ISSN:2828-6235
Impact factor:13.77

International Journal of Literature and Language Studies(IJLLS)

PRAGMATIC CHARACTERISTICS OF VERBAL EXPRESSION IN NATIONAL DRESS

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doi:https://doi.org/10.5281/zenodo.24090030

ABSTRACT: This article examines the pragmatic characteristics of verbal expressions associated with Uzbek national dress, focusing on their communicative functions, sociocultural meanings, and role in expressing national identity. The study aims to identify how lexical units denoting traditional clothing convey not only their direct meanings but also indirect messages related to social status, respect, politeness, cultural affiliation, and interpersonal relationships. The research employs descriptive, contextual, pragmatic, and linguacultural methods to analyze selected lexical units, including chapan, doppi, atlas, adras, yaktak, and belbog'. Particular attention is given to the pragmatic meanings emerging from their use in everyday communication, traditional ceremonies, and culturally significant situations.

INTRODUCTION

Language and culture are closely interconnected systems through which individuals express their identity, social relationships, beliefs, and collective experiences. Language does not merely serve as a means of exchanging information; it also reflects the cultural values and social conventions of a particular community. In this regard, national dress represents an important cultural phenomenon that communicates meanings beyond its practical function. Uzbek national clothing is an essential component of the country's tangible and intangible cultural heritage. Traditional garments such as chapan, doppi, atlas, adras, and yaktak are associated with historical traditions, regional characteristics, social practices, and aesthetic values. Their names and verbal representations function as linguistic units that may convey additional pragmatic meanings depending on the communicative situation.

From a pragmatic perspective, verbal expressions related to national dress can perform several communicative functions. They may express respect, appreciation, cultural belonging, social recognition, and interpersonal solidarity. For instance, the expression chapan kiydirish (to present or put a traditional robe on someone) may communicate honour, respect, and recognition in certain ceremonial contexts. Its pragmatic meaning extends beyond the literal act of giving or wearing clothing.

Previous studies in pragmatics have emphasized the relationship between language, context, speaker intention, and communicative meaning. However, the pragmatic potential of Uzbek national clothing vocabulary requires further systematic investigation, particularly regarding its role in expressing cultural identity and social relationships. The research addresses this gap by examining the pragmatic characteristics of verbal expressions associated with Uzbek national dress. The aim of the study is to identify and analyze the pragmatic meanings, communicative functions, and sociocultural implications of verbal expressions related to Uzbek national clothing. The following research questions guide the study:

What pragmatic meanings are expressed through the vocabulary of Uzbek national dress? How do contextual and sociocultural factors influence the interpretation of clothing-related expressions? What communicative functions do these expressions perform in interpersonal and ceremonial communication?

METHODOLOGY

The research is based on a qualitative linguistic approach combining pragma linguistic, contextual, descriptive, and linguacultural analysis. The research material consists of selected Uzbek lexical

units associated with traditional clothing, including chapan, doppi, atlas, adras, yaktak, belbog', and ro'mol. These expressions were selected because they represent different categories of national clothing and have cultural significance in Uzbek society. The following methods were applied: pragmatic analysis. This method was used to identify the communicative intentions and implied meanings expressed through clothing-related lexical units. Contextual analysis. The meanings of selected expressions were examined in different communicative situations, including everyday conversations, ceremonial interactions, and descriptions of traditional practices. Linguacultural analysis. This approach helped identify the relationship between clothing vocabulary, national identity, cultural traditions, and shared social values. Descriptive analysis. This method was employed to classify verbal expressions according to their semantic and pragmatic characteristics. The analysis focused on the relationship between lexical meaning, communicative context, and culturally established interpretation.

RESULTS

The analysis reveals that verbal expressions associated with Uzbek national dress possess several pragmatic characteristics. Their communicative meaning is determined not only by lexical content but also by cultural conventions, social relationships, and the intentions of speakers. The findings identify four major pragmatic functions. One of the most significant pragmatic functions of national clothing expressions is the communication of respect and social recognition. The expression chapan kiydirish (presenting a traditional robe) illustrates this function. In Uzbek cultural practices, presenting a chapan to a respected person may serve as a symbolic act of honor, appreciation, and recognition. In this context, the verbal expression communicates more than a material exchange. It performs a socially meaningful function by establishing or strengthening a relationship between the giver and the recipient. For example: Mehmonga chopon kiydirishdi – The guest was honoured with a traditional robe. Ustozga milliy chopon sovg'a qilindi – A traditional robe was presented to the teacher as a sign of respect. These expressions demonstrate how clothing-related vocabulary can participate in the realization of socially significant communicative acts.

DISCUSSION

The findings suggest that the pragmatic interpretation of national clothing vocabulary is closely associated with the interaction between language, culture, and social context. From a theoretical perspective, pragmatics examines how meaning is produced and interpreted in particular communicative situations. Therefore, the meaning of a clothing-related expression cannot always be explained through its dictionary definition alone. For example, the expression chapan kiydirish has a literal interpretation connected with clothing. However, in a ceremonial context, it may communicate honor, respect, and social recognition. This illustrates the distinction between linguistic meaning and context-dependent communicative meaning. The findings can be interpreted through several theoretical perspectives. First, Austin's speech act theory provides a framework for understanding how verbal expressions are connected with socially meaningful actions. In ceremonial situations, expressions concerning the presentation of national clothing may accompany acts of honoring, welcoming, or recognizing an individual.

Second, Brown and Levinson's politeness theory helps explain the interpersonal dimension of clothing-related communication. Expressions of admiration and respect can contribute to maintaining positive social relationships and acknowledging the social value of the interlocutor.

An important finding of the present study is that national clothing vocabulary possesses both conventional and context-dependent pragmatic meanings. While certain associations are culturally established, their actual interpretation may vary according to the speaker, listener, communicative purpose, and social environment.

For instance, the word doppi may simply identify a traditional head covering in an ordinary descriptive context. However, in a discussion of national celebrations or cultural heritage, it may

acquire a broader identity-related meaning. Similarly, atlas and adras may refer to specific textile materials, but in cultural discourse they can also represent traditional craftsmanship, aesthetic values, and regional heritage. These observations demonstrate that national dress should be considered not only as a material cultural object but also as a significant element of sociocultural communication. The study therefore contributes to pragma linguistics by highlighting the relationship between verbal expressions, cultural symbols, and interpersonal communication in the Uzbek linguistic and cultural environment.

CONCLUSION

The study has examined the pragmatic characteristics of verbal expressions associated with Uzbek national dress and identified their communicative, social, and cultural functions. Finally, the research demonstrates that national dress represents an important component of cultural communication. Its verbal representation provides valuable material for further investigations in pragma linguistics, sociolinguistics, ethnolinguistics, and linguacultural studies. The practical significance of the research lies in its potential application in the teaching of English and Uzbek linguistics, intercultural communication, pragmatics, and cultural studies. The findings may also contribute to the documentation and preservation of national cultural heritage. Further research involving authentic conversational data, interviews, literary texts, and ethnographic materials would provide opportunities for a more comprehensive investigation of the pragmatic functions of national clothing vocabulary.

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