

## An Ethnolinguistic Study of the Units Involved in Clothing and their Part Names

Nurova Yulduz Ubaydullaevna

Teacher of the Department of Primary Education Methodology of BuxDU, Uzbekistan

### ABSTRACT

Analysis of literature on the topic. Bibish Joraevas candidacy work clarified the issue of the role of the proverb in the language-speech conflict. Also, for the first time in Uzbek linguistics, the issues of polysemy, synonymy and variantness of proverbs are covered in detail, and their unique and occasional features are revealed. Based on the research work, as H. Umarova and D. Turdalieva rightly stated, “The important task of creating a complete synonym dictionary of folk proverbs in Uzbek linguistics was accomplished by Bibish Jo‘raeva” [13,47]. In her doctoral dissertation, the scientist studied the linguistic foundations of the formation of Uzbek folk proverbs.

**KEYWORDS:** *ethnolinguistic, linguistics, features, Creation and active use in ancient times, Imagery and attractiveness, Structural-semantic completeness*

Outerwear refers to all clothes worn over the top, except for shoes [7, 11].

**Enter.** In science, the investigation of proverbs as an object of folklore, ethnography, linguistics, scientific-theoretical study in the idiom-phrase-proverb system has a long history [5,8]. In Uzbek linguistics, the proverb was initially studied as part of phraseology [11], in the 70s of the 20th century, Professor Sh. Rakhmatullaev [9], at the beginning of the 21st century, scientists Abdugafur Mamatov and B. Joraeva [7, 4, 5], in their studies, the phrase was understood in a narrow circle, and the proverb it is noted that it is a separate research object.

Khaliq Abdurakhmanov's candidacy thesis examines the syntactic features of the proverb [1], while studying the syntactic features of the language of Uzbek folk art works in his doctoral research, detailed information is also given about proverbs whose construction is equivalent to a compound sentence. In the work of Muyassar Sadridinova, the lexical features of Uzbek folk proverbs were studied in comparison with the lexicon of dialects and dialects [10]. However, both studies did not address the

**How to cite this paper:** Nurova Yulduz Ubaydullaevna "An Ethnolinguistic Study of the Units Involved in Clothing and their Part Names" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-6, October 2022, pp.1536-1540, URL: [www.ijtsrd.com/papers/ijtsrd52118.pdf](http://www.ijtsrd.com/papers/ijtsrd52118.pdf)



Copyright © 2022 by author (s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



question of the place of the proverb in the linguistic system, nor did they pay attention to their theoretical issues. Poyon Bakirov's work on the linguistic features of proverbs is particularly noteworthy. A scientist who conducted comparative research on the basis of Russian, Uzbek and Kazakh proverbs pays special attention to the relationship between proverbs, words, and phrases and enumerates the characteristic features of proverbs:

1. Populism.
2. Creation and active use in ancient times.
3. Metaphorical nature.
4. Based on metaphor.
5. Being ambiguous and generalized.
6. Education.
7. Imagery and attractiveness.
8. Wealth of emotionality.
9. Being short and concise.
10. Structural-semantic completeness [3].

Analysis of literature on the topic. Bibish Joraevas candidacy work clarified the issue of the role of the proverb in the language-speech conflict. Also, for the first time in Uzbek linguistics, the issues of polysemy,

synonymy and variantness of proverbs are covered in detail, and their unique and occasional features are revealed. Based on the research work, as H. Umarova and D. Turdalieva rightly stated, “The important task of creating a complete synonym dictionary of folk proverbs in Uzbek linguistics was accomplished by Bibish Jo‘raeva” [13,47]. In her doctoral dissertation, the scientist studied the linguistic foundations of the formation of Uzbek folk proverbs. If the intralinguistic foundations of the formation of Uzbek folk proverbs are defined as expressions, folklore genres, religious concepts, folk customs, folk games, hadiths; names of animals, professions, plants, time, natural phenomena as extralinguistic bases of proverb formation; religious, household concepts; proverbs formed on the basis of the reality of the life of the Uzbek people are analyzed.

Scientist Dildora Tosheva, who has set herself the goal of researching the linguistic and cultural characteristics of proverbs with a zoonym component, focused on the linguistic research of texts with zoonyms in the world, including Uzbek linguistics. Chinese researcher Zheng Yinkui; Kyrgyz researcher E. Aydogmush; Russian scientists O. G. Gorbacheva, A. Shcherbak; Tajik linguist Z.U. Abdualieva; Uzbek scientists D.Kh.Bazarova, B.P.Zaripov, B.Abdushukurov, A.J.Omonturdiyev, D.M.Yuldasheva, G.E.Hakimova, N.R.Nishonova, H.A.He carefully examined the works of the Saidovas and reacted to their research. Also, in the dissertation, the studies on linguo-cultural studies are described in detail, the statistics of proverbs with zoonym component; a conceptual analysis of proverbs involving wolf, lion, dog, horse, camel, bird name was carried out; metaphor, metonymy, synecdoche, linguo-cultural features of contradiction are identified in proverbs with zoonym component.

**Research methodology.** Implementation of an integrated approach to the thematic description of lexical units in Uzbek languages from an ethnolinguistic point of view, and on this basis, to reveal the ethnic characteristics of the units specific to each thematic group.

**Analysis and results.** Ethnolinguistic representation of the names of the outerwear and their parts, which participated in the folk fairs, showed the following results:

Don't put your cover up in the summer, you know in the winter.

Veil - something that is covered (veil, cloak, etc.) [135, 259]. A cover is a “covered thing”. This word was formed by adding the suffix -chyq, which means shrinking, to the noun formed with the suffix -(y)n

from the verb yap -i, which means “berkit” in the old Turkish language; In Uzbek, the vowel a has changed to the vowel äi, the sign of hardness of vowels y has disappeared: (yap+y=yapyn) +chyq=yapynchyq> yäipinchiq. This word is also used in the form of yäipin-chäiq. Closed q. Cover [115, 170]. The existence of the word “Yapingchik” in “Devon” indicates its antiquity: Kedüklüg kîjîz - yaping'ich felt [112, 466].

**Hijab** A garment that covers the head of women; a wide rectangular cloth that hides women's figure from the human eye. Embroider with different thread (silk), piston, thin, eyes are decorated. Covered at weddings and when going out. In addition to being a personal garment, the veil was included in the bride's dowry and became the main part of the wedding dress [162]. So, the function of a veil was previously performed by a veil.

May it be in the soul, but not in the body.

**Zanda** - [f. Old, torn; old and torn clothes]. 1. Goat-ear coat of dervish and qalandars. Old, torn, ragged, ragged clothes [136].

**Janda** [f. Patchy; dress of dervish-kalandars; dry hair; gado clothing; various clothes [122, 624].

**Janda** (f.t) is a special robe worn by Sufis and Qalandars. In the past, depending on which branch of Sufism it belonged to, janda was sewn in different colors and different forms. This word is given as zändə in the Sh.Somi dictionary: torn, patched, in Pajmir, torn ornament, in Pajmir, image; It is interpreted as a torn piece of cloth, a figure in a pajmur... [7, 56]. In literature, the term janda is also used to refer to the poor clothes of poor people.

So, the uniqueness of “janda” can be seen in the fact that it is made of pieces of different colored fabrics. In E. Fazilov's “Annotated Dictionary of the Language of Alisher Navoi's Works”, janda is also mentioned as a dress of dervishes: “Janda is a dress of dervishes. In the soul, not a single person is a dervish, if he is, he will die.

He does not wear a shroud,

He comes wearing a bow tie.

**Kapanak** (“kebanak”, “kebantay” is also called) is the most basic cloak (robe) that shepherds and shepherds wear during rainy days. The butterfly is sewn from thin pressed felt. Such felt does not pass moisture, wind, or rust. In the past, rich cattle owners used to hire people to tend their cattle. The work of shepherd boys hired by the rich was especially hard. They did not get off their horses for weeks in order to guard the sheep and cattle of the rich in frosty, cold and stormy

days. When a person (son, husband, father, brother or younger brother) does not come for a long time on such frosty, stormy days, he tells those who are worried at home (father, mother, wife, brother, brother, sister, sister) with this proverb: “He who wears a shroud (i.e. dead) will not come back, the one wearing a bow tie (that is, the one who went to feed the rich man's goats or sheep) will definitely come back, don't worry too much” [124, 173].

Dirty shirt - shackle collar.

Cuffed collar - previously, women's shirt collars were similar to men's jacket collars. A long, scarf-like neck collar, similar to a tie, was worn over this single-collared shirt. It has a length of up to one meter (double layer), that is, about four widths, and is woven with silk flowers (far copy). The neck collars of the wives of officials and rich people were decorated with domes made of gold and silver. The end of the neck collar was made into a shakila. The neck collar was transferred from the old shirt to the new shirt when a new shirt was worn. It was called “neck collar”, “shackle collar” [124, 192].

Husband avra - wife astar.

Abra – [f-t] outer, surface layer of clothes or blankets. 2. The outer volume of the pillow [134, 24]. AVRA is a noun entered as abra... shown to be pronounced [äibre]. So, instead of the e sound at the end of the Persian noun, the Tajik sound is pronounced; The b sound of the Tajik abra form was replaced by the v sound in the Uzbek language. The meaning of this name is ... “verx, litso (platya), ...litsavaya storona, materii, verx, litso (platya, odeyala). ...the second meaning of the word abr is defined as “shelkovaya ili polushelkovaya materia kustarnogo proizvodstva s uzorom, napominayushchim oblako”. It is clear that the meaning of the name Abra is based on this meaning. From the evidence given above, it is clear that the word abra is derived from the word abr with the suffix-a. In modern Uzbek, the words avra-astar, astar-avra are formed with this noun [115,7].

Lining - [f-t] the inner layer of clothes or blankets, material sewn on the inside [135, 60]. ASTAR - this noun is given in this form, it is emphasized as a colloquial form and a reference is given to the noun astar; there the lining is explained as “podladka”. So, this noun originally has the form ostar; in the Tajik colloquial language, there is also the replacement of the o sound with the a sound; This form of speech was adopted into the Uzbek language. In Uzbek language, the noun astar-avra is formed with the noun astar, and the noun astarlik is formed with the suffix -lik; astar-avrasini agdar phrase is formed [13].

This is illustrated by the following: “Just as the lining of clothes and blankets is on the surface and the lining is on the inside, the husband brings household necessities from the surface, i.e. from the street (and the wife from the inside), i.e., to “make money” by doing household chores. in order to spin a wheel, weave cloth, sew clothes, make something, bake bread, cook food, etc. Provides” [124, 376].

**Summary.** It is shown that the analysis and results serve to enrich ethnolinguistics, ethnophraseology, ethnolexicography, which are new directions of linguistics, with scientific-theoretical views, to create unique scientific approaches for the development of new research in these areas.

## REFERENCES

- [1] Ubaydullaevna, N. Y. (2020). Ethnic expressions of uzbek folk names. Asian Journal of Multidimensional Research (AJMR), 9(5), 316-320.
- [2] Nurova, Y. U. (2021). Homonymy of ethnonyms in uzbek folk parems. European Scholar Journal (ESJ) Available Online at: <https://www.scholarzest.com>, 2(4).
- [3] Шербекоева, Г. Я., Бафоева, Н. А., & Нурова, Ю. У. (2020). Особенности узбекской литературы XVII-XIX веков. Вестник науки и образования, (2-2 (80)), 105-108.
- [4] Nurillayevna A. F. Teaching Scientific Popular Articles in Mother Nili and Reading Literacy Courses //European journal of innovation in nonformal education. – 2022. – Т. 2. – №. 3. – С. 47-50.
- [5] Бабаева, Ш. Б. (2022). МОДЕЛИРОВАНИЕ СВЯЗНЫХ ТЕКСТОВ ПРИ ИЗУЧЕНИИ РУССКОГО ЯЗЫКА НА ОСНОВЕ ТРАДИЦИОННЫХ ЦЕННОСТЕЙ РУССКОГО И УЗБЕКСКОГО НАРОДА. PEDAGOGS jurnali, 1(1), 109-110.
- [6] Babaeva, B. S. (2021). The effect of Studying Morphology in Modeling Syntactic concepts in the lessons of the native Language in Primary Grades. Middle European Scientific Bulletin, 10.
- [7] HAMROYEVA M. BOSHLANG'ICH TA'LIMDA INNOVATSION YONDASHUV //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ ([buxdu.uz](http://buxdu.uz)). – 2021. – Т. 1. – №. 1.
- [8] Rasulovna H. M. THE LITERARY OF ANTHROPONYMS //Chief Editor.
- [9] Olloqova M. O. Intensive education and linguistic competence in mother tongue



- //ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL. – 2021. – Т. 11. – №. 1. – С. 580-587.
- [10] Olloqova O. M. ONA TILI DARSLARIDA INTENSIV TA'LIM TEXNOLOGIYALARIDAN FOYDALANISH //Scientific progress. – 2021. – Т. 2. – №. 6. – С. 1025-1029.
- [11] Omonova, D. N. Q. (2021). The Linguistic competence in language teaching based on Integrative Approach. In World science: problems and innovations (pp. 213-215).
- [12] Omonova, D. (2022). LINGVISTIK KOMPETENSIYALARNI RIVOJLANTIRISHDA MEDIA TA'LIM VOSITALARDAN FOYDALANISH. PEDAGOGS jurnali, 1(1), 182-183.
- [13] Kodirova S. A. IDEOLOGICAL AND ARTISTIC FEATURES OF «ZARBULMASAL» //Theoretical & Applied Science. – 2020. – №. 10. – С. 318-320.
- [14] Abdurakhimovna K. S. Idealistic Study of Proverbs //International Journal on Integrated Education. – Т. 3. – №. 11. – С. 201-202.
- [15] Qosimova, M. M., & Usmonova, Z. U. (2022). BOSHLANG 'ICH SINFDAN MATEMATIKA O 'QITISH JARAYONIDA O 'QUVCHILARDA TEJAMKORLIK KO 'NIKMASINI TARKIB TOPTIRISH. PEDAGOGS jurnali, 1(1), 75-77.
- [16] Курбанова, Ш. Н. (2020). Преподавание математики в начальных классах. In European research: innovation in science, education and technology (pp. 97-100).
- [17] Komilovna R. N. METHODS AND TOOLS OF EDUCATIONAL TECHNOLOGIES IN THE FORMATION OF THE CONCEPT OF FIGURE FACE IN STUDENTS. – 2021.
- [18] Radzabova K. N. Pedagogical Conditions for Improving Research Activity in Future Primary School Teachers. – 2021.
- [19] Gaybulloevna S. M. Urgent Problems of the Quality of the Educational Environment //Pindus Journal of Culture, Literature, and ELT. – 2022. – Т. 2. – №. 2. – С. 152-154.
- [20] Садуллоева М. Г. Гуманизация отношений в системе «Учитель-учащийся»-установление связей сотрудничества //Достижения науки и образования. – 2019. – №. 8-3 (49). – С.103-104.
- [21] Tog'ayeva U. IMPROVING THE MODULE "MOTHER TONGUE TEACHING METHOD" IN PROJECT EDUCATIONAL INSTRUCTIONS //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz). – 2020. – Т. 2. – №. 2.
- [22] Tog'ayeva U. "ONA TILI O'QITISH METODIKASI" MODULINI O'QITISHDA AXBOROT KOMMUNIKATSIYA TEXNOLOGIYALARIDAN FOYDALANISH //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz). – 2021. – Т. 1. – №. 1.
- [23] Xayrulloeva D. System of Creative Exercises and Tasks in Primary School Mother Tongue Textbooks //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz). – 2021. – Т. 7. – №. 7.
- [24] Xayrullayeva D. N. Q. BOSHLANG'ICH SINFDAN ONA TILI DARSLIKLARIDAGI IJODIY MASHQ VA TOPSHIRIQLAR TIZIMI //Scientific progress. – 2021. – Т. 2. – №. 7. – С. 1235-1242.
- [25] Yunusovna Y. S. METHODOLOGY OF FORMATION OF GRAPHIC SKILLS IN PRIMARY SCHOOL STUDENTS //EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE. – 2022. – Т. 2. – №. 4. – С. 129-133.
- [26] YUSUFZODA S. BOSHLANG'ICH SINFDAN HUSNIXAT DARSLARINI INNOVATSION TEXNOLOGIYALAR ASOSIDA TASHKIL ETISH //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz). – 2021. – Т. 8. – №. 8.
- [27] Xoliqulovich J. R. Influence of Sadridin Aini life and works in spiritual and moral development of students //Middle European Scientific Bulletin. – 2021. – Т. 11.
- [28] Jumayev R. САДРИДДИН АЙНИЙНИНГ ОДИНА ҚИССАСИДА НОМ ҚЎЙИШ САЊАТИ //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz). – 2021. – Т. 2. – №. 2.
- [29] Jobirovich Y. M. EFFECTIVENESS OF USING DIGITAL TECHNOLOGIES IN EDUCATIONAL SYSTEM //EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE. – 2022. – Т. 2. – №. 4. – С. 124-128.

- [30] Jobirovich, Y. M. (2022). TOOLS OF USING DIGITAL TECHNOLOGIES IN PRIMARY EDUCATIONAL COURSES. EUROPEAN JOURNAL OF MODERN MEDICINE AND PRACTICE, 2(4), 119-123.
- [31] Сафарова, Н. (2020). MAISHIY O'YINLARDA IJTIMOIIY HAYOTNING BADIY IFODASI. *Образование и инновационные исследования международный научно-методический журнал*, (1).
- [32] Sayfullayev, G. (2021). Methods of teaching younger students the ability to solve cognitive tasks of environmental protection. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.uz)*, 5(5).

