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HISTORICAL LEXICOGRAPHICAL AND LEXICO-SEMANTIC ASPECTS OF SHOES TO HELP ITS PRODUCERS AND CONSUMERS

Abstract: in the article the authors suggest that masters - fashion designers turn to historical aspects, pay them due attention in inclusive fashion, forming proposals for the production of a priceless assortment of all types of footwear in exchange for the far-fetched demand for sneakers - trainers, which have displaced our - originally Russian miracle, so necessary for the restoration of their production and demand among the Russian consumer in those regions of Russia where they will be expected and a priority, in favor of foreign manufacturers. We believe in this and will with all the fibers of our souls advocate for the implementation of our Russian beauties, if "Footwear" in the vocabulary of the Russian language on the material of ideographic dictionaries becomes that special one, in the lexical-semantic classification of shoe names as one of the most popular.

Key words: ideographic dictionary, thematic group, shoe vocabulary, typical semantics, basic word, lexical-semantic and lexicographic classifications, footwear, priority, in demand.

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Introduction

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We see that many items of footwear, once

popular and widespread, have gone out of use or changed significantly, have become more elegant and comfortable. However, the lexemes naming them have remained in the language to name rough, inelegant

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footwear. Methods of studying "words and things" allow us to explore, through the history of words, various aspects of the material and spiritual culture and environment associated with them, in which native speakers lived at a certain historical stage. Therefore, the scientific research of the authors was aimed at studying the needs of potential consumers and improving the quality characteristics of manufactured products, and expanding their range with an optimal price/quality ratio. This can be achieved both by improving known technological methods and by creating new technological operations and finishing non-woven materials of new structures and technical means for their implementation. In accordance with this, the main, most significant, priority areas of research have been formulated, which in many ways will successfully provoke the solution of the most difficult task of today - import substitution. Thus, we see that many items of footwear, once popular and widespread, have gone out of use or have changed significantly, have become more elegant and comfortable, which suggests that shoemakers can still produce comfortable and popular footwear today. Methods of studying the "history of things" allow us to study, through history, the demand for various, interconnected aspects of material and spiritual culture and the environment in which the bearers of this very history lived at a certain historical stage. At the end of the 19th and beginning of the 20th century, in the villages, "simple half-boots and shop goat boots" were very popular among girls and young women, as well as hussar boots, which the local population called "hussars". Half-boots were made with heels and copper or iron horseshoes. Half-boots were laced up the front in the center with laces, and ankle boots (half-boots) had a fastener on the side on the outside of the leg with buttons. Women's half-boots cost from 1.25 to 2.5 rubles. ankle boots 5p. Hussar boots (gusariki) were considered festive footwear, they had high shafts and a fairly high heel and were laced up the front. Hussar boots were made of colored kid or shagreen leather. In 1885, a pair of formal boots was included in the uniform of the cavalry regiments of the KKV. In the line villages, the Cossacks wore calf-soled boots "with a squeak" of various cuts, the shape of which depended on the fluctuations of general Caucasian fashion, as festive footwear. In the last quarter of the 19th century, in a line village, a pair of teenage boots cost from 1 to 3 rubles; boots for adults cost 2-5 rubles; the cost of calf boots was 6 rubles. During the year, a Cossack wore out three pairs of boots. The lower ranks of the KKV wore foot wraps as a layer of footwear underneath the boots; a pair of simple foot wraps cost 60 kopecks in the prices of the late 19th and early 20th centuries, a pair of woolen ones cost 2 rubles. In addition to boots, pistons, chuyaks and chevyak, the Cossacks of the line villages, according to literary sources, wore shoe covers, jackboots and felt boots. The shoe covers were

soft leather boots with long shafts that were secured to the leg with a strap pulled through a loop sewn to the back; the strap was tied under the knee. Jackboots were bought at fairs and in shops; they were boots with high shafts that covered the knees and even parts of the rider's thigh. Felt boots were made by felters (postovals) and wool beaters, who prepared the wool for rolling, and the quality of the product depended on their skills. In other regions, felt boots were called "katankas" (katanki), for example, in the village of Kazanskaya. To make felt boots, they mainly used "pristrazh" - wool obtained by shearing sheep in early autumn (August - September). The wool sheared from the sheep was washed, dried, then sorted by hand (skubly) and beaten with a string. Usually, a postoval worked from September to December and during this time managed to make up to 40 felt boots. Felt boots were quite expensive and were considered festive footwear. Thus, in the last quarter of the 19th century, their average price was 1.2 rubles per pair, with good white ones costing 1.7 rubles, and black ones 3 rubles. Felt boots were made on a last and had a rigid shape - this is how they differed from the felt burki known in the Caucasus. The burki were made of felt and looked like high boots. The seams where the burki parts were joined were masked using strips of contrasting leather. The upper part of the burki (the bootleg) was joined to the lower part, which was also made of felt but completely covered with leather. The seam where the lower part joined ran along the back and sole. There were burki made of machine-quilted fabric with insulation instead of felt. In winter, felt boots and burki were worn with galoshes. The fashion for wearing factory-made rubber galoshes (galoshes), according to literary sources, came at the beginning of the 20th century, however, documents indicate the presence of "deep galoshes" in everyday clothing of the service population of the linear villages already at the border of the 1860-1870s. The presence of "galoshes" in the chests of the Cossacks at the beginning of the 20th century. The ataman of the Labinsk department of the KKV also reported to the inspectors. Galoshes were worn by women and men everywhere. In the territory under study, two types of galoshes were widespread - small ones with a blunt toe and the so-called "Asian" deep galoshes with a high closed heel and a closed pointed front. The small galoshes were called "galoshes" by the village population and they wore these shoes over felt boots, with burkas and boots, over women's shoes and men's boots. The deep Asian ones were called "galoshes" by the village population. Galoshes were worn in winter and summer, putting them on, like chuyaki, over stockings or woolen and cotton socks, and in summer sometimes even on a 60th foot. By the middle of the 20th century, rubber boots for men and women, as well as women's rubber boots, simple and insulated with a flannel lining or fur, became widespread in the villages. Exhibits of original rubber footwear are still

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widely represented in museum expositions located in the regions of Russia. Thus, taking into account the above, we can conclude that the emergence of "inclusive fashion" and the trend for its development can allow an enterprise to reach a new level due to the expansion of the product range, the introduction of innovative design technologies in the design and cut of products, the ability to cover a larger number of segments of the consumer market. With competent marketing activities in the context of product sales, it is also possible to increase the recognition and significance of the enterprise due to compliance with modern trends in society, that a well-thought-out product policy not only allows you to optimize the process of forming and updating the range, but also serves as a kind of guideline for the general direction of action for the enterprise management. And finally: we can confidently say that there is an obvious connection between the fashion industry, which sets new trends and development trajectories, and the activities of enterprises producing and selling clothing. Such enterprises are distinguished by their sensitivity to external changes, since the success and competitiveness of their activities depend on their ability to quickly respond and adapt to changing conditions. The emergence of a trend towards inclusive fashion development may also become one of the possible promising areas for the development of the enterprise, however, in order to achieve the greatest effect from such activities, it is worth placing special emphasis on the implementation of a competent product policy of the enterprise. The conducted studies have shown that electronic fitting is a very effective means of attracting a new "advanced" consumer of footwear in information technology, who himself sets the direction of its development and improvement. To realize these hopes, it is necessary: The village population called small galoshes "galoshes" and wore these shoes over felt boots, with burkas and boots, over women's shoes and men's boots.

To realize these hopes, it is necessary:

- *in order to obtain information about the true state of affairs in the industry, request information on profitability and capacity utilization from Union members. Request statistics on production volumes by enterprises from the Ministry of Industry (Rosstat);

- *to conduct a comparative analysis of the economic conditions of leather and footwear production in Russia and in competing countries (China, India, Indonesia);

- *continue working with government agencies on the issue of adopting the Federal Law of the Russian Federation on marketplaces, with the aim of regulating their activities;

- *continue working with the Russian Ministry of Trade to increase import duties on leather blanks;

- *to solve the problems of clearing the market of illegal and hazardous products, banning the terms

"eco-leather" and "eco-fur", the Russian Union of Footwear Manufacturers (RSKO) should join forces with the Bellegprom Concern (Republic of Belarus), and also use the work of the RSKO in the Working Group of the State Duma Committee on Family and Childhood and the upcoming sessions of the Committee at children's exhibitions in Moscow in September. Present to the WG of the State Duma Committee the results of inspections of children's footwear for compliance with safety and the Technical Regulations of the Eurasian Economic Union;

- *update the cooperation agreement between RSCO and the Bellegprom Concern;

- *members of the Executive Committee to take an active part in the forum "Commonwealth of Fashion" on November 19-20 in St. Petersburg, organizing a session dedicated to leather and footwear production in Russia (to determine a moderator, to submit to the Federation Council of the Russian Federation a list of representatives of state structures necessary for the issues under discussion, to prepare a presentation about the industry and videos about enterprises, comparing work in 2014 and 2024, the decline in production and to propose measures to preserve Russian production);

- *to accept into the Union the shoe company OOO Iva, city of Sarapul (unanimously). To refrain from accepting into the Union the supplier of imported equipment OOO Gramos, having proposed to it to conclude a cooperation agreement (unanimously);

- *update the cooperation agreement with the PPE Association. Plan to hold an extended Executive Committee meeting at the BIOT site on December 12 in the afternoon;

- *instruct the management of the Verkhnevolzhsky Tannery to write a letter to the Deputy Minister of Industry on the need to take measures of state support for the industry, which will lead to an improvement in the financial condition of the tannery and will restore its potential;

- *continue working with the CIS leadership to attract the attention of the Russian leadership to the problems of the Russian leather and footwear industry and support the exhibition activities of enterprises to expand sales markets in the CIS countries.

The given assortment of footwear in its inclusive review allows us to express regret that in Russia, master fashion designers have distanced themselves in their work from historical roots when forming the assortment of footwear in demand by consumers in the regions of Russia. And we should be grateful to the population for their use in their everyday life of footwear names that are outdated from our obviously erroneous position. At the regional level, costume studies have mainly a historical and cultural focus, but ethnographic costume studies are needed that would accurately describe the subject of the study, its graphic image, design and technological features, since over time the invaluable experience of their production will

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be forgotten and lost. As a result of the wide implementation of the subject of the study of shoes that have gone out of use, their graphic image, design and technological features, since over time the invaluable experience of their production could be forgotten and lost.

We believe that fashion designers will turn to these historical aspects, will give them due attention in inclusive fashion, forming proposals for the production of a priceless assortment of all types of

footwear in exchange for the far-fetched demand for sneakers - trainers that have displaced our - originally Russian miracle, so necessary for the restoration of their production and demand among the Russian consumer in those regions of Russia where they will be expected and a priority. We believe in this and will advocate with every fiber of our soul for the implementation of our Russian beauties, some of which are presented below in Figure 1.



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Figure 1. Boots



Figure 2. Shoe covers



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Figure 3. Shoes

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Figure 4. Wet shoes



Figure 5. Baretki

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Figure 6. Bast shoes



Figure 7. Chuni

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Figure 8. Bots

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Figure 9. Pistons

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Figure 10. Dudes



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Figure 11. Legs



Figure 12. Tips

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Figure 13. Chiriki



Figure 14. Hussariki

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Figure 15. Ankle boots



Figure 16. Baretki

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Figure 17. Felt boots



Figure 18. Thigh-high boots

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Figure 19. Burkas



Figure 20. galoshes

Main part

The subject group "Footwear" is presented in such ideographic and explanatory dictionaries of the Russian language as "The Big Explanatory Dictionary of Russian Nouns". The names of footwear are given in the dictionaries as part of the lexical sphere "Costume" in the amount of 62 lexical units. This group of words has similar typical semantics. The words denote various items of clothing for the legs made of leather, felt, felt, rubber, fur and other materials for the street, home, sports activities, etc., worn over stockings, socks, bare feet or over other shoes, as well as various parts of these items of clothing for the legs. The data from the dictionaries allow us to compile an educational lexical-semantic classification of shoe vocabulary. Basic names help to distinguish two large groups of words:

- 1) words denoting a type of footwear,
- 2) words denoting a part of a shoe.

The first group is the general literary names of footwear, which consists of six subgroups:

a) names of modern men's, women's and children's footwear in the amount of 22 lexical units: shoes, sandals, burki, felt boots, galoshes, booties, sandals, sandals, boots, slippers, slippers, shoes, mukluks, flip-flops, ankle boots, etc.;

b) names of special footwear (work, sports, tourist footwear): shoe covers, boots, jazz shoes, sneakers, trainers, pointe shoes, snowshoes, ballet shoes, studded shoes, etc.;

c) names of obsolete peasant footwear: ichigi, koty, bast shoes, oporki, pimiy, torbasa, chereviki, cheboty, chuvyaki, chuni, etc.;

d) "foreign words", names of national footwear of the peoples of the world: aduki, waradzi, flip-flops, geta, gutam, jackboots, clogs, kub-kap, moccasins, mok khwa, mules, nalyn, paduki, pokkuri, potens, poulens, shabins, etc.;

d) neologisms, new names for modern fashionable footwear, for example: aquasocks, combat boots, Birkenstocks, loafers, moccasins, timberlands,

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top-siders, mule clogs, slip-ons, snow boots, uggs, chelsea boots, chukka, espadrilles, etc.;

e) colloquial and common names for footwear: wet shoes, dutik boots, chestnut boots, cowboy boots, boat boots, moon boots, horseshoes, postman boots, etc.

The second group includes words denoting "part of a shoe", in the amount of 23 lexical units, for example: shaft, head, back, heel, heel cap, toe, platform, outsole, sole, insole, wedge, stiletto. The names of the parts of a shoe have differences, for example: the back of the shoe - shaft and the bottom of the shoe - platform, outsole, sole.

Thus, the semantic idea of the thematic group of words "Shoes" is represented by the basic identifiers "type of shoe" and "part of shoe", which are included in the dictionary definition of all words of this set of words and are specified by semantic features that distinguish the words of this thematic group.

The scope of the message does not allow us to present the semantic differentiation of shoe names by other semantic features: "material" from which the shoes are made (from leather — boots, shoes, etc.; from felt and felt — burki; from rubber — galoshes, boots; from fabric and cloth — sneakers, slippers, flip-flops), "purpose of wearing shoes" (for the street — shoes, sandals, clogs, boots, shoes, etc.; for the home — slippers, flip-flops; for sports, tourism and active recreation — boots, sneakers, ballet shoes, studded shoes, etc.

As a result of the lexicographic analysis of words denoting footwear, we have compiled a historical Russian picture dictionary of shoe vocabulary. Such work is important for comparative lexicography. The thematic group "Footwear" can be considered in the methodological aspect. The creation of a system of exercises, tasks and texts with the names of shoes and their parts are relevant for mastering the thematic vocabulary of the Russian language by manufacturers and buyers of shoes and accessories for them. At all times, a suit has been the most important element helping a person to get used to new climatic and geographical conditions, therefore it is best able to characterize the picture of life of society at each stage of its development. At the regional level of research, the suit has, mainly, a historical and cultural focus, but its ethnographic studies are also necessary, which would accurately describe the subject of study, its graphic image, design and technological features, since over time the invaluable experience of its production will be forgotten and lost. In this article we consider footwear of men, women and children of the population of the regions of Russia, starting from its archaic variants to modern ones; methods of footwear production (wicker, sewn, molded), materials for footwear production - of plant origin (tree bark, reed stems, hemp ropes), animal origin (leather, wool) and chemical (rubber), as well as its design and technological features. The spread of footwear in a

certain territory was most often determined by the human environment. Wicker footwear is considered the most archaic. The presence of wicker footwear among the first settlers of the linear villages is indicated by its presence in the expositions of museums of the studied territory. One of the most common types of wicker footwear are bast shoes - footwear made of tree bark. Bast shoes were put on wrappers (onuchi, foot wraps) or woolen stockings. Bast shoes were fastened to the foot with long cords - frills. Bast shoes were widespread everywhere, were considered a hot commodity, and at the end of the 19th century. a pair of bast shoes cost only one kopeck. During the First World War, in some parts of the KKV, bast shoes were issued to Cossacks in the summer instead of boots. Sometimes shoes were woven from reed stems, crocheted from strips of fabric, hemp ropes, and coarse wool. Since quite a lot of cattle was slaughtered in the mountain villages, the main footwear of the population of the regions was, of course, leather shoes. Leather shoes were divided into two types of soft construction and hard. Shoes of soft construction had only basic parts - the upper blank (from one or two parts) and the sole, if there was one. The development of techniques for cutting the upper part of shoes went along the line of increasing the number of parts that give the shoes a rigid fixed shape. Almost all residents of the linear villages could independently make the simplest shoes for their everyday life - pistons or shoes. Valuable shoes: ankle boots, shoes, thigh-high boots, Galoshes were bought mainly in shops and stores or at fairs; mid-range footwear: boots or half-boots were sewn by the owner or ordered from shoemakers or such footwear was purchased at bazaars and fairs.

Shoes of the simplest design were usually made from home-made rawhide. To prepare rawhide, the raw hide was placed in salted kvass for one to one and a half weeks, so that the leather would "soften", then the leather was dried and the hair was scraped off it with a scythe, after which it was crumpled and greased with tar. The tar softened and colored the product black; rawhide not treated with tar had a natural yellow color. Home-made leather was very rough, quickly dried out and hardened; products made from such leather were greased with vegetable oil to soften. The dressing of more valuable leather goods for making shoes (soles, yuft, opoek, rosstok and goat) was a rather complex production, therefore, small stanitsa tanneries and local large tanneries were engaged in the production of such leather goods. The simplest footwear, made from a piece of rawhide without a sole or heel, were pistons. They were worn over the underlying footwear (boots, leggings, stockings, footcloths, puttees), as well as on bare feet. Judging by the original exhibits of footwear of the simplest design in museums, pistons of two types were common in the linear villages: with one seam on the toe and with two seams. — on the toe and back. Pistons

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with a seam on the toe are a piece of rawhide in the form of a rectangle folded in half or a blank in the form of an elongated trapezoid. One edge of the rectangle or the wide edge of the trapezoid was sewn together, obtaining the toe of the shoe. Holes were made along the upper edge and a strap or hemp rope was pulled through them, which gathered the leather of the piston around the foot, securing the piston at the ankle. A more complex version of pistons with a seam on the toe and back. The blank of such a piston was in the form of a pentagon; when folded, a closed toe and the same back were obtained. The piston part was connected with two seams: one passed along the back, the other along the toe, going to the front part of the sole. Cuts were made along the open edge of the piston, into which straps were pushed. With the help of these straps, the footwear was fastened to the foot at the ankle. Among the Cossacks, there were also pistons with a belt-laced seam along the foot and pistons with a seam on the side from the inside of the leg; such footwear prevented slipping and was indispensable in mountainous terrain.

Another type of pistons called "chevyaki" was in use among the Cossack population. Since 1856, the uniform of officers and lower ranks in the mounted Cossack regiments included "knee-padded leggings and Asian-style chevyaki", and in 1885, upon entering service, Cossacks were required to have a pair of boots or chevyaki with leather leggings. Chevyaki were sometimes a single piece consisting of three parts: a stocking, a legging, and the chevyak itself. The leggings were made of homespun cloth, felt, or leather in the form of gaiters worn over trousers; they protected the legs from the horse's sweat during horseback riding. The leggings were sewn with one seam at the back or two pieces of material were joined together at the front and back with vertical seams. The leggings were secured under the foot with stirrups. Chuvyaki with nogovitsy, which were part of the uniform of the mounted Cossack regiments, cost 3 rubles 25 kopecks. At the beginning of the 20th century, nogovitsy were combined with chevyaki, producing footwear like soft boots. There is information that in the regions of Russia, nogovitsy were called pogolenki. Chevyaki were made of easily stretchable goatskin, except for the stocking, which was made of sheepskin. A literary source reports that the Cossacks wore "chevyaki" and "boots (chiriks)", or simply "chuvyaki". Chiriks, or chuvyaki, were called pistons made of rawhide, made on a soft leather sole with a low heel (podborchik). Chuvyaki (chiriks) were decorated with silver cord, multi-colored silk tassels, red patches, copper rivets. In the regions of Russia, chuvyaki were incredibly popular as men's and women's everyday footwear until the 20th century. Chuvyaki production was established in almost all shoe factories in the region, including the Maikop Shoe Factory. In addition to chuvyaki (chiriks), in the linear villages, boots with ears and

"koty" boots were common as everyday winter and summer footwear. In the Voronezhskaya village of Krasnodar Krai, koty were called "kochatki" and were used only as work footwear, and in other villages, koty were called "bashmachaty". Koty were usually made by shoemakers from black cowhide; unlike pistons, koty had a hard (rigid) shape, sole and stacked heel. Boots with ears were made from one piece of rawhide on a leather sole with a hard upper, reinforced at the toe and back with additional leather pads. The shoes had a high side and a low, wide, stacked heel; a cutout (ears) in the front, which were connected with a leather lace or strong hemp rope. Shoes were taken care of; in the last quarter of the 19th century, men's shoes "chubury" cost from 60 kopecks to 1.5 rubles, women's shoes - from 1 ruble to 2.5 rubles. In the summer, mainly women and children went barefoot. For example, in November 1863, the commander of the 26th KKV regiment ordered the population of the regiment's villages to buy women some kind of shoes and woolen stockings, since women went barefoot in the autumn, from which they fell ill and died "more than men." In the villages of Krasnodar Krai, girls wore formal footwear with a hard toe and a hard heel. An informant recalls: "The papa shoes with ears were sewn on a sole and also such good tukhaliki also on a sole and on pick-ups with a strap across the top"; another informant, describing such shoes, calls them "baretki". Baretki - shoes with a low heel and a buckle - were fashionable everywhere. Shoe trees were used to make shoes with a hard toe and back. In addition to shoe trees and leather goods for the upper part of the shoe, materials were required to make the sole and heel, as well as means for connecting the heel and sole to the upper part of the product. The best raw material for the sole was ox hide, which was pre-salted in table salt. Then these skins were soaked in river water for one day, after which they were placed in a vat with hot water, where 7 poods of rye flour were added per 50 skins, and after 2 days 5 pounds of copperas oil, 5 pounds of saltpeter and 20 pounds of table salt were put into this vat. The skins were left in this solution for a week. After the time had elapsed, the skins were rinsed in water, cleaned of flesh and wool and placed for 24 hours in a solution of water with 3 pounds of saltpeter, 5 pounds of potash and 15 pounds of salt; the tanning of the sole leather was done with kermek root. The seams connecting the parts of the upper part of the shoe were made with thong; the sole and the upper part of the shoe were connected with pins, previously prepared from the trunk of a pear. The heels were composed of several parts of the sole leather, which were connected with metal nails without a head. With the spread in the 19th century, complicated shoe designs, women began to wear stockings. The chronicler of the village reports that in the old days, on holidays, Cossack women wore only white paper stockings, and in the last quarter of the 19th century, they wore colored worsted stockings; the Cossack

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women of the Voronezh village bought "stockings for work, made of wool, and inexpensive store-bought ones for holidays." Home-made stockings were made of domestic twisted sheep wool, and store-bought ones were factory-made. Woolen stockings were knitted long, reaching the knee and above. Initially, stockings were knitted without a heel "in a knot" with one needle, then they began to knit stockings "in four needles" in a way brought by Persian captives who once lived in the linear villages. Stockings with a heel, knitted on five knitting needles, appeared in the villages only at the turn of the 19th and 20th centuries. Home-made stockings were the color of the wool from which they were knitted - black, white, brown; they also knitted striped stockings from white and black wool, sometimes stockings were dyed with simple ink or purple paint made from fuchsin. The female population of the villages was engaged in knitting stockings from the age of 6-7. They knitted stockings for their own needs and for sale, according to the testimony of everyday life, no more than 500 pairs per year; a pair of such stockings cost 25 k. Knitted woolen stockings were worn by women with shallow shoes, putting on them, sometimes, more than one pair at a time. Stockings were worn without ties or fastened on the leg with round garters made of fabric, which were replaced much later by elastic tape, commonly called "elastic band". At the end of the 19th and beginning of the 20th century, "simple-made half-boots and shop goat boots" were very popular among girls and young women in the villages, as well as hussar boots, which the local population called "hussars". Half-boots were made with heels with copper or iron horseshoes. Half-boots were laced up the front in the center with laces, and ankle boots (half-boots) had a fastener on the side on the outside of the leg with buttons. Women's half-boots cost from 1.25 rubles to 2.5 rubles. ankle boots 5 p. Hussar boots (gusariki) were considered festive footwear, they had high shafts and a fairly high heel and were laced up in the front. Hussar boots were made of colored kid or shagreen leather. In 1885, a pair of formal boots was included in the uniform of the Cossack horse regiments. The Cossacks wore calf-soled boots "with a squeak" of various cuts, the shape of which depended on the fluctuations of general Caucasian fashion, as festive footwear. In the last quarter of the 19th century. A pair of teenage boots cost from 1 to 3 rubles; boots for adults cost 2-5 rubles; the cost of calf boots was 6 rubles. A Cossack wore out three pairs of boots during the year. The lower ranks of the KKV wore foot wraps as a layer of footwear underneath the boots; A pair of simple foot wraps cost 60 kopecks in prices of the late 19th and early 20th centuries, a pair of woolen ones 2 rubles. In addition to boots, pistons, chuyvaks and chevyak, the Cossacks, according to literary sources, wore shoe covers, thigh-high boots and felt boots. Shoe covers were soft leather boots with long shafts that were fastened to the leg with a

strap pulled through a loop sewn to the back; the strap was tied under the knee. Thigh-high boots were bought at fairs and in shops; they were boots with high shafts that covered the knees and even parts of the rider's thighs. Felt boots were made by felters (postovaly) and wool beaters, who prepared the wool for rolling, and the quality of the product depended on their skill. In other regions, felt boots were called "katankas", for example, in the village of Kazanskaya. To make felt boots, they mainly used "pristrazh" - wool obtained by shearing sheep in early autumn (August - September). The wool sheared from the sheep was washed, dried, then sorted by hand (skubly) and beaten with a string. Usually, the postoval worked from September to December and during this time managed to make up to 40 felt boots. Felt boots were quite expensive and were considered festive footwear. Thus, in the last quarter of the 19th century, their average price was 1.2 rubles per pair, with good white ones costing 1.7 rubles, and black ones_3 p. Valenki were made on a block and had a rigid shape - this is how they differed from the felt boots known in the Caucasus. Burki were sewn from felt and looked like boots with high shafts. The seams connecting the parts of the burki were masked with strips of contrasting leather. The upper part of the burki (shaft) was connected to the lower part, which was also made of felt, but completely trimmed with leather. The seam connecting the lower part ran along the back and sole. There were burki made from machine-quilted fabric with insulation instead of felt. In winter, valenki and burki were worn with galoshes. The fashion for wearing factory-made rubber galoshes (galoshes), according to literary sources, came at the beginning of the 20th century, however, documents indicate the presence of "deep galoshes" in everyday clothing of the service population already at the turn of the 1860-1870s. The ataman of the Labinsk department of the KKV also reported to inspectors about the presence of "galoshes" in the chests of the Cossacks at the beginning of the 20th century. Galoshes were worn by women and men everywhere. In the studied territory, two types of galoshes were widespread - small ones with a blunt toe and the so-called "Asian" deep galoshes with a high closed heel and a closed pointed front. The small galoshes were called "galoshes" by the population of the villages and they wore this footwear over felt boots, with burkas and boots, over women's shoes and men's shoes. The deep Asian ones were called "galoshes" by the population of the villages. Galoshes were worn in winter and summer, like chuyvaki, over stockings or socks made of wool or cotton, and in summer sometimes on bare feet. By the middle of the 20th century, rubber boots for men and women, as well as women's rubber boots, simple and insulated with flannel lining or fur, became widespread in the regions. Original rubber footwear exhibits are widely represented in the museum expositions of the studied territory. The study of the

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lexical and semantic aspect showed that it is considered a period of limited use in the language of historicisms naming disappeared realities, or dialectisms understandable only to residents of a certain area. It seems unusual when such vocabulary is widely used in modern Russian. This happened with some names of footwear that have long gone out of use or received a different name. These obsolete words and dialectisms entered the national literary language, although they acquired an ironic coloring. Now we will present the range of historically common footwear in the regions of Russia.

According to Russian language dictionaries, the lexeme *бахилы* has a direct nominative meaning of "peasant footwear, which is leather or birch bark woven half-boots, tied with straps in the front", "fishermen's and hunters': soft leather boots with

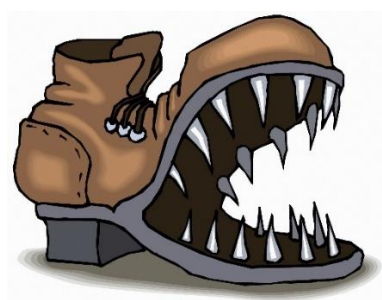
thigh-covering shafts on braces". The Explanatory Dictionary of the Living Great Russian Language by V.I. Dahl also illustrates the widespread use of the group of footwear names, which made it possible to identify interesting semantic processes of the lexeme *бахилы* in different dialects (Figure 21).

In modern Russian, the derivative nominative meaning of the lexeme *бахилы* "special protective stockings worn over shoes (for surgeons, nuclear scientists, etc.), canvas shoe covers" is more common. However, the use of the lexeme *бахилы* in colloquial speech to name large, oversized (usually rough, shapeless) shoes seems interesting. These are not shoes, but real shoe covers. From colloquial speech: Get your shoe covers out of the way! It is impossible to get through!

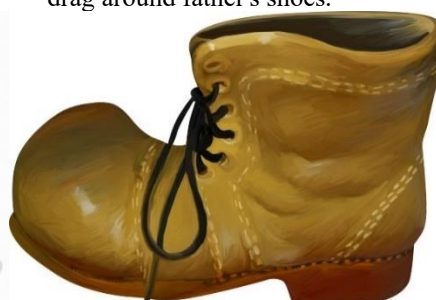


Figure 21.

The lexeme "boots" is of Turkic origin. In the old days, "boots" were primarily women's elegant (usually with a slit on the instep) shoes made of leather or fabric (velvet, satin), sometimes with heels, with fasteners, bows and other decorations (Figure 22).



In modern Russian, the lexeme "бутмаки" has acquired an ironic connotation. "бутмаки" is the name for rough, heavy, uncomfortable footwear. The Big Explanatory Dictionary illustrates this meaning with the following examples: To walk in torn shoes. To drag around father's shoes.



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Figure 22.

The lexeme cheboly, according to the explanatory dictionary of V.I. Dahl, has the primary meaning of "men's and women's footwear, a high boot, ankle-length, boots with pointed toes" (Figure 23). In the meaning of shoes, boots, the lexeme cheboly has

been preserved in dialects. Buy cheboly. Stomp cheboly. Mend cheboly. In modern use, the lexeme cheboly has acquired an ironic connotation. This is how they say about rough, inelegant footwear. What kind of cheboly are you wearing?



Figure 23.

The name wet-shoes was suggested by Slavophiles who fought to preserve the originality of the Russian language and against borrowings from other languages. It was assumed that wet-shoes would displace the French word galoshes. This did not happen. Galoshes remained in the literary language, but wet-shoes also came into use, albeit in a humorous way. This is how they talk about high waterproof shoes or boots with thick rubber soles, about rubber footwear in general. Put on wet-shoes (Figure 24).

Examples taken from articles and conferences on the Internet clearly demonstrate the modern ironic use of the word: The main thing she showed in the photo is that she is in "Grinders" ... What a cheapskate ... These wet-shoes have long been out of fashion. In wet-shoes, but with a mobile phone. Our seats were in the stalls, and among the dressed-up audience, my Americans in jeans and some special wet boots purchased for the harsh Moscow winter looked somewhat dissonant.



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Figure 24.

The lexeme baretki means "closed street shoes with laces or fasteners" (Figure 25). In this sense, the lexeme "shoes" is used in modern Russian, and the lexeme "baretki" seems appropriate in colloquial speech, where it acquires an ironic, humorous coloring. Examples taken from the Internet serve as an illustration: But there is a sea of fuss [before the

wedding], namely: get up at the crack of dawn, shave yourself clean, iron your breeches, put on your jacket, tie a rope, polish your baretki, pick out a broom, pull yourself up to the wedding. But I am a respectable uncle, you can see for yourself, a black three-piece suit, baretki, the hat sits like on a nail.



Figure 25.

The lexeme lapti has a direct meaning of "peasant footwear, woven from bast, birch bark or

rope, covering the foot. Lapti made of alder bast" (Figure 26). Bast bas ...



Figure 26.

The lexeme chuni in colloquial speech is synonymous with the lexeme lapti: "lapti made of hemp rope. Rope chuni" (Figure 27). Currently, the lexeme chuni is used in the language in the derivative-nominative meaning of "rubber or leather footwear in the form of galoshes, put on bare feet when working in mines, quarries. Rubber chuni". However, the modern ironic sound of this lexeme is of interest: According to the plaintiffs, the insult was the article by the editor-in-chief of the newspaper Vyacheslav Semerikov "It's not a shame to kiss chuni for a

respected person. For real interest!", which, according to the prosecutors, contained offensive and indecent expressions addressed to the current head of the administration (Example taken from the Internet). Thus, it is clear from this material that some obsolete and dialect names, due to the prevalence of certain types of footwear and their popularity among the population, have become well-known and have ironically entered the national literary language. Similar semantic processes can be observed in the example of some borrowed names of footwear.

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Figure 27.

The lexeme Боты comes from the French bottes – boots. In the 12th century, this was the name given to soft footwear, similar in style to shoes. Later, a bot came to be called a shoe that covered the legs from the foot to the knees (Figure 28). The Large Explanatory Dictionary of the Russian Language describes the

meaning as “high waterproof or warm boots, usually worn over other footwear in damp or cold weather.” However, in modern colloquial speech, the lexeme Боты often takes on an ironic connotation: What kind of boots are you wearing?



Figure 28.

The lexeme shtiblets comes from the German Stiefeletten men's half-boots with laces or elastic bands on the sides. Pointed-toe shtiblets. Patent leather shtiblets. Shtiblets without a heel (Figure 29). In modern colloquial speech, the lexeme shtiblets sounds ironic. Here are a few examples taken from the Internet: Greetings from old shtiblets! Stop staring at

men's shtiblets of foreign manufacture. Don't think that Magnitogorsk shoemakers lack the skill to sew good shoes. I will drink rum alone in a hot room, writing with a pen, I am in shtiblets from Gucci. (Shaul Reznik). The presented borrowings have also become obsolete words. However, ironically colored, they continue to live in the language.

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Figure 29. Cats - shoes

Koty-boots are a type of leather shoe with a round toe, a hard back and sole, trimmed along the upper edge with red cloth or canvas, having a loop on the back with a woolen or leather lace to fix the shoe on the foot in the ankle area (Figure 30). The word "koty" itself was borrowed from the language of the Komi people. The first mention of such shoes dates back to the beginning of the 17th century. In the dictionaries of the 18th century, koty refers to peasant footwear - a type of shoe with high fronts covered with straps. Initially, koty were considered a type of men's shoes. They were widespread in Siberia and northern Russia, but by the end of the 17th century in central Russia and even in the south they were recorded as women's shoes. In the 18th-19th centuries, such shoes were common throughout the territory of European Russia and Siberia. As a rule, the boots were sewn on a straight last, i.e. without distinctions between the right and left shoes. Less often on an oblique last, when the right and left shoes differ in the narrowing of the foot in the toe area. When moving from a man's to a woman's wardrobe, the boots underwent changes in appearance and manufacturing technology. In the process of such a transformation, this footwear

acquires a shaft, giving them the appearance of half-boots;

a wide heel about 1.5 cm high; fur trim is sometimes found. Festive women's shoes were decorated with red and yellow morocco leather on the front part of the shoe, embossed leather, embroidery with white or red threads, beads. Embossed leather was sewn onto the back. Such leather was attached to the back with copper nails with wide heads. Heels were padded with special copper and iron horseshoes. Women wore such shoes with white or colored woolen stockings. The stockings, according to the fashion of that time, were gathered in small folds from the knee to the ankle.

The name "koty" is also found in a variety of the ancestors of the well-known felt boots. Low felt boots without a shaft, consisting of two parts (the upper part and the insole), connected with a seam, were called "koty", "chuni", "valenci". One such pair required a whole kilogram of wool. In other words, to make one such pair of shoes, it is necessary to completely shear one sheep. Such shoes were widespread in Siberia and several northern regions of Russia in the 16th-17th centuries.



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Figure 30. Onuchi

In fact, the prototypes of foot wraps were already used by the inhabitants of Ancient Rus. Only then they were called onuchi. According to the "Explanatory Dictionary" by Sergei Ozhegov, onuchi were long wide strips of fabric that Russians wound around their feet before putting on bast shoes. Often, such peculiar "bandages" were wrapped not only around the shin, but also around the foot. (Figure 31). Thus, initially onuchi performed the function of foot wraps (stockings, socks). As Isabella Shangina writes in the

encyclopedia "Russian Traditional Life", in the summer onuchi often replaced shoes altogether. In order to give some hardness to the sole, the fabric was smeared with tar. Onuchi protected the legs from damage, insect bites, and women - from a heavy skirt, poneva, which painfully hit the calves. Maria Saburova in her book "Old Russian Costume" claims that footcloths were worn in Rus' because boots with high tops were only available to very rich people.



Figure 31.

Espadrilles are lightweight summer footwear for men and women that resemble slippers with a heel. They are equipped with a flat rope sole made of jute;

textile materials and suede (much less often, smooth leather) are used for the upper. (Figure 13)



Figure 32.

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The Timberland name has been synonymous with yellow, waterproof nubuck boots with colorful laces for decades. The shoes were first adopted by

American workers and lumberjacks, then by members of the American hip-hop culture, and in the 2000s, everyone started wearing Timberlands. (Figure 33)



Figure 33.

Birkenstocks are comfortable sandals or slippers made of genuine leather with a thick sole and a characteristic insole. These are comfortable orthopedic shoes, for the production of which

environmentally friendly raw materials are used: leather, wool felt, natural latex, jute, cork. (Figure 34)

Birkenstock is the surname of the brand's founder, Johann Adam Birkenstock. In 1774, he was registered as a shoemaker in a small German village.



Figure 34.

Ichigi is a type of lungshoes, shaped like a boot, with a soft toe and a hard innerback. Ichigi were

widespread amongTatarand became an invariable elementTatar costume.(Figure 35)



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Figure 35.

Torbasa— footwear of northern peoples; summer footwear is made of dyed and undyed suede, smoked leather; winter footwear is made of reindeer kamus or seal skin; the sole is usually made of bearded seal skin.

Reindeer kamus, bearded seal skin, dyed white seal fur, suede, beads, pendants, bead embroidery, sinew thread, hand sewing. (Figure 36)



Figure 36.

Snowboots are modern practical winter footwear that look like boots with laces or Velcro. The lower part of the shoe, the so-called galosh, is made of EVA - a light, durable and waterproof material. The upper part of the boots is usually made of an insulated membrane or nylon with a water-repellent

impregnation and synthetic insulation. Snowboots are most often woolen inside. The insole is three-layered, it is responsible for the warmth of the feet. The first layer wicks away the cold, the second prevents the feet from sweating and getting wet, and the third (outer) warms. (Figure 37)

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Figure 37.

Chelsea boots (Chelsea boots) are leather half-boots with a flat sole and a low heel with side rubber inserts instead of lacing or a zipper. It is the absence

of a fastener and connecting elements that distinguishes Chelsea from similar models - forklifts, desert boots. (Figure 38)



Figure 38.

Chukka is a casual boot, usually made of leather, with open lacing.

Traditionally, they have 2-3 holes for laces, a rounded toe, and reach the ankles in height. These boots are suitable for the off-season, they are comfortable to wear and practical. Chukka got its name from polo. In this sport, there are 7.5-minute

halves, which are called "chukka" or "chukker". In the past, during breaks, players put on such boots so that their legs could rest from the hard high-top boots in which both opposing teams competed.

Today, there are many different models of such boots, including, for example, semi-sport boots or chukka sneakers (Figure 39).

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Figure 39.

Uggi in English is pronounced as "agz" - sheepskin boots with the pile inward and the smooth surface outward, with a synthetic or rubber sole, however, the exact time of their appearance is not established. The word "ugg boots" is used both as a name "Trademark" and as a modern sheepskin footwear class. In Australia and New Zealand, where the word "ugg boots" is considered a term, more than 70 trademarks contain the word "ugg" in logos and

designs. The word "ugg boots" itself is a registered trademark of the Californian company in more than 140 countries, including the United States and China. The Australian Patent Office excluded the UGH-BOOTS trademark from the register of trademarks on the grounds of non-use, however, it left in force the combined trademark of Deckers Outdoor Corporation "UGG Australia" registered in Australia (Figure 40).



Figure 40.

Birkenstock Holding plc is a German shoe manufacturer known for its "With sandals and other shoes with contoured insoles (soles) made of cork material, made from multiple layers of suede that follow the shape of the foot. Founded in 1774 by Johann Adam Birkenstock and headquartered in Germany, the company's original goal was to create a

shoe that supported and contoured the foot compared to the flat soles of many shoes of the time. In 1896, the insole was developed, and by 1925, Birkenstocks were sold throughout Europe. In 1966, Margot Fraser first brought Birkenstocks to America. In the United States, they were sold in health stores and became associated with hippies in the 1970s. (Figure 41)

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Figure 41.

Mules are open shoes without backs on a flat sole or heel. In the first case, a heel height of 0.5–1 cm is provided. Mentions of shoes of this style date back to the 5th century. The model was loved by aristocrats

for its convenience and elegant appearance. It is no coincidence that they have become the favorite footwear of many Hollywood stars, top models, bloggers and famous music performers. (Figure 42)



Figure 42.

Aqua socks (from the English aqua socks - "water socks") are closed beach shoes made of soft rubber with holes or from a special synthetic fabric

(Figure 43). Their shape follows all the curves of the foot and protects the skin from hot sand, corals, sea urchins and jellyfish.



Figure 43.

Varaji- These are lightweight sandals - shoes with laces, made from ordinary straw, which were the standard footwear of ordinary people in Japan. *Waraji* similar to other types of traditional Japanese footwear such as *Dawns* and *Geta*, but have several key differences. Historically, they were the most basic outdoor footwear (sandals of any kind were not worn indoors). *Waraji*, due to their low cost and simplicity, are considered a very informal type of footwear and are not worn with formal *Kimono*. They are usually worn with socks and are made so that the toes extend slightly beyond the edge of the shoe

(Figure 44). *Waraji* were once a common type of footwear in Japan. There are references to *waraji* in the Heian Period (794–1185 CE), but it is possible that *waraji* existed before that time. period (1603–1867 CE) *Geta* was worn in urban Japan, but anyone going on a long journey wore *waraji*. They were also worn for strenuous or prolonged work. Their light weight and comfort were prized. In modern Japan, *waraji* are worn by Buddhist monks and some mountain river fishermen. *Zori* and *geta* are much more commonly worn by ordinary people.

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Figure 44.

Winklepickers or Winklepicker boots are a style of shoe or boot worn since the 1950s and which were particularly popular among British "Rock and Roll" fans such as the "Teddy Boy". The feature from which the boots and shoes get their name is the very sharp and long pointed toe, reminiscent of medieval

"Poulens" and similar to the long pointed toes of some women's "Boot" and "Boots" in the 2000s. They remain popular in the "Goth subculture" - "RAGGARE" - and "Rockabilly" subcultures.(Figure 45).



Figure 45.

Geta (plural - geta) - traditionalJapaneseshoes reminiscent of"Flip-flops". Variety"sandals", geta have a flat wooden base with three (though usually

two) "prongs" that are held on the foot by a fabric"thong sandals", lifting his leg off the ground (Figure 46).

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Figure 46.

Dawns, also lace-up sandals made of rice straw, cloth, lacquered wood, leather, rubber or, more commonly and unofficially, synthetic materials. They are descendants of the lace-up "Waraji"

sandals. Similar in shape, modern "Slip-ons" became popular in the United States, Australia and New Zealand when soldiers returning from Japan brought with them Japanese zori (Figure 47).



Figure 47.

Brogues

English language (brogues) - shoes with decorative perforations, which can be located along the seams, on the toes and Such perforations can be present on, and on, and on, as well as on shoes and boots of other models. The term broguing is used to

denote the process of applying decorative holes to the toes and backs of shoes; in addition, there is also a similar process called punching, as a result of which decorative perforations appear along the edges of the upper parts (along the seams) (Figure 48).

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Figure 48.

Having thought about the reason for the popularity of obsolete names used for modern types of footwear, we were faced with the need to study the footwear items themselves, which have long since fallen out of use, but “left a deep mark” on the language. A dictionary description does not always give a clear idea of the item. And to understand the reason for the name of the thing, you need to turn to the history of the thing itself, which is what we did.

Conclusion

In the Renaissance episteme, words and things are identical to each other, directly related to each other and even interchangeable (word-symbol). In the episteme of classical rationalism, words and things are deprived of direct similarity and are related only indirectly - through thinking, in the space of representation (word-image). In the modern episteme, words and things are mediated by "language", "life", "labor", which have gone beyond the space of representation (word - sign in the system of signs). Finally, in modern literature, language, more and more, closes in on itself, reveals its independent existence. Word-symbol, word-image, word closed in on itself - these are the main vicissitudes of language in modern European culture. The Renaissance episteme is based on the involvement of language in the world and the world in language, on the various similarities between the words of language and the things of the world. Words and things form a kind of single text, which is part of the natural world and can be studied as a natural being. In the classical episteme, words and things are measured against each other in

the mental space of representation no longer by words, but by identities and differences. The main task of classical thinking is to build a universal science of order, the instrument of which is no longer natural signs, as in the Renaissance episteme, but systems of artificial signs that are simpler and easier to use. The position of language in the classical episteme is both modest and majestic. Although language loses its direct resemblance to the world of things, it acquires the highest right - to represent and analyze thinking. The end of the classical episteme means the emergence of new objects of knowledge (life, labor, language) and modern sciences (biology, political economy, linguistics). In the modern episteme, history becomes the main mode of existence of objects of knowledge. It is life, labor, language that serve as the conditions for the synthesis of ideas in knowledge. It should be noted that "language" in M. Foucault is not "language" in the linguistic sense of the word. It is a metaphor for the possibility of measuring and interexisting heterogeneous products and formations of human spiritual culture, the general mechanism of spiritual production. Just as history is a laboratory of the possibilities of understanding, so language is a laboratory of the means of this understanding, the resources of culture. Hence the unity of history and language in M. Foucault's concept. "Language" is the level of initial structuring, on the basis of which socio-cultural mechanisms of higher levels, for example, rational-logical, come into force. The language of the world (Renaissance), the language of thought (classical rationalism), language as a closed being itself (modern episteme) are conventional designations for various methods of such structuring

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in different historical periods. In linguistics, the idea of studying the history of the word in connection with the history of the thing belongs to the linguistic school "Words and Things", which took shape in 1909, when R. Meringer's journal of the same name began to be published. The scholars of this school stated that "the word exists only in dependence on the thing" and put forward the principles of studying vocabulary in connection with the culture and history of the people as the main ones. The scholars were interested in the historical changes experienced by the primary form and meaning of the word. Much attention was paid to the history of the word, and etymology as the biography of the word was used in contrast to the understanding of etymology as the origin of the word.

One of the main representatives of the "Words and Things" movement, the Austrian linguist Hugo Schuchardt, believed that the study of words is unable to withstand the influence of the science of things. The study of things and the study of words must go together; they must penetrate each other, intertwine and lead to results that are equally necessary and valuable for both areas. The conjunction "and" in the expression "things and words" must be transformed from a symbol of addition into a symbol of multiplication; it is necessary to create a history of thing-words.

Touching upon the question of the relationship between word and thing, considering that a thing exists entirely and completely for itself; a word exists only in dependence on a thing, otherwise it is an empty sound. Thus, a thing in relation to a word is something primary and stable, while a word gravitates towards a thing and moves around it. Not an accidental, but a lawful and necessary role in the relationship between word and thing is played by ideas. An idea is invariably between a thing and a word, since it does not replace a word.

We attach great importance to the transition from examining things and words in a state of rest to examining them in development. Activity creates and shapes things. Words that name things are reproduced countless times and also become history, and this history is mainly the history of the speaker. As proof of his thought, the scientist draws an analogy: just as two words, when combined with each other, form a new word, so two things, when combined, give birth to a new thing; and since such a combination leads to the most diverse consequences, the same difficulties arise in investigating the continuity of material forms as in investigating the connection of verbal series. Things and words, despite their independent development, are closely intertwined with each other. To understand the history of words, we must begin with things, taking into account that they enter into a relationship with words only through ideas, and the latter arise in us only to the extent of the transparency inherent in words. Analyzing the development of the relationship between a thing and a word, we note that

not always a change or non-change in a thing entails the corresponding behavior of the designation. In reality, a designation often remains unchanged when a thing undergoes a change, just as it changes when the thing remains, at least in its essentials, unchanged. The latter is explained by the fact that one and the same thing is viewed and evaluated by different people in completely different ways. The main reason lies in the extremely different individual interests of each researcher. A thing can change, but a word, on the contrary, remains unchanged. This happens when that which is common, which is felt as its essence, is preserved in all modifications of the thing. Sometimes the purpose of a thing alone, with other features changing beyond recognition, is enough for the thing to retain its old name. How and when a new designation, which initially arose alongside the old one, replaced it, can be established only in isolated cases. The main reason for this replacement is the need for it felt by one or another individual. This need is caused by a certain advantage of the new designation over the old one. The Austrian scientist considered one of the main tasks of his research methodology to be an explanation of the basic relationships between "things and words." In his opinion, "if we were not aware of the ancients' methods of preparing goose liver or some other equally exquisite dish, we would not be able to understand the Romance words meaning "liver". In addition, words reflect the cultural meaning of a thing. Numerous examples clearly demonstrate the connection between the geography of things and words. Sometimes, a word can tell a lot about the history of a thing. Thus, this or that old word is preserved as the name of some thing, and a change in this thing is indicated by adding another word to it, usually contradicting the main one. For example, Silbergulden – silver guilder – literally means silver gold. Thus, studying the history of things (in our case, footwear) helps us understand the preservation and use in modern language of seemingly long-obsolete names. Such footwear items as shoe covers, bashmaki, bast shoes, cheboty, chuni were once widespread in Rus'. We find confirmation of this in the language. The lexemes "bashmaki" and "lapti" are among the richest in the lexical-semantic group "footwear" in terms of the set of sememes and the number of phraseological combinations they are included in. It is interesting to trace the use of these lexemes in phraseological combinations. Thus, phraseological combinations with the lexeme "lapti" reflect the peculiarities of rural, peasant life. Laptem shchi khlebat' means "to live, vegetate in poverty, ignorance; to be uncultured." The expression в лапоть to ring is used in the meaning of "to engage in obviously fruitless activity". To throw aside bast shoes means "to die". The phrase combination lapti plesti ("to do something ineptly, to confuse", "to conduct an intricate, florid, confused conversation") reflects the

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name of one of the realities of Russian life, Russian crafts. "Personal work" weaving bast shoes, mats, boxes from bast - did not require special skills. Therefore, the figurative meaning of the verb plesti ("to arrange something complicated, confusing, "to say something absurd, stupid") is closely related to the direct meaning, associated with an extremely simple, unsophisticated matter. The expression obut v lapki ("to cleverly deceive, to trick someone") is based on the persistent association of bast shoes with the poor and common people in comparison with the boots in which the rich and noble showed off. The expression was used among Moscow market dealers and swindlers and had an expanded version, to put on bast shoes. It meant "to buy up everything that has any value, to exchange the best clothes for the worst", or even "to rob inexperienced sellers, forcibly taking away their clothes". The expressions to step back (to retreat) to a bast shoe (to step back to three bast shoes), to enter into one bast shoe reflect the use of a bast shoe by peasants as a unit of measurement. In the old days, a linden bast shoe played the role of a measuring device during communal alterations, when small patches of good soil were of great importance for equalizing everyone's rights of ownership or the triumph of communal justice. The plowmen stood opposite each other and, counting out loud, placed one bast shoe against the other. Therefore, even half a bast shoe was taken into account, and two agreed to "enter into one bast shoe". It is interesting to trace the use of these lexemes in phraseological combinations.

The shoe was also used as a unit of measurement in Rus'. In ancient times, the number of worn shoes determined the distance, as well as time. The phraseological combination божмаков же не бедила ("about women's inconstancy, rapid change of affections") is based on this meaning. The phraseological combinations божмаков ще не

бедила ("to be under someone's shoe," "to be under someone's shoe," "to hold under someone's shoe"), "to be in complete dependence, unquestioning submission; usually about a husband's dependence on his wife") reflect the cultural and historical traditions of the Russian people. The origin of the phrases is often associated with the Tatar yoke, with the custom of eastern rulers to place their foot on the head of a defeated enemy. Such a custom actually existed: the khan sent his basma casket to the Russian princes, in which the khan's foot imprinted in wax was kept. As a sign of submission, the princes placed this basma on their heads. However, the phrases under the shoe and under the heel are not connected with this but with another, wedding custom, where the same symbolism is relevant. During the wedding ceremony, the bride and groom were subjected to a kind of marital "duel". The one of them who was the first to step on the foot of the future spouse became, according to beliefs, the head of the house. The one who ended up "under the shoe" had to take a subordinate position in the family. This custom is known to many people, including European ones, where similar expressions are known cf. French Etre sous la pantoufle de sa femme or German unter dem Pantouffel sein (stehen). Thus, we see that many items of footwear, once popular and widespread, have gone out of use or have changed greatly, becoming more elegant and comfortable. However, the lexemes naming them have remained in the language to name rough, inelegant footwear. The methods of studying "words and things" allow us to explore, through the history of words, various aspects of the material and spiritual culture and environment associated with them, in which speakers of the language lived at a certain historical stage, and this presupposes a respectful attitude towards our history and its features.

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