

ETHNOLINGUISTIC STUDY OF OUTERWEAR AND UNDERWEAR PARTS IN PAREMAS

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Abstract: *This article is an ethnolinguistic study of clothing names expressed in paremas, and includes the names of outerwear and underwear parts.*

Keywords: *ethnolinguistics, parema, collar, sleeve, jaw, ball, button, patch.*

Introduction. An ethnolinguistic study of the names of clothing involved in folk paremas is based on the social changes that take place in the life of each ethnocultural community. Clothing, along with material culture, also determines social conditions. The names of the outer and underwear parts are also reflected in the folk paremas as lingvokulturema.

(Literature review). Clothing and its names have become the object of special research of many scientists (D.K. Zelenin, I. Nebedeva, N.P. Grinkova, G.S. Maslova, G.V. Sudakov, R.I. Kudryashova, Y.P. Osipova and others). Interest in the lexicon of descriptive and nominative dialects is determined by the following: first, this layer of words is closely related to the practical and spiritual life of man, so its study brings the researcher closer to understanding the cultural and historical development of the Uzbek ethnos. Secondly, the description of this lexicon allows a full understanding of the lexical richness of the national language, and thirdly, it provides a basis for a deeper understanding of the formation of the language lexicon and the laws of operation. The study of the names of national costumes of the Turkic peoples was first carried out by Russian scholars. For example, OASukhareva published information about the hats of the peoples of Central Asia and their characteristics. [5] The scientist was born in Samarkand and is an orientalist, Soviet ethnographer, specialist in Central Asia. operated as. The names of Khakassian costumes were studied by YAShibayeva [8], the names of Kazakh national costumes by IBZakharova, RDKhodjayeva [6,178].

Analysis and results. The names of the outer and underwear parts are also reflected in the folk paremas as lingvokulturema. These include shackle collars, water collars, jackets, balogs, dice patches, skirts, skirts, avras, linings, pilts, turbans.

It spills out of your hand until you lick it.

V.1. The collar is the part of the garment that is opened for the neck and the fabric that is sewn to it [7,265]. The etymology of the word collar is as follows: "The collar is the part of the garment that is around the neck. The name is derived from the ancient Turkic word yaq- felidan, which means "approach". In Uzbek, the vowel a in the first syllable is replaced by the vowel ãi, the vowel a in the second syllable is changed to unlis, and the vowel a in the second syllable is changed to ãi: yaq + a = yaqa> yãiqãi "[4,176].

Mahmud Kashgari's Devonu lug'atit turk contains the following sentence related to the word collar: remains dry) "[2,338].

The word collar was also used in later literature to mean a garment collar and other metaphorical meanings. The Arabic word for collar is jayb. In Navoi's works, along with the collar, the pocket is also synonymous:

Wow, how many fires of love burn in my body,

My heart is in the middle of the skirt, not in the pocket [3,383].

The word Yoqa is also a lexeme in the general Turkish form, used in Kyrgyz, Tatar, Turkish and Mongolian languages. V.Radlov's dictionary defines the word as: Turkish, Tatar yako, yaka; kyrgyz jaw, jaw; Mongolian djaha - a collar, in Ottoman Turkish - a collar, Devrik - a collar, in Azerbaijani - a collar; yaqa in the Turkmen language; chaga in the Kharas language [1].

Kirk thinks it's a shackle.

V.1.1. Chain Collar - In the past, women's shirt collars looked like men's collars. They wore this shirt with a long, scarf-like collar. It is up to one meter long (double layer), about four meters wide, and is woven from silk flowers (Iraqi version). The necks of the wives of the officials and the rich were decorated with silver domes. The ends of the collars were shackled. When a new shirt was worn, the collar was changed from an old shirt to a new one. This was called the "neck collar" or "shackle collar" [9,192].

The old tonga has a water collar, and the Torik horse has an iron horseshoe.

Waterfowl - Waterfowl is a species of wild mammal with valuable, thick and soft fur, and is hunted for its delicate bark skin [10].

V.1.2. A water collar is a piece of clothing made from the fur of an animal.

The shepherd's nipple is inside the sleeve, and the poisonous woman's nipple is on the tip of the tongue.

V.2. A sleeve is a piece of clothing worn on the hand.

Sleeve is one of the ancient Turkic words. In modern Turkic languages the word yen is found in phonetic and lexical variants: jen in Kazakh and Kyrgyz, yen in Uyghur, en in Turkmen. But in the Azerbaijani language - elgen, ellik - sleeve, in Chuvash - alsa. Uzbek seamstresses have distinguished some parts of the sleeves and named them as follows: sleeve head, sleeve length, sleeve tip, front sleeve, back sleeve [1,41]. In this article, the doctor of the herd (horse). The animal has a disease called "badnom". The shepherd rips it open with a sledgehammer and removes the gland from it, so that he can trick the horse (cattle) by tricking him into hiding his sledgehammer in his sleeve so that he does not run away [9,392]. meaning.

There is no bone in the tongue, no bone in the mouth.

V.3. Jiyak - [f-t] 1. A special tape attached to the edge of a doppi, ton, etc. 2. The circumference, edge, flange of an object [7,389]. Jiyak is a special tape that is attached to the edges of items such as doppi and ton. Doppisi's chin was torn. The word was probably formed by adding the suffix - (ä) k, which means "edge", meaning "edge", and "zi", which means "edge"; later the consonant z at the beginning of the word was replaced by the consonant j: ziy + äk = ziyäk> jiyäk [12].

White pants don't look like black pants.

V.4. Baloq - sh. ayn.pocha... he didn't wear pants until he was in his twenties, he walked around without pants until he was seven, and then he wore wide-legged gray pants. M.M.Dost, Lolazor. Yo'q He has no clothes on, and his sleeves and trousers are down to his ankles

Conclusions and Recommendations. In short, the ethnolinguistic analysis of clothing names in Uzbek folk proverbs has not yet been ethnically covered, but as a national mental unit, it lives on in the folk parents.

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