CONTRASTIVE ANALYSIS OF SOME CLOTHES WITH THE CONCEPT MAN

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Abstract. The article provides a comparative analysis of the names of clothing identified in Uzbek and English linguoculturology, taking into account cultural and ethnolinguistic characteristics. A general description of the compiled clothes is given and a group of common names is considered in more detail to identify similar and specific features of different traditional clothes in the aspect of cultural linguistics.

Keywords: names of clothes, Uzbek, English, national specificity, cultural and ethnolinguistic characteristics, cultural linguistics,

The notion of "semantic fields," or "semantic categories," is a popular topic in ontological thought, especially at the amateur level: after all, everyone categorizes the world in some way, and it seems "so easy and natural." However, formally defining a *complete* and *consistent* scheme of semantic fields and subcategories has proven exceedingly difficult, and it is safe to say that no one has ever fully satisfied these twin demands -- or not, at least, as judged by anyone else. Hence, all semantic category schemes are deficient. Rather than inventing yet another deficient scheme, we selected for our use one that has been published and used by others, with only minor technical modifications.

Among other work concerned with Indo-European (IE) semantics, Carl Darling Buck's list of semantic fields (cf. *A Dictionary of Selected Synonyms in the Principal Indo-European Languages*, 1949) has seen much use. We adopt and adapt Buck's fields for our own semantic category scheme, and we present that scheme here. Slightly simplifying Buck, we employ a strictly two-level organization; most semantic subcategories will have lexical entries drawn from the Proto-Indo-European (PIE) etyma listed by Julius Pokorny in his monumental work *Indogermanisches etymologisches Wörterbuch* (2 vols, 1959-69).

Because Buck's publication preceded Pokorny's by a decade or more, Buck was not able to categorize Pokorny's etyma; and although Buck did categorize at least some entries found in earlier volumes authored jointly by Walde & Pokorny (*Vergleichendes Wörterbuch der indogermanischen Sprachen*, 3 vols, 1926-30), Buck took pains to categorize later Indo-European derivatives according to their *evolved* meanings, which in many cases differ from the [reconstructed] meanings of their Proto-Indo-European ancestral roots.

Related to the concept of hyponymy, but more loosely defined, is the notion of a **lexical field**. A lexical field denotes a segment of reality symbolized by a set of related words. The words in a semantic field share a common semantic property. Most often, fields are defined by subject matter, such as body parts, landforms, diseases, colors, **name of clothes**, foods, or kinship relations. Internally, these may be organized as a hierarchy (e.g., royalty, military ranks), as a meronymy (e.g., body parts), as a sequence (e.g., numbers), or or as a cycle (e.g., days of the week, months of the year), as well as with no discernible order. A thesaurus is generally organized according to substantive fields.

The words which are part of a lexical field enter into sense or meaning relationships with one another. Each word delimits the meaning of the next word in the field and is delimited by it; that is, it marks off an area or range within the semantic domain. However, there may be a fair amount of overlap in meaning between words in a domain, and it is often difficult to find mutually delimiting terms. Within a domain, some words are marked, while some are unmarked; the unmarked members are more frequent, more basic, broader in meaning, easier to learn and remember, not metaphorical, and typically one morpheme or single lexical item. The marked members often consist of more than one lexical item and may denote a subtype of the unmarked member.

Let's consider some examples of lexical fields. The field of "parts of the face" is a substantive field of part to whole. Terms within the field are arranged spatially and quite clearly delimited, though there is some overlap between terms such as *forehead* and *temple*.

Terms such as *bridge of the nose* or *eyelids* would constitute marked members of the field. The field of "stages of life" (see b) is arranged sequentially, though there is considerable overlap between terms (e.g., *child, toddler*) as well as some apparent gaps (e.g., there are no simple terms for the different stages of adulthood). Note that a term such a *minor* or *juvenile* belongs to a technical register, a term such as *kid* or *tot* to a colloquial register, and a term such as *sexagenarian* or *octogenarian* to a more formal register. The semantic field of "water" could be divided into a number of subfields; in addition, there would appear to be a great deal of overlap between terms such as *sound/fjord* or *cove/harbor/bay*. The semantic field of "clothing" is a particularly rich one, with many unmarked terms (such as *dress* or *pants*) as well as many marked terms (such as *pedal-pushers* or *smoking jacket*).

The field of clothing might be organized in many different ways – by sex of wearer, by occasion of wearing, by body part covered, and so on. Finally, the field of "clothes" would seem to include quite well-delimited terms, with a number of unmarked terms.

Jeans were invented in America and were originally called jeans. Denim is a tarpaulin-like material used to make thick work clothes[17]. As denim was made in England, it is believed that the word "jeans" came from there. But there was similar material. Genoa was called "genes". American pronunciation has turned the word into the familiar "sex"[4,787].

Cardigan is an English word. This garment was worn by soldiers and officers as a uniform in the cold[16]. The convenience of this piece of clothing was in the absence of a collar and the ability to press a button. Soldiers called it the "cardigan" after Lord James Thomas Brudnell, 7th Earl of Cardigan, and wore similar clothing [2, 124].

Doppi is a light headgear common in Uzbekistan. The hat is mainly made of velvet, silk and zar. Chust, Tashkent, Samarkand, Bukhara, Boysun, Shahrisabz

hats are famous in Uzbekistan[14]. Chust hats are especially common and are made in almost all regions of Uzbekistan. The top of Chust's cap bulges out in a square shape, while the top of the others has a hemispherical shape. A master who sews hats is called "doppido'z", and the profession of making hats is called "doppidozluk"[1,56].

A cloak is an ancient outerwear. The coat is lined and made of cotton in the form of a jacket with an open collar [15]. The cloak was long and wide, the upper part was wide, the lower part was narrowed, and some of them had a slanted place on the right and left sides of the hem to make it comfortable to sit. Usually, the cloak was tied around the waist with a belt, on which men hung a knife (with a scabbard). Summer coats were unlined (avra-astar chapon) or without lining at all (avra chapon).

In Namangan wears a thin short cloak made of white fabric during field work. It protects my body from heat. Among the semi-nomadic Uzbeks living in Surkhandarya and Zarafshan valleys, there are many short (avra) cloaks that reach the knee and are not lined. Uzbek cloaks differ in color, length, width and style of wearing [9, 66].

The word **yalma** means a cover, a cotton tunic. According to Mahmud Koshgari, the Persians took this word from the Turkic peoples and pronounced it in the form of yalme. According to him, the Arabs took it from the Persians and used it in the form of yalmak.

In short, in linguistics, it is relatively easy to study and determine the history of the origin of a new word, but it is much more difficult to analyze the etymology of old words, that is, when they appeared and from which language they were taken, and the characteristics of their original meaning is complicated. When determining the origin of a word, it is compared with the sound structure and meanings of this word in other languages. But this process does not always give clear results. Because sometimes the external form of the words and the sound structure are close to each other, but their meanings can be different.

Also, we may show many of examples for clothing. See the table.

Dress (cocktail-, strapless-, shirtwaist-)		Gown (evening-, ball-)	
toga	shift	jumper	smock
jumpsuit	suit	pantsuit	sports coat
vest	pajamas	nightgown	smoking jacket
bathrobe	tee-shirt	shirt	blouse
undershirt	turtleneck	pants/slacks	trousers
shorts	knickers	cut-offs	skorts

culottes	skirt	peddle-pushers	bloomers
underwear	panties	brassière	girdle
hat	cap	beret	tam
toque	scarf	headband	earmuffs
belt	tie	suspenders	gaiters, spats
socks	tights	pantyhose	stockings
gloves	mittens	muff	muffler
shawl	cape	coat (sports-, rain-, over-, top-, lab)	
jacket	parka	wind-breaker	anorak
sweater	pullover	cardigan	apron

The general name of the set of clothing items that meet the needs of a person in the Uzbek literary language is expressed by terms such as clothes, clothes, in colloquial speech, light, light-head, clothes-head, top-head.

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