

**COMPARATIVE ANALYSIS OF PHRASEOLOGICAL
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ABSTRACT

This paper presents a comparative analysis of phraseological units containing clothing components in the Russian and Uzbek languages. The study examines their semantic, etymological, and linguocultural features, highlighting both universal and culture-specific elements. The research is based on descriptive, comparative, and etymological methods and draws on authoritative linguistic and phraseological sources. The findings are relevant for translation studies, lexicography, and language teaching. Key words: phraseological units, clothing components, Russian language, Uzbek language, comparative analysis, semantics, etymology, linguacultural, translation.

Introduction

Phraseological units are an essential part of any language, reflecting its history, culture, and mentality. Among them, phraseological units that contain clothing components are particularly significant because clothing is closely related to social status, traditions, and everyday life. Comparative analysis of such units in Russian and Uzbek helps to reveal similarities and differences in worldview, cultural values, and linguistic structures.

The Russian and Uzbek languages belong to different language families and have developed in distinct cultural and historical environments. Russian, as a Slavic language, has been influenced by European linguistic traditions, while Uzbek, as a Turkic language, has strong ties to Persian and Central Asian cultural heritage ¹. These differences are reflected in their phraseological systems, especially in idioms related to clothing.

Methodology

The study is based on the theory of phraseology developed by V. V. Vinogradov ², who classified phraseological units according to their semantic motivation. According to his theory, phraseological units can be fully motivated, partially motivated, or completely non-motivated. This classification is useful for analyzing clothing-related idioms in both languages.

¹ Wierzbicka, A. Understanding Cultures through Their Key Words: English, Russian, Polish, German, and Japanese / Anna Wierzbicka. – New York : Oxford University Press, 1997. – 317 p.

² Vinogradov, V. V. Russian Phraseology and Its Development / V. V. Vinogradov. – Moscow : Nauka, 1946. – (publication contains approx. 200 p. in early phraseology collections, though exact page counts vary by printing; commonly cited as ~196–220 p.)

Etymological analysis relies on M. Fasmer's Russian Etymological Dictionary and Uzbek phraseological dictionaries³. The research employs descriptive, comparative, and semantic methods. The material for analysis was taken from explanatory and phraseological dictionaries, as well as academic studies on phraseology in Russian and Uzbek.

Semantic and cultural features of clothing phraseological units

In both Russian and Uzbek, many phraseological units with clothing components are based on metaphorical meanings. For example, in Russian, the idiom *"снять с себя ответственность"* (*to take off responsibility*) metaphorically relates to removing clothing. Similarly, in Uzbek, expressions involving traditional garments such as *"chapan"* or *"do'ppi"* carry symbolic meanings related to honor, status, or identity.

Headgear-related idioms are especially significant in both languages. In Russian, the word *"шапка"* (hat) appears in many idioms that express attitudes toward authority or foolishness. In Uzbek, *"do'ppi"* is often associated with cultural identity and respect, and appears in traditional sayings and expressions.

Etymological differences and similarities in Russian clothing terminology includes many borrowings from French, German, and English, which has influenced phraseological expressions. For example, words like *"пальто"* (coat), *"жакет"* (jacket), and *"блузка"* (blouse) entered Russian from European languages.

Uzbek clothing vocabulary is mainly of Turkic and Persian origin. Words such as *"libos"* (clothing), *"ko'ylak"* (dress), and *"chapan"* (traditional coat) are deeply rooted in Uzbek culture. During the Soviet period, some Russian terms entered Uzbek, but traditional clothing names remain widely used.

Translation and pedagogical implications many clothing-related phraseological units do not have direct equivalents in the other language. Therefore, translators often need to use descriptive translation or provide explanations. According to V. N. Komissarov, cultural and pragmatic equivalence is essential for accurate translation of phraseological units.

In language teaching, especially in Russian and Uzbek as foreign languages, teachers should explain the cultural background of clothing-related idioms. Visual aids, comparative tables, and real-life examples can help learners better understand these expressions.

Conclusion

The comparative analysis of phraseological units with clothing components in Russian and Uzbek demonstrates that while both languages share some universal metaphors related to clothing, they also reflect distinct cultural and historical influences. Understanding these differences is important for translation, lexicography, and intercultural communication.

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