Lexical And Semantic Features Of Clothing Names In Classical Poetry

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Abstract: The lexical system, in contrast to the phonetic and grammatical systems, is distinguished by the vast number of its units. It is impossible to determine the exact number of words in any language, as new words are constantly being created while others fall out of use. The number of lexical units used by dialect speakers is especially large.

Introduction: Nowadays, many ancient terms, including names of clothing, are quickly disappearing. It is therefore essential to collect and systematize the entire vocabulary of clothing, which is an important step toward creating thematic, translation, explanatory, and terminological dictionaries and reference books. This also contributes to the development of both historical and modern lexicology in the Uzbek language, alongside studying other thematic vocabulary groups.

Unlike grammatical phenomena, studying the lexical system presents significant challenges. The vocabulary of any language comprises thousands of words and stable expressions, each representing a distinct semantic unit. This makes studying the lexical-thematic system important not only theoretically but also practically, especially in organizing terminologies found in various lexical groups within a language. This includes words under the concept of "clothing".

Clothing refers to items that partially cover the human body and head. It is made from soft, non-abrasive materials—either processed or unprocessed—derived from animal hides or plants. The shape of clothing corresponds to the human body structure. According to one interpretation, "Clothing emerged from the human need to protect their body from the unpleasant effects of the environment. What fundamentally distinguishes clothing is not its shape or material but its association with specific social functions."

The historical development of the word "clothing" shows that this term—though in different phonetic forms—appeared as early as the Orkhon-Yenisei inscriptions and continued into the 13th–14th centuries in forms such as kädim, käzim, kädgu, käzgu, all signifying garments worn over the body. Examples:

• inchin inantim ash tön kädim orün tüşäk at jaŋa kanli kölü apdini-jangü (refers to food, clothing, shelter, and domestic animals).

• közgü – any wearable item (DLT, I, 405)

• ayaq, chanaq kazim tonlarni Shirin terdi (Fazilov, 1, 575)

The "Tafsir" manuscript from the 12th–13th centuries also contains verb forms like kär, käzar, and kärmak derived from the root kär (meaning to wear), indicating an early evolution of the concept.

In Old Uzbek, the transition from kädim/käzim to kayim, kiyim was accurately identified by Prof. S. Ye. Malov. These older forms do not appear in the language of Alisher Navoi (15th century). Instead, Navoi used the root kiy, as in kiyguluk and kiymak:

Er kishiga zeb-u ziynat hikmat-u donishdur.

Yaxshi kiymak birla xotunlarga oroyishdur (Navoiy, MQ).

In the 19th–20th centuries, terms like kiyim, kiyim-kechak, ust-bosh, engil, bosh-oyoq kiyim, joma, and kisvat became common for referring to clothing.

While kiyim and libos are synonymous, kiyim appears more standardized and widespread, especially in everyday and spoken language. Libos, of Arabic origin (plural: libasot), is characteristic of high literary style. It is more frequently used in written and poetic language than in colloquial speech. The word does not appear in ancient Turkic inscriptions, but can be found in the 12th-century "Hibat ul-haqoyiq":

Tanabbur libasin keyip az salin (Ahmad Yugnakiy).

In Gulistoni bit turkiy, libos is used to mean outerwear:

Neche kim dalq erur orif libosi, Muborakdur xaloyiqqa duosi (Sayfi Saroiy).

By the 15th century, libos was widely used stylistically in literature:

O'q ignasidan tikay libosin,

Xanjar so'yidin ezay xinosin (Navoiy).

Turfa oyedur uzoring, ko'k anga moviy libos,

Anjum oning tanga-tanga bosma qilgon zarhali (Navoiy, FS)

In Navoi's works, libos combines with qualifiers to expand its meaning and adopt metaphorical nuances, such as zebo libos (beautiful, elegant clothing):

O'zingni zebo libosi xayolidan qaytar,

Libos zeboligin istasang, bir yalang'och libosin bitkar (Navoiy, MQ).

Compared to libos, the word kiyim has a broader semantic field. In popular perception and linguistic memory, libos often carries cultural, philosophical, and religious metaphorical meanings. For example, Husayn Bayqaro praised Navoi's literary achievements by stating:

"He breathed life into the dead body of the Turkic language with the breath of the Messiah and clothed this soul with garments of silk woven from the threads of the Turkic language."

This poetic metaphor suggests that Navoi revived the Turkic language and adorned its new meanings with elegant, silk-like expressions—something no one had done before.

The metaphorical use of libos can also be seen in the Qur'an, where in Surah Al-Baqara, spouses are described as garments for each other (2:187). In Surah An-Naba', libos is used in reference to the night as a covering and a source of comfort (78:10).

According to Rumi, "Some servants of Allah are dressed with the garments of wisdom, knowledge, and dignity. Even if people cannot perceive them, Allah protects them, and they conceal themselves with these metaphorical clothes, not for display, but to preserve their sacredness."

Similarly, the names of some Quranic surahs, like Muzzammil ("the one wrapped in garments") and Muddathir ("the one cloaked in clothes"), are directly tied to the concepts of clothing and garments.

The metaphorical use of libos is also found in academic styles, as in the description:

"Thought cannot be left 'naked'. It must always be clothed. That's why we instinctively turn to language, its symbolic tools, to conceptualize mental structures."

Lexical units related to clothing in Navoi's poetry are historically significant. Conceptualizing reality as categories enables description and classification based on accumulated knowledge. Over a hundred clothing-related terms are recorded in explanatory dictionaries of Navoi's works. It is advisable to classify them into paradigms based on the part of the body they cover:

1. Headwear

a) Worn on the head: qalpoq, do'ppi, taqya, kalapo'sh, quloqchin, bo'rk, telpak, shapka, shlyapa

b) Wrapped around the head: ro'mol, peshonabog', lachak, durra, kosinka, yog'liq

2. Outerwear

Includes all garments worn over regular clothes, excluding footwear. Historical terms: kisvat, joma, libos, hulla, xil'at. Types: abo, qabo, janda, jubba

Modern terms: to'n, chopon, chakmon, po'stin, kamzur, jilet, palto, kostyum, shim, plash

3. Underwear

For women: bluzka, lozim, reytuza, ich ko'ylak

For men: yaxtak, mayka, kalson, trusik

4. Footwear

etik, mahsi, kavush, kalish, botinka, shippak, tufli

5. Accessories

Items that are not worn directly but accompany clothing:

• belbog', with dialectal variants: chorsi, qiyiq, qur, lungi, po'ta, qo'shoq

• Others: qayish, kamar, tasma, salla, chalma, dastor

6. Clothing Parts

Names of sections from which garments are sewn: bo'y, yelka, etak, yeng, yoqa, old, orqa, avra, astar, o'miz, xishtak, bachki, jiyak, cho'ntak

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