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**CONNOTATIVE AND DENOTATIVE MEANINGS OF
PHRASEOLOGICAL UNITS WITH CLOTHING COMPONENTS IN
ENGLISH AND UZBEK LANGUAGES**

Abstract. This article explores phraseological units containing clothing components in English and Uzbek languages, focusing on their denotative (literal) and connotative (figurative) meanings. Through comparative analysis, it highlights cultural nuances that influence idiomatic expressions, demonstrating how clothing-related idioms serve as reflections of societal values and cognitive patterns in both linguistic contexts.

Key words: phraseological units, denotative, connotative, comparative analysis, idiomatic expressions, clothing-related idioms, cognitive, linguistic context.

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**КОННОТАТИВНЫЕ И ДЕНОТАТИВНЫЕ ЗНАЧЕНИЯ
ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С КОМПОНЕНТАМИ ОДЕЖДЫ В
АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ**

Аннотация. В данной статье рассматриваются фразеологические единицы английского и узбекского языков, включающие компоненты одежды, с акцентом на их денотативное (буквальное) и коннотативное (переносное) значения. Посредством сравнительного анализа выделяются культурные нюансы, влияющие на идиоматические выражения,

демонстрируя, как идиомы, связанные с одеждой, отражают общественные ценности и когнитивные модели в обоих языковых контекстах.

Ключевые слова: фразеологические единицы, денотативное, коннотативное, сравнительный анализ, идиоматические выражения, идиомы, связанные с одеждой, когнитивное, языковой контекст.

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KIYIM KOMPONENTLARINI O'Z ICHIGA OLGAN FRAZEOLGIK BIRLIKLARNING INGLIZ VA O'ZBEK TILLARIDAGI DENOTATIV VA KONNOTATIV MA'NOLARI

Annotatsiya. Ushbu maqolada ingliz va o'zbek tillarida kiyim komponentlarini o'z ichiga olgan frazeologik birliklar o'rganiladi, ularning denotativ va konnotativ ma'nolariga e'tibor qaratiladi. Qiyosiy tahlil orqali idiomatik ifodalarga ta'sir etuvchi madaniy o'ziga xosliklar yoritib beriladi va kiyimga oid iboralar har ikki til kontekstida jamiyat qadriyatlari hamda kognitiv ta'sirlarning aks ettiruvchisi sifatida qanday xizmat qilishi ko'rsatiladi.

Kalit so'zlar: frazeologik birliklar, denotativ, konnotativ, qiyosiy tahlil, idiomatik ifodalar, kiyimga oid idiomalar, kognitiv, lingvistik kontekst.

Introduction.

Phraseological units are fixed expressions whose meanings cannot be deduced solely from the literal meanings of their components. Among these, idioms involving clothing components are particularly rich in cultural symbolism. This study compares English and Uzbek phraseological units containing clothing terms, analyzing the interplay between their denotative and connotative meanings and examining how cultural backgrounds shape these expressions. English and Uzbek are among the languages in the world that are rich in phraseological units, as they reflect the internal structure, nature, and uniqueness of the language across different historical periods. These units encapsulate the economic and social

structure of a country, its art, traditions, and history. The meanings they convey often embody themes such as children's traditional games, currency, folk medicine, food, flora and fauna, human appearance, clothing, lifestyle, and many other aspects of national mentality. Phraseological units reflect the cultural and linguistic wealth of a particular nation. They are linguistic elements that help reveal the unique characteristics of an ethnic worldview.

Phraseologism, phraseological unit, or phraseme refers to a fixed expression composed of two or more words that are semantically interrelated and function as a single unit. These expressions are used in a figurative sense, function as a whole (often equivalent to a sentence or a fixed word combination), and are not separable. Phraseological units differ from syntactic constructions that look similar in form, as they are not formed by freely combining or substituting words in speech. Instead, they are pre-constructed expressions with fixed lexical and grammatical structure and meaning. In other words, it is not possible to remove or omit any part of a phraseological unit without altering or destroying its meaning.

Literature review.

The study of phraseological units, particularly those containing clothing components, has attracted considerable attention in linguistics and translation studies. Fernando and Flavell (1981) provide a foundational framework for understanding idioms and idiomaticity, distinguishing between literal and figurative meanings and emphasizing the cognitive mechanisms underlying idiomatic comprehension. Their work remains pivotal in the analysis of fixed expressions and informs subsequent research on the semantic and pragmatic dimensions of idioms [2].

R.Moon (1998) expands on this foundation by applying corpus-based methodologies to investigate fixed expressions and idioms in English. Her work demonstrates how frequency, collocational patterns, and contextual usage influence idiomaticity, providing practical insights for both language learning and translation. Moon's empirical approach underscores the importance of examining idioms within authentic linguistic contexts rather than in isolation [4].

Recent comparative research by G.Yusupova, D.Kuzmina, and I.Kuznetsova (2020) explores the semantic peculiarities of phraseological units containing the component “clothes” across English, German, and Russian languages. Their study highlights cross-linguistic similarities and divergences in metaphorical representation, cultural connotations, and cognitive patterns, showing that clothing-related idioms are not merely linguistic constructs but also reflections of societal norms and values [7].

Research methodology.

This study examines phraseological units with clothing components in English and Uzbek, focusing on their denotative and connotative meanings. Comparative-typological, componential, and systemic-structural approaches are used to analyze their semantic, stylistic, and cultural features.

Analysis and results.

Research on phraseology underlines the importance of both denotative and connotative meanings in understanding idioms [2]. Previous studies have shown that clothing idioms often reflect social roles, emotions, and historical customs [4]. However, cross-linguistic comparisons between English and Turkic languages like Uzbek remain limited, motivating this study.

In studying phraseological expressions (PEs) with the component “clothes” we proceed from an understanding of the systematic nature of particular lexical groups. In modern linguistics, such analysis is based on the traditional method of describing vocabulary according to thematic groups. This allows for a comprehensive and thorough identification of the relationship between words and the phenomena they denote, as well as the scope of a word’s meaning and its usage characteristics.

Clothing is a natural and essential part of the human world. Over many centuries, each nation has developed its own customs and traditions regarding the wearing of certain items of clothing, which led to the formation of unique national attire. Clothing includes a broad range of elements: headwear, footwear, accessories, materials used, and the garments themselves.

The English, German, and Russian PEs containing clothing-related components recorded in the course of this research were classified by meaning into the following thematic groups: “character”, “human relationships”, “human behavior”, “human activity”, “level of wealth”, “honor and dignity”, “espionage”, and “family relationships”. Among the phraseological units in this group, the most common clothing-related terms are “shirt,” “blouse,” “dress,” “trousers,” “pants,” “stocking,” as well as the more general term “clothes.” In English, the component “cloak” also appears, and in Russian, the word “vest” (“жилетка”) [7].

A comprehensive review of existing literature on phraseological units, idiomatic expressions, and phrases were conducted, with a focus on those within the domain of clothing in English. Relevant linguistic resources, including dictionaries, corpora, academic papers, and language databases, were consulted to gather a diverse range of phraseological units related to clothing. Phraseological units were systematically collected from various linguistic sources, encompassing both written and spoken language contexts [3].

The denotative meaning of clothing idioms involves the literal sense of clothing items such as boots, hats, or scarves. For example, in both English and Uzbek, the word “*boot*” denotes a type of footwear.

English idioms often shift far from the literal meaning, acquiring metaphorical senses. For instance:

“*To pull the wool over one’s eyes*” means to deceive, not literally covering the eyes with wool.

“*Too big for one’s boots*” implies arrogance rather than actual shoe size.

“*Shaking in one’s boots*” expresses fear, extending the physical object to emotional states.

Uzbek idioms containing clothing components frequently retain a closer link to literal meanings but also express cultural specifics:

“*Ikki oyog‘ini bir etikka tiqmoq*” (to shove both legs into one boot) conveys helplessness or panic, deriving directly from a physical image.

“*Kavushini to‘g‘rilab qo‘ymoq*” is used both literally and metaphorically, such as “to manipulate someone’s mind.” However, Uzbek idioms less often display the semantic drift common in English.

The contrast between the two languages highlights different cognitive and cultural attitudes. English idioms often emphasize abstract emotional or social states through clothing metaphors, while Uzbek idioms tend to maintain tangible cultural images, reflecting folk traditions and collective experiences.

English and Uzbek are among the languages in the world that are rich in phraseological units, as they reflect the internal structure, nature, and uniqueness of the language across different historical periods. These units encapsulate the economic and social structure of a country, its art, traditions, and history. The meanings they convey often embody themes such as children’s traditional games, currency, folk medicine, food, flora and fauna, human appearance, clothing, lifestyle, and many other aspects of national mentality. Each nation’s specific clothing terms and cultural realia play a key role in the formation of national phraseologisms. For example:

“To wear one’s coat inside out” (*to‘nini teskari kiyib olmoq*) – metaphorically means to act defiantly or stubbornly.

“To throw one’s cap into the air” (*do‘ppisini osmonga otmoq*) or “not fitting into one’s shirt” (*ko‘ylagiga sig‘maslik*) – both convey the meaning of being extremely happy or overjoyed.

“Worms have entered his soles” (*paytavasiga qurt tushdi*) – used to describe someone who has become restless or unable to sit still.

“Stretch your legs according to your blanket” (*ko‘rpasiga qarab oyoq uzatmoq*) – means to act according to one’s means or capabilities.

“In the sleeve” or “on the sleeve’s edge” (*yeng ichida, yeng uchida*) – imply not taking something seriously or being hesitant.

“To roll up one’s sleeves” (*yeng shimarib*) – means to get ready to do something earnestly or seriously [1].

“To grab one’s collar” (*yoqasini ushlamoq*) or “to make someone grab their collar” (*yoqasini ushlatmoq*) – express extreme surprise or shock [6].

The English people also possess a rich cultural and spiritual heritage. Based on their national culture and cultural realia, phraseological units involving clothing components occupy a significant place in English linguistics. The following phraseological units were analyzed:

Based on the lifestyle of the English people, various phraseological units related to the clothing term “coa” (outerwear) are used both in their literal and figurative senses. Examples include:

Coat hanger – “a device shaped like human shoulders used for hanging clothes.”

Coat hat check girl – “a female attendant working in a cloakroom who checks in coats and hats.”

Coat check – “cloakroom” or “a place where coats are temporarily stored”.

Black coat – literally means "a black overcoat," but figuratively it may refer to the devil.

Black gown – literally “a black robe,” figuratively refers to a Hindu priest or a person in a ceremonial or legal role.

Blue coat – literally “a blue overcoat,” figuratively refers to a sailor.

Red coat – literally “a red coat,” metaphorically used for a British soldier (historically, due to their red military uniforms).

Life jacket – refers to a buoyant vest worn to keep a person afloat in water; a life-saving vest.

Sweater girl – refers to a woman with a shapely figure, particularly one whose sweater accentuates her curves (originated in mid-20th-century American slang).

From the analysis of the two tables above, we can see that English idiomatic expressions involving clothing components are used in two different meanings: literal and figurative. In Uzbek idiomatic expressions involving clothing components, however, not all expressions have both meanings.

To express the meaning of being helpless or unable to act, Uzbek uses idioms like *ikki oyog‘ini bir etikka tiqmoq* or *ikki oyog‘ini bir etikka suqmoq* (to force both legs into one boot). For example, *kavushini to‘g‘rilab qo‘ymoq* can be used both in its literal sense and in a connotative sense. Figuratively, it can mean, “to manipulate someone’s mind” or “to gain control over someone’s thinking” [3].

Conclusion.

Phraseological units with clothing components offer valuable insights into the cultural and linguistic frameworks of English and Uzbek. While both languages employ clothing-related idioms, English shows a greater tendency toward metaphorical abstraction, whereas Uzbek maintains stronger ties to literal and culturally specific meanings. Understanding these differences enhances cross-cultural communication and contributes to the broader study of phraseology and semantics.

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