

THE HISTORICAL WORDS RELATED TO THE CLOTHES AND JEWELRY ITEMS IN KARAKALPAK FOLK AITYS

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Abstract: The article analyzes the historical words related to the names of clothes and jewelry items used in the Karakalpak folk aitys. Their usage features are studied with the help of examples. The importance of historical words in the development of the Karakalpak language is shown.

Keywords: Karakalpak folklore, Karakalpak folk aitys, historical words, the use of historical words, names of clothes, jewelry items.

In describing the current state of any language, it is necessary to take into account its history and historical changes. Only then will we have the opportunity to get more information about the level of the current development of the language. From this point of view, the discussion of obsolete words in the language of folk aitys will help to learn the history of our people, the history of our language, and to determine the changes in the vocabulary of the literary language.

The obsolete words used in the Karakalpak language are different depending on the interpretation and relation. Some of them are terms related to concepts that lived in a certain period of social development, but are now out of use, for example, clothes, household items (*jegde, túrme, halqa, háykel, boqjama, sabayaq, jipek jupqa*, etc.), the second ones are the terms of the concepts related to state administration (*qusbegi, datqashi, bolis, biy, oyaz*, etc.), and the third ones are the initial terms of the concepts that are still alive today (*jarliq, hámir-buyriq, ukaz-párman*, etc.) [4: 117].

In the lexical composition of the Karakalpak folk aitys, the obsolete words that are used effectively in some stages of the historical development of the people, and then shortened in usage, are found in certain amount. The obsolete words that are met in the aitys can be divided into historical words and archaisms. In this scientific work, we will focus on some of historical words related to clothes and jewelry items. The reason is that a detailed study of the language of folk oral works is considered one of the current issues of Karakalpak linguistics.

The terms related to clothing and jewelry items have been widely studied in the world linguistics. Special studies were also conducted on these issues in Karakalpak linguistics. In particular in the works of Karlibaeva G., Usenova K., Zairova K. [12: 64-65], the lexical-semantic features and grammatical structure of clothing terms were learned. In the study guide authored by Seitnazarova I., Zairova K. [13: 9], the thematic groups, history of origin and morphological structure of jewelry terms are mentioned.

The national dress of each nation is a sign of which nation the nation belongs to and shows its national culture. National clothes of the people show their culture, talent, skills and they are different from other peoples with their national clothes. Along with that, the living conditions of people will be determined to a certain extent

by their clothes. For example, the poor and low-income people wear *tishtaban* and *sharik* instead of shoes, while the children of rich and wealthy families wear white boots and shoes with dice. All such products are considered to be data that reveal the painting of the past era.

The clothes changed in accordance with their time in every era, and some of them were out of use. Here, the names of such things that were out of use have a place in the vocabulary of our language as the obsolete words. Since the folk oral works have a long history, the obsolete words of them are used to give the color of the era. One of the literary folk works of such a people, which has been preserved for several ages is *aitys*, we can see that the following types of clothing terms are used in its language.

Names of headgear: *bórik*, *sáwkele*, *shaqmaqı qurash* and others. In the explanatory dictionary of the Karakalpak language, this word is given the following meaning: "Headdress made of various skins, *malaqay*, *tumaq*, *qurash*, *telpek*, *degeley*" [8: 350]. *Malaqay*, *tumaq*, *qurash*, *telpek*, *degeley* - all these are men's headdresses in general.

We can see the use of these headwear terms in the *Aytis* language in the example below:

Awdarıspaq oynasań, / Azdıń janı qalmaydı. / Bórik alıspaq oynasań, / Tazdıń janı qalmaydı, (If you play the game of rolling, / The soul of the weak will not be spared. / If you play the game of boric taking, / The soul of the bald will not be spared) [6: 147]. *Esiktegi "e" deyseń, / Esitpeymen ne deyseń, / Shaqmaqı qurash kiyseń de, / Keshegi júrgen gedeyseń*, (If you say "e" at the door, / what are you saying, I don't hear, / Even if you wear *shakmaki kurash*, / like beggar walked yesterday) [6: 167].

When we analyzed the examples, *bórik* and *shaqmaqı qurash* were the headdresses of men, and they were used in their direct meaning. In the olden days, wealthy people wore the *shakmaki*, the type of *kurash*. In the example, this word is used to describe class differences between people at that time. And, in the following example, the word *sáwkele*, which is a head dress of women, is given:

Gónebolısa da, sáwkelemizdi kiyeyik, / Ğarrı da bolsasháwjeyligetiyejik, (Even if it's old, let's put on our *saukele*, / Even if it's old, let's marry to the wealthy) [6:221]

Sáwkele is a headdress worn by a bride when she is going to marry. The hoop is embroidered, and the sides, the forehead, and the collar are decorated with silver and pearls. It's a very rare preserved art example [2: 50]. This headdress is one of the most magnificent headdresses of the helmet model, and according to various sources, it was worn by military commanders in the 1st century BC. It is a headdress made of precious metals that the women wear at weddings. Most of the time, the girls put *saukele* on their heads when they were going to marry. In the given example, the word *saukele* in *Aitys* is described in the girl's language that is going to marry.

Names of outerwear: *shekpen*, *parsha ton*, *zerjaǵalı ishik*, *mawıtı*, *boyama kóylek*, *shatrash kóylek*, *túrme*, etc. Among these terms, the word "ishik" means a fur made of animal skin, and "ton" means a garment to be worn outside.

In the *Aytis* language, it is said that the children of the khan and the king wore a *parsha ton*, *zerjaǵalı ishik*, *mawıtı ton*. For example: *Kósh bádik, kosher bolsań*

saylarğa kósh,/Saylardağı malı kóp baylarğa kósh,/ *Parsha ton, zerjagalı ishik* kiyip,/ Xanniń qızı otırǵan jaylarğa kósh, (move badik, if you move, move to the valleys,/Move to the rich people in the valleys,/Move to the rich people who have a lot of cattle in the valleys,/Put on silk fur and a gold-collared dress,/Move to the place where the Khan's daughter is sitting) [6:28]. At jaqsısı yawmıtı,/Ton jaqsısı *mawıtı*, (The best of horse is Yawmyty,/the best of fur is Mawyty) [6:106]

And the *túrme* is a fabric made of silk that girls wrap around their heads or boys tie around their waists [11: 367]. In this example, this word is used in the sense of belting a guy's waist:

Túrme buwǵan jigittiń,/ Maqpaldan bılǵawı bar, (...The guy who belt turme, / has piece of makpal) [6: 104]

Shatirash kóylek is a dress made from a silk fabric [11: 514], *boyama kóylek* means a dress made from a dyed fabric [8: 340]. They are given in the following examples:

Shatirash kóylek kiyipsiz ústińizge,/ Aq oramal jarasqan betińizge, (you wear shatirash kóylek, / a white scarf matches your face) [6:164]. Hawadan ushqan láple qar,/ *Boyama kóylek* jeńi tar... (slight snow from the air, / boyama kóylek's sleeves are narrow...) [6:166].

Shekpen is a long outer garment made of wool yarn, all kinds of materials, wool and cotton, lined without wool or cotton, and knitted [11: 524]. In the aitys, this word is given as follows: Jaz kiyiwge *shekpen* kerek,/ Kerilip urıwǵa ketpen kerek... (It is necessary to wear shekpen in summer, / to hit the ground hoe is needed...) [6:162].

Shoe names: *shariq*, *tishtaban*, *sawırı etik* and others.

In Sh. Allaniyazova's book, *shariq* a term of shoes used in the Aitys language, has three different meanings and indicates that the shoe is made of leather [3: 27].

In the aitys, it is said that the *shariq* as shoes were worn by poor people, peasants, and shepherds:

Ayaǵında jaman *shariq*,/ Baǵqa seyil etipseń... (You have a bad shariq on your feet,/ you take a walk in the garden...) [6:229]

One of the shoes like *shariq* is "*tishtaban*", which is considered the simplest type of shoes [11: 380]. In the example, the meaning of this word is similar to the meaning of the word "*shariq*" in the above: Ayaǵında *tishtaban*,/Neǵıp júrgen gedeyseń ("You have a *tishtaban* on your feet,/which beggar are you?") [6:167].

Sawır etiktiń sabaǵı sanda bolar yar-yar,/Qırq kisiniń aqlı xanda bolar yar-yar, (The sole of a sawır shoe is in the number, / The mind of forty people is in the khan, yar-yar) [6: 65].

Historical words related to jewelry items. Jewelry has been developed in Karakalpaks like other peoples of Central Asia since ancient times. Jewelers often made jewelry and jewelry items for women. They created amazingly beautiful, wonderful handicrafts. Over time, these items have been replaced by the jewelry items in newer colors. As a result, some of them became out of use and became obsolete terms and took place in rarely used lexicon. Such jewelry items created by jewelers have also found their place in aitys, one of the folk oral works. We are going

to look jewelry items whose terms have been out of use nowadays in examples, and pay attention to their semantic differences:

Óñ qolıma salǵanı *qolameken* yar-yar, / *Qola salsam* qollarım talarmeken yar-yar, (is the thing i put on right hand bronze, yar yar, if i put on bronze, will my hans get tired, yar yar) [6 :65]. *Bilezigim, júzigim qolameken,* / *Qola júzik* qolıma tolameken, / Men jılamay qáyteyin eli-xalqım, / Alpeshlegen anamday bolameken yar-yar, (is my bracelet, my ring bronze, / is bronze ring fits my hand, / what I do without crying, my people, / will she be like my mother who cared, yar yar) [6:65]. *Árebekti* soqqan zerger, / Hám buzarlár, hám dúzerler... (A jeweler who made the arebek, / Both the breakers and the correctors...) [6:129]

-Qız bala patsha boladı, / Basında *jıǵası* bolsa... (- A girl will become a king, / If she has jıga on her head...) [6:89]

The word "*qola* (bronze)" in the above example is a metonymic word, which refers to the ring itself, the material of which the ring is made. And in the last example, this word is clearly given as a bronze ring. Also, one of the jewelry items is a *bilezik* (bracelet) that is worn on the wrist. The bracelet is patterned, decorated with precious stone, made of high-quality materials.

Árebek is an ornament in the form of an earring made of gold or silver, which is worn on one end of the nose. In the example, this word is given in the literal sense. In the last example, *jıga* is one of the jewelry items, and it is considered to be a large fairy with a feather of a hollow, which in ancient times was attached to the top of the headdress of girls for fashion. In addition, this word also means a sign of authority that is attached to the top of the headdress [9: 228]. The meaning of the word *jıga* in the example corresponds to the last definition.

In short, the historical words, which are a kind of obsolete words used in the language of Karakalpak aitys, are considered to be a rich material that provides information on the national identity and history of the people, as well as the development stages of the Karakalpak language. In the Aytis language, they provided the artistry of the language of work and increased the effectiveness with their original and variable meaning.

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