
SECRETS HIDDEN IN WOMEN'S JEWELRY

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ABSTRACT: - Uzbek women's jewelry is a material cultural asset that keeps the realities of a thousand years of history secret. The article highlights the semantic functions of individual jewelry and the local traditions associated with them, continuing the cultural and domestic economy and traditions in the lifestyle of the inhabitants of the mahlliy Fergana Valley.

KEY WORDS: - Jewelry, amulets, necklaces, rings, ornaments, earrings, rings.

INTRODUCTION

Ornaments, ornaments, jewelry are considered important in the way of life of women of the Fergana Valley. Usually Uzbek women wore expensive jewelry more often for the purpose of giving themselves a break at ceremonies, national holidays, wedding weddings. Some small and non-expensive jewelry, on the other hand, were constantly worn in the diary (like a zirak, a ring necklace). Women's jewelry in Uzbeks has also been available in types worn by young girls, girls, brides, young mothers, and older women. Academician K. Shoniyozov his research, focused on the need to classify Uzbek women's jewelry, recognizing them as having ethnic differences and godly differences [1].

As a region where ethnically the turfa xil nation and elates were living and the migration process was strong, thousands of traditions and Customs blended within the vast ethnic guruhks to form a process of assimilation. As a result, only those traditions that were accessible to everyone, understandable and Easy, were preserved. Some were forgotten and new customs were formed. In particular, the influence of the Russian colony accelerated this process, and new ones were formed, uniting values, traditions that were national in nature. The family heritage, which local Uzbek women loved and ardently preserved, began to be replaced by jewelry, which was now made in artels and factories. But many families, although at the height of repression and violence, were able to maintain their identity, to continue their traditions. Women's jewelry differed in its beautiful shape, methods of decoration, process of preparation. The headdress, decorated with jewelry ornaments, was the most basic of the local wedding dresses, and it was often inherited from mother to daughter. One of the important ethnographic signs that ensure that a particular people stand out from other peoples is Customs and rituals [2]. Archaeologists note that in the history of crafts, women's jewelry first appeared, and later it turned out that men also began to wear ornaments [3]. Children's jewelry was also made in Uzbekistan, and they were distinguished

from other jewelry by their magik properties. Children's jewelry was varied, consisting of jewelry worn on the head, neck, arms, and clothing [4].

THE MAIN FINDINGS AND RESULTS

Jewelry performed one of the important functions in family-household rituals. Among the inhabitants of the Fergana Valley, the birth of a child, a wedding wedding, a number of paintings associated with jewelry in mourning ceremonies-rusms were carried out. In Uzbekistan, the role of jewelry in the system of children's painting-duties is distinguished. The birth of a child is considered a happy event, and family members begin to see this separately. For example, when a "moon-day"(that is, moments of the birth of a child) approaches from a pregnant woman, or during childbirth, all buttons, a handkerchief are removed from a woman's clothes, a braid is spread out, and her jewelry(beads, earrings, rings) is removed. In Aks Hol, knots were believed to link the baby's way to the World[5]. It was also believed that if a bead was wrapped around the neck of a pregnant woman, her belly child would be wrapped around her navel. Mothers saw a child symbol on the symbol of beads. Therefore, in halq alla and fairy tales, the word beads was also often used instead of a child. The Coral was a type of bead consisting of a white cedar. His appearance decorated the female neck and chest, this state was enlivened in the image of a child. Sometimes special amulets - jewelry were taken from Mullah if the labor process of women was long and painful. There have also been a number of attempts to bathe the newborn. In particular, before bathing the baby, water was soaked with salt, beads, rings, silver coins, Earth, wheat, cotton [6]. Focusing on the issue of the peculiarity of water objects, salt hygienically hardened the baby's skin and became a symbol of fullness and sustenance, along with the Prevention of various rashes and diseases;; added in the case of sugar in the magical intention that the first moments of the baby's life were directed towards a sweet passage; while the coin was a symbol of wealth, After the baby is ritually bathed, even the water used to bathe him was spilled not under the feet, but under some fruit tree. While jewelry is considered as an ornamental item, there has long been a belief that they Hall out, purify and protect every step a woman steps, the food she cooked. Therefore, in the process of marriage, the groom gave the bride a ring, while the mother-in-law presented the bride with an earring. N.Nakoh's about wearing a gold ring to the bride on the day of wedding.In the opinion of P. Lobacheva, the ring symbolically represented in folk views the symbol of the sun, the symbol of the unification of the sun with the moon or the Earth [7].

In the past, the Khan and the emirs were the personal ring of officials, who performed tasks such as sealing documents. Until the 18th and 19th centuries, the likes of Khan, Amir, Qazi, mingboshi, biy, eshon and mufti also had their own ring-shaped mukhrani. They were worn on the smallest finger of the hand, and excerpts from the names, lovozimi and Koran Karim verses of the owner of the ring were also finished. There were also symbolic rings of some professions [8].

According to reports, the production of metal objects in the Fergana Valley was divided into four main areas: blacksmithing, jewellery, misery and tunucasoz[9]. So, jewelry fulfilled one of the

main tasks in the marriage of the population, and various traditions, irim-sirim, values associated with jewelry were formed. Also, some of them still exist today [10]. A amulet is a bead made of black or blue colored glass with white eye (xol) on the surface. With the belief that you should avoid the "evil eye", it is worn mainly on children (clothes, neck, hands, laying on a string). Lambs were also a tradition among women. Especially young girls, brides and older mothers of Hatto also believed in the magical nature of the amulet and wore it constantly, so as not to avoid evil eyes. We find that Hatto still retains this habit among women [11].

In conclusion, it is noted that mukinki, the population of the Fergana Valley in the late 19th and XX Ages, due to various social, political instability, unrest and colonial policy of Soviet Russia, many changes took place. In particular, an end was placed on local traditions, national customs, ethnic solidarity, and any conduct encouraging freedom. And as a result, rich Practical Art amulets were looted, all folk treasures decorate the museums of Russian art and culture. Instead, jewelry produced in factories and factories, jewelry that embodies the same shape and ideological appearance, took over local markets.

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