

**THE PLACE AND SIGNIFICANCE OF THE CRADLE IN THE UZBEK FAMILY**

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**Annotation:** This article is about the unique customs, traditions, and values of the ceremonies held and circumcision weddings in Khorezm, their versatility, longevity, and the fact that they are not carried out by a few individuals, but by many. , about concepts such as the rich cultural and spiritual heritage of the nation, its ethno-territorial and ethno-cultural uniqueness, rituals, traditional ceremonies, spiritual and moral values, kinship relations information provided.

**Key words:** Customs, social culture, traditions, values, custom, tradition, cradle wedding, circumcision wedding, cultural heritage, spiritual heritage, ethno-region, ethno-cultural identity, belief, mystery, life experience, worship of fire, ancient religious belief, eye contact, direction of Qibla, neighborhood, advice, elder, kinship relations.

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**Introduction and relevance.** Ritual is a social event that occurs through material and spiritual demands and needs in human life, and it is an important ethnographic sign that distinguishes each nation from another. Any ritual is created and lives by embodying the main signs indicating the level of socio-economic, political and cultural development of a particular nation at a certain stage of historical development [1]. In other words, a ritual is a life event with symbolic actions that are generally accepted.

National customs and traditions are the tool that educates the people from a spiritual and spiritual point of view, and the peoples and nations of the world preserve their mentality, nationality, values, national customs and traditions in an era of increasing globalization processes. is recognized as one of the urgent issues.

**Methods and level of study.** The family ceremony of the Uzbeks of the Khorezm oasis, such as the cradle wedding, and related customs, as well as the information about the cradle wedding, are not fully reflected in historical and written sources. Only through some sources can we get ring-ring information. We know that the spiritual life and family issues of the Uzbek people are reflected in the memoirs and diaries written by ambassadors and tourists, as well as in the reports written by officers during the period of the Russian colonization of Central Asia, but they do not refer to ceremonies. 'focus less. Family rituals and related processes were analyzed to some extent in the materials of scientific expeditions and researches carried out during the Soviet period, however, these publications were also aimed at promoting the socialist ideology of that time. A number of scientific and ethnographic studies have been carried out on family rituals and related processes, but these issues have been studied on the example of specific regions. Ethnological works, pamphlets and scientific articles written by foreign researchers about the customs and ceremonies of Central Asia have a general approach. Family ceremonies of Khorezm Oasis Uzbeks, especially cradle weddings, have not been studied separately, the topic of historiography

of family ceremonies has not been comprehensively researched as an object of research, and ethnolocal features have not been systematically revealed.

It is desirable to illuminate the family rituals of Khorezm oasis Uzbeks, especially the cradle wedding season, mainly by studying historical and ethnological materials. In this regard, the rituals related to the birth of a child and its upbringing, which are part of family rituals: cradle wedding and other events, sources reflecting traditions and customs, literature analysis and study of historiography.

**Research results.** When it comes to the crib, in one word, it can be said that the crib is the best invention in the history of mankind. Before talking about the cradle, it is necessary to pay attention to what the cradle is and how it is made. The shape of the cradle is designed in such a way that it is very convenient for rocking, rubbing, caressing, rocking, and putting the baby to sleep. A cradle is a place where a child sleeps, lives, a shelter, a home. The size of the cradle is small and compact, and can be placed anywhere, for example, in any room of the house. It is very convenient for the mother and allows her to do other things while looking after the child in different places. All the necessary conditions for the child and mother are taken into account in the cradle, that is, in the baby's small apartment.

The cradles are also made from the trunks of fruit trees. The lower part consists of a four-legged flat bed with a special handle for the roof. In order for the crib to vibrate without knocking and causing discomfort to the child, four hooves, i.e., a slightly curved board is placed between the pairs of cradle legs at the head and foot side. In order for the mother to breastfeed her child on time and comfortably, the cradle is placed one to two inches above the ground. The lower part of the cradle is made of mulberry tree, which is more restrained so that it does not fall over and shake hard, the upper bow and thick trunks, the handles are made of willow, and the top is made of willow branches so that it is easy to shake and shake lightly [3]. This prevents the cradle from knocking and being uncomfortable when it is rocked. Also, in this case, a working mother can rock her baby's crib from a distance, standing up from her place of work, using a long string.

According to the ancient tradition formed among our people, the crib is mainly made from the wood of fruit trees such as mulberry, juniper, apricot, willow or poplar. According to M. Joraev and L. Khudoykulova, because fruit trees were seen as a symbol of fertility and blessing in the imagination of our ancient ancestors, cradles were made from the wood of these trees with good intentions - hoping that the child would "multiply itself" in the future. Our ancestors believed that the characteristic of fruit trees, i.e. fruitfulness, is passed on to the child through the cradle. These are the beliefs related to the crib.

When the first child is born, a crib is bought from the market. The second or next child is often cradled in the cradle of his sister. One strong, comfortable, good, characteristic crib can raise up to three or four generations, if there are several children in one family. Uzbeks have children and grandchildren who were brought up in the cradle where their grandfather and father slept. There are some young mothers who prefer to feed their children in cradles, with such a characteristic that they want their children to be like their ancestors [15].

There are also some regulations regarding cribs. The crib is not placed at the entrance of the house. The reason is that the crib was not placed in the right place so that the person who entered the door would not accidentally overturn the crib, so that the child would not be left in the wind, and in general, for the safety of the child. The crib is always placed on top of the blanket so that the crib vibrates and shakes easily when rocking the crib. The cradle also protected the child from external changes. Covering the crib with various covers, its partial or complete closure, protected the child from cold in winter and heat in summer, sun, wind, and noise. Especially when the baby is sleeping, it protects from outside distractions, and the fact that the cradle is raised from the ground ensures that the child does not get hurt. The crib is lightly covered in summer, and

dukhoba covers are put on in winter. Depending on whether the child is a boy or a girl, sumaks are changed. The crib is placed in the best, comfortable place in the house where the air circulates well, where it does not get cold in winter, and where the sun does not heat it up in summer [13].

There are also cradle-related idioms. For example, the head of the cradle is not facing the sunset side. Our people paid great attention to it, and it is still practiced today. The reason is that the dead person's head is placed on the sunset side only at the funeral [14]. At other times, everyone's head is facing the direction of the Qibla, the direction of sunrise. Similarly, the head side of the cradle is facing the direction of Qibla, the direction of sunrise. The cover of the crib is closed even when the child is not lying in the crib. It is believed that if the crib cover is open, the child will not sleep. There is another meaning here. It is better to keep the crib closed so that all kinds of things do not get into the crib and dust does not fall. They even said that if the crib is left open, the demon will enter. There is meaning in every word and action of our mothers, who have seen a lot. That's why not a single action or deed appeared by itself. It is not for nothing that it has been going on for centuries.

Fire is considered sacred in Zoroastrianism. Irmes associated with fire are still actively used in Khorezm. For example, before the baby is placed in the crib, a fire is made by lighting matches in and around the crib. Incense against eye contact is also one of the most important means of protection. A lot of udums, which were created under the influence of ancient imaginations related to the cult of fire, have been preserved in Uzbek wedding ceremonies. G. P. Snesev states that these rituals "originated on the basis of the fire purification ceremony of the peoples of Central Asia" [9].

Cradling a baby also has its own rules. The child is tied to the cradle (with special leg restraints). From the outside, it looks like child abuse. However, the purpose of such binding is to allow the child to sleep peacefully and peacefully without over-exerting himself, without being frightened by the movements of his arms and legs, without trying to do anything, without rolling over from his bed. As B. Sarimsakov pointed out, in the cradle, "sumak is placed between the child's legs, and tuvak is placed on top of it, so that the bottom does not get wet, and the back of the body is protected from inflammation and colds" [11]. First of all, old women, workers or grandmothers teach how to lay a crib. Tail oil is applied to the child's body. Qovuzlok, i.e. millet husk, is placed on the blanket inside the crib - kovuz. If this is done, the child's flesh does not stick to the bed, but moves. Belts that tie the child's arms and legs flat to the cradle and are wrapped around the core wood are made of silk fabrics.

There were times when cribs were banned during the years when the fight against "old fashioned" was raging. Even the cradle was likened to the "baby bed", and both the cradle and the cradle wedding were strongly opposed[12]. To this day, the crib, which is called harmful by modern superstitions, occupies a special place among the discoveries of our ancestors. There were also opinions and views that do not raise children in a crib, it will injure the child, weaken his mind, and become disabled. But many people praise the crib and say that it plays an important role in the growth of the child, it has a great impact on the proper, healthy growth and peace of the child. Nothing has been discovered yet that can replace cradles, which are based on the thousand-year experience of our people and have passed the tests of life, and which are considered the ancient place of education of many peoples in the society. Children's strollers play the role of a temporary "swing". It is clear that they cannot replace a crib in terms of hygiene. That is why Uzbeks consider the cradle sacred and never throw it away. He always carries it with him and his family. Even after the children grow up, they always cover the crib and keep it somewhere in the house.

**Conclusion.** The Uzbek people are distinguished by their many traditions, values, customs and traditions, their diversity, longevity, and the fact that they are passed down from generation to

generation. received. Thus, the crib was invented and improved by our wise people over the centuries, and was used as a simple, convenient and versatile invention.

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