

## LINGUISTIC AND CULTURAL FEATURES OF JEWELLERY LEXICON IN TURKIC LANGUAGES (FOR EXAMPLES OF UZBEK, KARAKALPAK, KAZAKH AND TURKMEN LANGUAGES)

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**Annotation:** In this article, the uniqueness of the jewellery display, the relationship between the content and form, the appearance of jewellery, and the change over time from ancient times to the present day have been described. Jewellery is an inseparable part of the history of the national - beauty culture of the peoples of Central Asia, and it helps to learn about the distant past of the people, the way of making clothes, the clothes they wear, and many other national traditions. The products made by the jewellers are based on the stylistic characteristics of the beauty of the period they created.

**Keywords:** arebe, saukele, jewellery craft, crafts.

People's entertainment is also our national heritage. How many young people can learn from the beginning of our country's work, which is today's current issue, and how the people of the future will be able to entertain themselves. In the fields of public entertainment, our national talents are naturally described. Jewellery has become an inseparable part of the history of the national, and cultural heritage. Finally, it is necessary to restore many traditional products, create favourable conditions for the production of local jewellery products, increase the efficiency of the production factories, provide a variety of products in the markets, and, finally, increase the quality of jewellery to the needs of the people. PF-5721 was adopted by the President of the Republic of Uzbekistan on May 18, 2018. Restoration of jewellery became one of the important tasks of the Ministry of Culture of the Republic. The employees of the Institute of History, Archaeology and Ethnography of the Academy of Sciences of the Republic carry out many works related to ethnography. The President of the Republic of Tajikistan, Emomali Rahmon, announced that 2018 is the year of national entertainment. This fact shows the importance of this type of entertainment to the people of Central Asia.

Uzbekistan's jewellery industry has been around for over 30 years. Archaeological materials related to jewellery show that this type of entertainment has a thousand years of ethnic history, as well as the international relations of foreign tribes and peoples with neighbouring countries.

Jewellery craft has been developed in most regions in Uzbekistan and Karakalpakstan, for instance in Bukhara, Khiva, Qoqan, Samarqand, Tashkent, Margilan, Namangan, Andijan, Urgench, Gijduvan, Asaka, Chust, Nurata, Kosonsay, Baysin, Xalqabad, Ushqorqan, Shirobad, Kitap, Urgut, Qo'irat, Xojeli, Turtkul, Shimbay and many other regions have jewellers [6, 155].<sup>1</sup>

If you take a closer look at history, humanity has not started to develop itself, it has matured over the course of millions of years. Before people began to make tools necessary for life. The tools made from stone have been used for millions of years. When bronze century came, people changed a lot. Cultivated fields of art: pottery, music, woodworking, fine carving, jewellery, and crafts.

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<sup>1</sup> Encyclopaedia of entertainment industry of Uzbekistan. II-j. [7,160]

One of the most important forms of entertainment of the Bronze Age is jewellery, and when one hears this word, one imagines all kinds of crowns. Jewellery like jewellery has been popular since ancient times in Eastern Asia, Turkey, Azerbaijan, Iran, and India. The appearance of the long-standing jewellery art is connected with the new discovery of pure, gold, copper, copper, and other coloured metals, as well as bright blue stones, diamonds, gold-colored precious stones, marble-like precious stones. The jeweler, who was found in bronze, became rich and spread around the world. Especially has spread widely among the peoples of Central Asia, Uzbekistan, Qazaqstan, Karakalpakstan, Turkmenistan and Tajikistan [1, 243]<sup>2</sup>.

Jewellery is an inseparable part of the history of the national - beauty culture of the peoples of Central Asia, and it helps to learn about the distant past of the people, the way of making clothes, the clothes they wear, and many other national traditions. The jewellery industry has been very popular among the people since time immemorial. They wore various gold ornaments of the girls - statuettes, necklaces, bracelets, necklaces, necklaces, earrings, arebeks and other expensive items. In the past, people used to think that "Jewellers eat a person's money even if they are confused". After the number, when some people are divided among the people, stay away from the sayings like "jewels are scattered". Jewellery is what dreams are made of. The beauty of jewellery requires a person to work with delicacy and good taste. For the right reason, our jewels and jewels, while the demands of our dreams were taken into account by the needs, and all the ears of our own ears were full. Every jeweller's workshop has its own charms and is different from each other. In the jewellery profession, other types of entertainment are passed down from father to son, and their dreams of marrying them and their daughters help them [5,340]<sup>3</sup>.

The traditional jewellery of the Karakalpaks was similar to the Kazakh and Turkmen tribes of the Turkic peoples, including the semi-copper. However, there is little resemblance to the Uzbeks of Khorezm. At the beginning of the 17th and 18th centuries, the Karakalpaks lived along the Syrdarya were under the control of the Kishi Orda Kazakhs. When they came to the Aral delta, they lived near the Aral Uzbeks. With the passage of time, he was forced to accept the rule of Khiva Uzbeks. In the western parts of the delta, the Karakalpaks have come into contact with the Turkmens of the Yamut Hamar, and most of them have not been on friendly terms [3,283]<sup>4</sup>.

Jewellery is not only used by the people of Karakalpaks, but also by Central Asian peoples, Kazakh, Karakalpaks, Uzbek and Turkmen peoples are also known. Since these countries are neighbours, the jewellery products that are made of them are mixed with each other. The number of jewellery items is not so large, but there are many types that are more than the others. Jewellery products are used as accessories for girls' clothes. For example, five bracelets are one of the most precious jewellery items, which are the dream of the brides of the Kazakh people at their weddings. In the past ten weddings, the brides wore it on the wedding day, even with jeans. Its uniqueness lies in its complex design: the ankle bracelet is connected with chains with rings on several fingers. This type of bracelet is common not only in the Kazakh people, but also in the dreams of the Uzbek and Turkmen people.

A bracelet is a type of jewellery that is slightly enlarged and worn on the wrist, and it is considered to be widespread among the peoples of Central Asia. For example, there is a saying of Karakalpaks about the bracelet:

The guy who went to the water

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<sup>2</sup> . Zhdanko T. A. Ocherki istoricheskoy etnografii karakalpakov. Plemennaya struktura i rasselenie XIX c. M. L., Izd-vo Acad. nauk USSR, 1950[2, ]

<sup>3</sup> National Encyclopedia of Uzbekistan. T. 2005 III-j. [5,243]

<sup>4</sup> Zhdanko T. A., Kamalov S. K. Ethnography Karakalpakov. 19th-20th century (Material and Issledovaniya) Tashkent publishing house "Fan" Uzbek SSR. 1980

The guy who looked at the water,

The guy who got my bracelet

If you get it, give me my bracelet [2, 320]<sup>5</sup>.

Ring is a kind of ornament that touches the fingers of dream girls, in Uzbek it is "ring", in Karakalpak it is called "saqiina", in Kazakhs it is called "saqiina", and in al-Turkmen it is called "jañ"..

SAWKELE - This is the main dress worn by girls from the past. Sawkele consists of two parts, the first one is called tumok patch and the second part is called tail collar. When Sawkele is mentioned in our two literatures, the clothes worn by our brave girls are depicted in the picture. According to the information of the historians, in the past Sawkele we worn by girls during the war. It is clearly mentioned in the epic "Forty Girls" of the Karakalpak people. Sawkele is derived from the Iranian language and means "showkulo" as a royal garment. Sawkele has red coral and gold, gumis is worn and the other parts are tied together with each other. Famous historical academician S. P. Tolstov said that sawkele was the crown of the Khorezm king at the beginning of our era. In recent times, this clothing has both military and personal significance. The value of the art of sawkele karakalpaks is calculated.

Shashbaw is not only recognized by the Karakalpak people, but it is also considered a type of ornament that is recognized by the peoples of Central Asia. The base of the mowed decoration is decorated with a kind of shalpi, and it is made of small coins. A'rebeks were one of the Karaqalpak jewellery items, usually made of gold. "Karakalpak people, their face qualities are very different from those of the Kyrgyz. A couple of karaqalpaq dreams were chased by the dream." At the end of the 19th century, Arabs were already scattered in the back regions of Karakalpakstan. However, by the end of the 1930s, they stopped wearing hats, even in summer. In other parts of Central Asia, not only the Uzbeks and Tajiks of the ancient rings, but the Kazakhs and Kyrgyz, but not the other Turkic peoples of Turkistan. However, nose rings were widely distributed among the Tartars of Western Europe, for example, the Nogays are also Astrakhan Tatars, according to a report by Johan George in 1776.

Along with Karakalpak, jewellery making is also one of the most popular among Central Asian peoples. At the same time, jewellery has become a valuable source of knowledge about the ethnic history and culture of a nation, as well as economic relationships. In conclusion, it is necessary to say the end of the crown, Karaqalpak people's entertainment, which was preserved in the time of ethnographic traditions of Central Asia, has preserved a certain aspect of traditions even in the 20th century, despite various transformational processes [4,198]<sup>6</sup>.

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<sup>5</sup> Zhdanko T. A. Ocherki istoricheskoy etnografii karakalpakov. Plemennaya struktura i rasselenie XIX c. M. L., Izd-vo Acad. nauk USSR, 1950[2, ]

<sup>6</sup> National Encyclopedia of Uzbekistan. T. 2005 III-j. [5,243]