

The Semantic Classification And Lexical Grouping Of Do'Ppichilik Terminology

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Abstract: This article presents a semantic classification and lexical grouping of the specialized terminology associated with do'ppichilik—the craft of making do'ppi (traditional Uzbek skullcaps). Focusing on structural, functional, and ornamental terms, the study reveals how do'ppi-related vocabulary reflects both historical continuity and contemporary innovation. The analysis underscores the influence of Persian, Arabic, and Turkic linguistic elements, along with morphological processes such as loanword integration and hybrid forms. By examining registers used by artisans, educators, and everyday speakers, the article highlights how this terminology conveys nuanced technical knowledge and cultural values. Through an exploration of traditional motifs, color palettes, and embroidery techniques, the research demonstrates how each component of do'ppichilik vocabulary embodies broader social, religious, and artistic meanings. Ultimately, this study emphasizes the importance of documenting and revitalizing craft-specific language to preserve the intangible heritage that underpins cultural identity and fosters intergenerational continuity.

Keywords: do'ppi, terminology, semantic classification, lexical grouping, Uzbek skullcap, cultural heritage, loanwords, embroidery, Turkic language.

Introduction: The craft of do'ppichilik, referring to the art and practice of making do'ppi (a traditional Uzbek skullcap), is intrinsically linked to the cultural heritage of Uzbekistan and neighboring regions in Central Asia. The do'ppi, often decorated with intricate embroidery and vibrant colors, embodies the wearer's ethnic identity, social status, and, in some instances, religious affiliation. Accordingly, the terminology that has evolved around do'ppichilik encompasses a rich tapestry of linguistic elements that mirror the historical, social, and artistic facets of this craft. Examining the specialized terms utilized by artisans and consumers alike for describing materials, techniques, and designs provides an insight into how language shapes and preserves culture. By exploring the semantic classification and lexical grouping of do'ppichilik terminology, one may observe patterns of morphological innovation, loanword adoption, and shifts in meaning that both conserve and reinvigorate this living tradition.

Semantically, do'ppichilik terminology can be classified

according to core concepts of structure, function, and ornamentation. Terms associated with structure commonly refer to the fundamental components of a do'ppi, encompassing the crown, sides, internal lining, and edges. These terms often denote precise parts of the garment, such as the brim-like edging or the cloth panel that forms the top portion. Distinctions in structural elements can also reflect regional differences in do'ppi design, as certain parts are emphasized or even omitted depending on local preference. The terminology in this category sometimes includes historically anchored words that have changed only minimally over time, preserving older suffixes or phonetic patterns. This continuity underscores how language conserves elements of craft traditions that might otherwise be lost or overshadowed by modernization.

Function-related terms focus on the practical and symbolic purposes of the do'ppi. Some words highlight how the skullcap serves to protect the head from climate factors, while others stress the status and identity conveyed by wearing a specific style or pattern.

In some regions, do'ppichilik vocabulary entails phrases that denote the do'ppi's role in festive gatherings, ceremonial events, or religious practices. Further sub-classifications can capture the relationships between headwear and its wearer's gender or social class. In several communities, men's do'ppi styles may reflect hierarchical distinctions—elders might wear ornate designs, while younger individuals might favor simpler embroidery or color schemes. Consequently, the terms in this functional domain often intersect with categories of cultural codes, social structure, and etiquette, forming a complex map of meaning that extends beyond the physical characteristics of the skullcap.

Ornamentation terms, meanwhile, describe the aesthetic features that imbue a do'ppi with a distinctive regional identity. These words often focus on the variety of stitches, color palettes, and designs used in embroidery. The craft of do'ppichilik depends substantially on the ability of artisans to select an appropriate combination of threads, beads, and motifs. Each motif can hold symbolic meaning, linking the wearer to narratives of protection, prosperity, or spiritual blessings. Certain geometric patterns might reflect architectural influences, while floral or vegetative designs can evoke the fertility of the land. Lexical differences in describing motifs and decorative techniques can also point to cross-cultural exchanges, such as the borrowing of Persian or Arabic vocabulary, reflecting Uzbekistan's rich history as a crossroads of the Silk Road.

Within these semantic domains, specific lexical groupings emerge that highlight common etymological roots, morphological processes, or sociolinguistic phenomena. One such grouping centers on terms derived from Persian or Arabic, a legacy of cultural and trade interactions along Central Asian routes. These loanwords often pertain to luxury materials or highly sophisticated techniques, signifying the prestigious status of do'ppichilik in broader material culture. Another lexical grouping stems from Turkic roots, capturing the everyday practicality and widespread usage of do'ppi among various social strata. These words may display morphological features such as reduplication or diminutive endings, which impart nuance or affection in how the skullcap is described.

In addition to these more transparent groupings, loan translations (calques) and hybrid forms show how do'ppichilik vocabulary has adapted across time and linguistic boundaries. For instance, a technique descriptor might fuse a Persian-derived root with a Turkic suffix, creating a term that resonates with both historical authenticity and local identity. Such linguistic blending reveals processes of cultural negotiation, as

artisans and communities integrate external influences to enrich their craft without entirely relinquishing older forms. Some terminological shifts, meanwhile, stem from attempts to standardize the language used in formal educational or academic contexts, especially as do'ppichilik is increasingly presented in official heritage documents and academic research. Official standards can impose uniformity on local lexicons, thereby preserving selected terms while potentially sidelining others that carry equally significant local resonance.

Beyond the vocabulary of materials and methods lies a sphere of do'ppichilik discourse that addresses the intangible elements of the craft, such as the transmission of knowledge and the communal traditions surrounding the practice. While these intangible dimensions might not produce as many discrete terms, they often generate or transform vocabulary used metaphorically. Words that originally described the needlework process, for example, can become idiomatic expressions used to refer to diligence, precision, or the careful nurturing of family ties. In so doing, do'ppichilik terminology acquires layers of cultural connotation, weaving itself into everyday speech and interpersonal relationships.

Within each semantic domain, there are also registers that differentiate formal, professional language from colloquial or vernacular usage. Artisans who have devoted their lives to perfecting do'ppichilik employ specialized jargon when communicating with apprentices or peers, ensuring precision and consistency in the production process. At the same time, the average wearer may rely on simpler, more colloquial designations that emphasize basic color or shape. This divergence in registers is not merely about technical mastery but also about preserving certain aspects of the craft as a shared communal knowledge. If professional vocabulary were to vanish, the potential loss to cultural heritage would be significant, since these terms encode practical skills and nuanced understandings gleaned through many generations of artisanship.

Examining the semantic classification and lexical groupings in do'ppichilik terminology thus involves tracing how history, artistry, and community values shape language. On the one hand, older terms reveal the continuity of craft practices passed down over centuries; on the other, evolving loanwords and neologisms highlight the ways in which cultural heritage remains dynamic. Identifying these patterns allows linguists, anthropologists, and heritage professionals to comprehend how intangible knowledge is transmitted and transformed over time. From the morphological analysis of Turkic suffixes to the semantic resonance of Persian and Arabic

loanwords, each linguistic dimension tells a story about how do'ppi-makers and wearers have engaged with and reinterpreted their heritage.

Nevertheless, preserving do'ppichilik vocabulary is an ongoing process that depends on collaborative efforts between artisans, community members, educators, and policymakers. Documentation projects that record specialized terminology and encourage its dissemination through local schools, museums, and cultural centers can help ensure that future generations inherit not only the craft itself but also the words that sustain its knowledge. The semantic diversity of do'ppichilik underscores the profound complexity of headwear traditions that might appear, at a glance, to be mere clothing items. In reality, each thread, stitch, and term constitutes a node in a broader cultural tapestry, revealing the interplay of language, identity, and heritage.

CONCLUSION

In conclusion, the study of do'ppichilik terminology through semantic classification and lexical grouping demonstrates the richness embedded in the craft. Structural, functional, and ornamental terms offer a window into how do'ppi design varies across regions, social strata, and historical eras. Lexical groupings derived from Persian, Arabic, and Turkic sources disclose layers of linguistic contact and adaptation, while shifts in meaning and usage illustrate how cultural practices evolve over time. Furthermore, different registers and metaphorical applications of do'ppichilik vocabulary reveal the deep cultural significance of the craft in everyday life. Taken together, these linguistic dimensions underscore that do'ppichilik stands as both a tangible and intangible form of cultural heritage. By maintaining and revitalizing its vocabulary, communities preserve a treasured aspect of their collective identity and ensure that future generations continue to draw meaning, knowledge, and inspiration from this centuries-old tradition.

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