

NAMES OF NATIONAL CLOTHING IN EXPLANATORY DICTIONARIES

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Abstract: This article analyzes the names of national clothing recorded in explanatory dictionaries of the Uzbek language from an ethnolinguistic perspective. In particular, the semantic, etymological, and linguocultural features of ethnographic units such as *doppi*, *lachak*, and *ton* are examined. The study also highlights their regional variants, historical development, and significance in translation studies. The research demonstrates that the names of national clothing serve as important linguistic units reflecting the cultural memory, mentality, and worldview of a people.

Keywords: lexicography, ethnolinguistics, ethnographism, national clothing, explanatory dictionary, linguoculture, semantics, etymology.

The field of lexicography in linguistics is one of the disciplines that is constantly evolving while maintaining a stable position within the structure of language studies. Regardless of the field, every word related to it is provided with an explanation in translation and educational dictionaries. The term “dictionary” is used to denote a lexical corpus that encompasses nearly all the words of a given literary language. This term also includes a collection of dictionaries related to various scientific fields. It should be noted that just as every nation has its own lexical system and traditions, the Uzbek language has also developed its own specific lexicographic system and traditions.

For the first time in the history of Uzbekistan, the “Explanatory Dictionary of the Uzbek Language” was compiled and published in 1981. This dictionary, created on the basis of the Cyrillic alphabet, included approximately sixty thousand words. As the language develops, its vocabulary undergoes significant changes compared to other linguistic levels. In particular, some words become obsolete, acquire new meanings, or lose their original meanings, while new words emerge as a result of scientific and technological progress. Such changes necessitate the revision and republication of dictionaries. Accordingly, in 2006, the dictionary was republished, including more than eighty thousand words and word combinations widely used in the Uzbek literary language. The multi-volume “Explanatory Dictionary of the Uzbek Language” was first prepared in the Latin-based Uzbek alphabet and published in 2022.

The uniqueness and national identity of a people are primarily reflected in their language. “The active influence of language on thinking and of thinking on language is an evident fact. Indeed, this interrelation is manifested in widely used concepts such as ‘national consciousness’, ‘national thinking’, ‘national culture’, ‘national spirituality’, ‘national mentality’, and ‘national character’” [1]. Ethnolinguistics is a field situated at the intersection of ethnography and linguistics, studying the relationship between an ethnic group and its language in all its diversity [2]. Ethnographisms, in turn, represent an important layer of language reflecting national and cultural specificity.



The adequate representation of ethnographisms in translation dictionaries is of particular relevance. Such units often lack direct equivalents in other languages; therefore, they require explanation, description, or approximation through semantically close units in the translation process. This highlights the importance of a linguocultural approach in translation studies.

In studying the linguistic picture of the world, it is essential to consider how each people perceives reality, expresses it through language, and embodies its unique cultural worldview and cognitive patterns. Identifying both universal and specific features of this linguistic representation is one of the pressing issues in modern linguistics. In this regard, reflecting national specificity in explanatory and translation dictionaries is an important scientific task.

In this article, several names of clothing items recorded in the explanatory dictionary of the Uzbek language are analyzed from an ethnolinguistic perspective, namely:

Doppi – a traditional skullcap consisting of an outer and inner layer, often quilted, and composed of three main parts: the top (*tepa*), the side band (*kizak*), and the edging (*jiyak*). It may be decorated or plain and can be round or square in shape [3]. The doppi has long been widespread among Iranian and Turkic peoples and has become a national clothing item among the peoples of Turkestan, particularly in Uzbekistan and Tajikistan. Uzbek doppis differ from those of other cultures by their distinctive composition, decorative patterns, and symbolic elements.

Structurally, the doppi consists of three main components: the top, the side band, and the edging. Their combination and decoration vary depending on regional aesthetic traditions, resulting in diverse forms. Lexically, the term *doppi* appears in different phonetic and semantic variants across regions, reflecting its historical development and ethnocultural diversity [4].

Lachak — a head covering made of white fabric, primarily worn by elderly women, and characterized by its specific ceremonial and social significance [6]. Lachak is not merely an item of clothing but also a symbolic marker of social status, age, and adherence to traditional values.

Ethnolinguistic observations indicate that lachak corresponds to similar functional items in other Turkic cultures. Its methods of wrapping, colors, and decorations vary depending on regional traditions. In the Khorezm region, the practice of wrapping a lachak has developed into a distinct ritual, marking an important stage in a woman's social life [7].

Ton — a traditional outer garment characterized by its multifunctional semantic structure [8]. This lexeme originates from Old Turkic, where it initially denoted “clothing” in a general sense. Over time, through semantic narrowing, it came to refer specifically to a “traditional outer garment” [9].

The ton occupies an important place in the social and ceremonial life of the Uzbek people. Historical sources indicate that it was used as a symbol of respect, honor, and social status. Even today, the tradition of presenting or wearing a ton during ceremonies such as weddings and other celebrations remains preserved [10].

Summary



This article provides an ethnolinguistic analysis of the names of national clothing recorded in explanatory dictionaries of the Uzbek language. The findings demonstrate that these lexical units function not only as elements of vocabulary but also as important linguocultural markers reflecting the historical memory, cultural heritage, and national worldview of a people.

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