

Ethnolinguistic Study of Clothing Names in Paremas

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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.

Each ethnic group perceives the surrounding reality, based on ancestral traditions and Customs, taking into account the peculiarities of cultural appearance and ethnic consciousness. One of the most important components of a people's ethnic identity is clothing. Clothing names occupy a special place in the linguistic landscape of the human world, they are directly related to the life, history, culture of the people, and their development and consumption go back to the social changes that occur in the life of the ethnomathean community. Clothing is not limited to its function, it also serves as one of the most stable ethnic indicators, a social function that expresses the spirit and way of life of the people. 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 study of clothing names as an integral structure assumes the consideration of the changes faced by the traditional clothing of the Ethnos of the nation as a result of changes in economic and socio-political living conditions. The study of clothing names encourages the analysis of their so-called features as systems in the dialects of the Uzbek language. Clothing and its names have become the object of a special study of many scientists (D.K.Zelenin, I.Nebedeva, N.P.Grinkova, G.S.Maslova, G.V.Sudakov, R.I.Kudryashova, YU.P.Osipova et al. Interest in the dialect lexicon characterizing and naming clothing is determined by the following situations: first, this layer is closely related to the practical and spiritual life of a person, therefore, its study brings the researcher closer to understanding the features of the cultural and historical development of the Uzbek Ethnos. Secondly, the description of this lexicon makes it possible to fully understand the lexical wealth of the national language, and thirdly, it provides the basis for a deeper understanding of the formation and laws of activity of the language lexicon. The study of the names of the national costume of Turkic peoples was originally carried out by Russian scientists. CHunonchi, O.A.Sukharyeva published information about the headdresses of the peoples of Central Asia and the characteristic features of them [3]. Born in Samarkand, Olima pursued a career as an Orientalist, ethnographer, expert on Central Asia. Khakas people clothing names M.P.Chebodayeva [4], Kazakh national dress names I.B.Zakharova, R.D.Researched by khodjayevas [6].Clothing names in Uzbek are M.Studied by

Asomiddinova. In the work, the author studies one of the professional lexical layers of the current Uzbek language – clothing names, comparing them to ancient written sources. The study also reveals lexical-semantic, grammatical features of Uzbek language clothing names [3].

Engaged in the definition of the word dress Yu.Lippert states that a dress (plate) embroidered as” true dress is understood [4]. N.P.Gorbachova argues that wearable clothing protects a person from the permanent or periodic effects of the natural environment [8].

M.Asomiddinova divides clothing into the following groups according to which part of the human body it is worn, that is, in the sense of the species:

1. Headdress.
2. Top (that) clothes.
3. Ich (ki) clothing.
4. Shoes.
5. Auxiliary items to clothing.
6. Clothing parts [7].

Based on the same classification, it is advisable to group the names of clothing and parts found in Uzbek folk parems as follows:

1. Headdress names.
2. The names of the outerwear and their part.
3. Names of underwear and their part.
4. Shoes, names of its part and places.
5. Names of auxiliary items on clothing.
6. Fabric names.

Due to the fact that the composition of Uzbek folk paremas contains units that represent the parts and places of shoes, we renamed the fourth classification “names of shoes, its parts and places”.

1. Headdress names

A headdress is a type of clothing worn and wrapped around the head. Headdress names, in turn, can be divided into two types:

1. The names of the clothes worn on the head are: hawk, dove, telpak, hood.
2. Names of clothes wrapped around the head: lachak, scarf, qasava, turban.

- 1.1. Names of clothes worn on the head

The term headdress originated in the Uzbek literary language as the Kalka of the Russian *golovnoy ubor* [] Dini M.Asomiddinova recorded. The term may be true for calcification, but on the basis of observing Uzbek folk Proverbs, it can be concluded that the clothes worn on the head in our people have existed since time immemorial and have changed depending on the season. Chunonchi:

When the thief does not receive goods from the theft, he steals his own Hawk himself.

1.1.1. A bow is an ancient headdress. A bow is a” kind of headdress“,”cap”. If the head survived, a bulge will be found (proverb). This horse ancient turkic language “qoplam” “think the factor is spectacular” meaning meant böry – verb from... -k supplement made with... later... in English floured floured spell in the second tier of the rest of narrow ö soft despite missing the mark: böry +k = böryk> bork > bork [5].

Dictionaries note that the elk was sewn from animal skin and covered with valuable thick gauze [128, 62]. The earliest reference to the Hawk is in Mahmud Koshgari's “Devonu lexicotit turk”:

the Hawk – bõrk, hood, headdress. Proverb: tatsiz toork bõlmas, bashsiz bõrk bõlmas – just as there is no bull without a head, there is no turk without a tot [4].

M.Asomiddinova writes that the bow meant any item worn on an ancient head [7, 30].

E.Fozilov and F.The information given in the dictionaries of the isokovs also echoes this idea: a hawk – headdress; a hood, a telpak, a hawk: when Mavlono hamul entered the mosque... an old hawk in his head melted bila. and [2].

Boar-cap, telpak, headdress in general; “I washed a os boar” [10].

Another dictionary clarifies that a hawk is a winter garment, and its sources are also listed: a hawk – winter Hood, a telpak, a headdress sewn from fur [8].

Men's winter headdress made cylindrical from bulky – leather, blackout, or sherozi fur [2].

Sipoh's basket is the savsar telpagi.

1.1.2. Telpak-1. A warm-up dress with a rounded top, a round shape, a flat fur neckline. 2 p.t. Any warm headdress with fur (earlobe, papax, tummy and sh.k) [8].

Telpak - men's warm (furry) headdress; round, top and fur is made of a chin. The skin is wrung out using a leather razor. The upper part is sewn from short-haired fur (mainly black), the muzzle is sewn from beaver fur; long-haired (sheep or fox) fur is used on the lining... some telpaks use velvety fur on the upper part, long-haired (fox, otter) fur on the chin [3]. It seems that our ancestors have long used a warm clothesline made from the skin of animals such as sheep, Foxes, otters, and the name of this garment took its place as a kulturema from the composition of the proverb. Savsar is a valuable dark brown furred, small mammalian predator that lives in the forest: the antique skin of the same animal[4].

Fear the winter even if the Gupping is thick,

Fear the fist even if the doppelgänger is thick.

1.1.3. A round or rectangular shaped headdress with a double – Avra-lining, often composed of a bracket, a pilta stroke, a top, a kizak and a jiyak, or without a flower. [5]

A cape is a light headdress. It has long been common among the Iranian and Turkic peoples. Among the peoples of Turkestan (especially in the territory of Uzbekistan and Tajikistan) has become a national type of clothing. From the doppelgängers of other peoples, Uzbek doppelgängers are distinguished by their unique shape, decoration. The dowel consists of three parts – a top (folded in a circle and a rectangle), a kizak (flange-shaped) and a jiyak, decorated differently in different places of the Republic; the parts look different when combined [8].

Doppi-present-day Uzbek and some Turkic languages are found in phonetic and lexical variants as follows: Doppi in the Fergana Valley; Toppi in the Tashkent dialect; kallapuş // kalavush in Bukharan Tajiks and bilingual (Uzbek and Tajik speaking) population, Pastdargom, Shahrisabz, Kitab, kappog‘in Samarkand. But in these places, the type of dowel, which is sewn in a more elongated shape from various colored chit or satin in an Iraqi way, and worn from the bottom of the turban, is also referred to as the kallaposh // kalaposh... In ancient written sources, the words Doppi (pistol) do not appear. In history there are Arabic words taxya/ / taqya, Persian kallaposh Turkish cap. Tatar, Taq'ya in the Nogai, kalfak in the type of Pearl Goblet, dopi, taqiya in the Kazakhs, Takya in the Turkmen, taqi in the Tajiks, kalaposh, etc.

Conclusion. The research of clothing names involved in folk paremas from an ethnolinguistic point of view provides an opportunity to identify the social changes that have occurred in the life of each ethnomathean community. Because clothing in combination with material culture also determines the social conditions of the people.

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