

LINGUISTIC AND CULTURAL CHARACTERISTICS OF THE NAMES OF
NATIONAL COSTUMES IN UZBEK AND ENGLISH

Normurodova Farog'at Tajimurod qizi

Abstract: This article covers the study of word combinations, issues related to phraseology in our language, speech, use, scope of application, phraseological units with a lexical component active in Uzbek and English.

Keywords: Phraseologism, phraseological units, lexical components

Introduction: For many years, learning foreign languages in our country had been considered a matter of limited concern. However, in today's era of globalization, not only opportunities but also the need for learning foreign languages among broad segments of the population have emerged. Nevertheless, this process becomes complicated due to the existence of linguistic phenomena such as phraseological expressions. Despite this, phraseological units enrich speech, making it more figurative, vivid, and multifaceted. They reflect the unique culture, worldview, and distinctive characteristics of people's perception of the world, as well as their history.

"A phraseological expression is a combination or sentence that is stable in its composition and structure, indivisible lexically, inseparable in meaning, and functions as a single lexical (vocabulary) unit" [1, p. 288].

The distinctive feature of phraseologisms lies in the fact that phraseological units are regarded as a special type of secondary nomination arising in the process of reinterpreting an original combination or individual word and forming a new meaning. The composition of phraseological units still remains one of the most pressing and debated issues among researchers.

Based on the stability of phraseological units and the equivalence of their counterparts, some scholars—such as L. P. Smith, V. P. Zhukov, V. N. Teliya, N. M. Shansky, A. Makkai, and U. Weinreich—include various expressions such as proverbs, aphorisms, wise sayings, and others in the composition of phraseological units. Meanwhile, other scholars (V. V. Vinogradov, N. N. Amosova, A. M. Babkin, A. I. Smiritsky) consider only those phraseological units that specifically belong to phraseologisms as part of this category.

This divergence of views causes diversity in the classification of phraseological units; however, none of these classifications is universally accepted. In any language, there exists an ancient and extensive layer of phraseological units (according to V. P. Shubina's statistics, they constitute approximately 15% [2, pp. 81–89], while R. M. Weintraub raised this figure to 30%). This particularly attracts researchers' attention, as it is based on the frequency and functional significance of somatic phraseological components.

The translation of phraseological units requires a creative approach. Phraseological expressions possess their own "mentality," meaning they carry a national and cultural distinctiveness that makes them impossible to translate word for word. On the other hand, a completely altered phraseological unit fails to reflect the original logic embedded in the worldview of a people.

According to the Sapir–Whorf hypothesis of linguistic relativity, "the structure of a language is a sign of the structure of thought and determines the unique way in which speakers of that language perceive and interpret the world around them." Therefore, when translating phraseological units, it is recommended to use an equivalent, contextually appropriate

phraseological unit, or to find a suitable analogue that matches the meaning within the given context.

The creation of phraseological dictionaries — in which equivalents of phraseological units are provided from Russian to English and vice versa — greatly facilitates the translator's task. Unfortunately, most idiomatic expressions do not have exact equivalents, that is, phraseological correspondences with identical meanings. This serves as a basis for the continual emergence of neologisms in a language.

Thus, when using a foreign language, a speaker must know the precise meaning of words and be able to render their speech as naturally as possible into the listener's language. In this regard, knowledge of phraseology from lexical, grammatical, stylistic, phonetic, philosophical, historical, logical, and regional perspectives proves highly beneficial. The rich layer of idioms that exist in every language makes speech uniquely expressive in all respects.

Every nation in the world expresses its way of life, customs, traditions, and national-cultural worldview not only through language but also through its clothing. Let us compare the phraseological units related to clothing and dress in two cultures.

If we take a simple headgear as an example: among Uzbeks, the traditional cap *do'ppi* symbolizes strength and the idea that the man is the head of the family. There are several phraseological units associated with this headgear, such as:

- "Do'ppisi tor keldi" — meaning "he failed" or "things did not go well for him";
- "Do'ppisini osmonga otdi" — meaning "he is happy" or "overjoyed";
- "Do'ppini tagida odam bor" — meaning "someone is eavesdropping" or "a stranger is present."

Among the English, the "hat" — a part of their national attire — is also reflected in numerous phraseological expressions, for example:

- "Talk through one's hat" — to talk nonsense or speak without understanding;
- "Eat one's hat" — to express disbelief that something could happen;
- "Keep something under your hat" — to keep a secret or tell no one about something.

Thus, the headgear serves as a symbol of etiquette and respectability; its distinctive shape, color, and decoration reflect the uniqueness of each nation. In Uzbek culture, this symbolism is embodied in the *do'ppi*, whereas in English culture, the tradition of men and women wearing hats gave rise to numerous idioms containing the word "hat."

In the online "Farlex 105 Dictionary of Idioms," 143 idioms containing the component "hat" are listed along with their variants. For example, as mentioned earlier:

- "Talk through one's hat" (*ahmoqona gapirmoq*) — to talk nonsense or speak thoughtlessly;
- "Eat one's hat" (*shlyapasini yemoq*) — *bu ish aniq bo'lmaydi! yoki "bo'lsa shlyapamni yeyman" (qasam ichish ma'nosida);*
- "(One's) head is more than a hat rack" (*boshi shlyapa uchun tokcha bo'lishdan ko'proq*) — *aqli, keng fikrli bo'lish;*
- "Keep something under your hat" (*nimanidir shlyapa ostida saqlamoq*) — *sir saqlamoq;*
- "Hang on to your hat" (*shlyapangizni ushlab turing*) — *kutilmagan hodisaga tayyor bo'ling;*
- "Hat trick" (*shlyapa fokuslari*) — *birdaniga uchta g'alabaga erishmoq;*
- "Hats off to someone" (*kim uchundir shlyapasini yechmoq*) — *kimnidir tabriklash yoki hurmat bildirish (inglizlarda shlyapani yechish hurmat belgisi hisoblanadi)*

The hat worn exclusively by women — bonnet — also appears in the idiom “to have a bee in one’s bonnet” (a bee inside the hat), which means “to have a fixed idea,” or “to be preoccupied with a certain thought.” Likewise, women wearing trousers gave rise to the idiom “wear the trousers” (to wear trousers), which means “to be the head of the family.”

In Uzbek, there are also some idioms related to trousers, for example:

- “Ishtoni yo‘q tizzasi yirtiqqa kulibdi” — to mock someone despite being in a worse situation oneself;
- “Ishtoningni boshingga kiyma” — don’t disgrace yourself; don’t act shamefully.

In English, there are several phraseological units related to women’s skirts, such as:

- “To be in petticoats” and “petticoat government” (a government in skirts) — meaning a government or household ruled by a woman.

Among the essential elements of Western national dress are gloves, which also appear in many idioms. Although they are rarely worn today, in the Middle Ages they served as protective gear for knights. Therefore, the idiom “throw down the gauntlet” (to throw down the knight’s glove) means “to challenge someone” or “to provoke a competition.”

The expression “with kid gloves” (gloves made of kid leather) means “with politeness” or “with gentleness.” Other examples include:

- “A cat with gloves catches no mice” (a cat wearing gloves cannot catch mice) — sometimes excessive gentleness prevents achieving one’s goal;
- “An iron fist in a velvet glove” (an iron fist in a velvet glove) — a person who appears gentle but is actually very strict or strong;
- “Fit like a glove” (to fit like a glove) — to fit perfectly;
- “The gloves are off” (the gloves are removed) — a serious fight or confrontation has begun.

Among European clothing accessories, the wig (artificial hair) also holds an important place. In the past, white wigs were worn by English aristocrats, and today they form part of the official attire of judges. Some idioms related to this word include:

- “A full-bottomed wig” (a full, long wig) — a type of wig;
- “Wigs on the green” (wigs on the green field) — a heated argument or quarrel;
- “Blow one’s wig” (to blow off one’s wig) — to lose one’s temper or self-control due to anger [3, p. 104].

These observations can also be supplemented with examples from Uzbek national clothing. For instance, the traditional men’s robe to‘n appears in several phraseological expressions:

- “To‘nini teskari kiyib oldi” — to become hostile, to bear a grudge;
- “To‘nini yechmoq” — to get angry, to lose one’s temper.

In the table below, we will consider the English equivalents of the national costumes of the Uzbek people and the phrases associated with them:

O‘zbek tili	Ingliz tili		
	To‘liq ekivalent	Qisman ekivalent	Ekivalent 0
Do‘ppisini osmonga otmoq		A feather in one’s cap	To be very happy
Yeng shimarib	Roll up one’s sleeves		

Ishtoni yo'q tizzasi yirtiqqa kulibdi		talk through one's hat	
Do'ppisi tor kelmoq			Not to dance something
Bo'z kiysang ham yarashtirib kiy	if the cap fits, wear it		
Cho'pakka libos		the shoe is on the other foot	
Er xotin urushi doka ro'mol qurishi			to lead a cat and dog life

Conclusion

As we can see, not all phraseological units containing the component “clothing” (libos) in Uzbek have full equivalents in English. When translating such expressions, if no complete equivalent exists, it is possible to use partially equivalent or even non-equivalent phraseological units that convey the closest meaning.

For instance, the Uzbek phraseological unit “Bo'z kiysa ham yarashtirib kiy” (“Even if you wear simple cloth, wear it neatly”) has a close equivalent in English — “If the cap fits, wear it.” Both expressions convey the idea of wearing something appropriately or behaving in a manner that suits one's nature.

However, if we take the Uzbek idiom “Er-xotin urushi, doka ro'mol qurishi” (“The quarrel of husband and wife ends quickly”), it is difficult to find a direct or partial equivalent. In this case, an English phraseological unit such as “to lead a cat and dog life” can be used, as both expressions describe people who frequently quarrel but quickly reconcile.

The Uzbek phrase “Yeng shimarib” (“rolling up one's sleeves”) fully corresponds to the English idiom “Roll up one's sleeves.” Both involve a clothing component and belong to the same grammatical category — a verbal phrase — expressing the idea of getting ready to work hard or engage in a task earnestly.

Although we classify the above phraseological units as fully or partially equivalent, their structures differ. The semantics (meanings) are similar, but the syntactic structures of the two languages cause these phraseological units to differ structurally. In English phraseological units, verb-based combinations are more common, whereas in Uzbek, noun-initial combinations often appear. For example:

- “Yeng shimarmoq” — Noun + Verb;
- “Roll up one's sleeves” — Verb + Noun.

As we can see, the difference in word order arises from the grammatical systems of the respective languages. Semantically, however, both expressions convey the same meaning — a person's determination to begin a task with full effort.

REFERENCES:

1. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты / В.Н.Телия. – М.: Изд-во: Школа ‘Языки русской культуры’, 1996. – 288с



2. Шубина В. П. Заметки о полевой организации соматической фразеологии в немецком языке// Функциональный синтаксис немецкого языка. - Челябинск: ЧГПИ, 1977. С. 81 – 89.
3. Tursunova N.F. Turli tizimli tillardagi milliy-madaniy xususiyatlarni ifodalovchi frazeologizmlar va ularning linguokulturologik tahlili. Andijon, 2021. 104
4. <https://idioms.thefreedictionary.com/hat%27%3Ehat>
5. Телия В. Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты / В.Н.Телия. – М.: Изд-во: Школа 'Языки русской культуры', 1996. – 288с
6. Xidirova.D.R. Frazeologizmlar orqali milliy-madaniy dunyoqarashga oid birliklar (O'zbek va ingliz tillari madaniyatiga oid materiallar asosida)