

RESEARCH ARTICLE

The Study Of Headwear Terminology In Uzbek Linguistics

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Abstract

The present article explores the linguistic treatment of headwear terminology in Uzbek, focusing on lexical units such as do'ppi, salla, lachak, ro'mol, and qalpoq. Despite their cultural and linguistic significance, headwear terms in Uzbek have not yet been examined as a unified terminological system. Instead, they have been addressed fragmentarily within lexicology, ethnolinguistics, and etymological research. By critically reviewing existing approaches, the article substantiates the necessity of introducing capponymy (kapponimika) as a specialized linguistic subfield devoted to the systematic study of headwear nomination, semantic structure, etymological layers, and cultural symbolism. This approach opens new perspectives for both language-internal and comparative research.

KEYWORDS

Headwear terminology, Uzbek linguistics, lexical studies, ethnolinguistics, cultural semantics, capponymy.

INTRODUCTION

Theoretical Rationale for Introducing the Term Capponymy

In modern linguistic theory, the emergence of new terminological designations is motivated by the need to systematize objects of study that have previously been examined only fragmentarily. Linguistic subfields such as anthroponymy, toponymy, zoonymy, and vestonymy demonstrate that culturally and socially significant lexical domains require independent analytical frameworks. In this context, the present study introduces the term capponymy (kapponimika) to denote the systematic linguistic investigation of headwear terminology.

From a structural-semantic perspective, headwear names constitute a coherent group of lexical units united by a common denotative sphere—objects worn on the head—and characterized by internal relations such as semantic hierarchy, functional differentiation, and paradigmatic organization.

From an onomasiological viewpoint, headwear terms reflect specific naming principles based on form, function, material, social status, and symbolic meaning. Finally, from a linguocultural perspective, headwear represents a culturally marked category of material culture closely connected with identity, social norms, religious affiliation, and historical tradition.

Etymologically, the term capponymy is formed by combining the lexical base cap (headwear) with the suffix -onymy, which denotes systems of naming. The Uzbek equivalent kapponimika follows the same derivational model and corresponds to established terminological patterns in Uzbek linguistics. Thus, the introduction of capponymy is theoretically grounded rather than arbitrary and responds to a clear methodological gap in existing research.

Language constitutes one of the most significant expressions of national culture, reflecting historical experience, worldview,

and everyday practices of a speech community. Within this framework, vocabulary related to material culture occupies a central position, as it encodes both practical objects and socially meaningful symbols. Among such lexical layers, headwear terminology is particularly prominent due to its close association with social status, gender roles, religious affiliation, and regional identity.

In Uzbek society, headwear items such as *do'ppi*, *salla*, *lachak*, and *qalpoq* have long functioned as cultural symbols embedded in social practices and rituals. Nevertheless, from a linguistic perspective, these units have rarely been analyzed as components of an integrated lexical system. The present article aims to examine the current state of research on Uzbek headwear terminology and to justify the relevance of a systematic capponymic approach to its study.

Headwear Terminology in the Uzbek Lexical System.

In Uzbek linguistics, headwear terminology has traditionally been treated as part of everyday or material-culture vocabulary. These lexical units function primarily as nominative elements denoting concrete objects of clothing, while simultaneously preserving stable semantic, cultural, and social features. Lexicographic sources register headwear terms by providing definitions, phonetic variants, and, in some cases, regional or stylistic markers. However, such descriptions remain largely descriptive and do not reveal the internal organization of headwear terminology as a semantic group.

The degree to which headwear terminology has been studied varies depending on the linguistic approach adopted by individual scholars. From an etymological perspective, significant contributions have been made by Sh. Rahmatullaev, whose etymological dictionary traces the historical origins and semantic development of individual headwear terms such as *qalpoq*, *salla*, and *ro'mol*. While foundational, this research remains limited to isolated lexemes and does not extend to the reconstruction of headwear terminology as a unified system.

Within lexicological and terminological studies, the theoretical framework developed by A. Madvaliyev is of particular relevance. His works address principles of lexical classification, terminological systematization, and the structural organization of specialized vocabulary in Uzbek. Although headwear terminology is not examined as a separate object in his research, Madvaliyev's methodological approach provides an

essential basis for analyzing material-culture vocabulary from a systemic perspective.

From an ethnolinguistic and linguocultural standpoint, headwear terms have been discussed mainly in connection with customs, traditions, and social identity. Scholars such as A. Qodirov interpret headwear items as cultural symbols reflecting religious affiliation, gender roles, marital status, and regional identity. In these studies, headwear terminology is approached primarily as a cultural phenomenon, leaving linguistic issues such as nomination mechanisms, semantic hierarchy, and functional differentiation largely unexplored.

Thus, existing research on Uzbek headwear terminology may be characterized as multi-directional yet fragmented. Each approach—etymological, lexicological, and ethnolinguistic—addresses only a limited aspect of the phenomenon, without offering a comprehensive linguistic model.

Ethnolinguistic Interpretation of Headwear

Within ethnolinguistic research, headwear is viewed as an integral part of cultural practice and symbolic communication. The *salla* is commonly associated with religious authority and moral prestige, whereas the *lachak* traditionally signals a woman's marital or social status. The *do'ppi*, distinguished by regional embroidery patterns and ornaments, functions as a marker of local identity.

In folklore and literary discourse, headwear frequently acquires metaphorical and symbolic meanings that transcend its material form. These observations confirm that headwear terminology should be analyzed not merely as nominative vocabulary but as a linguocultural phenomenon embedded in social discourse.

Etymological Layers and Historical Development

From a diachronic perspective, Uzbek headwear terminology reflects multiple etymological layers. Certain terms originate from Turkic roots, while others entered the language through sustained contact with Arabic and Persian. Etymological dictionaries provide valuable insights into the historical development of individual headwear terms.

However, most etymological studies focus on single lexical items and do not attempt to reconstruct the headwear lexicon as a coherent historical subsystem. As a result, diachronic patterns of lexical development within this domain remain insufficiently explored.

Prospects of a Capponymic Approach

The absence of a unified analytical framework for headwear terminology reveals a clear research gap in Uzbek linguistics.

The introduction of capponymy (kapponimika) offers a methodological solution by conceptualizing headwear terminology as an internally structured lexical subsystem. This approach integrates semantic, etymological, and cultural analysis within a single framework.

Capponymy also provides a productive basis for comparative research, particularly in studies contrasting Uzbek headwear terminology with that of other languages, such as English. Such contrastive analysis contribute to a deeper understanding of how material culture and identity are linguistically encoded across cultures.

CONCLUSION

The analysis demonstrates that headwear terminology in Uzbek linguistics has received limited and unsystematic scholarly attention. Although valuable insights have been gained through lexicological, ethnolinguistic, and etymological studies, these approaches do not provide a comprehensive account of headwear terms as an integrated lexical and cultural system.

The introduction of capponymy as a specialized linguistic subfield addresses this methodological gap and enhances the descriptive and explanatory potential of Uzbek linguistics. By emphasizing the interaction between language, material culture, and social identity, a capponymic approach contributes to both language-internal analysis and broader contrastive research.

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