

A COMPARATIVE ANALYSIS OF FASHION TERMINOLOGY IN ENGLISH AND UZBEK TEXTS.

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Abstract: The article deals with the semantic characteristics of fashion-related terminology in English and Uzbek. Utilizing a comparative linguistic approach, the study examines vocabulary associated with garments, textiles, colors, and fashion accessories in both languages. The findings highlight both convergences and divergences in the semantic implications and cultural connotations of these lexical items. Although English and Uzbek possess extensive clothing-related lexicons, the usage and interpretation of such terms vary considerably across the two linguistic communities. These disparities are indicative not only of structural linguistic distinctions but also of broader cultural and historical influences that inform each society's conceptualization of dress and fashion. Ultimately, this research enhances our comprehension of the interplay between language and cultural expressions related to attire.

Keywords: Semantic field, clothing terminology, English, Uzbek, lexical comparison, chopon, hat, doppi.

Clothing plays an essential role in human life, fulfilling both practical and aesthetic functions. It not only protects the body but also acts as a means of personal and social expression. The way individuals dress often mirrors their cultural identity, economic status, lifestyle, and even personal values. Moreover, the language we use to talk about clothing reveals how we conceptualize and interact with this aspect of daily life. This article focuses on the semantic aspects of clothing-related vocabulary in English and Uzbek. It explores the linguistic representation of garments, including their functions, materials, styles, and colors, while also considering the deeper cultural meanings these terms carry. By comparing how each language categorizes and describes clothing, the study highlights significant *semantic similarities* and *differences* that reflect broader cultural perspectives.

Furthermore, the research examines how historical, societal, and environmental factors influence clothing terminology in both languages. For instance, traditional garments unique to each culture often carry rich symbolic meanings that do not have direct equivalents in the other language. Analyzing these linguistic and cultural nuances offers valuable insights into the way fashion vocabulary evolves and the role language plays in preserving cultural identity. Ultimately, by studying the semantics of fashion terms in English and Uzbek, we gain a deeper understanding of how language not only reflects but also shapes our perceptions of clothing, identity, and social norms.

This study employed a comparative linguistic approach to examine the semantic field of clothing in the English and Uzbek languages. Data were collected from two authoritative and representative sources: the British National Corpus (BNC) for English and the Uzbek National Corpus (UNC) for Uzbek. These corpora were selected due to their extensive coverage of modern language usage across various genres, including spoken, written, literary, journalistic, and informal contexts. To analyze the lexical items, the Sketch Engine software tool was utilized. Sketch Engine is a corpus query and analysis tool widely used in lexicography and linguistic research. It enables researchers to extract word sketches, frequency lists, collocations, and semantic associations efficiently. The tool facilitated the identification of lexical units related to the semantic domain of “clothing” in both languages [7].

The research followed a structured procedure:

1. Extraction of Terms: All clothing-related terms, including garments, materials, colors, and accessories, were extracted using keyword and semantic field queries.
2. Categorization: The collected lexical items were grouped into semantic subcategories such as traditional clothing, modern wear, functional garments (e.g., uniforms, outerwear), fashion accessories, and culturally specific items.
3. Frequency and Distribution Analysis: Each subcategory was analyzed for its frequency of use and contextual patterns across various genres in both corpora.
4. Semantic Comparison: The terms were compared cross-linguistically to identify overlapping meanings, culturally specific expressions, and any lexical gaps between English and Uzbek.
5. Cultural and Linguistic Interpretation: Differences and similarities were interpreted with reference to sociolinguistic, cultural, and historical influences—such as the role of religion, climate, traditional customs, and globalization in shaping clothing vocabulary [6].

Furthermore, interviews and surveys with native speakers and language experts were conducted to supplement corpus findings and verify cultural interpretations. This triangulated approach ensured both qualitative depth and quantitative reliability in identifying semantic patterns. By combining corpus linguistics tools with cultural analysis, the methodology provides a robust framework for understanding how language encodes and reflects clothing concepts in different linguistic and cultural settings.

The analysis revealed both convergences and divergences in how English and Uzbek conceptualize clothing. In both languages, the semantic field of clothing is extensive, covering a variety of garments including shirts, trousers, dresses, jackets, shoes, and accessories. However, the specificity and cultural weight of certain terms differ significantly.

One of the main findings is that the Uzbek language contains a more nuanced vocabulary for traditional clothing. For instance, the term *chapan* refers to a specific type of robe commonly worn in Central Asia, particularly during colder months, and holds cultural significance during ceremonies and gatherings. English lacks a direct

equivalent for this item, typically requiring a descriptive phrase such as “Central Asian robe” or “traditional Uzbek coat”. Similarly, the Uzbek term *yashmak* refers to a traditional headscarf, especially one worn for modesty or religious reasons, whereas English typically generalizes such items under broader terms like “headscarf” or “veil” [8].

Furthermore, cultural perceptions attached to clothing differ. For example, in Uzbek culture, the color white is often associated with mourning and sorrow—particularly during funerals or times of grief. In contrast, Western cultures, particularly those rooted in Anglo-European traditions, associate white with purity, weddings, and innocence. These divergent connotations reflect deeper cultural and symbolic frameworks that influence how clothing is understood and used. Additional research shows that in multilingual fashion contexts, such differences can lead to misinterpretation or cultural misunderstandings, especially in translation and international branding. For instance, fashion marketing must take these nuances into account to avoid miscommunicating symbolic meanings.

Clothing, fashion as well as its terms play a fundamental role in human life, extending beyond mere practicality to encompass cultural identity, social belonging, and individual expression. This paper investigates the semantic domain of clothing vocabulary in both English and Uzbek, focusing on how garments are categorized and understood within these two linguistic and cultural frameworks.

In English, the lexicon related to clothing is expansive. It includes a diverse set of terms for different garments like “shirt,” “trousers,” “dress,” “jacket,” and “coat.” Additionally, English includes a wide array of terms for textile materials—such as “cotton,” “wool,” “leather,” and “silk”—as well as numerous accessory-related words, including “hat,” “scarf,” “belt,” and “jewelry.” The language further segments clothing based on usage or context, for instance [1]:

- Formalwear: Apparel suited for formal events or professional environments.
- Sportswear: Designed for athletic activities.
- Workwear: Intended for occupational use.
- Casualwear: Worn in everyday informal settings [2].

Similarly, the Uzbek language possesses a rich vocabulary centered around clothing, deeply rooted in its cultural and historical traditions. The word “*kiyim*” (clothing) has Turkic origins, and the lexicon includes specialized terms for traditional garments. Examples include “*chapun*” (a long silk robe with ornate embroidery), “*khalat*” (a traditional long coat), “*doppi*” (a cultural skullcap), “*kurta*” (a long men’s shirt), and “*chapan*” (a wool coat with fur trim).

Material names in Uzbek also showcase cultural uniqueness. Words like “*atlas*” (a glossy silk fabric), “*shir*” (cotton), and “*tebrizi*” (Tebriz-origin silk) reflect the language’s textile heritage. Accessories such as “*patik*” (socks), “*qalin*” (belt), and “*yolg’onchi*” (headscarf) are further examples of culturally embedded vocabulary [3].

Uzbek, like English, distinguishes clothing based on function or social context:

- Milliy *kiyim* (national dress): Attire worn for cultural or ceremonial purposes.

- To'y libosi (wedding attire): Worn by brides during marriage ceremonies.
- Mehnat kiyimi (workwear): Worn for occupational purposes.
- Oddiy kiyim (casualwear): Everyday clothing for informal settings.

English also reflects cultural attitudes through idiomatic and metaphorical expressions involving clothing. Phrases such as “dressed to kill” (to look very stylish) or “skeletons in the closet” (hidden secrets) demonstrate the symbolic roles clothing plays in communication. Furthermore, terms like “uniform” or “robe” denote specific occupational clothing, signifying roles in institutions like the military, judiciary, or clergy. These specialized terms underline the societal significance of attire in shaping professional identity. So, both English and Uzbek languages demonstrate an extensive and culturally rich vocabulary surrounding clothing. The semantic structures not only categorize physical garments but also reveal deeper cultural meanings and social hierarchies embedded in the way each language conceptualizes dress [4].

The Semantic Field of Clothing in the Uzbek Language

Uzbek, a Turkic language predominantly spoken in Uzbekistan, carries a clothing-related lexicon that reflects its deep-rooted cultural and linguistic traditions. The terminology associated with clothing in Uzbek is particularly rich and closely tied to the traditional garments historically worn by the region's inhabitants. Men's attire traditionally includes garments like kurta, chapan (a type of coat), and tubeteika (a round skullcap), while women traditionally wear items such as atlas (a silk fabric dress), kaltak, and salomdo'z. These terms are not merely descriptive; they symbolize cultural identity, social hierarchy, and historical continuity within Uzbek society.

Moreover, Uzbek clothing vocabulary includes specialized terms associated with particular occupations or societal roles. For instance, ketmon is used to describe the attire worn by cooks, while terma refers to the clothing of agricultural laborers. These lexical items highlight the way clothing functions as a marker of profession and social identity in Uzbek culture [5].

Comparative Overview of English and Uzbek Clothing Terminology

When comparing the semantic field of clothing in English and Uzbek, it becomes evident that both languages offer extensive vocabularies related to apparel. However, the way these vocabularies are structured and culturally contextualized varies significantly. English, as a global lingua franca, encompasses a diverse and internationally-influenced set of terms for clothing, including items like shirt, trousers, dress, and shoes. Additionally, English features a vibrant use of metaphor and idiomatic expressions related to clothing, such as “tighten one's belt” or “wear many hats,” which demonstrate its flexibility and figurative richness.

Uzbek, by contrast, integrates more culturally specific terminology that encapsulates the nation's traditions and localized dress customs. The lexicon in Uzbek frequently references traditional garments and the social or ceremonial roles they play, which is less common in modern English clothing terms.

The semantic domain of clothing in both English and Uzbek is multifaceted and culturally embedded. While both languages maintain a substantial range of

vocabulary pertaining to clothing—from everyday items to garments tied to specific roles or traditions—the cultural frameworks that shape their use differ considerably. English tends to reflect globalization and idiomatic expression, while Uzbek emphasizes cultural preservation and social identity. This comparative analysis underscores how language is more than a communication tool—it also serves as a reflection of societal norms, values, and historical influences. Understanding the language of clothing in different cultures can enhance cross-cultural awareness and deepen our appreciation of how clothing functions as a medium of self-expression and cultural heritage.

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