

**ETHNOLINGUISTIC CHARACTERISTICS OF CLOTHING
NAMES IN ENGLISH AND UZBEK LANGUAGES**

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Abstract. This article examines the ethnolinguistic characteristics of clothing names in English and Uzbek. Clothing terminology is analyzed as a culturally marked lexical field reflecting national identity, social structure, religious values, environmental conditions, and historical development. Through comparative semantic and linguocultural analysis, the study identifies similarities and differences in how clothing names encode ethnocultural information in both languages. The findings show that Uzbek clothing terminology demonstrates a high degree of national-cultural markedness, while English clothing lexicon reflects institutional, functional, and socio-historical factors shaped by modernization and globalization.

Key words: ethnolinguistics, clothing terminology, national identity, linguoculturology, lexical semantics, Uzbek language, English language, cultural code, traditional costume, semantic field.

Language serves not only as a means of communication but also as a repository of cultural knowledge. In ethnolinguistic research, lexical units are viewed as cultural signs that encode collective memory, worldview, and social values. Clothing names, in particular, constitute an important lexical layer that reflects environmental adaptation, social hierarchy, religious norms, aesthetic ideals, and ethnic identity.

In both Uzbek and English linguistic traditions, clothing terminology includes everyday garments, ceremonial attire, religious clothing, occupational uniforms, and national costumes. However, the ethnolinguistic structure of these lexical units differs due to historical, geographical, and cultural factors.

Clothing as a significant part of a person's material culture, as one of the indicators of his separation from the natural world (along with speech, name and a cross on the body) is an attractive object of study for scientists from different fields of knowledge. The variety of clothing items, their gender, age, social, regional and ethnic conditionality are of interest to ethnographers and culturologists, dialectologists and ethnolinguists. Researchers, depending on the goal, are looking for their own approaches to the description of esthematonyms (εσθημα, τος, το - clothes, dress + ονομα, ατος, το - name, name) - the names of clothes. A special direction is made up of works on a comparative analysis of the corresponding layer of vocabulary, which talk about the general and specific features of individual groups of words in different language systems (for example, in Uzbek and English, the difficulties of translating the

fashion language, etc. Lexicographic reference books, fiction, mass media, dialectal speech become the material of description. The works of oral folk art also contain interesting information. Since folklore texts are a collective and anonymous phenomenon, we believe that the language of folklore can provide important facts about a person and an ethnos in a linguoculturological aspect.

The comparison of dictionaries makes it possible to speak both about the presence of correlative names (for example, ko'ylak - gown; qo'lqop - glove; telpak - hat; kiymoq - to dress), and about the use of lexemes specific to each ethnic group (telpak, do 'ppi, belbog', chopon, atlas, lozim, tilla qosh - in the Uzbek tradition; breast-plate; garter; night-coif; stomager) - in the English tradition. In both song traditions, the lexemes ro'molcha / handkerchief and shoyi / silken fell into the group of the most frequent words[1;2]. The high frequency of the first name is probably determined by the variety of functions of the object named by the given word. You can not only tie a scarf around your head, neck or waist, but also tie your hands with it, wipe your eyes, tears, wave it goodbye, etc. A scarf in Russian culture is a socially and ritually significant part of clothing that performs various functions. The ethnolinguistic dictionary of "ancient" notes that "the symbolism and functions of a scarf largely intersect with those of a linen and a towel. A small handkerchief (neck or handkerchief), usually decorated with embroidery, was a detail of a festive women's and men's costume, the subject of a gift from girls to their suitors, a reward for participants in rituals and games

The ethnolinguistic analysis of clothing names in English and Uzbek demonstrates that clothing terminology functions as a cultural code reflecting national identity, social organization, and worldview.

Uzbek clothing names are highly marked by ethnocultural symbolism, ritual integration, and regional identity. English clothing terminology, while containing historical and regional elements, is more influenced by institutional structures and globalization.

Thus, clothing lexicon serves as an important linguistic reflection of cultural heritage and social transformation. Further research may involve corpus-based analysis, cognitive-semantic modeling, and the development of ethnolinguistic dictionaries of clothing terminology in both languages.

The comparative ethnolinguistic analysis of national clothing names in Uzbek and English demonstrates that these lexical units function not merely as nominative designations of garments, but as culturally marked signs reflecting collective identity, historical memory, social organization, and national worldview. Uzbek national clothing terminology possesses a high degree of ethnocultural markedness. Lexical units such as traditional garments encode information about regional affiliation, social hierarchy, ritual practices, religious values, and aesthetic ideals. The semantic structure of Uzbek clothing names is multilayered, incorporating denotative meaning alongside

symbolic, connotative, and culturally embedded components. This indicates that clothing terminology in Uzbek serves as an active repository of ethnocultural knowledge and national mentality.

English national clothing names demonstrate a comparatively moderate level of ethnolinguistic marking. While certain units (e.g., regionally specific garments) clearly function as markers of historical and territorial identity, the overall clothing lexicon in English has undergone processes of modernization and globalization, which have reduced the density of ethnocultural symbolism in everyday usage. Traditional clothing names in English are more frequently confined to ceremonial, historical, or institutional contexts rather than integrated into daily communicative practice.

The comparative perspective reveals structural differences in ethnolinguistic encoding. Uzbek clothing names tend to integrate ritual, communal, and spiritual dimensions within a unified semantic field, whereas English terminology more often reflects institutional, occupational, or class-based distinctions. This divergence reflects broader cultural models: a community-centered and tradition-oriented ethnocultural framework in Uzbek society versus a historically institutional and socially stratified framework in English-speaking societies.

In conclusion, national clothing names in both Uzbek and English function as ethnolinguistic markers that embody cultural identity and historical continuity. However, Uzbek clothing terminology exhibits stronger symbolic density and national-cultural integration, while English clothing lexicon reflects greater institutionalization and global standardization. The study highlights the essential interconnection between language, culture, and identity, and underscores the importance of further ethnolinguistic, cognitive-semantic, and comparative research in this domain.

THE LIST OF USED LITERATURE

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