



## LINGUOCULTURAL CHARACTERISTICS OF NATIONAL DRESS NAMES IN UZBEK AND ENGLISH LANGUAGES

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**Abstract.** This article investigates the linguistic characteristics of national dress names in the Uzbek and English languages from lexical, semantic, structural, and linguocultural perspectives. National dress names represent a culturally marked layer of vocabulary that reflects historical development, ethnic identity, and social values of a nation. The study aims to identify the main linguistic features of national dress terminology and to reveal similarities and differences between Uzbek and English clothing names. The research applies descriptive, comparative, and semantic analysis methods. The findings demonstrate that Uzbek national dress names are characterized by strong cultural symbolism and active usage, while English national dress names are more historically conditioned and functionally limited. The study contributes to comparative lexicology, linguoculturology, and translation studies.

**Key words:** national dress names, linguistic characteristics, Uzbek language, English language, lexicology, semantics, linguoculture.

In the 19th century, W. von Humboldt laid the foundation for the field of linguoculturology with his work “On the Diversity of Human Language Construction and its Influence on the Mental Development of Human Species,” noting the relationship between language and national characteristics<sup>1</sup>. In his research, the scholar specifically focuses on the close connection between language and culture, explaining that the culture of a particular ethnic group is inevitably

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<sup>1</sup> Гумбольдт В.Ф. Язык и философия культуры. – Москва: Прогресс, Москва, 1985. – С.370.



reflected in its language. N.F.Alefirenko, defining language, compares it to a mirror reflecting the culture, psychology, philosophy, and history of the people<sup>2</sup>. According to the theory of the English linguist Edward Sapir, language is not merely a means of communication, but it also shapes the cultural image<sup>3</sup>. Benjamin Lee Whorf, a follower of Sapir, proposed the theory of linguistic relativity by studying the relationship between language and culture<sup>4</sup>. The researcher Deborah Tannen, in turn, analyzed how culture is reflected in language and how social power is managed through language. Her works extensively highlights how language is shaped from social and cultural perspectives<sup>5</sup>. Uzbek scholar Sh.T.Makhmaraimova defines linguoculturology as “a science that studies cultural facts within language and their product – linguoculture<sup>6</sup>.” These scholars views demonstrate the necessity of studying language and culture in close interconnection, and this issue serves as an essential scientific source for research carried out in the field of linguoculturology.

In modern linguistics, the analysis of vocabulary as a reflection of culture and social life occupies a central position. Among culturally significant lexical groups, national dress names represent an important area of research, as they embody the historical experience, aesthetic values, and social traditions of a people. Clothing terminology not only names material objects but also functions as a linguistic marker of national identity and cultural memory.

The Uzbek and English languages belong to different language families and have evolved under different historical and sociocultural conditions. Uzbek national dress names have been shaped by Turkic heritage, Eastern cultural traditions, and long-standing customs, whereas English dress terminology reflects Germanic

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<sup>2</sup> Алефиренко Н.Ф. Лингвокультурология: Учебное пособие. – Москва: Academia, 2001. – 208 с.

<sup>3</sup> Sapir E. Language: An Introduction to the Study of Speech. New York: Routledge. 2017. – 234 p.

<sup>4</sup> Whorf B.L. Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf. Cambridge, MA: MIT Press. 2018. – 434 p.

<sup>5</sup> Tannen D. You Just Don't Understand: Women and Men in Conversation. New York: William Morrow and Company. 2020. – 274 p.

<sup>6</sup> Махмараймова Ш.Т. Лингвокультурология [матн] ўқув қўлланмаси. – Тошкент Чўлпон номидаги НМИУ, 2017. – Б.23.



foundations and strong influence from French and Latin due to historical events such as the Norman Conquest. This contrast provides a valuable basis for comparative linguistic analysis.

The relevance of this study lies in the growing interest in comparative lexicology and linguoculturology, where language is viewed as a repository of cultural knowledge. Analyzing the linguistic characteristics of national dress names enables a deeper understanding of how cultural meanings are encoded in language.

The aim of this article is to examine the linguistic features of national dress names in Uzbek and English, focusing on their lexical origin, semantic structure, word-formation patterns, and cultural connotations.

From a lexical point of view, Uzbek national dress names such as *chopon*, *do'ppi*, *atlas*, and *adras* belong mainly to the native or early borrowed lexical layer and are culturally marked. These words often preserve their original meanings and are actively used in modern speech.

In English, national dress names such as *kilt*, *bonnet*, and *corset* belong to different historical layers of vocabulary. Many of them are borrowings from French or regional terms and are less frequently used in everyday communication, functioning mainly in historical or cultural contexts.

Semantically, Uzbek national dress names are often polysemous and symbolically loaded. For example, *chopon* denotes not only a type of outer garment but also symbolizes respect, hospitality, and social status.

In English, national dress names tend to have more specific and restricted meanings. For instance, *kilt* refers to a particular traditional garment associated with Scottish identity, with limited semantic extension.

Thus, Uzbek dress names demonstrate broader semantic fields, while English terms are semantically narrower. From a linguocultural perspective, Uzbek national dress names function as active symbols of ethnic identity and cultural continuity. They are closely connected with rituals, holidays, and social traditions. In English,



national dress names mainly represent cultural heritage and historical memory rather than everyday practice. They symbolize regional or national identity but are less integrated into daily life.

The comparative analysis reveals that both languages possess national dress names as culturally significant lexical units; however, their linguistic behavior differs. Uzbek dress names are characterized by active usage, rich semantic content, and strong cultural symbolism, while English dress names are more limited in usage and function primarily as markers of historical and regional identity.

The study of linguistic characteristics of national dress names in Uzbek and English demonstrates that clothing terminology serves as an important reflection of cultural identity and historical development. Uzbek national dress names are linguistically rich, semantically flexible, and culturally active, whereas English national dress names are more historically oriented and stylistically restricted. The findings highlight the importance of national dress vocabulary in understanding the interaction between language and culture. This research contributes to comparative linguistics, linguoculturology, and translation studies and provides a foundation for further studies on culturally marked vocabulary.

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