

## STUDY OF DRESS NAMES IN LINGUISTICS

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**Abstract.** Ushbu maqolada tilshunoslikda libos nomlarining tarixi, xalqning kundalik urf-odati bilan bog'liq jihatlari ilmiy jihatdan tadqiq etligan.

**Kalit so'zlar:** kiyim-kechak, bosh kiyim, ust kiyim, diniy kiyim, sharq kiyim, leksema, ma'no.

**Abstract.** In this article, the history of the names of clothes in linguistics, aspects related to the daily customs of the people are scientifically researched.

**Key words:** clothing, headdress, outerwear, religious clothing, oriental clothing, lexeme, meaning.

### INTRODUCTION

The study of national costumes, like other areas of people's life, is closely related to the implementation of the ethnic history and culture of each nation, its interactions with other nations. Among material and spiritual monuments, it is also a criterion that reflects the national identity of peoples and shows their ethnic characteristics. In this sense, studying the history of clothing. It provides a lot of information about the rich cultural heritage of peoples who have been living on earth for thousands of years, as well as their traditions and way of life.

### LITERATURE ANALYSIS AND METHODOLOGY

Clothes not only satisfy people's natural and aesthetic needs, but also at the same time, they have some of the customs, social relations, and ideology of each nation reflects religious beliefs, sophistication and aesthetic standards. From this In addition, the place and time in which a person lived, his vitality, joy or happiness are reflected in the clothes sad events will appear. Clothing is a component of material and spiritual culture of society. One on the other hand, it has a certain material value as a product of human labor, if it satisfies certain needs, on the other hand, it is an example of practical and decorative art is also As well as architectural structures, tools of work and life, clothing is also known a historical period, natural climatic conditions of the country, national peculiarities of the people and gives information about his 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 of all, 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, which perform different

functions, 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. It is known that in the early times, people used to apply soil, mud, and oil on their bodies in order to protect themselves from various effects of nature, as well as animal and insect bites. Later, vegetable dyes were added to these smears, and it was a tradition to decorate the human body with different shapes and colors. Later, it became customary to extend the time of the protective shell by drawing tattoos on the body (insertion of various paints under the skin). Feathers of various birds, teeth of killed animals, bones, hair performed various symbolic functions and protected the body. As the time passed, the larger part of the body was covered with a certain cover, and in order to abstract various symbols, people invented artificial fixing methods for the ears, nose, lips, and palate and began to use them as decorations.

It is the body painting and tattoos that we have just mentioned that were the first forms of clothing, and even after the appearance of cloth clothing, they did not go unnoticed. Now they appear as a certain element of the dress, and have performed the task of giving it beauty and aesthetic value. After some time, humanity invented spinning yarn and weaving cloth from it, the tattoos applied to the body moved to the cloth and began to serve as decoration.

## **RESULTS**

Ornaments in historical costumes not only denoted the social origin, i.e. class, of the owner, but also expressed the aesthetic taste of the people, along with acquiring a figurative meaning. It improved over time, their types increased and their forms became more complex. In particular, they appeared removable, attached to the body (bracelets, rings, studs, attached to fabric) or attached to the fabric (embroidery, printed pictures, embossed ornaments). This is the reason why the ornaments worn on the fingers and neck have a circular shape. Thus, the appearance and perfection of the forms in the clothes are influenced by historical factors - external environment, climate, seasons, etc.; socio-economic factors - historical development, ethnic origin, religion, lifestyle, development of science and technology, etc.; human factor - gender, age, physical structure, psychology, etc. influence. In this sense, the stages of development of each nation are reflected in people's clothing. It also shows that the dress changes according to the period and style.

Clothing is an item and a set of items that protect the human body from external influences and perform aesthetic functions. Clothes play a big role in changing a person's appearance. It changes the image up to 60%. Clothing expresses a person's artistic taste, determines his cultural level, characterizes his personality. Clothes evoke different feelings about a person. For example: seriousness, restraint, enthusiasm, coldness, simplicity, etc. Clothing has always developed with man since the beginning of human development. The first appearances of clothing corresponded to the time when the people of the primitive era lived as a tribe. During this period, tree leaves, straws, and animal skins were tied around the body. Clothing also developed due to the development of human social life, work and consciousness. The main form of clothing consisted of wrapping around the body simple gauzes woven from various plant and animal products. The shape of the human body and the way of life determined the appearance of the first clothes. In the early periods, i.e., in the primitive system, the fabric made by weaving animal skin or plant branches into a certain shape served to cover certain parts of the human body. In this case, a rectangular cloth is thrown over the shoulders or hips and tied diagonally or horizontally around the body. They differ from each other according to the place of connection. In this way, two types of clothes have appeared: shoulder and waist. Egyptians were very skilled at weaving cloth from linen fibers. The fabric made of Egyptian linen fibers is not inferior to natural silk fabrics in its elegance. The gazmols are woven in the form of a brush and are decorated with gold threads and ornaments of different shapes, shiny beads, and various embroideries. White and various forms of white cloth were especially popular. Floral fabrics are also produced. Black was not a symbol of mourning. Geometric shapes (stripes, wavy lines) are printed on the entire surface of the fabric. Their surroundings were decorated with flowers, in particular, the leaves of the lotus flower and their general appearance, palms, reeds, and leaves of various plants. The clothes of the nobles were decorated with images of animals, in particular, a snake with glasses - ureus, a dung beetle, a falcon with its wings. In addition to linen, leather and fur were also used for ceremonial dresses. Draping plays a key role in the form of ancient Egyptian clothing. The folds are mainly on the front side of the dress, and the back part of the dress is lightly folded and clings to the body. The back of the dress is not extended. In an economically developed country like Great Britain, old folk clothes have long been forgotten. Its unique appearance is now preserved only in the stylized folk costumes of dance and choir groups, members of the national folk dance society. Most people in the UK today wear a common European style of dress. But with all the flattening that takes place in the clothing of Europeans, it still retains its own characteristics for each nation. The expressions "English style", "English suit" are often used. The traditional English style of clothing is characterized by elegance, strictness and simplicity of cut lines, the absence of unnecessary details and small decorations, soft, quiet tones of fabrics; sportswear is popular. Some professional distinctions in dress

and its details persist in Great Britain. Workers, as a rule, wear caps, and dockers in port cities, in addition, have the habit of tying colored scarves around their necks; many old farmers prefer to wear three-piece suits and felt hats, which are far from fashionable. Even now, in the business districts of the city, you can see clerks dressed in the same way: narrow-striped trousers, a black jacket, a high white collar, hats on their heads and hands. immutable black umbrella. In some cases, mainly in formal occasions, medieval clothes are also used. Ancient robes are worn, for example, by members of the royal family at coronations and by parliamentary officials on opening days of session. At court hearings, judges and lawyers sit in robes and their heads are covered with medieval powdered wigs. Black robes with crimson lining and square black caps are worn by faculty and students of the oldest English universities. The Royal Guard still wears the uniform of the 16th century. Folk costumes are still preserved in some parts of Scotland. Thus, the ceremonial dress of the Highland Gael is distinguished by its originality. It consists of a white linen dress with a collar, a knee-length plaid skirt, a large pleat (lake), a short cloth jacket, and a one-shoulder cloak.

Socks and thick rough shoes with metal buckles are worn on the feet, and a dark-colored beret with a wide checkered pattern is worn on the head. The kilt and cloak were made of a special checkered fabric - tartan or tartan, before which each Scottish clan had its own color of this fabric. From the end of the XVIII century. this dress became the uniform of the Scots Guards. The development of a national movement among Scotland revived interest in Celtic culture. The leaders of this movement seek to emphasize the difference between the Scottish culture and the English language, its uniqueness. For this reason, attention was paid to the folk costumes of the Gaels; kilt, plaid, check cloth became the national dress of all Scots. Many teenage boys now wear kilts, and adult Scots also go on walks, folk festivals and sporting events.

### DISCUSSION

It can be observed that the concept of clothes is used figuratively not only in the artistic style, but also in the scientific style, in particular, it is attributed to thinking: "Thinking cannot be ``naked." This sacred event should always be worn. Therefore, when imagining the composition of mental structures and even their content, we involuntarily turn to language and its signifiers" [1]. Lexical units with the concept of dress used in Navoi's poetry form a separate category in the historical stage of the language. Perception of reality as a category (concept), having information about objects and phenomena allows to describe and classify the observed reality based on the collected data. There are more than a hundred clothing names used in the Navoi language in the explanatory dictionary of the poet's works. It is appropriate to classify and study the members of this group based on certain paradigms. According to which part of the body it is worn or appropriate, it is better to classify clothes in three ways: headwear, outerwear, footwear(s). Names related to the category of dress, collected on the basis of

the dictionary of Navoi's works, form several relationships of similarity. Such similarity relations are manifested in the classification of clothing names as follows:

- according to belonging to a specific part of the body (the names of headgear, outerwear, shoes, as well as the names of clothing details can be included in the members of this paradigm);
- according to whether it is a ready-made garment or a basis for it (clothing and fabric names)
- according to seasonal characteristics (names of clothes worn in summer and winter);
- according to which social class and category of clothing it is (dresses of dervishes and Qalandars, royal clothes and expensive fabrics, clothes of foreigners and poor people, clothes of soldiers, clothes of blacksmiths, clothes of hafiz, clothes of outsiders);
- according to which language is the unit of expression (Turkish, Persian and Arabic clothing names). Below we will consider such paradigms and their members.

Names of clothes according to the specific part of the body Lexemes with the concept of clothes specific to the work of the poet can be divided into the following groups according to which part of the body they belong to[2]:

1. Names of headgear: a) men's headgear: zalin, amoma, bork, dastar, kallaposh, kuloh, sepech, tark, navrozi; b) women's headdress: burunchak, gardyazdiy, lachak, miqna', nimtark, sarandoz, shal, yalov, yaglig. In the language of Navoi's works, the lexicon of headscarves, such as scarf, yaglig, burunchak, gardyazdiy, lachak units are also used. These names are distinguished by their active use as the most important parts of women's clothing. The word "roymol" was adopted into the old Uzbek language after the Persian-Tajik language, and is actively used in the modern Uzbek literary language and its dialects. B. Bafoev said that Orhun-Enisei is not mentioned in written sources, Mahmud Koshgari's dictionary, "Tafsir", "Kipchak language dictionary". Historically, the word "romol" is a compound word, which is formed from the words roi-ro - face, face and mol (from moli - meaning to rub, wipe). The initial meaning of the word in this form is "one who wipes the face, rubs the face, wipes the face", and the meanings "covering the head, binding the head, binding the head" appeared later [3]. The parts to be wiped on the tablecloth include hands. In ancient times, in Turkic languages, the headscarf was called "burunchuk". In Mahmud Koshgari's work "Devonu lug'oti-t-turk" burunchuk is used in two meanings: a) peshonabog (scarf); b) a covering that wraps around the head and closes [4]. According to B. Rajabova, this word (cornchak - a scarf woven from thin thread) is not often found in the works of Alisher Navoi, the poet used the word fat in many places. This word (burunchak) in Navoi's "Tarihi muluki Ajam" was raised to the level of a poetic symbol and used in a symbolic sense, showing the reason for the breakdown of diplomatic relations between rulers [5].

## CONCLUSION

The names of historical clothes come to us through the works of various authors, writers, and historians. In this respect, the works of Alisher Navoi are considered one of the rare sources. In the works of Alisher Alisher Navoi, the names of clothes are represented by lexemes of their own class, as well as units of the adopted class. Names of clothes borrowed from the Arabic language were also actively used in the works of Alisher Navoi. So, among the lexemes related to clothes borrowed from the Arabic language.

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