



Semantic Features Of Names Of Ceremonial Clothes In Uzbek And English Languages

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Abstract. This article investigates the semantic characteristics of ceremonial and formal costume names in Uzbek and English. Clothing terminology in both languages reflects not only denotative meanings related to garments but also complex cultural, symbolic, social, and ritual functions. Through a comparative semantic and linguocultural approach, the study analyzes how ceremonial dress names encode national identity, social hierarchy, religious values, gender roles, and historical traditions. The findings demonstrate that Uzbek ceremonial costume lexicon tends to preserve stronger ritual-sacral and ethnocultural components, while English formal costume terminology is often institutional, functional, and status-oriented.

Key words: Ceremonial costume; Formal attire; Costume terminology; Lexical semantics; Linguocultural analysis; Comparative linguistics; Uzbek language; English language; Ritual symbolism; National identity; Cultural lexicon; Connotative meaning; Denotative meaning; Sociocultural component; Symbolic meaning; Dress code; Ethnocultural traditions.

Ceremonial and formal clothing constitutes a culturally significant segment of the lexical system in any language. Costume names do not merely denote items of dress; they function as semiotic units that encode social hierarchy, ritual practices, collective identity, religious beliefs, and historical continuity. Within the framework of lexical semantics and linguoculturology, ceremonial costume terminology can be viewed as a culturally marked lexical field in which denotative meaning is intertwined with symbolic, connotative, and institutional components. In both Uzbek and English linguistic traditions, ceremonial attire occupies a central position in socially significant events such as weddings, religious celebrations, academic ceremonies, state functions, and royal rituals. However, the semantic organization of costume names in these two languages reflects different cultural models. Uzbek ceremonial dress terminology is deeply embedded in ethnocultural traditions, family rituals, and sacral symbolism. Garments worn during weddings, religious festivities, and national holidays frequently carry metaphorical meanings associated with purity, honor, continuity of lineage, and collective belonging. In contrast, English formal costume terminology tends to be more institutionalized and codified, often reflecting social protocol, class distinctions, and official regulations rather than strong ritual-sacral symbolism.

This article aims to analyze the semantic structure of ceremonial costume names in Uzbek and English from a comparative perspective, focusing on denotative, connotative, symbolic, and sociocultural components.

Wedding Ceremonial Costumes. Examples: Kelin libosi (bride's dress), Sarpo (ceremonial gift clothing), Chopon (ceremonial robe), Do'ppi (traditional skullcap). Wedding costume names in Uzbek often carry sacred and ritual associations. The bride's attire symbolizes purity, fertility, and family continuity. Certain garments (e.g., richly embroidered chopon) indicate respect and honor. Textiles such as atlas and adras reflect ethnic belonging and cultural heritage. These terms evoke warmth, tradition, and collective memory. Religious and Festive Garments

Chopon – an outer garment designed for men, serving as an indicator of social status[1];

Atlas ko'ylak – a traditional women's dress expressing elegance and aesthetic refinement[2];

Do'ppi – a traditional skullcap that preserves cultural codes through its regional patterns[3];

Kilt – the traditional dress of Scottish men[4];

Traditional dress – clothing worn during historical ceremonies[5];



Ceremonial costume – attire specific to formal and festive events.

The names of national and traditional garments in Uzbek and English function as linguistic reflections of folk culture. In the Uzbek language, these units are more numerous and semantically richer, being deeply connected with national values and customs. In English, although traditional costume names are fewer in number, they clearly perform the function of historical and regional identification.

The results of studying national and traditional costume names demonstrate that these lexical units are not merely nominative tools of language but important linguocultural signs embodying a people's historical memory, cultural identity, and aesthetic worldview. In both Uzbek and English, the names of national garments have developed in close connection with social structure, ritual life, regional characteristics, and mentality.

Traditional costume names in English are relatively limited and primarily serve historical and territorial identification functions. Such units (e.g., *kilt*, *ceremonial dress*, etc.) are mostly used in formal or festive contexts and rarely appear in everyday speech. This indicates that modernity and universality dominate English clothing vocabulary, while traditional elements are preserved within a more restricted sphere.

Comparative analysis shows that problems of equivalence frequently arise in the translation of national and traditional costume names. Many Uzbek national garment terms do not have full semantic equivalents in English and therefore require descriptive or explanatory translation. This situation justifies evaluating costume names as a relevant object of study within translation theory and intercultural communication.

In general, national and traditional costume names occupy an important place in the language system as ethnolinguistic and linguocultural units. Their study not only enriches the lexical-semantic system but also provides deeper insight into folk culture, national values, and historical development processes. Therefore, further corpus-based analysis of national costume terminology, the compilation of linguocultural dictionaries, and broader comparative-typological research represent promising directions in contemporary linguistics.

The comparative semantic analysis of ceremonial and formal costume names in Uzbek and English demonstrates that: Costume lexicon encodes both material and symbolic meanings. Uzbek ceremonial dress names preserve ritual-sacral and national-cultural components. English formal attire terminology is more institutional and socially stratified. Differences reflect broader cultural models: community-oriented ritual culture in Uzbek vs institutional-formal culture in English-speaking societies. These lexical units function as linguocultural markers, revealing deep connections between language, culture, and social identity. The study confirms that ceremonial costume terminology represents not merely clothing names but culturally loaded semantic structures that reflect national worldview and value systems.

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