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ON THE IMPORTANCE OF COSTUME FOR HUMAN LIFE IN DIFFERENT PERIODS OF RUSSIAN HISTORY

Abstract: in the article the authors At the regional level, the costume was studied, which mainly has a historical and cultural focus, and ethnographic studies of the costume are also needed, which would accurately describe the subject of the study, its graphic image, design and technological features, since over time the invaluable experience of its production will be forgotten and lost. This article examines the footwear of men, women and children of the population of the regions of Russia, starting from its archaic versions to modern ones; shoe production methods (woven, sewn, molded), materials for the manufacture of shoes - of plant origin (tree bark, reed stems, hemp ropes), animal origin (leather, wool) and chemical (rubber and synthetic fabrics), as well as its design and technological features.

Key words: footwear, leather, felt, bast shoes, pistons, chevyaki, bashmaki, gaiters, wool, cords - frills, windings, foot wraps, stockings, boots, orders, exhibits, thigh-high boots, shoe covers, berets, cheboty, wet shoes, slippers, boots, foot wraps.

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Introduction

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The distribution of footwear in a certain territory was most often determined by the human environment. Wicker footwear is considered the most

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archaic. The presence of wicker footwear among the first settlers of the regions of Russia is indicated by its presence in the museum exhibits of the studied territories. One of the most common types of wicker footwear is considered to be 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, 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, coarse wool. Since quite a lot of cattle was slaughtered in the mountain villages of certain regions of Russia, the main footwear of the village population was, of course, leather footwear. Leather footwear was 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 shoe upper cutting techniques went along the line of increasing the number of parts that give the shoe a rigid fixed shape. Almost all residents could make the simplest footwear - pistons or shoes - for their everyday use. Valuable footwear: ankle boots, shoes, thigh-high boots, galoshes were bought mainly in shops and stores or at fairs; middling footwear: boots or half-boots were sewn by themselves or ordered from shoemakers, or such footwear was purchased at bazaars and fairs..

Footwear is gradually improving: the style becomes more complex, the functions it performs expand, the number of shades increases. As a result, footwear becomes comfortable, functional and beautiful. Some footwear disappears, some are borrowed from other nations, new footwear appears, for which new names appear, or existing ones are used. As noted by the authors, the level of human knowledge in a certain sphere of life, the degree of its study largely determine the change in the quantitative composition of a particular semantic field. Fragments of the linguistic picture of the world, reflecting the phenomena of material culture, are subject to modification changes to a greater extent than spiritual phenomena.

The study of the lexical-semantic group of shoe names allowed us to identify interesting semantic processes. The process of limited use in the language of historicisms that name disappeared realities, or dialectisms that are understandable only to residents of a certain area is considered natural. It seems unusual when such vocabulary is widely used in modern Russian. This happened with some names of shoes that have long gone out of use, or have received a different name. These obsolete words and dialectisms have entered the national literary language, although they have acquired an ironic

coloring, but this does not prevent their wide use in everyday life.

Main part

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, rostok and goat leather) was a rather complex production, therefore, small tanneries or 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. Pistons were worn over the underlying footwear (boots, leggings, stockings, footcloths, puttees), and also on bare feet. Judging by the original exhibits of footwear of the simplest design in museums, there were two types of pistons in use: with one seam on the toe and with two seams - on the toe and back. Pistons 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 was one with a seam on the toe and back. The blank of such a piston was in the form of a pentagon; when folding the blank, a closed toe and the same back were obtained. The piston part was connected with two seams: one went 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, pistons with a belt laced seam along the foot and pistons with a seam on the side from the inside of the leg were also common; 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 "leg-knee pads and chevyaki of the Asian type", 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

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three parts: a stocking, a legging, and the chevyak itself. 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. Leggings were sewn with one seam at the back or two pieces of material were connected together at the front and back with vertical seams. Leggings were secured under the foot with stirrups. The chuvyaki with leggings, which were part of the uniform of the mounted Cossack regiments of the KKV, cost 3 rubles 25 kopecks. At the beginning of the 20th century, leggings began to be combined with chevyaki, producing footwear like soft boots. There is information that in Cossack villages, leggings were called pogolenki. Chevyaki were made of goat leather - easily stretchable leather, except for stockings, which were made of sheepskin - chevrete.

From literary sources, the authors found that in the village of Nikolaevskaya, the Cossacks wore "chevyaki" and "bashmaki (chiriks)", and in the village of Temizhbekskaya, they simply wore "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 Cossack villages, 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 Maykop shoe factory. In addition to chuvyaki (chiriks), in the Cossack villages, shoes with ears and "koty" shoes were common as everyday winter and summer footwear. In the Voronezh village, koty were called "kochatki" and were used only as work shoes, and in the villages of the mountainous zone, koty were called "bashmachaty". As a rule, koty were made by shoemakers from black cowhide; unlike pistons, koty had a hard (rigid) shape, sole and stacked heel. Shoes with ears were made from one piece of rawhide on a leather sole with a hard top, reinforced at the toe and back with additional leather pads. The shoes had a high side and a low, wide stacked heel; an undercut (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 "chubury" shoes cost from 60 kopecks to 1.5 rubles, women's shoes - from 2.0 rubles to 2.5 rubles. In summer, mostly women and children went barefoot. Thus, in November 1863, the commander of the 26th KKV regiment ordered the population of the regiment's villages to buy some kind of shoes and woolen stockings for the women, since women went barefoot in the autumn, which is why they got sick and died "more than men". The festive footwear of girls in the villages were shoes with a hard toe and a hard heel. The authors recall that: "Papa sewed shoes with ears on the sole and also such good tuhalki also on the sole and on the pick-ups with a strap across the top"; other

researchers, describing such shoes, call 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 needed to make the sole and heel, as well as the means of joining the heel and sole to the upper part of the product. The best raw material for the sole was ox hides, which were pre-salted in table salt. Then these hides were soaked in river water for one day, after which they were placed in a vat of hot water, where 7 poods of rye flour were added to 50 hides, 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 hides were left in this solution for a week. After the time had elapsed, the hides were rinsed in water, cleaned of flesh and wool and placed in a solution of water with 3 pounds of saltpeter for 24 hours. 5 pounds of potash and 15 pounds of salt; the sole leather was tanned with kermek root. The seams of the upper parts of the shoes were made with thong; the sole and the upper part of the shoes 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 heads.

With the spread of sophisticated shoe designs in the 19th century, women began to wear stockings. It is known from history that in the village of Temizhbekskaya in the old days, on holidays, Cossack women wore only white paper stockings, and in the last quarter of the 19th century, colored worsted; Cossack women from the village of Voronezhskaya 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, up to 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 these Cossack 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; striped stockings were also knitted 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, sometimes putting on more than one pair at a time. Stockings were worn without ties or were secured to the leg with

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round fabric garters, which were replaced much later by elastic bands, commonly called "elastic bands".

In the late 19th and early 20th centuries, in the villages, girls and young women loved "simple half-boots and shop goat boots...", 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 rubles to 2.5 rubles. ankle boots 5 p. Gusar boots (husariki) were considered festive footwear, they had high shafts and a fairly high heel and were laced up in the front. Gusar boots were made of colored kid or shagreen leather.

In 1885, a pair of uniform boots was included in the uniform of the KKV cavalry regiments. In the line villages, the Cossacks wore squeak-fronted calf boots of various cuts, the shape of which depended on fluctuations in general Caucasian fashion, as their 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; calf boots cost 6 rubles. A Cossack wore out three pairs of boots in a year. The lower ranks of the KKV wore foot wraps as the layer of footwear underneath the boots; a pair of simple foot wraps in the prices of the late 19th - early 20th centuries. cost 60 kopecks, a pair of woolen 2 p.. In addition to boots, pistons, chuyaks and chevyak, the Cossacks of the linear villages, according to literary sources, wore shoe covers, jackboots and felt boots. The 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. Jackboots were bought at fairs and in shops; they were boots with high shafts that covered the knees and even parts of the thigh of the rider.

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 linear villages, 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. 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 high boots. The seams where the parts of the boots

were joined were masked using strips of contrasting leather. The upper part of the boots (the bootleg) was joined to the lower part, which was also made of felt but completely trimmed with leather. The seam where the lower part joined 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 of the linear villages already at the border 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 population of the villages called small galoshes "galoshes" and 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, put on, like chuyaki, over stockings or socks made of wool or cotton, and in summer sometimes even on the 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 flannel lining or fur, became widespread in the villages. Original exhibits of rubber footwear are still widely represented in museum expositions in various regions of Russia.

Conclusion

Therefore, the scientific search 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 nonwoven 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 greatly, have become more elegant and comfortable, which suggests that shoemakers today still produce comfortable and popular footwear.

The methods of studying the "history of things" allow us to study, through history, the demand for

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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. The range of historical footwear is shown in Figure 1.



Pistons



Windings

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Boots



Bots

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Chuni



Wet shoes

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Shoe covers



Boots

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Ankle boots



Shoes

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Chevyaki



Bast shoes

Figure 1. Assortment of historical footwear

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