SEMANTIC CLASSIFICATION OF CLOTHING NAMES (HEADWEAR, TOP GARMENTS, SHOES): ON THE EXAMPLE OF UZBEK AND FRENCH LANGUAGES

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Abstract. *This article explores the semantic classification of clothing names in the Uzbek and French languages, focusing on three major lexical-semantic categories: headwear, top garments, and shoes. Clothing vocabulary is an important component of linguistic and cultural studies because it reflects not only denotative meaning but also national traditions, social norms, and historical development. The study applies comparative semantic analysis to identify similarities and differences in the lexical organization of clothing terms in both languages. The results show that clothing terminology in Uzbek and French demonstrates both universal semantic structures and language-specific cultural features.*

Keywords: *semantics, clothing names, Uzbek language, French language, headwear, top garments, shoes, comparative linguistics.*

Introduction

The semantic classification of lexical units is one of the central issues in modern linguistics. Clothing names constitute a rich lexical field that reflects the material culture, traditions, and worldview of a speech community. In comparative linguistics, the study of clothing terminology allows researchers to identify both universal semantic categories and national-cultural peculiarities.

The Uzbek and French languages possess extensive lexical systems related to clothing, each shaped by distinct historical, geographical, and cultural factors. This article aims to classify clothing names semantically in both languages according to three principal categories: headwear, top garments, and shoes.

Materials and Methods

The present study employs the following methods:

- semantic analysis
- comparative linguistic analysis
- lexical-semantic classification
- linguocultural interpretation

The lexical units were selected from general dictionaries, explanatory dictionaries, and authentic language usage examples.

First, semantic analysis was used as the primary research method to identify the denotative and connotative meanings of lexical units related to clothing terminology. This method made it possible to determine the semantic structure of the analyzed lexical items and to reveal their core and peripheral meanings within the lexical-semantic field.

Second, the study utilized comparative linguistic analysis, which enabled a systematic comparison of clothing names in the Uzbek and French languages. Through this approach,

similarities and differences in lexical meaning, semantic grouping, and cultural associations were identified and interpreted. This method was particularly important for establishing cross-linguistic correspondences and language-specific semantic features.

In addition, lexical-semantic classification was applied to group the selected lexical units into major semantic categories such as headwear, top garments, and shoes. Within each category, further subclassification was carried out according to functional, stylistic, and cultural criteria. This approach facilitated the structural organization of the lexical material and allowed for a clearer representation of semantic relations among lexical units.

Results

The semantic classification of clothing names represents an important area of lexical-semantic and linguocultural research, as clothing terminology reflects not only denotative meanings but also cultural values, social functions, and national identity. In the Uzbek and French languages, clothing names may be systematically classified into several semantic groups according to their function and position on the human body. Among the most prominent categories are headwear, top garments, and shoes.

The first semantic group comprises headwear, which includes lexical units denoting clothing items worn on the head for protective, decorative, or cultural-symbolic purposes. In the Uzbek language, this category is represented by such lexical items as do‘ppi, ro‘mol, salla, qalpoq, and shlyapa. In French, corresponding units include béret, chapeau, foulard, casquette, and turban. From a semantic point of view, these units may be subdivided into protective headwear, decorative headwear, and culturally marked symbolic headwear. In both languages, certain lexical items possess strong ethnocultural significance. For example, the Uzbek do‘ppi and the French béret function not merely as articles of clothing but as important symbols of national identity, cultural heritage, and collective memory.

The second major semantic category includes top garments, that is, clothing items worn on the upper part of the body. This lexical-semantic field is broad and multifunctional in both languages. In Uzbek, typical examples include ko‘ylak, kamzul, chopon, pidjak, and sviter. Their French equivalents may be represented by chemise, veste, manteau, pull, and robe. Semantically, these lexical units may be classified into several subgroups, such as formal garments, casual garments, seasonal garments, and traditional garments. This classification is based on their communicative function, stylistic usage, and cultural context. For instance, the Uzbek lexical unit chopon denotes a traditional outer garment closely associated with national customs and historical clothing culture, whereas the French manteau generally refers to a coat or overcoat used primarily for protection against weather conditions. Thus, the semantic distinction between these units extends beyond direct lexical meaning and reflects deeper cultural differences [2, 15].

The third semantic group consists of shoes, which denote clothing items worn on the feet and primarily perform protective and functional roles. In Uzbek, this category includes etik, tufli, krossovka, shippak, and mahsi. In French, corresponding lexical units are chaussures, bottes, sandales, baskets, and pantoufles. From the semantic perspective, this group may be further divided into formal footwear, sports footwear, indoor footwear, and traditional footwear. Such classification demonstrates the functional diversity of footwear terminology in both languages. For example, the Uzbek mahsi represents a culturally specific traditional type of footwear deeply rooted in national clothing traditions and historical lifestyle, whereas the French baskets commonly denote sports shoes and reflect the influence of modern urban and sports culture [3, 18].

Thus, the semantic classification of clothing names in Uzbek and French reveals both universal lexical patterns and language-specific cultural features. The categories of headwear, top garments, and shoes serve as stable semantic fields through which the interaction between language, culture, and social practice can be observed and analyzed.

Discussion

A comparative analysis shows that both languages share universal semantic categories based on bodily position and functional use.

However, significant differences emerge in the linguocultural dimension.

For example:

- Uzbek clothing names reflect national traditions and climate
- French clothing names reflect fashion culture and European stylistic norms

This demonstrates that semantics is closely connected with cultural cognition.

A comparative semantic analysis of clothing names in the Uzbek and French languages reveals that both linguistic systems share a number of universal semantic categories primarily determined by the position of the clothing item on the human body and its functional use. Such categories include lexical units referring to headwear, upper-body garments, and footwear, which are organized according to common semantic principles found across languages. This universality indicates that the semantic classification of clothing terminology is, to a considerable extent, based on shared human experience, bodily orientation, and practical communicative needs.

At the same time, despite these common structural features, significant differences become evident when the lexical units are examined from a linguocultural perspective. The Uzbek language preserves numerous clothing names that are deeply rooted in national traditions, historical lifestyle, and climatic conditions. Lexical items such as do‘ppi, chopon, and mahsi are not merely nominative units but also carriers of ethnocultural meanings that reflect the social history, customs, and traditional values of the Uzbek people. In many cases, the semantics of these lexical units is directly influenced by the climatic realities of the region, including seasonal conditions and the practical needs of everyday life [1, 31].

In contrast, clothing names in the French language often demonstrate a stronger association with fashion culture, aesthetic representation, and European stylistic norms. Lexical units such as béret, manteau, and robe frequently carry semantic features related to elegance, style, social status, and contemporary fashion discourse. This reflects the historically significant role of Paris and France in the development of European fashion culture and the global clothing industry.

Such differences clearly demonstrate that semantics cannot be studied solely within the limits of denotative meaning. Rather, lexical meaning is closely connected with cultural cognition, that is, the way speakers conceptualize reality through culturally shaped mental models. Clothing names serve as linguistic representations of collective knowledge, social values, and cultural identity. Therefore, comparative semantic analysis confirms that lexical units function as important indicators of national worldview and cultural consciousness.

Conclusion

In conclusion, the semantic classification of clothing names in Uzbek and French reveals both universal lexical structures and culture-specific semantic features. The categories of headwear, top garments, and shoes serve as stable semantic fields in both languages.

The study contributes to comparative linguistics, linguoculturology, translation studies, and lexicography. At the same time, the research has revealed significant linguocultural differences between the two languages. Certain lexical units, such as do‘ppi and béret, as well as

chopon and mahsi, reflect nationally specific cultural codes and traditional lifestyles. These lexical items go beyond their direct denotative meaning and serve as symbols of ethnic identity, social status, and historical heritage. Such observations prove that the semantics of clothing names is deeply rooted in the worldview and cultural consciousness of a speech community.

Furthermore, the analysis has demonstrated that semantic classification provides an effective methodological framework for the study of lexical systems. Through grouping clothing names into semantic categories and subcategories, it becomes possible to identify lexical relations such as hyponymy, synonymy, functional opposition, and cultural markedness. This contributes not only to lexical semantics but also to comparative linguistics, linguoculturology, lexicography, and translation studies.

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