

## **CRADLE WEDDING CEREMONY AND ITS CHARACTERISTICS**

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Cradle wedding (gavorabandon (cradle tying) ceremony) is usually organized on Monday or Friday. It also has a strict order: in the front are the dancers on the wooden legs, with the karas in their hands, and the trumpeters-trumpeters, they go in a long line, followed by the women carrying the lali (tray) wrapped on the table with gifts on their heads, and behind them the beshikbardar carrying the new cradle on his shoulder, under the sound of trumpets and trumpets.

When the bridegrooms arrive at the yard where the crib wedding is held, the owners of the house greet them by smearing flour on their faces. This symbolically indicates that the baby's happiness will be white.

When it's time to tie the baby to the cradle, the vakila or kaiwon brings a new cradle covered with beads, bells, and ink charms to the middle of the house. He opens the cribs, puts on tuvak and tagposh, finishes his belt. He puts an onion and a small stone at the bottom of his head. After that, on the top of the crib, next to the two domes and in the middle, a piece of cotton in the form of a bag is placed and burned, and these soots are quickly collected. When this ritual called "Kor-Kor" is finished, the representative takes the baby in his arms, raises his hand and says, "Shall we tie it like this?" "Like this", he wants to lay him on his back and on his right, and asks the people around the crib. Finally, he puts the baby in the cradle in the right position, and after getting the answer "Yes" from those sitting, he ties the child to the cradle. In this process, the following statement is performed by him:

– Qoch, qoch, babasi,

Keldi egasi.

Ota-onang gapirishsa,

Qichqirishsa, yana qo'rqma,  
 Opalaring, akalaring  
 Baqirishsa, yana qo'rqma.  
 Olapar it akillasa,  
 Qo'rqib qolma.  
 Moshi mushuk xurillasa,  
 Qo'rqib qolma.  
 Yaltoq hangsher\* hangillasa,  
 Tag`in qo'rqma.  
 Birov baland ovoz solsa,  
 Chaqirib qolsa,  
 Tag`in qo'rqma.

While Vakila was tying the child to the cradle while saying this, another woman began to chew walnuts on the cradle. After tying the baby to the cradle, crushed walnut kernels are sprinkled over the cradle. It has two symbolic meanings: the child will not be frightened by the sound of knocking, and it is hoped that the child will be fat, that is, he will have children in the future.

After tying the child to the cradle, incense is lit and circled three times over the cradle. At this time the censer gives the following shout:

Isiriq, isiriq,  
 Chatnasin isiriq,  
 Patlasin isiriq.  
 Bachaga ko'z temasin,  
 Kim bachaga ko'z qilsa,  
 Ko'zlari oqib tushsin.

In the nursery rhymes, there are often images of grandfather, grandfather, and puppy, which are a symbolic expression of the image of a dog, which is imagined to protect mother and child from the attack of evil forces. Ancient people thought that

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\* Eshak

a woman who gave birth to a child and her baby would be guided by a guardian dog. According to the Tajiks, the strongest enemy of the dog is the worm. That is why the presence of a dog near the crib ensures carefree life of the child.

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