



## **LINGUISTIC CHARACTERISTICS OF JEWELRY-RELATED CODES IN THE LANGUAGE OF UZBEK FOLK-TALES**

Hamid Kho'shmurodovich Bozorov  
Teacher of Termiz State University  
hamidbozorov65@gmail.com

### **Annotation**

This article analyzes the linguistic and cultural features of jewelry used in Uzbek folk tales in the linguistic consciousness of the Uzbek people. The relevance of the article is due to the fact that it is dedicated to the national-mental characteristics of earrings, rings and bracelets in the world and Uzbek people's minds in the linguistic landscape of the world.

**Keywords:** mentality, linguistic culture, linguistic consciousness, Uzbek folk tales, earring, ring, bracelet, national culture, ceremony, religious view.

### **Introduction**

Scientific analysis of the peculiarities of jewelry related to a certain national culture and mentality is considered one of the important tasks of today's linguistics.

"...jewelry expresses the people's past and future, as well as their social imagination. They have magical properties in addition to the functions of decoration, elegance, and decoration. That's why people considered jewelry not only as an ornament, but as a means of protection from the sexes, getting rid of diseases, protection from various external influences, expressing one's identity and determining one's position in society.

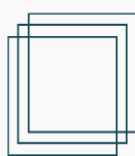
Every nation in history and today has views on owning precious stones, working with them, loving things made of them, performing a certain task. "...according to the rulings of Islamic Sharia, there is a right to own precious stones, and in the Uzbek people, in the pre-Islamic and post-Islamic periods, a unique national character of jewelry ownership was formed. Jewelry made directly from precious stones created traditional forms of decoration as a result of the skill of craftsmen.

### **Analysis and Results**

It is decorated with patterns in various forms from the point of view of the national culture and traditions of the people. The making of jewelry of various shapes, especially women's jewelry, is also unique in that it acquires a national-mental character. At the same time, jewelry served as various fetishes. This is even more evident in the example of the place of jewelry in rituals related to certain family and household rituals. It is known that they are used in ceremonies related to birth, marriage, and death of people[1]. For example, in Uzbeks, a woman giving birth takes off her jewelry (zirak, beads, hairbands, amulets, rings) in order not to block the path

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of the baby. Or gold or silver ornaments were placed in the water in which the baby was first washed to make him rich in the future. Earrings are the most used jewelry[2]. An earring is an ornament worn in the ear, an earring. III.525]. Earrings have a special meaning for every nation. Wearing earrings has been worn as a symbol of prostitution, wealth, nobility, slavery, warding off demons and many other views throughout the ages.

In the culture of the Uzbek people, the secret creates a mentality related to engagement and marriage. When the matchmakers finished their work, they said to the future groom[3], "The work is done, now bring the bride an earring." The earrings that women wear in their ears originally had magical significance.

E.Taylor wrote about the importance of metal objects in the ancient imagination: "Demons of the East are afraid of iron." Over time, the custom of wearing earrings has acquired a new meaning in the Turkic peoples. V.V. Radlov, who studied the life of the Turkic peoples, wrote that "in the ancient Turks, girls who have reached puberty wear earrings and they are considered to be ear-ringed, that is, khalyq"[4].

In the fairy tale "Three Brothers Heroes" there are places in the cultural life of the Uzbek people that are related to marriage.

"You are my bird of happiness," said the younger batir, quietly taking out a gold earring from her right ear and putting it in his pocket. .).

Rings were originally made in the form of men's rings in order to serve as a seal in a convenient form to carry. Even when the Islamic religion and culture entered the territory of Central Asia, rings served as a seal and were worn by men. This situation is also found in fairy tales, showing that kings or officials used rings as a "seal"[5].

One day the king lost his ring and called his minister:

"You will find my lost ring no matter what, otherwise you will die," he said (Oyjamol. "Mulla Tappak", p. 76).

In Uzbek folk tales, a lot of attention is paid to the role of the ring as a symbol.

And the prince fell in love with the girl. After talking with the girl, he gave her one ring (Oyjamol. "The Greatest Oppression", p. 32).

Today, rings have become a women's item in most cases. This situation existed even in ancient times, and according to the national-mental nature, it created situations related to the binding of a marriage bond. As a result of the introduction of Islam, the Uzbek people also began to have religious views related to marriage[6]. N. Djumayeva explains it as follows: In Muslim families, usually, if a woman does not have a ring on her hand, the food she cooks is not considered halal. Due to such views, on the day of the wedding, the groom often gives the bride a gold or silver ring as a dowry. In Uzbeks, the obligation of a man to give gold jewelry as a dowry to his female mahram has been determined from a religious and cultural point of view, and it is still being followed.

When it comes to the unique mental function of rings for each nation, we can see that in the Uzbek national culture, they are mainly considered a symbol of marriage and engagement.



As a result of the ancient Chinese's views on wearing a ring on the fingers, which was formed on the basis of national and cultural views, the exact same thing is observed in the culture of many peoples, that is, the Chinese "thumb is your parents, index finger - your brothers, sisters, middle The view that the finger is yours, the middle finger is your spouse, and the little finger is your children" has taken a place in the culture of the peoples of the world. Different types of rings have different symbolic meanings in different countries. In Uzbek folk tales, places related to the ring are more common in romance-adventure tales, and in this case, the ring represents an engagement as well as a sign of marriage[7].

In the culture of the peoples of the world, there are also views on wearing rings in marriage ceremonies. In particular, the Orthodox considered the right hand to be the hand of purity and truth. Also, taking into account the fact that the right hand moves a lot, they wear rings on the fingers of the right hand as a result of mythological views expressing readiness to protect against evil spirits. When parting, they put the ring on the fingers of the left hand[8]. In Muslims, the wedding ring is worn on the left hand, and this represents "closeness of the heart". The culture of wearing a wedding ring on the index or middle finger is characteristic of Jews, and if it is worn on the second finger of a man, it represents the authenticity of the marriage.

The tradition of wearing a wedding ring on the ring finger of the left hand is characteristic of the Uzbek national culture and is also shown in the language of folk tales.

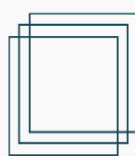
Slowly coming and watching, he took out the ring on his right hand and put it in his pocket saying, "You are my eldest brother's bird of happiness." ).

In the fairy tale, the fact that the girl's ring is on her right hand means that she is not yet married.

A bracelet is a piece of jewelry worn by women on the wrist [O'TIL.I.258]. The bracelet also acquires a mentality depending on which hand the girls wear it on. In the language of Uzbek folk tales, places related to bracelets are not as widely used as rings or earrings, but they existed in the life of the people as jewelry of Uzbek women[9].

The younger brother thought to himself: "You are my middle brother's bird of happiness, let me tie your legs and go away," he quietly took the bracelet from his hand and put it in his pocket (Three brothers drown. "Three brothers drown" , p. 160).

Bracelets were mostly worn on the hand, but anklets also existed. In the 19th century, the bracelets worn on the feet retained their ceremonial character related to the birth of a child. In particular, they were made from pieces of old silver items taken from families with children[10-14]. At the same time, as a result of the people's magical views, bracelets, like other jewelry, were considered as an object that protects against danger and sex.

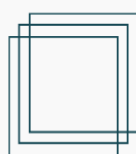


## **Conclusion**

In short, the diversity of mental characteristics related to jewelry in the language and culture of the peoples of the world helps to determine the relevance of the topic. In particular, linguistic research of the mental properties of jewelry, which is also present in Uzbek folk tales, is of great importance today.

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