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SURKHANDARYA JEWELRY AND THEIR SYMBOLS

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Abstract. The article examines the types of Surkhandarya jewelry and their symbolic symbols. The origin of the decorations of the Surkhan oasis has been studied and research has been carried out.

Keywords: jewelry, types of clothing, traditional costume, dress, bijouterie, women's jewelry.

Introduction. Like other national costumes, Uzbek traditional costumes were formed and developed over a long period of time under the influence of socio-economic development, customs and ritual traditions, as well as over time. According to the scientist O.A. Sukhareva: "In addition to the way of life, work and climatic conditions, the cultural development of people, the growth of aesthetic tastes are also key factors in the appearance and distribution of clothing" [1]. It is known that traditional costume includes not only clothes, but also jewelry that makes women more beautiful. Each region of Uzbekistan has its own jewelry for centuries. Therefore, the study of women's jewelry in Surkhandarya is one of the modern requirements. The jewelry worn by the women of Surkhandarya at weddings and ceremonies was made of beads, and there were many of them. These jewelry not only serve as decoration, but also protect them from various evil forces and eyes, and are worn by both young and old.

MAIN BODY. These types of jewelry come in a variety of colors. Unique adornments with sacred power include hapamat and gulband - they are woven together in the form of beads of different colors. "Hapamat" is mainly carried by

bells, although the name comes from the Tajik language - "hafa" ("hafa") and "bandage" (block, separate). The shape of this decoration depended on the manufacturing technology and was predominantly geometric in nature. Rows of colored beads - white, red, yellow, blue, black, braided, curly geometric shapes - rhombuses, triangles, trapezoids [2, p.13]. These jewels reflected the mythological ideas of people about the world. Geometric shapes have deep symbolic meaning. These jewels are associated with the goddess Umayya, who was very powerful.

According to the ancient Turks, this goddess held a special place in the pantheon of patron spirits. She portrayed a worldly creature - birth, marriage and death, patronized children and their mothers, she was the goddess of fertility. Umayya's symbol is a triangle, moon, crest, scissors and arrow. One of the landmarks, the rhombus, was also considered a symbol of fertility and was often used in hapamate solution [3, p.14]. Another female adornment is gulband. According to local residents, Gulband is also banned to prevent measles and rubella. This is the meaning of the word Gulband. In the center of the flower is a triangular shape with a rhombic bead attached to the side.

Bouquets can be connected with one-, two- or three-diamond beads. The main colors of this decoration are red, yellow and black. The weave starts from the center and extends from both sides. In the center of Gulband there is a bobohur stone in the middle of a tumor. The Babokhur stone was a symbol of family happiness.

The gulband has the shape of a zebigardon worn in other provinces. Only this jewelry was made of gold or silver.



Figure 1 Women's necklaces - Hapamat and Gulband.

The oasis also contained decorations called "Dardbgazna" and "Tomoglov". "Dardigazna" comes from the Tajik language and is used as a tumor to protect against all diseases. Dardigazna is woven from different beads in several ways. In the middle there was a silver ornament or bow. Much attention has been paid to the color and geometric shape of this piece. Each piece of jewelry required special attention and time. Because the colors had to match. Dardigazna jewelry is worn over Hapamat jewelry. These ornaments are located on the front of the garment and are used as decoration.



Figure 2. Women's necklaces - Types of Dardigazna and Gulband with Tomoglov.

Another type of jewelry worn by Surkhandarya women is necklaces and necklaces. In the oasis, pink-pink corals such as "pepper necklace" and "delicate necklace" are very popular. In the middle of the necklace was a silver ornament with a prayer written on it. The necklaces were of different shapes and colors. In the process of weaving them, the king added coins. Zebigardon is one of the most valuable pearls of women in the Surkhandarya oasis, "zebi gardon" of medium round shape, consisting of long and short multilayer chains. Zebi Gardon triangular necklaces intertwine with each other, and chains are beautiful on the chest and neck, this jewelry is worn by wealthy mistresses. There are many types of zebigardon and their sister also has a rectangular larynx. There was a boulder in the center of this ornament. at the bottom of the four corners were pendants made of silver or coral.

The earrings of Surkhandarya women were also very beautiful and varied. Surkhandarya women wore separate earrings in the house, and others for the wedding ceremony. These earrings are made of silver, and some are made of stones and beads. Types of earrings: oyboldag earrings, home earrings, "Khalkai Muhamadi" or "Muhammadiy" earrings. Each of these

earrings had its own meaning and purpose. For example: The moon was a semicircle. He had legs, some with eyes and some with beads. Such earrings were a favorite of women in Tashkent, Bukhara, Fergana and Samarkand [4, p.23].

Another name for home earrings is the ring-ring, which is most often worn by women at home, and this earring is shaped like grass. The earrings were decorated with pearls and beads.



Figure 3. Women's jewelry.

Has a domed shape. Earrings "People's Muhammadi" or "Muhammad-diy" - round or almond-shaped earrings in the oasis, called earrings "People's Muhammadi" or "Muhammadi". Muhammadi's earrings have an odd number of pendants, depending on the number of types, such as "three-legged", "five-legged", "seven-legged", "nine-legged", "eleven-legged". Igan. In the oasis, earrings "nine-legged" and "eleven-legged" Muhammad were worn mainly by wealthy women. ... Bibi Fatima considered this earring sacred. It was round or almond-shaped [5, p.19]. They had an odd number of pendants depending on the quantity, "three months", "five legs" and others. Some had large eyes in the middle and a pair of legs.



Figure 4. Women's jewelry.

CONCLUSION. In short, the oasis has a lot of beaded jewelry. Not everyone can weave these jewelry. We can say that there are a lot of beaded jewelry in the oasis. Not everyone can weave these decorations. This is because it is made of very small beads and you need to create patterns while weaving. Each piece has a different texture and color. The decoration was often torn due to the use of yarn in the weaving process. Since the fabric was woven from the center, it had to be re-knitted in order to repair. Red, yellow and black colors were used on each piece of jewelry. The secrets of jewelry making are passed down from generation to generation. Weaving such jewelry is very difficult and time-consuming. In our time, there are very few craftsmen weaving such jewelry. To simplify the weaving technique, you need to invent a new method and replace it with high quality and durable yarn. Since the fabric was woven from the center, it had to be re-knitted in order to repair. Red, yellow and black colors were used on each piece of jewelry. The secrets of jewelry making are passed down from generation to generation. Weaving such jewelry is very difficult and time-consuming. In our time, very few craftsmen weave such jewelry. To simplify the weaving technique, you need to invent a new method and replace it with high quality and durable yarn.



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