

# Clothing As Culture: Exploring English And Uzbek Dress Terms Through Language And Lexicography

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**Abstract:** The current article highlights how language and culture affect material identity through the research of English and Uzbek clothing terminology by combining linguocultural comparison with dictionary analysis. The research investigates how clothing vocabulary expresses national traditions and values and identity perceptions through linguistic and cultural data analysis. The research shows that English clothing terminology serves to indicate social standing and practical uses yet Uzbek clothing terminology expresses ethnic cultural meanings together with local distinctions. The research shows that lexicographers need to include cultural elements in their work because clothing terms reflect cultural identity in language.

**Keywords:** Fragmentary composition, novella, postmodernism, memory poetics, stream of consciousness, intertextuality, contemporary Uzbek prose.

**Introduction:** Language functions as more than communication tools because it shows the unique cultural identity of a community. A community's clothing terminology reveals its historical background alongside its social standards and cultural beliefs. People use clothing to express their social status and gender identity and their sense of community membership. The study of clothing vocabulary in different languages enables researchers to understand how various cultures view appearance and body presentation and social display.

In both English and Uzbek linguistic traditions, clothing terminology reflects distinctive socio-cultural developments. The English language has developed its clothing vocabulary through industrial progress and fashion changes and international cultural interactions. The vocabulary of Uzbek clothing contains various historical elements which link back to nomadic roots and Islamic cultural heritage and local artisan techniques. This study aims to analyze and compare English and Uzbek dress terms from linguistic and lexicographic perspectives to reveal how each language encodes cultural meanings through clothing.

## METHODS

Through a comparative linguistic and lexicographic

study this research investigates how English and Uzbek dress terminology conveys cultural significance. The research unites qualitative and descriptive methods which represent the typical approaches of cultural linguistics and lexicography. The main lexical information was gathered from two respected English and Uzbek dictionaries which include the Oxford English Dictionary and Cambridge Dictionary and Merriam-Webster Dictionary and O'zbek tilining izohli lug'ati (2008). These sources were selected for their comprehensive coverage of standard and culturally significant vocabulary. The first step of this project involved finding dress-related words which exist in both languages. The research team gathered 60 lexical items from each language which demonstrate cultural and historical and symbolic importance. The terms were divided into specific semantic categories which include headwear and upper-body garments and lower-body garments and footwear and accessories. The classification system allowed for an organized method to compare the total vocabulary and structure of dress-related lexicons between the two language systems.

Etymological analysis was carried out to trace the historical origins and borrowing patterns of selected

terms. This step aimed to highlight the cultural interactions and external influences that have shaped both English and Uzbek dress vocabularies, including Persian, Arabic, and Turkic borrowings in Uzbek and French or Italian influences in English.

The research team conducted a study which analyzed each word through its contextual meaning by studying their appearance in idiomatic phrases and metaphorical expressions and their common word pairings within cultural settings. The research method demonstrated that clothing terminology contains more than its basic definitions because it shows how society views things and how people identify themselves and their cultural beliefs. The research conducted separate lexical and semantic analyses which produced results that researchers used to find identical and different linguistic features between the two languages. The

comparative system helped researchers understand how languages express their cultural viewpoints about clothing and modesty and fashion and personal expression through their vocabulary choices.

**RESULTS**

The terminology used in English dress shows extensive borrowing from French through words like corset and lingerie and cravat as well as Italian influences through jeans and pajamas which came through Hindi and other languages. England's colonial history and its involvement in worldwide fashion networks led to this development. The Uzbek dress terminology combines Turkic and Persian and Arabic elements which reflects the historical trade and cultural interactions that took place in Central Asia. For example, do'ppi (skullcap) derives from Turkic roots, ro'mol (scarf) from Persian, and korjoma (garment) from Arabic.

Category	English clothing items	Uzbek clothing items	Cultural reflection
Headwear	hat, bonnet, cap	do'ppi, ro'mol, salla	The names of clothing in Uzbek encode gender and social status distinctions through direct language markers.
Upper garments	shirt, blouse, jacket	ko'ylak, kamzul, chakmon	The vocabulary of Uzbek language reflects traditional tailoring practices and regional distribution through its lexemes.
Lower garments	trousers, skirt, jeans	lozim, yubka, shim	The Uzbek words "lozim" and

			“shim” present distinct gender and formal level meanings in their usage.
Footwear	shoes, boots	Etik, kavush	Traditional <i>etik</i> denotes both craft and social hierarchy.

Clothing names often carry profound cultural symbolism, playing a central role in individual and collective identity formation. In English-speaking cultures, certain garments or styles can symbolize belonging to a subculture (e.g., “hoodie” for youth culture, “suit” for corporate professionalism), or denote national identity through specific uniforms. The “wedding dress” is not merely a garment but a powerful symbol of transition and societal expectation. These terms evoke a complex array of shared cultural understandings about status, role, and celebration.

Traditional Uzbek clothing names hold a special place in Uzbek culture because they represent more than just clothing terms. The “chopon” functions as a quilted coat which stands for warmth and hospitality and respect that people exchange during major life milestones and when welcoming important visitors. The skullcap known as do’ppi represents a national emblem through its embroidery which shows both regional and family heritage and age markers. The traditional clothing items function as visual indicators which demonstrate ethnic identity preservation and cultural heritage maintenance through their use in festive occasions and family celebrations. The names themselves are therefore imbued with layers of meaning far beyond their material description.

**DISCUSSION**

Dictionaries and corpus studies reveal how clothing terms acquire rich connotative meanings and become integral to idiomatic expressions. In English, a phrase such as “to be cut from the same cloth” suggests shared characteristics or origins, using a textile metaphor to describe human relationships. The phrase “To have something up one’s sleeve” means to possess a secret plan which originates from the practical use of sleeves.

The term “moth-eaten” signifies both fabric damage and the condition of items that have become old and worn in general. The examples demonstrate how physical characteristics of clothing and their practical applications create metaphors which represent shared human experiences and social viewpoints.

Uzbek linguistic resources show a strong presence of various connotative meanings along with numerous idiomatic expressions. The term libos serves as a formal clothing term which typically represents ceremonial or dignified clothing that differs from regular *kiyim*. Traditional garments appear regularly in idiomatic expressions through phrases like “wearing one’s own chopon” which symbolizes personal independence and self-sufficiency.

**CONCLUSION**

The comparative analysis of English and Uzbek clothing names reveals distinct yet equally rich semantic and cultural landscapes. English vocabulary, shaped by centuries of global interaction, demonstrates a broad and often functionally driven taxonomy, with significant influences from Germanic, Romance, and various colonial languages. Its terms frequently undergo semantic extension into everyday idioms and metaphors. Uzbek terminology, deeply rooted in Turkic heritage and Central Asian history, offers a lexicon where clothing items are profoundly intertwined with identity, tradition, and social status, often carrying specific ceremonial or regional connotations. Both languages utilize polysemy and metaphor, but their specific instantiations reflect their unique cultural trajectories and value systems.

The analysis shows that linguistic elements differ because of their cultural roots and historical trade and migration activities and the way they express social and

gender roles. Each language contains clothing items which do not have equivalent terms in the other language because these items reflect distinct cultural traditions which makes it difficult to find matching vocabulary. The research results show that clothing names function as active cultural elements which serve as condensed linguistic representations of social stories and historical developments.

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