

## Shoes Names of Their Part and Places

**Nurova Yulduz Ubaydullayevna**

*Doctor of philosophy in philology (PhD), lecturer,  
Bukhara State University Department of methods of Primary Education*

**Abstract:** In the article, the formation of a national complex of folk clothing is influenced by moral and aesthetic ideas, traditions of generations, material and economic living conditions, as well as their relations with other ethnic groups. The peculiarity of this lexicon is that the analysis of its semantics requires constant reference to reality, ethnolinguistic information. The article analyzes the expression of clothing names in ethnolinguistic groups.

**Keywords:** Ethnolinguistics, folk dialect, bread and flour products, dairy products, names of sweets, tokoč, zogora, komoch.

Light does not come out of the bed, it is a rug from the dog.

4.1. Socks are shoes made of hard raw leather, which are mainly a picture among the peoples of the Highland rayon [136, 379]. The fact that this shoe name is also recorded in Mahmud Koshgari's "Devonu lexicotit turk" indicates its antiquity: "Charuq – choriq. The proverb says: jažag ' aŋ charuq, streeti azuq-yayov horse is the food of choriq, power, food, that is, the horse of a yayov man is the food of his Chori and strength, power" [7,160].

Choriq – " a leg dress made of thick raw leather, with short sleeves, thick under the heel, slightly curved at the top of the tip. This horse, which also means this in the old Turkic language, was originally pronounced in the style of charuq. In Kyrgyz, this horse is pronounced in the style of charik. L.Z. In the Budagov dictionary, the word is given in the forms chari, chaiq, charug. the word Chari is once again quoted as a form from the same verb in the annotated land of chari – verb. Hence, such a verb from the chari – verb, which originally meant "tie a knot", also exists in Kyrgyz. - made with the suffix q: later in Uzbek, the vowel A was exchanged for the vowel ǔ, the hardness symbol of vowel I was lost: Chari+ q = chariq > chǔriq [117, 435]. The sock is the shoes worn by the Highland peoples: "...and a stick in the marrow and a chop in the socks and the bow in the legs"[ 198].

No Mahsi heels,

Nojins would not have a soup.

Mahsi (massi) – shoes with high heels, without heels, which can be made of soft, crispy sheep or goat skin. Currently, there is also a type of short hook. Tagcharm is a national shoe worn with a kalish or kavush because it has a bare floor and is soft. Mahsi has been common among Muslim peoples since time immemorial. Keeps the foot warm, protects it from the cold. The image of Mahsi-like shoes can be seen in Afrosyobic murals (dating from the 5th-8th centuries). Mahsi mainly consists of 3 parts: konj, chief (betlik) and tagcharm. Landing skin is taken thicker, when sewn from thin skin, a lining is sewn from thick hard fabric. Depending on who is intended (for sex and age), the mahsis are distinguished: mardona (for older men), weakona (for older women), bachkana (for children). According to the skin varieties, there are amirkon mahsi, Quail

mahsi, gospandi mahsi (sheep skin), khirom mahsi, Bulgari mahsi (cattle skin) and other types. Mahsi is usually black in color, but in some districts of Khwarezm, women wore red mahsi to the wedding [163].

Uzbek folk Proverbs also revealed the presence of an ichic view of the word mahsi:

Ichigin ayagan walked hand in hand.

4.2.1. Ichik-mahsi [6, 149]. Arm-to-arm walk-not to wear, and to wear kavush himself 149].

Neither Mahmud Koshgari's "Devonu lexicotit turk" nor the "Explanatory Dictionary of the language of the works of Navoi" nor the "Explanatory Dictionary of the Uzbek language" nor the "etymological dictionary of the Uzbek language" annotate the term ichik. Only in the composition of the proverb this word is preserved.

If you pass through the door of the saddle, if dust is transmitted, stumble upon the cavushing.

4.3. The Kavush- [f-t kafsh] is a leather leg dress usually worn with mahsi [5, 357].

Kavush is a horse-originally kafsh sound composition adopted into Uzbek language by replacing the sound f with the sound V and introducing the sound u into the range of-vsh sounds; meaning "shoes sewn with a chief tight leather". In Uzbek colloquial language, the sound A in this noun is pronounced o(ö), influenced by the sound v [7, 114].

Kavush (Persian) is a type of shoe; a shoe that is usually worn with a mahsi or sarpoychang. Kavush consists of betlik, jaw, handle, tagcharm and heels. In the form of Kalish, the handle and jaw are narrow compared to Kalish. It will be high and low heels. Men (Valor), women (feeble), children (bacchana) kavush Hillary are prepared by the poor [8, 17].

It seems that in our people, the same is true of kavush, as Mahsi's marvelous, weak, bachkana types differ: there were types of embroidery for men, women and children.

In paremas, it was found that the UKPA kavush variant of kovush was also covered.

Amirkon mahsiga-ukpa kavush.

4.3.1. Ukpa kavush-ukpa-low-quality skin [5, 181].

Ukpa-soft thin leather [6, 271].

The proverb is used in an ironic, derisive, ironic manner towards toffee-satangs who do not wear clothes and do not make up for themselves, mischievous Affairs, bachkana, unattractive, people who touch one's anger, Harden one's ensas [5, 181].

The game is an excuse to unawares boots.

4.4. Conge-the upper part of boots, mahsi and similar shoes that enclose the hammer, marrow [7, 408]. The word qonj has not been annotated in any linguistic dictionaries since Mahmud Koshgari's "Devonu lexicotit turk".

When the time was lost-the collars became skirts,

It was Boz – paytava, went to the head duck.

4.5. Paytava- [F – t-foot heater, heater] is a fabric that wraps around the foot when wearing chunky shoes [1, 568].

Paytava is a Tajik horse with a pay horse meaning "foot", equivalent to the present – day basis from the verb toftan meaning "duck", formed by adding the suffix-A to the unit formed from the tob horse meaning "wrap", in Tajik the first o(ö) sound replaced by the A-the form paytova was borrowed into Uzbek language by replacing OB sounds with av sounds; meaning "cloth

4.6. Patak is a bed that is cut into shoes from thick and soft fabric [4, 236].

The fact that the Uzbek people used the terms patak and paytava side by side in their daily way of life can also be observed in the phrases: a worm fell on the Patagi, a worm fell on the paytava.

A good wife ulton the skin, makes her husband Sultan.

4.7. Ulton is a leather made of cattle skin; tagcharm [5, 272].

Ulton is a leather made of cattle skin; tagcharm; leather that is tagcharged on shoes, which is placed inside the cavush [4, 228].

P. In shamsiyev's "Dictionary of works of Navoi", the word also appears in the form ultong: "Ultong – charm, boots leather, ulton [3, 624]. So, in our ancestors, two different variants of this word were used. It can be seen from the comments that ulton acted as a duck as a cowhide as well as a leather made of cattle leather that was put into boots. The only difference is that the duck is made of thick and soft fabric.

Even if it rains felt from the blue, it does not touch the slave capriciously.

4.8. Razor-felt duck put on shoes [5, 191].

Observation of Proverbs leads to the conclusion that in the past, the part of the shoe that is put into the shoes and acts as a protection against moisture has been named differently according to the source of preparation. In particular, the razor is made of felt.

The proverb expresses the content that no matter how much shedding, the sustenance of the poor will remain small [4, 192].

### References:

1. Карасёва Т.В. Названия пищи в мороженских говорах (этнолингвистический аспект): Автореф. дисс. ... канд. филол. наук. 10.02.01. – Воронеж, 2004. – 24 с.
2. Касимова Р.Р. Ўзбек тўй ва мотам маросим фольклори матнларининг инглизча таржимасида этнографизмларнинг берилиши: Фил.фан.бўйича фалсафа доктори (PhD) дисс. – Т., 2018. – 169 б.
3. Nurova Y.U. Ethnolinguistic analysis of headdresses in paremas // International Journal for Innovative engineering and Management Research. ISSN: (P):2308-4944 / Vol. 11, Issue 04, April 2022. 303-310 (IMPACT Factor (ESJI) 8.716).
4. Nurova Y.U. Ethnolinguistic study of outerwear and underwear parts in paremas // European multidisciplinary journal of modern science. Is recognition of the paper publication intitled. ISSN: 2795-921 / Vol. 2, EMMP. 05, May 2022. 86-89 (IMPACT Factor (ESJI) 7.617).
5. Nurova Y.U. Etnolingvistika va etnografiya munosabati // Pedagogik mahorat. – Buxoro, 2021. – № 1. – B. 118-121.
6. Nurova Y.U. O'zbek xalq paremalarida suyuq taom nomlarining etnolingvistik tadqiqi // «Maktabgacha ta'lim – maktab – oliy ta'lim» konsepsiyasi: muammo, echimlar va istiqbollar. Xalqaro ilmiy-amaliy anjumani materiallari. – Buxoro, 9.04. 2022. – №1. – B. 319-321.
7. Jurayeva B.M., Nurova Y.U. European journal of life safety and stability (ejlss) issn 2660-9630 www.ejlss.indexedresearch.org volume 15, 2022. Theoretical study of ethnolinguistics in world linguistics.
8. Davronov D.I., Nurova Y.U. Ethnolinguistics: Emergence, Development and Theoretical Research: International Journal of Trend in Scientific Research and Development (IJTSRD). Volume 6 Issue 6, September-October 2022 Available Online: www.ijtsrd.com e-ISSN: 2456 – 6470.
9. Ярашов М. ТА'ЛИМ ТИЗИМИДА РАҚАМЛИ ТЕХНОЛОГИЯЛАРНИНГ О'РНИ // ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.

10. Ярашов М. BOSHLANG'ICH SINFI MATEMATIKA TA'LIMNI RAQAMLI TECHNOLOGIYALAR ORQALI IJODIY TASHKIL ETISH JARAYONI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.
11. YARASHOV M. BOSHLANG'ICH TA'LIM JARAYONIGA RAQAMLI TECHNOLOGIYALARNING TADBIQ ETISH METODIKASI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 8. – №. 8.
12. YARASHOV M. BOSHLANG'ICH TA'LIMDA XALQARO BAHOLASH TIZIMI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 17. – №. 17.
13. YARASHOV M. BOSHLANG 'ICH TA'LIMNING DARS JARAYONLARIGA RAQAMLI TECHNOLOGIYALARNI TADBIQ ETISH VOSITALARI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2022. – Т. 15. – №. 15.
14. Jobirovich, Yarashov Mardon. "TOOLS OF USING DIGITAL TECHNOLOGIES IN PRIMARY EDUCATIONAL COURSES." EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE 2.4 (2022): 119-123.
15. Jobirovich, Yarashov Mardon. "EFFECTIVENESS OF USING DIGITAL TECHNOLOGIES IN EDUCATIONAL SYSTEM." EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE 2.4 (2022): 124-128.
16. Hamroyev, A. R. (2021). Designing students' creative activity in primary school mother tongue education as a methodological problem. *Middle European Scientific Bulletin*, 11.
17. Khamroev, A. (2021). Quality and effectiveness for design of learning outcomes in the language teaching. *ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL*, 11(1), 549-558.
18. Ganieva, U. A. (2021). The digital economy and its benefits. *TRANS Asian Journal of Marketing & Management Research*, 10(4), 29-34.
19. Khamraev, A. R. (2019). Modeling Teacher's Activity in Designing Students' Creative Activities. *Eastern European Scientific Journal*, (1).
20. Ҳамроев, А. Р. (2022). БОШЛАНГИЧ СИНИФ ОНА ТИЛИ ТАЪЛИМИДА ЎҚУВЧИЛАРНИНГ ИЖОДИЙ ФАОЛИЯТИНИ ЛОЙИҲАЛАШТИРИШ. *БАРҚАРОРЛИК ВА ЕТАКЧИ ТАДҚИҚОТЛАР ОНЛАЙН ИЛМИЙ ЖУРНАЛИ*, 2(4), 294-305.