A CONTRASTIVE STUDY OF NATIONAL DRESS NAMES IN UZBEK AND ENGLISH LANGUAGES

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Abstract. *This study aims to compare the evolution and cultural importance of traditional attire in these two nations by examining historical records, dictionaries, and modern practices. We utilized explanatory dictionaries in both languages to define key clothing terms and analyze their social and symbolic roles.*

Key words: *National clothing, culture, periods, blending, tunic, kilt, chopon, do'ppi, explanatory dictionary.*

Clothes not only satisfy people's natural and aesthetic needs, but at the same time they reflect the traditions, social relations, some elements of ideology, religious beliefs, sophistication and aesthetic standards of each nation. In addition, clothing reflects the place and time in which a person lived, his vitality, happy or sad events. Clothing is a component of material and spiritual culture of society. On the one hand, it has a certain material value as a product of human labor and satisfies certain needs, and on the other hand, it is also an example of practical and decorative art. Like architectural structures, tools of work and life, clothes also provide information about a certain historical period, natural climatic conditions of the country, national characteristics of the people and their vision of beauty.

Although the concepts of clothing and dress appear to be in common with each other in terms of content, there are some differences between these concepts. Clothing means, first, items necessary to cover various parts of the human body and protect it from various effects of the external environment. There are many types of clothing. These are underwear, outerwear, socks of different lengths, shoes, hats. These items together with accessories, decorations, hairstyles and make-up make up a dress. It is the dress that shows a person's social origin, his or her characteristics, age, gender, character and aesthetic taste. Clothing is not only a means of satisfying natural needs, but also an example of practical art. Like all examples of practical art, it is characterized by beauty and purposefulness. Along with the practical task of protecting the body from various external influences, especially from heat and cold, it also has aesthetic functions such as decoration and beauty. For this reason, as society progresses, people's aesthetic taste increases, attention is paid to the decoration of clothes, and the main thing is that they are not repeated.

1. Coat Winter coats – a coat made of fur, a fur coat – coat – a coat made of “blanket” material – blanket coat – a coat (fur coat) made of faux fur – faux fur coat – a coat made of treated sheepskin – shealing coat – a voluminous winter coat made of material sleeping bag – sleeping bag coat – plush winter coat – teddy bear coat

2. Demi-season coats - coat - coat - camel coat - camel coat - double-breasted coat - double-breasted coat - men's double-breasted coat, approximately knee length - frock coat - military style coat - military coat - long loose coat with a belt, usually made of waterproof material – trench coat – tweed coat – tweed coat – short coat without sleeves – cape – a raincoat made of a rectangular piece of fabric with a hole for the head in the middle – poncho.

3. Jackets . Warm jackets with a hood - a short windproof jacket made of thick fabric with a hood - anorak (British) - a warm, often waterproof jacket with a hood - parka (American) - a warm quilted jacket - puffer - windproof jacket - windbreaker (American) - down jacket – padded jacket.

4. Doppi is a light headgear common in Uzbekistan. The hat is mainly made of velvet, silk and zar. Chust, Tashkent, Samarkand, Bukhara, Boysun, Shahrisabz hats are famous in Uzbekistan[1]. Chust hats are especially common and are made in almost all regions of Uzbekistan. The top of Chust's cap bulges out in a square shape, while the top of the others has a hemispherical shape. A master who sews hats is called "doppido'z", and the profession of making hats is called "doppidozluk"[1]

5. Kalish and kovush are dialects of traditional leather footwear worn by both men and women. Their usage varies across Uzbek dialects, with kovush being more common in Andijan, Namangan, and Fergana regions.Additional literary examples include:“I just saw my mother‘s kalish standing in Kavshandoz; the inside of the kalish was full of snow.” [O‘tkir Hoshimov, Dunyoning Ishlari, 19]“One kalish is not enough for victory, my dear, give me your kalish.” [Anvar Obidjon, Meshpolvonning Sarguzashtlari,]

Clothing is a fundamental aspect of human existence, fulfilling both physiological needs and serving as an important expression of cultural, social, and linguistic identity. The findings of this study indicate that the semantic structures of clothing terminology in Uzbek and English exhibit unique characteristics shaped by their respective socio-cultural environments. The development of these terms is closely linked to historical, geographical, and cultural factors.

In English, clothing terms primarily emphasize functional and physical properties, whereas Uzbek terms often reflect cultural traditions, gender identities, and social hierarchies. For instance, the terms “chopon” and “jubba” demonstrate various historical and regional lexical forms, while “quloqchin” highlight dialectal variations. These differences illustrate how sociocultural influences shape vocabulary development.

The general name of the set of clothing items that meet the needs of a person in the Uzbek literary language is expressed by terms such as clothes, clothes, in colloquial speech, light, light-head, clothes-head, top-head.

In linguistics, it is relatively easy to study and determine the history of the origin of a new word, but it is much more difficult to analyze the etymology of old words, that is, when they appeared and from which language they were taken, and the characteristics of their original meaning is complicated. When determining the origin of a word, it is compared with the sound structure and meanings of this word in other languages. But this process does not always give clear results. Because sometimes the external form of the words and the sound structure are close to each other, but their meanings can be different.

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