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## CHILD'S WEAR

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**ABSTRACT:** This article is about the oldest and most popular ("Chaqaloqqa chakmoncha"-wedding ceremony for a newborn baby connected with cradle) "Child's wear" ceremony that is widely spread among local people of Fergana region. The author also refers to ancient sources in this article. In particular, the information about the cradle mentioned in "Devonu lug'otit turk" is discussed in detail.

**Keywords:** customs, traditions, ceremonies, lullabies, yalla songs, folklore, values, cradle.

### INTRODUCTION

The customs and traditions of Uzbek people are as eternal and benevolent as our people. In every corner of the country there are unique ceremonies, traditions of family work, and the blessings of the grandmothers.

One can easily face unique ceremonies, traditions connected with social-family, labor traditions in every corner of the country, and there is a calming applause from the grandmothers' fountain of love. To study century-old values in folk ceremonies, winged dreams that have become a mirror of spirituality, ancient customs and traditions that have been perfected, polished as a result of centuries of creative activity of folk performers allows us to better understand the essence of our national values. The necessary conditions have been created after the independence of our country for the restoration of national values created by our ancestors, widespread dissemination of forgotten traditions and their in-depth study.

It is important to pay special attention to the customs and traditions of the Uzbek people at the age when the process of spiritual recovery

is in full swing. Because educating young people in a new spirit, to inculcate in them the ideas of national independence, to understand the essence of traditions and ceremonies in promoting the essence of the values created by our ancestors are the most effective means of disseminating the idea of national independence to the general public.

Family ritual songs about a person's life (birthdays, weddings, funerals) have become a tradition to be named after specific rituals or ceremonies. The family has a variety of family rituals rich in several traditions from child's birth to adulthood. For example, cradle weddings, muchal (ceremony held when a child is 12 years old) weddings, weddings, bridal salutes, mourning ceremonies, etc. These rituals are performed in the family circle. Therefore, they have a mass character.

People's traditions and ceremonies are no longer a remnant of antiquity or feudal society, rather, it will inevitably be regarded as a rare tradition that proves that our people have an incomparable artistic genius from time immemorial.

Wedding is an invaluable cultural and spiritual value inherited from our ancestors, it is the

gratitude of life, long-awaited best wishes, a symbolic joy expression of reverence. Whether we look at the maze or imagine the future from today's point of view, wedding ceremonies are in harmony with their form and content in all periods. But the term of wedding has remained the same value throughout the ages. The level of spiritual and cultural life of people of each period is explained by their attitude to weddings. Consequently, the periodic study of wedding ceremonies by people living in a particular nation or region allows us to identify modern and spatial changes that have taken place in the nature of wedding folklore. Many historical sources indicate that even in the first centuries AD, the wedding, first of all, as a national-local ceremony, secondly, a spiritual and moral ritual performed held in peace, contentment and joy rather, it is a legal act based on certain rules and requirements.

Increasing use of scientific and technical achievements in ceremonies as a result of cultural-technical development, and the declining number of our elder people who know the sayings about our old traditions requires an increase in private research in the field. Under the pretext of regional studies, first of all, folklore works of this or that region are collected and analyzed, secondly, the place of this material on a national scale is researched. And this vital need encouraged us to study the "Child's wear" ceremony at the cradle wedding in Fergana region.

A cradle wedding is a celebration of a baby when he/she is for the first time placed in a crib. It is one of the oldest and most common ceremonies in Uzbekistan. Usually this wedding is held on the 7th, 9th, 11th day of the baby's birth or after the baby's chilla (in 40 days of the birth) have come out). The ceremony will have different characteristics in different regions and will depend on the level of wealth of the family: well-off families usually hold the

wedding on a large scale, while poor families celebrate it modestly.

All the necessary equipment for the crib and baby is provided by the relatives of the baby's mother. Bread, sweets and toys will be prepared and presented. Gifts are prepared for the baby's parents and grandparents. Beautifully decorated cribs, tablecloths and gifts will be sent to the baby's parents' house along with the guests, with the sound accompaniment of trumpets and drums. Traditionally, the cradle is placed on the right shoulder of the baby's grandfather, then passed on to his son's shoulder, who gives the cradle to the baby's mother.

In the past, white flour was applied to the faces of guests wishing them to be clean and well-intentioned. Guests are invited to a dinner prepared in the guest-room and while they have being had a dinner, listened to song performers, in the next room with the participation of old women will be held a ceremony of diapering and cradling of the child. The elderly grandmother of the house traditionally says the following when placing a baby in a crib:

Egasi kirsin beshikka  
Shayton chiqsin eshikka  
Beshik egasi kelsin  
Bobovlari           kestin(original  
version)  
Let the owner enter the cradle  
Let come out the door the devil  
Let the cradle owner come  
Let the little puppies go

At the end of the ceremony, guests come in to see the child and give him/her presents and sprinkle with parvarda (national sweet like buttermilk) or sweets on top of the cradle.

A cradle is a place where a child sleeps, lives, and shelters until he or she is able to stand on his or her feet. The cradles are mainly made of mulberry and willow trees. The flower-carving and carving works in the cradle have

risen to the level of art in Turkestan, Tashkent, Fergana Valley and Samarkand regions. A cradle that is strong, comfortable, good, and capable can bring up not only ten children in a family, but three or four generations. From ancient times the cradle has long been popular among Uzbek, Tajik, Turkmen, Karakalpak, Kyrgyz and other eastern people. It is mentioned in ancient sources, especially in *Devonu lug'otit turk* (11th century). Young mothers sincerely prefer to raise their children in such ancient cradles, so that their babies could be brought up in the cradle where their grandparents slept. That is why Uzbek families consider the cradle sacred and never abandon it, even if they do not have a baby.

Where there is a cradle, there is a child. It is natural to recite lullaby where there is a child. After wrapping the baby in a crib, mothers sing lullaby song.

Alla aytay, jonim bolam,  
Quloq solgin, alla  
Shirin allam tinglab asta,  
Uxlab qolgin, alla  
Istiqboling porloq sening,  
Jajjiginam, alla-yo  
Baxtinga sen kata bo'lg'in,  
Ko'rar ko'zim alla-yo.(original version)  
God willing, my dear child,  
Listen to my lullaby  
Sweetie, listen slowly,  
And sleep silently  
Your future is bright,  
My little kid  
Luckily you grow up,  
Apple of my eyes

It was originally performed without music. To this day, composers create and perform melodies to lullabies.

Alla (lullaby)– is derived from Arabic and means Allah. Therefore, it is not in vain

when mothers sing lullaby the child calms down and rests.

Lullaby conveys the mother's breath to the child with her voice. It calms the baby and allows him/her to rest and sleep. Promotes good mental health. Lullaby is the embodiment of moral, educational, traditional and instantaneous creation. It is stored in the layers of the child's mind as a sad, radiant song. Lullaby provides not only the mother's love for the child, but also the child's love for the mother. Every mother performs lullaby with her own pain. As Uzbek mothers perform lullabies one can feel that these lullabies are different from each other. It may not even be the same as what a mother said today. Even the lullaby a mother perform today may differ those that she sang previous days.

Every women's ceremony is not complete without music. In the gatherings, the yallachi(woman song performer) plays a doira and performs this yalla.

Nevarali bo'ldim debo kerilasiz,  
Teringizga sig'masdano sevinasiz.  
Chidaganga chiqarga (o) chiqimini  
Qaynotalari qani, sovg'a salomi qani?

You say you've a grandson,  
As never before you're glad  
The cost of endurance  
So where is the gift,grandad?

The bride's father-in-law then gives the baby a present.

Nevarasin atrofida parvona  
Sizga havas qilar butun Farg'ona  
Chidaganga chiqargan(o) chiqimini  
Qaynonalari qani, sovg'a salomi qani?

The propeller around grandchild  
The whole Fergana envies you  
Expenditure on endurance  
So where is the gift,granny?

Ot izini toy bosadi azaldan  
Farzand shirin erur shakar, asaldan

Chidaganga chiqargan(o) chiqimini  
Kuyov to'ramiz qani, sovg'a salomi qani?  
Horse's footprints are covered by horseshoe  
The child is sweeter than sugar and honey  
Expenditure on endurance  
So where is the gift,daddy?

Yaxshi ko'rar ammasi-yu holasi  
Deydi huddi jigarimni bolasi  
Chidaganga chiqargan(o) chiqimini  
Amma-xolasi qani, sovg'a salomi qani?  
Loving aunt and uncle  
Saying my sweetie child  
Expenditure on endurance  
So where is the gift, auntie?

Jiyaniga doim bo'lar mehribon  
Ikki qo'li ko'ksida kutar mehmon  
Chidaganga chiqargan(o) chiqimini  
Amaki-tog'alari qani, sovg'a salomi qani?  
Always kind to his nephew  
Waits guest with hands on chest  
Expenditure on endurance  
So where is the gift, daddy?

The baby's relatives, grandparents, aunts, uncles and neighbors one another present gifts. The ceremony continues in this way, in celebration. The Uzbek people have held many family ceremonies. Many rituals have been lost due to negative attitudes towards folk values. Thanks to independence, special attention was paid to their restoration.

Folk rituals, regardless of their form and content, are a spiritual chain that connects the present with the past. Belief in the miraculous effects of ceremonies is also closely linked to the honesty and purity of the people's representatives. Ceremonial folklore, as beautiful examples of national values, plays an important role in shaping the national worldview and ideology.

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