

NAMES OF WEDDING AND CEREMONIAL CLOTHES IN UZBEK AND THEIR LINGUISTIC AND CULTURAL ASPECTS

Umurova Khushvakt Hakimovna

Senior teacher of English linguistics department of Bukhara state university

Abstract: Linguoculturology is a branch of linguistics that studies the relationship between language and cultural concepts. Cultural linguistics accelerates the theoretical and analytical progress of both cognitive science (including the study of complex systems and processes of cognitive ability distribution) and anthropology. Cultural linguistics explores how different languages use their features to reflect cultural concepts, including cultural models, cultural categories and cultural metaphors. Within the framework of cultural linguistics, language is considered as something rooted in the group, cultural level of cognition.

Key words: The approaches of cultural linguistics are already being applied in some branches of applied linguistics, including intercultural communication, second language acquisition and contact variant studies of the English language.

Introduction.

Linguoculturology is a branch of linguistics that studies the relationship between language and cultural concepts. Cultural linguistics accelerates the theoretical and analytical progress of both cognitive science (including the study of complex systems and processes of cognitive ability distribution) and anthropology. Cultural linguistics explores how different languages use their features to reflect cultural concepts, including cultural models, cultural categories and cultural metaphors. Within the framework of cultural linguistics, language is considered as something rooted in the group, cultural level of cognition. The approaches of cultural linguistics are already being applied in some branches of applied linguistics, including intercultural communication, second language acquisition and contact variant studies of the English language. At the same time, some researchers believe that the methodology of linguistic and cultural studies aimed at establishing the direct dependence of culture on language structures does not meet the basic criteria of scientific character. This makes it possible to refer "linguoculturology" to the number of pseudoscientific theories. In particular, the methods of linguoculturology are not supported by foreign and "emigrant" linguists.

Linguoculturology is a "holistic theoretical and descriptive study of objects as a functioning system of cultural values reflected in language, a contrastive analysis of linguoculturological spheres of different languages (peoples) based on the theory of linguistic relativity" The author calls the main object of linguoculturology "the interrelation and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single system integrity", and the subject of this discipline is "national forms of society, reproduced in the system of language communication and based on its cultural values" — everything that makes up the "linguistic picture of the world". The study of linguistic and cultural objects is proposed to be carried out using a systematic method consisting in the unity of semantics, sigmatics, syntactics and pragmatics and allowing to obtain "a holistic view of them

as units in which the actual linguistic and extra-linguistic content are dialectically connected" Material and methods. Due to the fact that linguistic and cultural studies are actively conducted by many domestic and foreign scientists (A. Vezhbitskaya, R.M. Keesing, V. Maslova, V.I. Karasik, S.G. Vorkachev and others), there are many definitions of this area of linguistic research. V. Maslova defines the essence of science in this way: "Linguoculturology is a science that arose at the intersection of linguistics and cultural studies, and which explores the manifestations of the culture of the people, reflected and fixed in language" . V. Telia believes that linguoculturology is a science devoted to the study and description of the correspondence of language and culture in their synchronous interaction. V.V. Vorobyov relies on the fact that linguoculturology studies the national and cultural semantics of linguistic units in order to understand them in their entirety of content and shades, to the extent as close as possible to their perception by native speakers of a given language and of this culture. According to his definition, linguoculturology is an aspect of linguistics that studies the problem of reflecting national culture in language.

Results. Linguoculturology as an autonomous field of linguistic research was formed in the 70s. according to the forecast of Emil Benveniste, "on the basis of the triad - language, culture, human personality" in order to provide scientific foundations for the presentation and activation of data on the country and culture of the studied language with the help of philological teaching methods. This area of linguistic research represents linguoculture as a lens through which a researcher can see the material and spiritual identity of an ethnic group. In its development, linguoculturology has gone first from general to linguistic culturology proper, and then from "neutral", "universal" to comparative linguoculturology, in which phenomena and elements of a foreign language and culture are given in comparison with the native language and culture of the country. According to V. Telia, the tasks of linguoculturology include the study and description of the relationship between language and culture, language and ethnicity, language and national mentality. V.N. Maslova sees the task of linguoculturology in explicating the cultural significance of a linguistic unit (i.e. cultural knowledge) based on the correlation of the prototypical situation of a phraseology or other linguistic unit, its symbolic readings with those cultural codes that are known or can be offered to a native speaker by a linguist. Shacklein believes that the task of linguoculturology is to consider the phenomena of language and culture that cause each other, which, first of all, implies the multidimensional nature of the problems of linguoculturology, the possibility of various systemic approaches to solving linguistic issues. Agreeing with the opinion of V.V. Vorobyov, we note that linguoculturology as a scientific discipline is characterized by a number of specific features:

-It is a scientific discipline of a synthesizing type, bordering between the sciences studying culture and philology (linguistics).

-The main object of linguoculturology is the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single system integrity.

- The subject of linguoculturology is the national forms of society's existence, reproduced in the system of linguistic communication and based on its cultural values, i.e. everything that makes up the "linguistic picture of the world". Linguoculturology focuses on a new system of cultural values put forward by new thinking, the modern life of society, on a complete, objective interpretation of facts and phenomena and information about various areas of the cultural life of the country. An objective, complete and holistic interpretation of the culture of the people requires linguoculturology to systematically represent the culture of the people in their language, in their dialectical interaction and development, as well as the development of a conceptual series that contributes to the formation of modern cultural thinking.

Discussions. Clothes are considered to represent a person's culture, history and traditions. Uzbek national costumes are very bright, beautiful, comfortable and are part of the rich cultural traditions and lifestyle of the people. It is rare to find people in national dress in urban areas, today it is worn at traditional holiday events, but in the village it still serves as part of the day-to-day and weekend costumes. The basis of the men's national costume is a robe (which is called "To'n" in Uzbek) which is tied at the waist with a scarf – deer. A traditional headdress is a cape. A shirt is worn on the body, drawers - wide trousers that narrow to the bottom. Legs in boots made of thin skin. Belts in a full dress are often very elegant-velvet or embroidered, with plaques and buckles with a silver pattern. The everyday dress is tied with a belt like a long scarf. The robe (To'n) is considered a garment worn both at wedding ceremonies and at condolence ceremonies for Uzbek and Turkic people.

Our dress is a mirror of our spirituality. Information related to the past clothing of the Uzbek people is provided by ancient large murals found in the process of archaeological excavations, images painted on various objects, medieval book miniatures. Miniatures dating from the middle ages are rare examples of Uzbek clothing that show a distinctive style, namely The Shape of the tipi, and that they were kept until later times. Changes in the clothing of the people, mainly at the beginning of the 20th century it is noticeably manifested, and the transformation in it is clearly visible, mainly in cities.

The traditional Uzbek women's dress consists of simple tunic-like cuts of a dress made of Khan-Atlas, as well as floral ones. Festive outfits use satin fabric and rich gold embroidery. Women's headdress includes three elements at once: a cape, a scarf and a turban. Jewelry made of gold or silver has always been an indispensable addition to the dress of Uzbek women of all ages.

Embroidery patterns were not chosen by chance. It has always had magical or practical significance. From the drawing it was possible to understand social status, sometimes other meanings were included in it. For example, a geometric pattern in which the braid is repeated is a kind of amulet. Dresses made of dark blue, black fabrics were not worn in any region of Uzbekistan. The Sogdian pattern retains a Zoroastrian influence. The colors in this region were chosen based on the position in society. For example, the prevalence of blue and purple in a woman's dress speaks of her husband's high status, and green patterns were often used by farmers and artisans.

Mahsi. The shoes were made up of boots made of leather or rubber (no insides — no back, the sole is soft, no ankle boots beautiful) and rough leather. It was a very comfortable and warm shoe with a reputation to this day.

Doppi. One of the main details in traditional Uzbek clothing is the headdress. In most countries of Central Asia, including Uzbekistan, the National headdress is a double. The name Doppi comes from the Turkic "tube", which translates as "high, top". It is worn by men, women and children. Only older women do not wear dowels.

Now it is rare to see a man wearing a cape in large cities, and often this is an important detail of clothing for family and religious holidays. The traditional dowel has a tetrahedral conical shape, it is black in color, embroidered with a white pattern in the form of 4 "peppers" and 16 miniature belts. The Daily dowel "kalampir" is one of the simplest and most common, but its importance should not be ignored. Each region of Uzbekistan has its own double height and pattern. With the richest variety, Uzbekistan has six main schools for doypi sewing: Fergana, Tashkent, Kashkadarya-Surkhandarya, Samarkand, Bukhara and Khorezm-Karakalpak. For special, solemn events, there are elegant doppelgängers—they are rich in bright and colorful embroidery and patterns, gold embroidery.

Conclusion: Although today the form of modern Uzbek dresses has undergone a great change,

the traditional template continues to live in new looks. Especially during the years of independence, increased attention to national militancy spurred the gorkyrab development of national cloth weaving. As a result, dresses made of national fabrics in different sizes and shapes took over from the line of everyday and Noble dresses, reaffirming the fact that traditions and values continue to live for centuries. Nowadays, the culture of dress is one of the factors that reflect our spirituality. The dress culture of young people, especially girls, is in the majority of attention. Therefore, instilling in their hearts a love of national customs, traditions, protecting girls from the so-called “modern” open-cut clothing, that is, teaching them to follow the etiquette of dressing, cultivating their aesthetic taste, are considered relevant topics. In our national costume are embodied the thousand-century past of our people, ancient traditions and traditions, tastes, aesthetic views, as well as distinctive features. Our national costumes feature youth-specific ibo and hayo. Especially when it comes to the national costumes of our women, we can promote our own nationality characteristics without hesitation.

REFERENCES:

1. Umurova Xushvaxt Xakimovna. (2019). Lexico-semantic group of the verb “to break” in modern english. Indonesian Journal of Innovation Studies, 8. <https://doi.org/10.21070/ijins.v8i0.236>.
2. Gadoeva, M. I., Umurova, X. X., & Vaxidova, F. S. (2019). THE EXPRESSION OF THE MEANING OF THE CATEGORY OF INDEFINITENESS IN NOUNS AND PRONOUNS IN THE ENGLISH AND UZBEK LANGUAGES. Scientific and Technical Journal of Namangan Institute of Engineering and Technology, 1(10), 227-237. <https://namdu.researchcommons.org/cgi/viewcontent.cgi?article=1819&context=journal>.
3. Umurova, X. Semantic Properties of the Terms of Wedding Ceremony Used in Bukhara Dialect. JournalNX, 6 (09), 58-62.
4. Hakimovna, U. X. (2022). Linguacultural features of weddings in Uzbekistan and United Kingdom. O'zbekistonda fanlararo innovatsiyalar va ilmiy tadqiqotlar jurnali, 2(14), 111-117. <https://bestpublication.org/index.php/ozf/article/view/2383>.
5. Umurova, K. (2019). COMMUNICATIVE APPROACH IN LISTENING. Мироявая наука,(2), 59-61.
6. Nazarova, G. P., & Umurova, K. H. (2016). Self-confidence and its importance in learning languages. International scientific journal,(4 (2)), 47-49.
7. Umurova, K. (2022). Linguacultural Features of Weddings In Uzbekistan And United Kingdom. Центр научных публикаций (buxdu. uz), 26(26).
8. Gulbakhor, N., & Umurova, K. (2018). ADVANTAGES AND DISADVANTAGES OF USING MATERIALS, TEXTBOOKS AND COURSEBOOKS. Интернаука,(9), 28-29.
9. Nazarova, G., & Umurova, K. (2017). THE ROLE OF FEEDBACK IN IMPROVING WRITING SKILLS. Интернаука, 7(11 Часть 3), 23. https://www.researchgate.net/profile/Masuda-Raxmatova/publication/337059971_1internauka_711_3/links/5dc2e5fda6fdcc21280bb027/1internauka-711-3.pdf#page=24.
10. Назарова, Г. П., & Умурова, Х. Х. (1897). ПОЭЗИЯ “ПАСТУРЕЛЛИА” ПЕРИОДА ВОЗРОЖДЕНИЯ В АНГЛИЙСКОЙ ЛИТЕРАТУРЕ. <https://www.internauka.com/issues/2017/1/1897>.
11. Yuldasheva Feruza Erkinovna. (2023). Cross-Cultural Variation and Distribution of

- Politeness Strategies . American Journal of Language, Literacy and Learning in STEM Education (2993-2769), 1(8), 31–34. Retrieved from <http://grnjournal.us/index.php/STEM/article/view/864>.
12. Fayzieva, M. (2021). STUDENTS' KNOWLEDGE OBSERVATION BY THE HELP OF INFORMATIVE PROGRAM TOOLS. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz), 8(8).
 13. Usmonova, Z. (2022). СТИВЕН КИНГНИНГ “ЎЛИК МИНТАҚА” (“DEAD ZONE”) АСАРИДА «THE LAUGHING TIGER» (“СМЕЮЩИЙСЯ ТИГР”) ОБРАЗ ТАЛҚИНИ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 12(12). извлечено от https://journal.buxdu.uz/index.php/journals_buxdu/article/view/636.
 14. Alisherovna, R. N., & Shaxina, M. (2023). LISONIY SHAXS NUTQIDA HISSIY BELGILARNING IFODALANISHI. FORMATION OF PSYCHOLOGY AND PEDAGOGY AS INTERDISCIPLINARY SCIENCES, 2(20), 107-109.
 15. Rasulova, N. A. (2023). OMMAVIY AXBOROT VOSITALARI MATERIALLARI TARJIMASIDA LISONIY SHAXS TUSHUNCHASINING AHAMIYATI. INTELLECTUAL EDUCATION TECHNOLOGICAL SOLUTIONS AND INNOVATIVE DIGITAL TOOLS, 2(18), 267-269.
 16. Rasulova, N. (2023). THE IMPLEMENTATION OF FUNCTIONAL APPROACH IN LINGUISTICS. Scientific journal of the Fergana State University, (1), 357-361.
 17. Akhmedova, S. (2021). ИНГЛИЗ ВА ЎЗБЕК ХАЛҚ ЭРТАКЛАРИДА ҚУШ КЎРИНИШИДАГИ КЎМАКЧИЛАР. Журнал иностранных языков и лингвистики, 3(8). <https://phys-tech.jdpu.uz/index.php/fll/article/view/2411>.
 18. Akhmedova, S. H. (2020). Analysis of general characteristics of the most studied fairy tale genre in English and Uzbek folklore. ISJ Theoretical & Applied Science, 06 (86), 134-136. Soi: <http://soi.org/1.1/TAS-06-86-25>.
 19. Akhmedova S. INTEGRATING SKILLS THROUGH TASK BASED TEACHING APPROACH // Теория и практика современной науки. 2018. №5 (35). URL: <https://cyberleninka.ru/article/n/integrating-skills-through-task-based-teaching-approach>.
 20. Akhmedova Sarvinoz Hikmatovna, & Rakhimova Nargiza Bakhshilloevna. (2023). STEREOTYPE TENSIONS BETWEEN UZBEK AND ENGLISH CULTURES. Integration Conference on Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes, 73–75. Retrieved from <https://conferenceseries.info/index.php/online/article/view/743>.
 21. Akhmedova, S. H. CHARACTERISTICS OF HELPERS IN ENGLISH AND UZBEK FAIRY TALES. Тил, адабиёт, таржима, адабий танқидчилик халқаро илмий форуми: замонавий ёндашувлар ва истиқболлар, 657. https://api.scienceweb.uz/storage/publication_files/2179/5255/63bec11f63830__Ishan_kulova%20D,A.pdf#page=657.
 22. AKHMEDOVA, S. THE PARTICULARITY OF INTERPRETATION OF EPIC HELPER IN THE ENGLISH AND UZBEK FOLKLORE. ЎЗМУ ХАБАРЛАРИ ВЕСТНИК НУУз. https://www.researchgate.net/profile/Sayyora-Abdurahmanova/publication/358118230_UzMU_HABARLARI_VESTNIK_NUUZ_ACTA_NUUZ_MIRZO_ULUGBEK_NOMIDAGI_UZBEKISTON_MILLIJ_UNIVERSITETI_ILMIJ_ZURNALI/links/61f0f5f78d338833e395e957/UzMU-HABARLARI-VESTNIK-NUUZ-ACTA-NUUZ-MIRZO-ULUGBEK-NOMIDAGI-UZBEKISTON-MILLIJ-UNIVERSITETI-ILMIJ-ZURNALI.pdf#page=6.
 23. Shukurova, M. A. (2017). Coherence and cohesion as essential parts in effective

- writing. Міжнародний науковий журнал Інтернаука, (1 (1)), 143-145.
24. Шукурова, М. А. (2021). Анализ специальной лексики английского языка XVI века по аспектам терминологичности. МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА, 4(2).
 25. Askarovna, S. M. (2021, March). Comparative investigation on the semantic meaning of some terms of ethics of the XVI-XVII centuries. In E-Conference Globe (pp. 285-287).
 26. Shukurova, M. A. (2017). Useful strategies in teaching grammar in english language classes. Міжнародний науковий журнал Інтернаука, (1 (1)), 146-148.
 27. Askarovna, S. M. (2021). Historical background on the systematization of the vocabulary of ethics. ACADEMICIA: An International Multidisciplinary Research Journal, 11(3), 25-29.
 28. Шукурова, М. А. XVI-XVIII АСРЛАРДА ИНГЛИЗ ТИЛИДА ЭТИКА АТАМАЛАРИНИНГ РИВОЖЛАНИШИГА ДОИР БАЪЗИ МАСАЛАЛАР НЕКОТОРЫЕ ВОПРОСЫ РАЗВИТИЯ ЭТИЧЕСКИХ ТЕРМИНОВ В АНГЛИЙСКОМ ЯЗЫКЕ XVI-XVIII ВЕКОВ SOME ISSUES ON THE DEVELOPMENT OF TERMS OF ETHICS IN THE. ANIQ VA TABIIY FANLAR, 165.
 29. Шукурова–БухГУ, М. А. (2020). КОРРЕЛЯЦИЯ СОЗНАНИЯ, ЯЗЫКА И СТИЛЯ НАУЧНО-ФИЛОСОФСКОГО ИЗЛОЖЕНИЯ ПЕРИОДА XVI-XVII ВЕКОВ. ТАЪЛИМ ТИЗИМИДА ЧЕТ ТИЛЛАРНИ ЎРГАНИШНИНГ ЗАМОНАВИЙ МУАММОЛАРИ ВА ИСТИҚБОЛЛАРИ Халқаро илмий-амалий анжуман 5-6 март 2020 йил, 597.
 30. Saidova, Z. K. (2023). PROBLEMS OF LINGUO-CULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS IN THE ENGLISH AND UZBEK LANGUAGES. Finland International Scientific Journal of Education, Social Science & Humanities, 11(2), 700-707.
 31. Khudoyberdievna, S. Z. (2018). Implementation of some techniques in developing reading skills in English classes. Достижения науки и образования, (5 (27)), 59-60.
 32. Saidova Zulfizar Khudoyberdievna Model training method: classes in the form of buseness games, lessons such as lesson-court, lesson auction, lesson-press Conference // Достижения науки и образования. 2018. №5 (27). URL: <https://cyberleninka.ru/article/n/model-training-method-classes-in-the-form-of-buseness-games-lessons-such-as-lesson-court-lesson-auction-lesson-press-conference> (дата обращения: 07.10.2023).
 33. Izomovich, R. Z., & Fazliddinovna, U. D. (2021). The Problems of Second Language Acquisition and Writing in Teaching English Language. " ONLINE-CONFERENCES" PLATFORM, 229–233.
 34. Izomovich, R. Z. ., & Mohinur, N. . (2023). TIL O'QITISHDA MANIPULYATSIYANING O'RNI VA MUHIM AHAMIYATI. Integration Conference on Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes, 312–314. Retrieved from <https://conferenceseries.info/index.php/online/article/view/1079>.
 35. Sharipov, M. M. M., & Rasulov, Z. I. (2020). THE EFFECT OF THE MORPHOLOGICAL LEVEL OF ECONOMY ON LANGUAGE CHANGES. Theoretical & Applied Science, (6), 127-130.
 36. Haydarov, A. (2020). Methodological features of graphic tools. Middle European Scientific Bulletin, 5.

37. Haydarov, A. (2020). Methodological features of graphic tools. *Middle European Scientific Bulletin*, 5.
38. Haydarov, A. A. (2023). RHYME AS A PHONETIC STYLISTIC DEVICE. *Finland International Scientific Journal of Education, Social Science & Humanities*, 11(2), 419-422.