



Antonym Relations of Names of Headgear in English And Uzbek

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Abstract: This article explores antonymic relations among the lexical units that denote headgear in English and Uzbek. While names of clothing items, including headgear, typically lack direct binary oppositions, certain indirect or contextually conditioned antonymic relations can be identified. The study investigates how such oppositions manifest in both languages and how cultural, functional, and stylistic aspects influence antonymy within this lexical field.

Keywords: Lexical units, indirect or contextually conditioned antonymic relations, cultural, functional, and stylistic aspects.

Introduction: Lexical antonymy, the phenomenon of words expressing opposite meanings, is a significant area of study in lexicology and semantics. While classical examples of antonyms include pairs such as hot–cold or big–small, in specific lexical fields, including that of headgear, such clear-cut oppositions are rare. Nevertheless, indirect antonymic relationships can be observed through functional, stylistic, or culturally contextual contrasts.

This article examines the lexicon of headgear in English and Uzbek, focusing on their antonymic relationships, either direct or inferred through opposition in use, formality, gender, seasonality, or socio-cultural function.

1. The Nature of Antonymy in Lexicology

Antonymy is typically classified into several types:

- Gradable antonyms (hot–cold)
- Complementary antonyms (dead–alive)
- Relational antonyms (buy–sell)
- Contextual or indirect antonyms (e.g., hat–bareheaded)

In the lexical field of headgear, most oppositions are

contextual, functional, or culturally motivated, rather than strictly binary.

2. Headgear Lexicon in English and Uzbek

2.1 English Headgear Terms:

Examples include:

- hat, cap, helmet, turban, hood, beret, beanie, bonnet, crown, veil, headband, headscarf, helmet

2.2 Uzbek Headgear Terms:

Examples include:

- do'ppi, qalpoq, salla, ro'mol, shlyapa, kaska, qor yoqa, kalpak, duppi, burqa

These reflect a mix of traditional, modern, and religious-cultural items.

3. Antonymic Relations in Headgear

3.1 Absence vs Presence

This is the most basic antonymic opposition:

- English: hat – bareheaded
- Uzbek: do'ppi – bosh ochiq ("with skullcap – with bare head")

This opposition is more pragmatic than lexical but plays a key role in cultural interpretations of modesty or decorum.

3.2 Formal vs Informal

In both languages, headgear can symbolize formal or informal status.

- English: top hat – baseball cap
- Uzbek: shlyapa – do'ppi (in urban contexts)

These contrast in terms of social setting, prestige, or ceremonial use.

3.3 Gendered Oppositions

Some headgear items have clear gender associations, and their antonyms may be inferred by contrasting male and female attire.

- English: bonnet (female) – cap (male)
- Uzbek: ro'mol (female) – salla (male turban)

3.4 Religious vs Secular

In societies with strong religious traditions, certain types of headgear convey religious identity.

- English: kippah / turban – no head covering
- Uzbek: salla / ro'mol – bosh ochiq

Here, antonymy lies in the presence or absence of religious symbolism.

3.5 Seasonal Oppositions

Functional antonyms may also be seen between winter and summer headgear.

- English: woolen beanie – straw hat
- Uzbek: qor yoqa – yozgi qalpoq

These items oppose each other based on seasonal suitability.

4. Cultural and Semantic Implications

In Uzbek culture, headgear often carries deep symbolic, gendered, and generational meanings. The do'ppi, for example, symbolizes national identity, while ro'mol may imply religious devotion or modesty. Antonyms here are not mere opposites but reflect broader sociocultural values.

In English-speaking cultures, headgear serves more as a fashion, status, or functionality marker, with oppositions emerging from those contexts rather than strict lexical antonymy.

CONCLUSION

Although headgear terms in both English and Uzbek rarely form strict binary antonym pairs, contextual antonymy—based on usage, symbolism, and culture—plays a significant role. The study of such oppositions enriches our understanding of the interplay between language, culture, and cognition.

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