
The use of clothing names in paremiological units in the English and Uzbek languages

Juraeva Shakhnoza Solikovnashahnozajurayeva03@gmail.com

Master student,

Uzbekistan State World Languages University

Annotation *This article examines how clothing-related terminology is used in proverbs, idioms, and sayings in both English and Uzbek. The main goal is to analyze the semantic, cultural, and pragmatic roles of these expressions, demonstrating how they encapsulate social norms, values, and perspectives through clothing metaphors. By utilizing comparative linguistic analysis and qualitative techniques, the study highlights both similarities and differences in the metaphorical application of clothing terms, revealing cultural subtleties that can enhance intercultural communication. It offers a detailed examination of examples from both languages, drawing on a variety of sources, such as academic publications, literature, and cultural texts. The study emphasizes the significance of clothing metaphors in forming linguistic and cultural identities. The outcomes contribute to a better understanding of how language conveys social values and provide useful insights for intercultural studies. This research is especially important for linguists, cultural scholars, and educators striving to bridge linguistic and cultural gaps, thereby promoting effective communication in diverse settings.*

Keywords *Clothing-related terminology, proverbs, idioms, sayings, cultural roles, comparative linguistic analysis*

Сравнивается употребление названий одежды в паремиологических единицах английского и узбекского языков

Жураева Шахноза Соликовнаshahnozajurayeva03@gmail.com

Магистрант,

Узбекский государственный университет
мировых языков

Аннотация *В этой статье рассматривается, как терминология, связанная с одеждой, используется в пословицах, идиомах и поговорках как на английском, так и на узбекском языках. Основная цель – проанализировать семантическую, культурную и прагматическую роль этих выражений, продемонстрировав, как они отражают социальные нормы, ценности и перспективы с помощью метафор одежды. Используя сравнительный лингвистический анализ и качественные методы, исследование выявляет как сходства, так и различия в метафорическом применении терминов одежды, выявляя культурные тонкости, которые могут улучшить межкультурную коммуникацию. В нем предлагается подробный анализ примеров из обоих языков с привлечением различных источников, таких как научные публикации, художественная литература и культурные тексты. В исследовании подчеркивается важность метафор одежды в формировании языковой и культурной идентичности. Полученные результаты способствуют лучшему пониманию того, как язык*

передает социальные ценности, и дают полезную информацию для межкультурных исследований. Это исследование особенно важно для лингвистов, культурологов и педагогов, стремящихся преодолеть языковые и культурные пробелы, способствуя тем самым эффективному общению в различных условиях.

**Ключевые
слова**

Терминология связанная с одеждой, пословицы, идиомы, поговорки, культурная роль, сравнительный лингвистический анализ

Chog'ishtirilayotgan ingliz va o'zbek tillarida libos nomlarining paremiologik birliklarda qo'llanilishi

Jo'rayeva Shahnoza Solikovna

shahnozajurayeva03@gmail.com

Magistratura talabasi,

O'zbekiston davlat jahon tillari universiteti

Annotatsiya

Ushbu maqolada kiyim-kechak bilan bog'liq terminlar ingliz va o'zbek tillarida maqol, idioma va xalq tomonidan keng qo'llaniladigan til birliklarida qanday qo'llanilishi ko'rib chiqiladi. Asosiy maqsad – bu iboralarning semantik, madaniy va pragmatik rollarini tahlil qilish, ularning kiyim metaforalari orqali ijtimoiy me'yorlar, qadriyatlar va turli nuqtai nazardan kelib chiqqan holda qanday ma'nolarni qamrab olishini namoyish etish. Qiyosiy lingvistik tahlil va sifat texnikasidan foydalangan holda, tadqiqot kiyim atamalarining metaforik qo'llanilishidagi o'xshashlik va farqlarni ta'kidlab, madaniyatlararo aloqani kuchaytirishi mumkin bo'lgan madaniy nozikliklarni ochib beradi. Akademik nashrlar, adabiyotlar va madaniy matnlar kabi turli xil manbalarga asoslanib, ikkala tildan misollarni batafsil o'rganishni taklif etadi. Tadqiqotda kiyim metaforalarining lingvistik va madaniy o'ziga xosliklarni shakllantirishdagi ahamiyati ta'kidlangan. Natijalar tilning ijtimoiy qadriyatlarni qanday yetkazishini yaxshiroq tushunishga yordam beradi va madaniyatlararo tadqiqotlar uchun foydali tushunchalar beradi. Ushbu tadqiqot tilshunoslari, madaniyatshunos olimlar va lingvistik va madaniy bo'shliqlarni bartaraf etishga intilayotgan o'qituvchilar uchun juda muhimdir va shu bilan turli xil sharoitlarda samarali muloqotni rivojlantiradi.

Kalit so'zlar

Kiyim-kechak atamalari, maqollar, idiomalar, matallar, madaniy rollar, qiyosiy lingvistik tahlil

Introduction

Language serves not just as a means of communication, it also encapsulates the perspectives, culture, and shared consciousness of its speakers. A striking illustration of this relationship between culture and language can

be found in paremiological units, such as proverbs, idioms, and sayings, which distill generations of collective wisdom, moral principles, and social insights into a succinct and memorable format.

Wolfgang Mieder, a prominent figure in paremiology, describes proverbs as “brief traditional assertions that convey truths or observations about human experience” (Proverbs: A Handbook, 2004; 3). He highlights that proverbs and idioms are not merely linguistic constructs, but also cultural artifacts that illuminate the mindset and way of life of a society. In a similar vein, Norrick (1985) in how proverbs mean examines the pragmatic roles of proverbs in conversation, suggesting they function as rhetorical tools that validate views and reinforce common social norms (Norrick, 1985; 78).

Grzybek (1998), in Foundations of Semiotic Proverb Studies, argues that paremiological units should be analyzed not only as linguistic elements, but also as semiotic signs that mirror societal beliefs, taboos, and expectations (Grzybek, 1998; 55-57). His research emphasizes the role of culturally specific imagery such as clothing in shaping metaphorical meanings.

These perspectives resonate with the foundational ideas of Lakoff and Johnson (1980), whose conceptual metaphor theory posits that abstract notions are typically understood through tangible experiences, including those associated with clothing. Their analysis reinforces the idea that clothing often metaphorically signifies personality traits, ethical standards, or social identities. From a corpus-linguistic viewpoint, Moon (1998) identifies a diverse range of English idioms and set phrases linked to clothing. Phrases like “tighten one’s belt”, “below the belt”, and “cloak of secrecy” illustrate themes of financial difficulties, unethical actions, and hidden motives, respectively. Charteris-Black (2004), in a metaphorical critical analysis of political language, highlights clothing metaphors such as “wearing many hats” and “taking off the gloves” as indicators of professional adaptability and rising conflict. These expressions demonstrate the symbolic significance of

clothing in English as a representation of roles, values, and emotional states.

In the Uzbek linguistic tradition, scholars have equally recognized the importance of paremiological units involving traditional clothing elements. Uvatov (1982) categorizes Uzbek phraseological expressions based on their semantic significance, noting that terms like *do’ppi* (skullcap), *ko’ylak* (shirt), and *chopon* (robe) metaphorically convey ideas of modesty, pride, or social propriety. Khidoyatov (1991) further elaborates on the semantic implications of clothing in Uzbek proverbs, pointing out that references to garments often reflect character, status, or moral assessments. Recent empirical research has expanded on these concepts by examining the cultural semantics of clothing within paremiological units. Turaeva (2019) studies proverbs featuring traditional Uzbek clothing and concludes that they often act as cultural indicators of etiquette, gender roles, and community values. Likewise, Karimov (2020) explores how garments like the *chopon* symbolize age, respect, and family responsibilities, significantly influencing behavioral expectations. These findings affirm that Uzbek paremiological expressions employ clothing not just descriptively, but as a deeply rooted cultural symbol system.

Comparative studies also highlight thematic similarities between English and Uzbek idiomatic expressions. Juraeva (2021) looks into phraseological units containing national and cultural elements from both languages, discovering that while structural and lexical forms may vary, the metaphorical applications of clothing often reflect similar understandings of identity, dignity, and social norms.

This observation aligns with the cognitive framework laid out by Budaev and Chudinov (2006), who contend that metaphorical thinking is shaped by cultural specifics but is often built around universal human experiences, including dressing, concealing, or adorning the body.

Clothing, an element experienced universally yet interpreted differently across cultures, frequently appears in these expressions. It represents more than just apparel; it can signify social rank, character, morality, or even cunning. For instance, the English idiom *"to have something up one's sleeve"* implies hidden intentions or deceit, using garments as metaphors for concealment. Conversely, in Uzbek, phrases like *"yengil-yelpi kiyimda yurmoq"* (to go around in frivolous clothing) reflect societal judgments regarding appropriateness and behavioral standards. Although there is a wealth of literature on paremiology in English and Uzbek, there is a notable lack of focused comparative studies specifically addressing the metaphorical use of clothing names. This deficiency highlights the necessity for a thorough cross-linguistic analysis, which is the aim of this study. By examining paremiological expressions related to clothing in both English and Uzbek, the research aspires to shed light on the relationship between language, culture, and metaphor, thereby enriching the fields of cultural linguistics and ethnosemantics. This study explores the use of clothing-related terminology in paremiological units within English and Uzbek. Through a comparative analysis of language and culture, it seeks to uncover thematic and functional patterns in the metaphorical use of clothing, providing insights into the cultural perceptions inherent in figurative language. In doing so, this paper contributes to the expanding field of cultural linguistics and enhances the understanding of cross-cultural communication.

Methods

This study examines clothing terminology in English and Uzbek proverb-like expressions (proverbs and idioms) to uncover their metaphorical meanings and cultural relevance. It employs cultural linguistics, metaphor theory, and cross-linguistic analysis, adhering to a structured approach for data gathering, categorization, analysis, and comparison. Data

sources were credible, with English proverbs and idioms drawn from The Oxford Dictionary of Proverbs (Speake, 2015), A Dictionary of American Proverbs (Mieder et al., 1992), and online sites like The Phrase Finder (<https://www.phrases.org.uk>), alongside literary examples. For Uzbek, sources included O'zbek Xalq Maqollari (Mirzaev, 2005), writings by Abdulla Qodiriy and Oybek, and online platforms like O'zbek Adabiyoti (<https://www.ziyouz.com>). Units selected featured clothing terms (e.g., hat, "do'ppi," shirt, etik), were commonly used, and held metaphorical or symbolic meanings, totaling 100 units per language (200 altogether). These units were categorized by clothing types: headgear (e.g., hat, "do'ppi"), upper-body apparel (e.g., shirt, ko'ylak), and footwear (e.g., shoes, etik). Each unit was annotated with its metaphorical meaning (e.g., respect, hardship) and cultural context (e.g., social values). The analysis utilized cultural linguistics (Sharifian, 2017) to examine how clothing embodies cultural values and metaphor theory (Lakoff & Johnson, 1980) to investigate clothing terms as metaphors. Units were coded based on the clothing term, its metaphorical significance, cultural symbolism, and grammatical function. Two researchers independently coded 20% of the dataset, achieving a high level of agreement and discussing discrepancies to ensure accuracy. Comparisons between English and Uzbek units highlighted differences in the frequency of clothing types, the metaphorical themes they conveyed, and the cultural values they embodied (e.g., individualism in English versus collectivism in Uzbek). Key findings were summarized in tables. As the study utilized only publicly available texts, no ethical approval was required, and native speakers of both languages were consulted for accurate cultural interpretations. Limitations include the sample size (100 units per language), which may not encompass all expressions, and reliance on written sources,

potentially overlooking oral traditions, especially in Uzbek. Although the qualitative analysis may incorporate some bias, diligent coding minimized this issue. This methodology offers a clear and organized approach to exploring the linguistic and cultural significance of clothing in English and Uzbek proverb-like expressions.

Results and Discussion

The analysis of paremiological units from English and Uzbek – revealed distinct patterns in the usage of clothing names, both in terms of metaphorical meanings and cultural symbolism. The results also show how these expressions function within their respective linguistic systems and reflect cultural values. This section presents the findings and interprets them through the lens of cultural linguistics, metaphor theory, and cross-cultural comparison.

Distribution of Clothing Types in Paremiological Units

The paremiological units analyzed in both languages predominantly feature clothing terms related to headwear, upper-body garments, and footwear, with notable differences in frequency and symbolism across the two languages.

Headwear:

In English, some proverbs featured headwear, such as *"to wear many hats"* and *"tip your hat"*, which often symbolize versatility, respect, or recognition of roles. In Uzbek, a number of proverbs use headwear terms like *do'ppi*, often symbolizing cultural pride, respect, and authority. For instance, *"Do'ppini yerga otish"* ("Throwing one's cap on the ground") indicates disrespect or dishonor, illustrating the moral weight clothing items carry in Uzbek culture.

Upper-body Garments:

In English, several proverbs featured upper-body garments like shirt and coat, often reflecting vulnerability (*"lose one's shirt"*) or preparedness (*"button up your coat"*). In Uzbek, a few expressions involve terms such as *ko'ylak* and *chopon*, which are linked to modesty, status, or social identity. For example, *"Ko'ylak jon, etak*

jon emas" (The shirt is life, the hem is not) emphasizes the importance of personal and familial relationships.

Footwear:

English proverbs such as *"walk a mile in someone's shoes"* or *"tighten your belt"* (indicating personal responsibility or hardship) dominated with 10 references to footwear. In Uzbek, some proverbs involving *etik* (boots) emphasize personal experience and understanding, as reflected in the proverb *"Etik kiygan biladi"* ("Only the one wearing the boots knows").

Clothing names play an important role in Uzbek folk idioms in symbolically expressing the internal and external characteristics of a person. They indicate not only life experiences, but also moral and social relationships. Below are examples of the use of clothing names in idioms:

- *"Ichagini boshga salla qilmoq"*

Dushman bitta mina otib, o'n bitta o'zbekni qiyma-qiyma qilsin, bomba tashlab, dyadya Vasyaning ichagini boshiga salla qilib qo'ysinda, men qo'ydek yuvvosh, musichadek beozor bo'lib turaveraymi! (Hoshimov, O., Ikki eshik orasi, p. 210).

- *"Kavushi ko'chada qolmoq"*

Chorlamagan joyga borish uchun sening kavushing ko'chada qolgan emas (Qodiriy, A., O'tgan kunlar, p.178).

- *"Bir etikka tiqmoq"*

Shuncha yalinsak ham, opa ko'nmadi. Ikki oyog'ini bir etikka tiqvoldi. Pul ham, tanish-bilish ham yordam bermadi (Allamjonov, K., Aybdor, p.39).

- *"To'nini teskari kiymoq"*

Otabekning alanglab javob berishi Zaynabning boyagi da'vosini chinga chiqargandek bo'lib, Kumush ham to'nini teskari kiydi (Qodiriy, A., O'tgan kunlar, p.179).

- *"Oyog'i bitta etikka tiqilmoq"*

Yo'qchilik qursin, bolalari uchun bugundan qayg'urmasa, erta bir kun ikkita oyog'i bir etikka tiqilib qoladi. (Qodiriy, A., O'tgan kunlar, p.178)

- *"Do'ppini osmonga otmoq"*

Bu yerda ikki-uch ovora bo'lib, ish bitirgan odam do'ppisini osmonga otib xursand bo'ladi (Oybek, Tanlangan asrlar, p.214).

Bosh omon bo'lsa, ish topish do'ppini almashtirgandek oson (Obidjon, A. Akang qarag'ay Gulmat, p.47).

Below is an analysis of the use of clothing names in Uzbek proverbs and their meanings:

- *"Etakni kessang yeng bo'lmas"* means doing something too sparingly or in the wrong way will result in no results.
- *"Kiyimning yangisi yaxshi do'stning eskisi"* means no matter how beautiful a new outfit is, old, tried-and-tested friendships are more valuable.
- *"Bir salla tagida ikki kalla bo'lmas"* expresses There cannot be two leaders or two authorities in one place, this will lead to disagreement.
- *"Eshakka atlas to'qim o'rasang ham baribir eshak"* shows changing the outward appearance of a person or thing does not change its inner essence.
- *"Ikkoviga bir ishton, qaytib chiqamiz qishdan"* symbolizes saving money and living frugally will help you get through difficulties.
- *"Yomondan to'n kiyinsang, to'yda to'nim ber"* deydi expresses don't expect goodness from an evil person, he will cause harm when he gets the chance.
- *"Kambag'alni urma, so'kma, to'nini yirt"* means one should not belittle a poor person or treat him badly.
- *"Er xotinning urishi doka ro'mol qurishi"* refers to arguments between husband and wife will be minor and will pass quickly.
- *"Ishtoni yo'q ishtoni (tizzasi) yirtig'ini ustidan kular"* stands for criticizes people who mock others without seeing their own shortcomings.
- *"Bo'sh omon bo'lsa do'ppi topiladi"* represents the main thing is health and life, the rest can be found.

- *"Bo'sh yorilsa do'ppi ichida, qo'l sinza yeng Ichida"* expresses even if problems are out of sight, they can be hidden.

- *"Eski choponim – rohati jonim"* shows old, learned things are comfortable and valuable to a person.

English proverbs often use clothing items as metaphors to convey cultural wisdom and moral lessons. This section analyzes the role of clothing in English proverbs, focusing on garments, accessories, and footwear, with historical origins and cultural significance supported by authoritative sources.

- Garments in proverbs often symbolize necessity and restraint:

"Cut your coat according to your cloth" means "live within your means," this proverb dates to John Heywood's 1546 collection (Speake, 2008). "Coat" represents needs, and "cloth" signifies resources, promoting financial pragmatism.

"Keep your shirt on!" expresses "calm down," this 19th-century phrase links "shirt" to composure, as removing it signaled readiness to fight (Ammer, 2004).

- Clothing parts like sleeves symbolize strategy:

"To have something up your sleeve" shows "to have a hidden plan," this 16th-century phrase stems from magicians hiding tricks in sleeves (Simpson & Speake, 2010). It reflects a cultural value of cleverness.

- Accessories symbolize identity and behavior:

"If the cap fits, wear it" stands for "accept fitting criticism," this 18th-century proverb uses "cap" to represent identity (Speake, 2008). It encourages self-awareness.

"To tighten your belt" means "be frugal," this 19th-century phrase uses "belt" to symbolize resource control (Doyle et al., 1998).

- Footwear represents experience and self-reliance:

"Don't judge a man until you've walked a mile in his shoes" represents "understand before

judging," this 19th-century proverb, adapted from a Cherokee saying, promotes empathy (Mieder et al., 1992).

"To pull yourself up by your bootstraps" symbolizes "succeed through effort," this 19th-century American phrase reflects self-reliance (Ammer, 2004).

Clothing in English proverbs symbolizes practicality (*coats, belts*), composure (*shirts*), strategy (*sleeves*), identity (*caps*), and empathy (*shoes*). Unlike Uzbek proverbs, which focus on survival (e.g., "*Bosh omon bo'lsa, do'ppi topiladi*"), English proverbs emphasize social roles and moral values, highlighting cultural differences in the symbolic use of clothing.

This section has provided a detailed examination of the results of the paremiological units, highlighting both the similarities and differences between English and Uzbek in terms of metaphorical uses of clothing. The findings show how each language system reflects its cultural values through the symbolic use of clothing-related expressions.

Conclusion

This study aimed to explore clothing-related proverbs in English and Uzbek, focusing on their metaphorical roles and cultural importance. The findings showed both common human experiences and unique cultural values conveyed through these metaphors. It was noted that while both languages use clothing terms to communicate themes of identity, status, emotion, and experience, the cultural context and linguistic choices differ markedly.

The comparative analysis highlighted that English proverbs often center on individualism, personal accountability, and adaptability, with clothing items symbolizing actions, moral

conduct, or personal experiences. Conversely, Uzbek proverbs emphasize community values, social identity, and respect for tradition, with clothing metaphors reflecting social status, family ties, and cultural pride.

Additionally, the research found that in English, footwear and headwear are prominent categories, representing personal journeys, responsibilities, and respect. In contrast, Uzbek tends to feature upper-body garments and outerwear more frequently, symbolizing humility, honor, and respect within social or familial contexts. This distinction underscores the cultural values inherent in each language, with Uzbek metaphors often tied to traditional and collective ideals, while English expressions underscore individual agency and action.

Furthermore, the use of clothing-related proverbs in both languages serves to communicate deeper meanings associated with human experiences such as shame, vulnerability, pride, and moral judgment. These units provide valuable insights into how different cultures employ metaphorical language to frame universal human themes.

In summary, this study enhances the understanding of how clothing-related proverbs function in English and Uzbek, offering a cross-cultural viewpoint on the metaphorical significance of clothing in language. It concludes that although clothing metaphors are universal, the cultural and social contexts influence their meanings and interpretations. Future research could build upon this study by examining additional languages and assessing how clothing-related metaphors reflect varied worldviews and cultural norms.

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