

Names of Jewelry for The Head

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Abstract: This article analyzes jewelry items intended for the head. They are divided into two groups and studied. Information is also provided about how the items are called in Turkic languages, their meanings, what the items are made of, and when or where they should be worn.

Keywords: Headwear, jewelry, bibishak, gold jewelry.

Introduction: Through folk applied art, which is an important component of national culture, in particular, jewelry making, the spiritual world, aesthetic views, and traditions of the people are expressed. Jewelry is worn on various parts of the human body, among which headwear occupies a special place. Such objects performed not only aesthetic, but also symbolic-spiritual and protective functions. They are worn mainly in solemn occasions, at wedding ceremonies, by young girls and brides.

The names of head jewelry can be studied by dividing them into subgroups:

1. Names of jewelry worn on the head and headwear;
2. Names of jewelry worn on the forehead, temples, and hair.

1. Names of jewelry worn on the head and headwear. This group includes jewelry worn on a person's head or headwear. Their main function is ornamentation, a festive appearance, a sign of age and status, and sometimes a protective feature.

Among women's jewelry among the Turkic peoples, there have long been jewelry worn on the head, forehead, temples, and hair, each of which has its own name. In particular, in the Uzbek language - jiga, osmadózi, tillakosh, bargak, bibishak; in the Karakalpak language - jiga, silsine, shitaq, tóbelik; in the Kazakh language - jiga, sáukele, altin shaq; in the Turkmen language - jyga, alynşay, gupba. The tobelik, mentioned in the Karakalpak language as a women's headdress, is a national ornament, decorated mainly with precious stones and beads. Among the people, it is also known

as gümis taqiya or silsineli taqiya. Toplik is worn mainly by girls and brides. A row of leaf-shaped sticks or silsilas are attached to its hem. At the same time, the surroundings and top of the tobe are completely decorated with precious stones [1]. According to Karakalpak linguists, this ornamental item, called shitaq, is usually made of silver and has a thin and small shape. It is also suggested that the shyaks may have been named so because they produced a resonant sound "shıtır-shıtır" when moving [2]. Thus, the term shitaq in the Karakalpak language can be considered to have originated from an onomatopoeic word.

In the Uzbek language, this type of jewelry hanging on some items for decoration is called shokila [3]. In the explanatory dictionary of the Turkmen language, the ornament in the form of long leaves, worn on the lower part of the skullcap of older girls and young brides, is given as sümsüle. Sümsüleler jññyrdaşar[4].

In the explanatory dictionary of the Uzbek language, the item worn on a headdress, decorated with ukpar[5] and precious stones, is given as jiga[6]. The name of this jewelry is found in almost all Turkic languages. In particular, I.Seytnazarova and K.Zayrova, who studied the terms of jewelry in the Karakalpak language, defined the name of the jewelry item jığa as "a type of jewelry worn for decoration on a headwear. In ancient times, women adorned their headwear with beads made of various precious stones for decoration," and notes that today this jewelry is worn by dancing girls to distinguish them from other girls, and by girls getting married, it is worn on their heads as a decoration at weddings and is used in the meaning of "taj." The study also notes that the term jiga was borrowed into Turkic

languages from Persian and is also found in other Turkic languages, in particular, in the Kazakh language *jiga* - pheasant or eagle-fairy worn on the headwear of khans and sultans, the groom, in the Uzbek language *jiga* - an ornament worn on the headwear, decorated with precious stones, in the Kyrgyz language *jiga* - a long headwear of the khan, a jewelry worn on the headwear, in the Turkmen language *iyga* - a bird-fairy, in ancient times it was used in the meaning of an ornament and crown worn on the headwear of the elderly [7]. Thus, the term *jiga* has a common semantic basis in all languages and manifests itself mainly as a symbol of headwear decoration, prestige, and social status. This also indicates its ancient cultural and ethnographic significance. In the Kazakh language, a gold ornament worn on a headdress or a gold jewelry with precious stones is called *altyn shaq*.

Басымда бар алтын шақ,

Көкешим барда көңилим тоқ (қазақ эпосы).

In the Turkmen language, the chain-like silver jewelry worn on the right side of the skullcap is called *gümis taqıya* or *silsineli taqıya*, the silver jewelry worn on top of the girls' skullcap is *gupba*[8], the triangular silver jewelry worn on top of the boys' skullcap is *dogaçyr*[9]. *Bibishak* (from the words "*bibi*" and "*shoh*") is a jewelry or ornament made from small beads, worn around the neck or on the head. *Bibishak* is in the shape of a crescent with two ends curved upwards, with a rhombus or rosette placed in the center. The name of the jewelry "*Bibishak*" consists of two words: "*bibi*" - an expression of respect, "*shoh*" - a symbol of height, a crown. *Osma-do'zi*, *bibishak* jewelry is included in the group of terms denoting jewelry worn on the forehead in I. Pardayeva's research [11].

2. Names of jewelry worn on the forehead, temples, and hair. Jewelry worn on the forehead and temples - traditional types of jewelry worn on the forehead for the purpose of decorating women's headwear or hairstyles. This type of decoration performs not only an aesthetic function, but also has a cultural and symbolic meaning. They are made of various metals (gold, silver) and precious stones and are attached directly to the forehead or headwear.

Among the Turkic peoples of Karakalpakstan, ornaments worn on the forehead and temple have various forms and names, among which the following occupy a special place: in the Uzbek language - *tillakosh*, *bargak*, *manglaydo'zi*, *gajak*; in the Karakalpak language - *shekelik*; in the Kazakh language - *maңdaysha*; in the Turkmen language - *akdyрма*, *maңlaýlyk*, *kebelek*, *kerpiçli*, *egme*, *çekelik*. In studies on the names of folk applied arts and jewelry in the Uzbek language, names denoting jewelry items worn

on the forehead are given, such as *peshonagajak*, *tillakosh*, *butun-tirnoq*, *osma tuzi*, *tilla-zulf*, *manglaytuzi*, *shokila*, *bibishak*, *qoshduo*, *bodomoy*[12].

Tillaqosh is a decorative item worn on the forehead by women and girls made of gold or gilded. A jewelry consisting of a combination of the words "*Tilla*" and "*qosh*," placed on a woman's eyebrow.

I.Kh.Pardaeva, who studied the lexicon of jewelry in the Uzbek language, specifically focused on the name of the ornamental item "*bargak*" and analyzed the meaning and areas of application of this term based on various sources as follows: "Among the names of such items, there is another one, we think we need to dwell on this separately. We are talking about the term *bargak*. In the "Explanatory Dictionary of the Uzbek Language," it is defined as follows: *bargak* - a decorative item made of gold or silver coins, worn on the forehead by women, and in the "Uzbek Soviet Encyclopedia" *bargak* is defined as follows: a decorative item worn on the forehead and hair by Eastern, in particular, Uzbek women. There are such types of *bargak* as *tilla bargak* and *kumush bargak*. (see. *Tillaqosh*). Now let's turn our attention to the "Uzbek-Russian Dictionary" (M.,1959). It states that *bargak* is an ornamental item worn on hair or forehead (a woman's jewelry on silver and gold plates attached to hair or worn on forehead). In S. Ibragimov's work, it is emphasized that this item is worn on the forehead of women. From the cited sources, it is known that *bargak* (originally Persian-Tajik: *barg+ak*) represents an item worn on the forehead or attached to the hair of women. In our literature, for some reason, the leaf is made as a decorative item worn on the chest. For example, in P. Kadyrov's work "*Babur*," "*Babur*, not daring to look at his face, noticed the golden leaves on his chest." Or in M.Ismoil's work "*Fergana until dawn*," we encountered such an example: On his head is a pearl necklace... on his neck is a necklace, on his chest is a leaf, on his shoulders is a *beqasam* jacket, under the jacket is an *atlas* dress, on his hands are bracelets, on his feet are *amirkon* socks..." In the works of P.Kadyrov and M.Ismail, the *bargak* is mentioned as an ornament worn on the chest. This could be the result of literary style or cultural change. Probably, writers attached more importance to imagery and aesthetics than to historical reality. However, in the explanatory dictionary of the Uzbek language published in recent years, it is stated: "*Bargak* (a Persian word meaning a leaf) is an ornamental item made of gold or silver coins worn by women on their foreheads and chests" [13].

Gajak - this word is derived from Persian and means bent, curved. The explanatory dictionary of the Uzbek language indicates two meanings of this word: 1. Hair in the form of a semicircle, dropped for beauty on both

sides of the face or forehead; locks; 2. A decorative item made of gold, silver, etc., curved and worn on the temple. Akdyrma - a decorative item worn on the forehead by older girls and young brides. It consists of long and short silver pendants.

Kebelek - a silver ornament worn by elderly women. This jewelry is decorated with turquoise and mirrored eyebrows and is a butterfly-shaped head ornament. Kebelek is a name based on a semantic image [14].

Kerpiçli is a two-part ornament worn on the forehead: the lower part is a covering cover, and the upper part is a brick-shaped ornament. These elements serve to ensure the solid holding of the ornament in general [16].

Egme - a decorative item worn on the front part of a Turkmen women's skullcap. It is flat, semi-circular, made of silver, and usually decorated with a red finish.

Mañlaýlyk - a silver front decoration covered with red cloth. It is often three-browed, five-browed, or seven-browed and worn on the forehead of Turkmen women. Manlaýlyk is formed by adding the suffix -lyk to the word manlaý, which means "forehead." In the Kazakh language, a decorative item made of precious stones and silver, worn on the front of the traditional headwear (səýkele) of Kazakh brides, is also called mañdaysha. The word "mañdaysha" is formed by means of the suffix "mañday" (forehead) and the suffix -sha, which means "items intended for the forehead," "forehead ornament." Mañdaysha and mañlaýlyk jewelry are named on a functional and morphological basis: peshona + ziynat. This shows that there are commonalities in the process of naming in Turkic languages. Among the Turkic peoples, in particular, Uzbeks, Karakalpaks, Kazakhs, and Turkmens, there are various types of hair ornaments, which were often chosen depending on the age of the woman, her marital status (whether she was married or not), her participation in ceremonies, such as holidays or weddings. In particular, such as sochpopuk, zarkokil, tilla-zulf, naychatumor in the Uzbek language, shashbaw, giltshalg'ish, sholpi in the Karakalpak language, shashbau in the Kazakh language, asyk, goza, aragerbi, saçýüzi, saçujy, saçmonjuk, saçlyk, jugur, işme in the Turkmen language. Another item worn on hair is the jemelek. This term has been given meanings such as "thread, ribbon that strengthens the ends of braided hair," "shashbaw, a braid worn on women's hair." In ancient times, the Kazakhs of Mangystau, according to their custom, wrapped women's hair with black camel wool. Hair braided in this way was called jemelek (jebelek).

The word "Jemelek" is mainly encountered in the speech of residents of Kyzylorda, Atrau, Mangistau, and

South Kazakhstan regions. It is incorrect to consider this word only as a dialect, since all the above-mentioned terms - sholpi, shashbau, and jemelek - are reinforcing items that are tied to the ends of braided hair so that it does not scatter. The difference is that ornaments such as sholpi and shashbau are decorated with gold and silver coins, while the jemelek does not have such precious ornaments, consisting of a simple thread or bundle. However, in the Turkmen language, jelemek means a silver ornament worn on hair. In the language of Kazakhs in Uzbekistan, jelemek means a decorative shashbau, woven from thread, which is tied so that the ends of braided hair do not scatter.

The name of this jewelry item is also used in Uzbek dialects as jamalak and refers to an ornamental item worn for hair, a hair ornament. In the Turkmen language, the names of various jewelry worn on hair are encountered. In particular, asyk is a large and flat ornament that connects two braids of women's and brides' hair. Depending on the number of asyks, there are such types as жалғыз асык, гоша асык, жубут асык, учгошма асык, тұртошма асык. At the same time, goza [go:zo] is a silver ornament worn by women in their hair. Aragerbi [a:rağervi] - The name of a silver jewelry with a red surface that connects two braids so that women's hair doesn't fall on the front. Jugur - a long-shaped silver jewelry worn on hair with hanging edges or knots. İşme is an ornament worn on the end of a hair strap (i.e., a strap wrapped or tied around a hair), usually made of silver or gold. Hairbag's work is like wire (Maxtumquli).

It is widespread as a traditional jewelry, especially among the peoples of Turkmenistan. These ornaments are often decorated with ethnic patterns, gilded ornaments, or coin-shaped elements.

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