



# Linguocultural Characteristics Of Religious Clothes Names In Uzbek And English Languages

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**Abstract.** This article examines the national and cultural characteristics of religious costume names in Uzbek and English. Religious attire functions not only as a form of clothing but also as a linguistic and cultural symbol that reflects spiritual values, social hierarchy, collective identity, and historical continuity. Through a comparative linguocultural and semantic analysis, the study explores how religious costume terminology encodes national mentality and worldview in both linguistic traditions. The findings reveal that Uzbek religious costume names are strongly embedded in ritual-sacral and community-based traditions, whereas English religious attire terminology tends to be institutionally structured and denominationally differentiated.

**Key words:** religious costume, sacred attire, linguoculturology, lexical semantics, Uzbek language, English language, cultural identity, ritual symbolism, translation equivalence.

Religious clothing represents one of the most culturally marked layers of costume lexicon in any language. Unlike everyday garments, religious attire is associated with sacred practices, spiritual authority, ritual performance, and moral symbolism. The lexical units naming such garments are therefore semantically complex, containing not only denotative meaning but also symbolic, social, and ideological components. In Uzbek culture, religious clothing terminology has historically developed within the framework of Islamic traditions and Central Asian ethnocultural heritage. Many religious garment names are closely connected with ritual practices, modesty norms, and spiritual authority. In English-speaking societies, religious attire terminology reflects the diversity of Christian denominations and institutional religious structures.

1. **Salla** (turban)
2. **Hijob** (head covering)
3. **Chopon** (in religious context, ceremonial robe)
4. **Oq libos** (white garment worn for prayer or ritual purity)

In Uzbek linguoculture, religious costume names are strongly connected with Islamic values. The *salla*, for instance, symbolizes religious knowledge and spiritual authority. White garments (*oq libos*) represent purity and moral cleanliness. Religious attire functions as a visible marker of belonging to the Muslim community. The lexical units naming these garments evoke shared religious identity and moral responsibility. Garments such as *hijob* encode cultural norms of modesty and gender roles. The semantic field includes ethical and behavioral expectations. Many Uzbek religious costume names preserve historical and traditional features that connect present-day practice with ancestral customs.

1. **Cassock**
2. **Surplice**
3. **Clerical collar**
4. **Vestments**
5. **Choir robe**

English religious costume terminology reflects denominational distinctions (Catholic, Anglican, Protestant). Each term often corresponds to a specific ecclesiastical hierarchy. Garments such as *vestments* or *cassock* indicate clerical rank and institutional authority rather than communal belonging. Many English religious attire terms are functionally classified according to liturgical usage (e.g., garments worn during Mass, choir services, or official



ceremonies). Compared to Uzbek religious costume names, English terminology shows weaker ethnic-national symbolism and stronger institutional regulation. Uzbek religious costume names are deeply intertwined with national and cultural identity. English religious attire terminology is shaped primarily by ecclesiastical institutions. Uzbek lexicon emphasizes modesty, spirituality, and communal belonging. English terminology emphasizes hierarchy, rank, and liturgical function.

Translation of religious costume names frequently presents challenges. Many Uzbek religious garment terms lack direct English equivalents and require descriptive translation (e.g., *salla* → “traditional Islamic turban”). Conversely, English ecclesiastical terms such as *cassock* may require explanatory adaptation in Uzbek. These translation issues highlight the importance of understanding religious costume names as culturally bound lexical units rather than simple clothing labels.

The comparative analysis of religious costume names in Uzbek and English demonstrates that these lexical units function as linguocultural markers reflecting national worldview, religious tradition, and social organization. In Uzbek, religious attire terminology preserves strong ritual-sacral symbolism and communal identity. In English, religious costume names are predominantly institutional and hierarchical, reflecting denominational structures. Thus, religious costume lexicon serves as a linguistic mirror of cultural values and spiritual systems. Its study contributes to lexicology, linguoculturology, translation studies, and intercultural communication.

The results of analyzing religious costume names demonstrate that these lexical units have developed as significant cultural markers embodying the religious worldview, spiritual values, and national mentality of a people. Through religious costume terminology, attitudes toward sacredness, purity, modesty, and moral norms are reinforced at the linguistic level within society.

In the Uzbek language, religious costume names have primarily evolved in harmony with Islamic belief and national traditions, reflecting the close interconnection between everyday life and religious ritual. These lexical units not only express modesty and moral purity but also illustrate how the Uzbek people have integrated religious values into their national culture. As a result, religious costume names in Uzbek possess a high degree of national-cultural markedness.

In contrast, religious costume names in English are more closely associated with institutional religion and confessional traditions. They function as linguistic units expressing clerical status, ceremonial function, and religious hierarchy. This indicates that religious costume terminology in English has a relatively formal and systematic character, and that its national-cultural meaning has largely developed within the framework of church institutions and organized religious structures.

In conclusion, religious costume names hold significant scholarly importance as linguocultural units that clearly demonstrate the close relationship between language and culture. Their study from a national-cultural perspective enables a deeper understanding of a people’s religious thought, spiritual values, and cultural identity. Therefore, further research into religious costume terminology from ethnolinguistic, cognitive, and intercultural comparative perspectives, as well as the compilation of linguocultural dictionaries encompassing religious garment names with strong national-cultural components, constitutes an important and relevant academic task.

### The List Of Used Literature

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