

SEMANTIC ANALYSIS OF SYMBOLS IN TRADITIONAL CARPET EMBROIDERY OF THE JIZZAKH VALLEY

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ABSTRACT

This article symbolically represents embroidery and copies of the Valley of Jezreel, a synthetic analysis of the colors of the valley carpet, scientific research and ethnographic field through research.

Keywords: Horse Shield Ram – (ram horn), Taqir carpet, goat (goat) paralysis, Patnos street, Star Street, Baby Street, Patnos Street, Ramka Ko 'chat, Lock-key, Chain street.

The embroidery that has been developed in t-reading materials in Uzbek practical art also reflects the lifestyle, worldliness, philosophy, farming activities, traditions, and ceremonies of each nation. On the other hand, the shape of the objects, the division in harmony with it, and the continuous movement of plant and inscription embroidery subject to a solid handheld area, hose, road, circular, He created the enthusiasm and eternity of life while giving a sense of power, generosity, and stable calm.

From the point of view of a number of subjects, the concept of symbolism is interpreted differently in linguistics, semiotics, ethnology, and cultural studies:

(1) Symbol is a similar concept with a sign;

2) a universal category (in the philosophy of aesthetics and art) that represents the uniqueness of figurative study of life in the art tool;

3) a particular cultural object (in cultural science, sociology, and other social sciences);

4) the symbol is a symbol, and its original meaning is used as a form for a different meaning (philosophy, linguistics, semiotics, etc.).¹

The embroidery of the carpets is of different colors and different shapes, and the semantics of the embroidery are predominantly vegetation (islimian) and geometric (handasavi) are reflected in the views. These flower patterns are usually made, sewn and printed on the basis of sketches prepared by specialized specialist artists. For example, embroidery of Oriental-Turkish carpets can be divided into the following types:

To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable giving, a brochure entitled Charitable Planning to Benefit Kingdom Service Worldwide has been prepared.

¹ Maslova V. A. Linguoculturology. – M.: PublisherCenter "Academy", 2001. – P. 95.

Practical art at various historical stages, the production of yarn fabrics according to the basic vitality of craftsmanship, the processing of silk, jewelry, ceramics, leather, stone, wood and metal. In addition to preserving the species, the preparation of carpeting and carpet products developed.

Flowerless and complex flowering threads, wool fabrics, and carpets began to be prepared in the valley, as in the textile centers of Anchorage, Samaria, Bucharest, Margillon, Hiva, and Tashkent. The image of embroidery that is embedded or lowered on the carpet varies as symbols. In the past and present, these symbols can be seen expressing people's thoughts, desires, psychological and social minds, and anthropological aspects. For example, traditional topics of nomadic culture play a special role in the patterns. For example, the embroidery of "ram" (sheep's horn) is a pattern of Boysun carpets and kittens, with animal symbols such as "entering" (chicken), "oppression," and "snake footprint" embroidery is also widely used. Geometric patterns are mainly used in shape-separating lines to represent the surface of embroidery.²

The abundance of mountain signs in carpets or carpets of the inhabitants of the same mountainous and mountainous regions of Voha indicates that the population was based on a nomadic lifestyle in the past. In addition, the painting of long lines on the carpet, the placement of a copy of the so-called dog ransom on the edge of the jellyfish carpet, is also a nomadic or semi-grassy life of the population it's suitable. In particular, the dog represents in the pattern of compensation that the dog is the only animal that has a human loyalty, loyalty and a keeper of livestock. Ittovon is also symbolic in order to be lowered into the rectangle of the carpet like four peas, to protect a chilly bride and a young child from bad eyes the seedling was taken down.

In addition, if a copy of an apple means a fortress, a house, a copy of the ram, a copy of the ram, and a whole human sustenance and protection. The image of a ram's head or horn decoration is the "attribution" of calling for the spirit of onab orphor, k o'k b, which is considered the head of the seed in most ancient Turkish nations and the content. It is also reported that the greatest descendants of the Turks (ashina) were found in the mother wolf and prince³.

The star is a description of the street of that name on the carpet, reflecting people's desire for the universe and the imaginations associated with the universe⁴. It is peasants that the carpets depict rain paintings, which are symbolically depicted on this street carpet when the year begins with coastline.

V.G. Moshkova studied and classified the world of animals and the embroidery involved in the carpet by dividing them into the following groups, depending on the variety of appearance:

1. Plant elements: Leafy burama pathways (artists call it "rosettes"—A. S.), trees and its branches, fruits, and so on;
2. Zoomorphic and zoolatric images associated with the animal kingdom r: description of birds, sheep, snakes, etc. They are not always depicted together. In most cases, their bodies are

² History of Tursunov S., Rashidov Q. Boysun. Academic Journal, 2011. – B. 224-225.

³ Pardayev M.X. Qo'y and bo'ri ruhiga sig'inishning o'interconnected'about the liability of the country. – Tashkent, 1995. No. 1-2-3.

⁴ She gave yozuvlari. Djizak region. Narvon, Forish County'i. 2021 year.

partially indicated. (Matthew 24:14; 28:19 , 20) Jehovah's Witnesses would be pleased to support more than the gecko's body members. C.) Cloud eye, cockroach eye, ram king , etc. Images of the animal kingdom are harmonious compared to the types of warm patterns and geometric shapes , and in some cases are depicted in specific ways.

In general, in the history of applied art, "almonds" and "peppers" have been widely used because they are considered divine plants⁵. The pattern of "pepper" is also expressed in the sense of protecting a person from all kinds of evil and sight⁶.

1. Artifacts that protect against all kinds of bad eyes: mainly tumors, turks' motives for "gulyaydi and d'yagan," and symbolically loving images of the beaches, such as "umay";

2 . Cosmogonia-related patterns: moonlight, stars, mountain, water, sun, etc.; e.g. sky, water, greenery, sun, moon light and darkness t in the past calculated angrilar; As the sun was replaced by night, they thought that the struggle for good and evil was going on. Animals were also tangles, including those of evil and goodwill. It is understood that the gods of goodness live in heaven and on earth with light, and that the gods of evil dwell underground together with darkness⁷.

3. Geraldik (gerbli tamg'a) kompozitsiyalar⁸;

4. He also cited geometric figures that were not so large⁹.

It should be noted that such patterns are unique to the carpeting of all the peoples of Central Asia and have been a tradition from generation to generation to this day. True, some of them may have had their own innovative-transformational changes in appearance and shape, but their meaning, expression and people the state of his psych is unchanged.

Images of the inhabitants of the Valley of Jezreel, such as mbees, mijji or mijja, chess copies, forty minus copies, takagul, tires, hairdreams, leaf flowers, The names of flowers and figs can also be illustrated by the preservation of flowers to this day. Examples: mijja embroidery (flowering image or embroidery compared to eyes and Cypriots – S. A.) used around the carpet. This pattern is filled with black, red, arrow-colored threads and is called Turkish, mainly because it is common on Turkish carpets. Marie's flower, on the other hand, is lowered into the center of the carpet and wedded.

In the Bachmal, Zomin districts of Vohta, the method of carpeting was almost identical. This is because the separation of these two districts by one mountain is still preserved by the traditions of close and cynicism, from the point of view of the population of the region. In particular, such general cases can be observed clearly in decorative depictions of the carpets of the two districts.

⁵ Fatkhullaev R.S. in the second half of the 19th and 1980's 'Visual themes in the art of practical decoration in Uzbekistan... – B. 84.

⁶ Bulatov S., Salimov S., Mayliov A. The mysterious world of decorations of the Sherdor Mosque. – Tashkent, 2007. – B. 13.

⁷ J. Folklore: image and interpretation. - Opposition: Nazareth. 1999. - B. 136.

⁸ Geraldica (lot. heraldus — jarchi, gerold) — gerbology. From the second half of the 19th century on, 'learner assistant history fan. From the first half of the 13th to the 19th centuries, Isr mulklarini Gerol by creating g gerbsd were engaged. Since the 14th century, a workshop of the gerbists has been established, where complex and colorful emblems have been created. Take pictures of houses, historical monuments, state flags, money, and military weapons Irish Odat Tusiga Kirgan. General material cultural monuments and symbolic and symbolic written sources 'studying national traditions, social characteristics, economic and cultural ties between countries' to help you learn. Archaeological excavations O'cities, governments, seeds for seals, coins, and objects in the past' or that it's common for craftsmanship unions to take pictures of the gerb'it shows. They are one of the sources that serve to study the economic and social life of our ancestors, the culture and art of life, and to clarify the history of states and dynasties. Geraldica is associated with the likes of genealogy, numerics, paleography and sfragistics. <https://qomus.info/encyclopedia/cat-g/geraldika-uz/>

⁹ Moshkova V.G. Carpets of the peoples of Central Asia at the end of XIX - early XX centuries Part 1... – With. 43.

In the Gallaorol district, the carpets are filled the same-way, but the patterns in them are differently named. Locals call the large pat carpet Holi carpet¹⁰. According to the mother, Chevar Ibodat, who lives in the village of Hurricane Dhoon in the district, the word "holi" means that it is unique, single, large, and beautiful. Additionally, there are several numbers of carpets in the circuit.—Type of A.S. There are also more than 10 types of carpets, horse shields, four shield carpets, six shield carpets, eight shield carpets, ten shield carpets, one shielded thread carpet, wool thread on the edge, chess flower carpet, and tarp carpet¹¹. In this village, carpets with horse shields are common. Such symbols on the carpets are mainly taken as a sign of the external structure of plants and various animals. In addition, the abundance of illustration of these patterns here is because the population is well aware of the farming activities and their animal anatomy.

The uniqueness of the horse shield carpet is that a circular copy is placed on its edge, and this pattern means not to include any evil from the edge, to promote tranquillity. In addition, surveys of the population determined that the name of the horse shield carpet should be explained by the word shield. Also, according to historical accounts among the population, in the fighting, the Souvorites closed the beads and abdomen of their horses with metal and blessings, and European knights did so learned from the Orientals. (Matthew 24:14; 28:19, 20) Therefore, among the inhabitants of the area, thyroid-shaped carpets are also popular. According to the beliefs of the population, copies of the shield were copied as symbols that protected the house, family, and fortress, protecting them from all kinds of calamities¹². (Matthew 24:14; 28:19, 20) Today, on the Gallaorol carpet of the valley, residents of the valley emphasized that migratory (ram) shield copies are deliberately dropped mainly on carpets and four-shield carpets. Among residents, it can be noted that these shields are very popular as embroidery-shaped ones with one to twelve shield copies falling on carpets, depicting a ram shield and a small ram shield.

One of the many-made carpets on the Gallows carpet is considered to be the yearly carpet, based on which copies are in the form of a lock-key, and the more symbolic patterns are almost inserted. The resulting embryo was allowed to develop in nutrients and then inspired into her womb, where it implanted.

Unlike the cylinder, a cylinder of cylinders is also copied to the cylinder. On the edge of the carpet, a spear-shaped copy is downloaded. Among the inhabitants of Voha, it is believed that the meaning of these copies is that the entrance to the house is as strong as a shield and serves as a protective function. Learn From Jesus' Example of Watchfulness, 2 / 15 (For fully formed, please contact the Treasurer's Viewpoint: How Can I Make Bible Teaching Enjoyable?)

There is also a species of carpet called gaggle (goat) paralysis. Various copies are also filled with these carpets. A special device distinguisher is used to pick up carpet flowers, which in turn distinguishes the decorations, patterns and flowers of the carpet from which the flowers fall. Copies and patterns such as chains, poshshoyi, dog ransoms, lights, sheep eyes, worms, nomads (rams), panels, combs, and arrows were also dropped on the carpet.

¹⁰ Field records. Djizak region. G'Allaorol County, Marjonbulak shaharchasi. 2019 year.

¹¹ Field records. Djizak region. G'Allaorol County, Dovul Village'i. 2019 year.

¹² Field records. Djizak region. G'Solin, Allaorol County'i. 2020.

In the course of the study, we observed that a number of other decorations in the valley carpet are expressed in local characteristics. On the other hand, the semantic and semiotic expression of these embroidery on the carpets of the area studied is proof of our view that they are reflected in their own ethnoloc and ethnic characteristics. For example, you can observe that the embroidery depicted on the valley carpets also has symbolic meanings:

Rounded seedlings (seedlings in the kyrgyz, local language). The resulting embryo was allowed to develop in nutrients and then inserted into her womb, where it implanted. A round street is a symbol of the universe, perfection, happiness, life, the sun, and the return of people from evil intentions, eternity, or the universe, but human life is expressed in the sense that it is transitional. This, along with the worldview of the inhabitants of the area, reflects the incompatibility of man-nature."

Star street – (the coastal streets of Voha are called Chechan seedlings in the local language). Depending on the size of this carpet, the center depicts an eight- or five-page star. Typically, the symbolic meaning of an eight-page star is stability, the meaning of "Let your two worlds be prosperous," and the image of a five-page star means a part of life, a five-day world, and five pillars of Islam¹³.

Patnos street is a special place on the carpet for girls' sprinklers, and this street embroidery is created by the valley carpets in the sense that the girl should go to the house where she becomes a bride with sustenance and share.

A frame street is considered to be a carpet decoration consisting of a square seedling, mainly for home buyers to marry sons. The **earth's** tilt, rotation, and orbit are all just right to **prevent the meltwater** could make us totally **abandoned**.¹⁴ A square is one of the four main symbols, a sign of the earth, the universe, and the width that is placed in contradiction to the sky¹⁵.

The lock-key is a form that reminds a friend of the ram's forehead, which is lowered in the opposite shape, indicating that the door to the house is open, closed to the enemy.

A chain street is a symbol of family stability and tranquillity.

A dog's seedling is a symbolic household guard, expressed in the sense of a man-made animal. The street of light symbolized by light and people's desire for peace, tranquillity, and tranquillity.

Sheep's eye viewpoint means that among the inhabitants of the valley, blessings and sustenance will bring blessings and sustenance to the family.

Ola worm seedlings are represented by black-and-white or black-and-white colors, symbols that symbolize the meaning of the night and day.

The dagger tip, the Tumorgul street, is a triangular shape that at first glance resembles the tip of the knife or the tumor. On the other hand, he cuts off the bad breath aimed at the household and preserves the host. It does not wed rot on the carpet, but is turned into a rug and sewn in the form of a white, black-and-white hose 3-4 meters wide. In addition to passing a unique decorative shape, chirosis serves as a protective function that keeps the thread from overcrowding.

¹³ Field records. Djizak region. G'The villages of Allaorol, Solin, and China. 2021 year.

¹⁴ Bulatov S, Salimov S., Mayliov A. The mysterious world of decorations of the Sherdor Mosque... – B. 12.

¹⁵ O'Lmasov A. South O'Interpretation of shapes and artistic images in ancient Architecture of Uzbekistan / Art. 2011.No 4. - B.5.

The rock-tree tree reminds us of the twisted horn of a mountain goat with a chain of chirping to each other. This decorative carpet expresses the intention that two young people (brides and grooms) should grow old together.

A ram, a ram, a ram (ram) street is the most common embroidery in both carpeting and other types of textiles and is a copy of the ram's horn is calculated. The wide use of this copy in carpeting is used in the sense of protection, to get rid of insects¹⁶.

Historically, among the inhabitants of the northeastern part of ancient Ustrushona, the worship of the "sheep's cult"—farn—is also¹⁷ widespread. According to the population, the sheep (horn ram) meant a symbol of sovereignty, glory, and power. Therefore, sculptures of rams are common in pottery, their handles, stamps, and places, especially in examples of the carpeting of livestock Turks.

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¹⁶ Field records. Djizak region. G'Allaorol Dovul Village'i and Ganges in Zomin County'li village'i. 2019 year.

¹⁷ Pardaev M. Qo'y and bo'ri ruhiga sig'inishning the'interconnected' About Lilies'social science in Uzbekistan. 1995. No. 1-3. - B. 39-42.