala [11].

Based on the analyzed field ethnographic data, it can be concluded that the Uzbek and Tajik inhabitants of the Bukhara oasis had several types of ritual food. The diversity of these and related customs and traditions indicate that they were created as a product of the economic and cultural life of the peoples of the oasis.

### Literature

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4. The headscarf is not spread on the supra, because the women believed in such ideas as the provision of the dead should not take place on the supra. That's why women often spread zuvalas on a plate, and then put a special tablecloth on their laps and work on it for a long time. Accordingly, chalpak was called chozma in some addresses of the population. In fact, the dough has never been processed.
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