

A COMPARATIVE STUDY OF CLOTHING-RELATED PHRASEOLOGICAL UNITS (BASED ON ENGLISH AND UZBEK EXAMPLES)

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Annotatsiya. Ushbu maqolada ingliz va oʻzbek tillaridagi kiyim komponentli frazeologik birliklarning qiyosiy tahlili yoritiladi. Tadqiqot tarkibida coat, hat, sleeve, shoe kabi kiyim nomlari ishtirok etgan idiomalar va barqaror birikmalarning semantik, struktural va madaniy xususiyatlari oʻrganiladi. Ikkala tildagi oʻxshash va farqli jihatlarni tahlil qilish orqali madaniy qadriyatlar, turmush tarzi hamda milliy mentalitet frazeologik birliklarning shakllanishi va maʼnosiga qanday taʼsir koʻrsatishi ochib beriladi. Ishda umumiy tushunchalarni ifodalovchi idiomalar bilan bir qatorda faqat maʼlum bir tilga xos boʻlgan metaforik kengayishlar ham tahlil qilingan. Tadqiqot natijalari ingliz va oʻzbek tillarida kiyimga oid koʻplab idiomalar bir xil gʻoyani turlicha obrazlar orqali ifoda qilishini, ayrimlari esa oʻziga xos madaniy ramziylikka ega boʻlib, soʻzma-soʻz tarjima qilib boʻlmasligini koʻrsatadi. Frazeologik birliklarning bunday xususiyatlarini oʻrganish samarali tarjima, til oʻqitish va madaniyatlararo muloqot uchun muhimdir.

Kalit soʻzlar: frazeologik birliklar, idiomalar, kiyim komponentlari, metafora, madaniyat, ingliz tili, oʻzbek tili, qiyosiy tadqiqot, tarjima.

Abstract. This article presents a comparative study of clothing-related phraseological units in English and Uzbek. The research explores the semantic, structural, and cultural characteristics of idioms and fixed expressions that include clothing components such as coat, hat, sleeve, shoe, and their Uzbek equivalents. By analyzing similarities and differences between the two languages, the study highlights how cultural values, lifestyle, and national mentality influence the formation and meaning of phraseological units. Special attention is given to idioms that share universal concepts as well as those that demonstrate language-specific metaphorical extensions.

The findings illustrate that while many English and Uzbek clothing-related idioms express similar ideas through different imagery, some expressions retain unique cultural symbolism and cannot be translated literally. Understanding these phraseological patterns contributes to effective translation, language teaching, and intercultural communication.

Key Words: phraseological units, idioms, clothing components, metaphor, culture, English, Uzbek, comparative study, translation.

INTRODUCTION

Phraseological units play an essential role in expressing the cultural, historical, and cognitive worldview of a speech community. Among them, idioms that contain clothing components form a distinctive subgroup, as they often reflect everyday human experience, social practices, and symbolic meanings associated with clothing. In both English and Uzbek, garments and their elements have served not only as practical objects but also as powerful cultural symbols used to describe human character, emotions, social status, and behavior.

The study of clothing-related phraseological units is important for several reasons. First, these idioms offer valuable insights into how different cultures conceptualize similar objects through metaphorical thinking. Second, comparative research helps identify universal features shared across languages as well as language-specific imagery rooted in national traditions. Finally, understanding such phraseological expressions is crucial for translation studies and language pedagogy, as literal translation often fails to convey the intended meaning.

Although various scholars have examined phraseological units in general, the comparative study of idioms with clothing components in English and Uzbek remains insufficiently explored.

This research aims to fill that gap by analyzing the semantic, structural, and cultural characteristics of selected idioms in both languages. By identifying their similarities and differences, the study contributes to a deeper understanding of metaphorical patterns and cultural values reflected in phraseology.

LITERATURE REVIEW AND METHODOLOGY

The study of phraseology has attracted the attention of many linguists, including V. V. Vinogradov, A. V. Kunin, I. V. Arnold, and N. M. Shansky, who significantly contributed to the classification and interpretation of idiomatic expressions. Their works emphasize the structural stability, semantic integrity, and figurative nature of phraseological units. In Uzbek linguistics, scholars such as Sh. Rahmatullayev, A. Madvaliyev, and M. Mirtojiyev have examined the national and cultural aspects of idioms, highlighting the role of metaphor, symbolism, and linguistic worldview in forming phraseological meaning.

Research on clothing-related idioms, while not as extensive, has been touched upon in several comparative and semantic studies. These works note that clothing components often serve as sources of metaphorical extension due to their close connection with daily life, social roles, and human emotions. However, a comprehensive comparison of English and Uzbek clothing-related phraseological units remains limited, which underscores the need for a more detailed investigation.

The methodology of this study is based on comparative, descriptive, and semantic analysis.

First, a corpus of English and Uzbek idioms containing clothing components—such as *coat, hat, sleeve, pocket, shoe, skirt* and their Uzbek equivalents—was collected from bilingual dictionaries, specialized phraseological dictionaries, and reputable linguistic sources. Each idiom was examined in terms of its literal meaning, figurative meaning, structure, and cultural background.

Second, the selected idioms were classified according to their semantic features, including emotions, personality traits, social behavior, and evaluative meanings. Structural classification was also applied to identify differences in syntactic patterns. Finally, comparative analysis was used to determine equivalence, partial equivalence, and non-equivalence between English and Uzbek idioms, with particular attention to culturally conditioned imagery.

This methodological approach enables a systematic identification of similarities and differences between the two languages and provides insights into how cultural and cognitive factors shape phraseological meaning.

DISCUSSION

The comparative analysis of English and Uzbek clothing-related phraseological units reveals several noteworthy semantic, structural, and cultural patterns. Clothing items, being part of everyday human experience, serve as a rich metaphorical source for describing people's character, emotions, and social behavior in both languages. However, the degree of metaphorization, figurative associations, and symbolic meanings differ significantly across the two linguistic traditions.

The first major finding concerns **semantic parallels**. Both English and Uzbek frequently use clothing components to describe emotions and psychological states. For example, the English idiom *to have something up one's sleeve* and the Uzbek expression *yashirin rejasi bo'lmoq* both metaphorically conceptualize hidden intentions through the image of a sleeve.

Similarly, *to fill someone's shoes* and *kimdirning o'rnini bosmoq* express the idea of taking someone's place or responsibility, although the Uzbek version does not rely specifically on a clothing component. These parallels demonstrate that some metaphorical meanings are universal, reflecting shared human experiences.

However, the study also identified **language-specific metaphorical imagery** that reflects cultural differences. English idioms such as *to tighten one's belt* (to economize) or *to wear many hats* (to have multiple responsibilities) rely on clothing as a symbol of practicality, duty, and personal discipline. In contrast, Uzbek idioms such as *etigi yengil* (a person who leaves easily or is unstable) reflect social hierarchy, emotional sensitivity, and cultural attitudes toward community and reputation. These differences show that clothing components in phraseology mirror cultural priorities: English favors individual roles and actions, while Uzbek emphasizes social relations and status.

Another important aspect concerns **structural variations**. English idioms tend to be more concise and fixed in form, often involving verbs and prepositional structures (e.g., *to wear the trousers*, *to be in someone's shoes*). Uzbek idioms, on the other hand, frequently appear in descriptive or nominal forms and show greater flexibility in grammatical structure. This structural contrast underscores differences in idiomatic formation and syntactic preferences across the two languages.

The comparative analysis further reveals significant **non-equivalent phraseological units**, where direct translation does not convey the intended meaning. For instance, the English idiom *under someone's hat* (secretly) has no direct Uzbek equivalent, while the Uzbek expression *kiyimiga tiqilib qolmoq* (a person who is embarrassed or anxious) lacks a figurative match in English. Such cases highlight the necessity of cultural and contextual knowledge in translation to avoid misinterpretation.

Overall, the findings demonstrate that while English and Uzbek share certain universal metaphorical patterns related to clothing, many idioms carry meanings shaped by cultural symbolism, social norms, and linguistic tradition. These results confirm the importance of culturally informed analysis when interpreting or translating phraseological units. Understanding the conceptual motivations behind these idioms not only deepens linguistic awareness but also contributes to more accurate translation and effective cross-cultural communication.

Comparative analysis of english and uzbek clothing-related phraseological units

Table 1.

English Idiom	Literal Meaning	Figurative Meaning	Uzbek Equivalent
to have something up one's sleeve	Something hidden in the sleeve	Hidden intentions, secret plan	yashirin rejasi bo'lmoq
to fill someone's shoes	Fill someone's footwear	Take someone's place/responsibility	uning o'rmini bosmoq
to tighten one's belt	Pull belt tighter	Economize, reduce expenses	So'mni sanab saflamoq
to wear many hats	Wear multiple hats	Have multiple roles/responsibilities	Qo'ldan hamma ish kelmoq
under someone's hat	Under the hat	Keep something secret	Sir tutmoq

RESULTS

The analysis of English and Uzbek clothing-related phraseological units revealed both similarities and differences between the two languages. Some idioms, such as *to have something up one's sleeve* and *yashirin rejasi bo'lmoq*, or *to fill someone's shoes* and *uning o'rmini bosmoq*, show clear conceptual equivalence. However, many expressions are language-specific, reflecting cultural and social values: English idioms often emphasize individual roles, responsibilities, or practical actions (*to tighten one's belt*, *to wear many hats*), while Uzbek idioms focus more on social behavior, emotional states, and hierarchy.

Structurally, English idioms tend to be concise and verb-centered, whereas Uzbek idioms are more flexible and descriptive. Overall, clothing-related idioms reveal both universal metaphorical patterns and culturally unique imagery, highlighting the interaction between language, thought, and culture.

CONCLUSION

This study demonstrates that clothing-related phraseological units in English and Uzbek provide valuable insights into linguistic, cultural, and cognitive processes. Comparative analysis shows that while some idioms share universal metaphorical patterns, many reflect language-specific imagery shaped by social norms, cultural values, and national mentalities. Structural differences further illustrate how each language organizes figurative expressions in its own way.

The research highlights the importance of understanding these idioms for translation, language teaching, and intercultural communication. Accurate interpretation requires awareness of both semantic meaning and cultural context, as literal translation may lead to misunderstanding.

Overall, the study contributes to the field of comparative phraseology by:

- Identifying similarities and differences between English and Uzbek clothing-related idioms,
- Demonstrating the cultural and metaphorical significance of these expressions,

- Providing a reference for translators, linguists, and language learners to better understand the interaction between language and culture.

Future research could expand the corpus to include other languages or explore idioms related to other thematic domains, further enriching cross-linguistic and cross-cultural studies.

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