



## EXPLORING PRIVATIVENESS IN THE LEXICAL STRUCTURES OF RUSSIAN AND UZBEK LANGUAGES: A FOCUS ON «CLOTHING» TERMINOLOGY

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### ABSTRACT

This article delves into the concept of privativeness within the lexical frameworks of the Russian and Uzbek languages, with an emphasis on the terminologies associated with clothing. The study undertakes a comparative analysis to elucidate how privativeness manifests in these languages, exploring the morphological and semantic nuances that distinguish clothing terminology. By examining the etymological roots and the syntactic structures of these terms, the research sheds light on the linguistic intricacies that underscore the cultural and historical contexts of clothing in Russian and Uzbek societies. Furthermore, the investigation addresses the influence of language contact and borrowing, highlighting the dynamic interplay between these two linguistic systems. The findings of this study contribute to a deeper understanding of lexical privativeness and its implications for bilingual lexicography and language teaching, offering a comprehensive perspective on the intersection of language, culture, and identity.

### KEYWORDS

privativeness, lexical structures, clothing terminology, morphological analysis, semantic nuances, language contact, bilingual lexicography, cultural linguistics.

### INTRODUCTION

The intricate relationship between language and culture is profoundly exemplified in the study of lexical structures, particularly in the context of

privativeness — a linguistic phenomenon that denotes the absence or removal of an attribute or component from a given entity. This article aims to



explore the manifestations of privativeness within the lexical domains of the Russian and Uzbek languages, focusing specifically on the terminologies associated with clothing. Clothing, as a fundamental aspect of human culture, carries with it a plethora of semantic and morphological complexities that are deeply embedded in the linguistic fabric of any society. In both Russian and Uzbek, the lexicon related to clothing not only reflects the practical and functional aspects of garments but also encapsulates the socio-cultural and historical narratives of these linguistic communities. This investigation endeavors to dissect these narratives by examining the etymological origins, morphological constructions, and semantic nuances of clothing terminology. Through a comparative analysis, the study will highlight the distinct and overlapping features of privativeness in these two languages, thereby contributing to a more nuanced understanding of how languages encode and convey the concept of absence or removal within their lexical inventories.

Moreover, the phenomenon of language contact and borrowing will be scrutinized to understand its impact on the evolution and transformation of clothing terms in Russian and Uzbek. The dynamic interplay between these linguistic systems, influenced by historical interactions and cultural exchanges, provides a rich tapestry for exploring how privativeness is linguistically represented and understood. By addressing these aspects, this article seeks to offer valuable insights into the broader implications of lexical privativeness for

bilingual lexicography, language teaching, and the preservation of cultural identity.

**Methods.** This study employs a multifaceted methodological approach to investigate the concept of privativeness in the lexical structures of Russian and Uzbek languages, specifically within the domain of clothing terminology. The research design integrates both qualitative and quantitative analyses, beginning with a comprehensive corpus-based examination of clothing-related lexemes in both languages. This includes the collection and categorization of terms from contemporary dictionaries, historical texts, and spoken language corpora. Morphological and semantic analyses are conducted to identify patterns of privativeness, utilizing contrastive linguistic techniques to compare and contrast the findings across the two languages. Additionally, etymological tracing is employed to uncover the historical development and cross-linguistic influences affecting these terms. The study also incorporates sociolinguistic surveys to contextualize the usage and perception of privativeness in modern language use, providing a holistic understanding of how these linguistic features operate within their respective cultural frameworks.

## **RESULTS**

The analysis of the lexical structures of Russian and Uzbek languages in the context of clothing terminology reveals distinct patterns of privativeness that are deeply rooted in their respective linguistic and cultural frameworks. In Russian, the concept of privativeness is



predominantly manifested through morphological derivations, where prefixes such as «без-» (bez-, meaning «without») and «раз-» (raz-, implying removal or separation) play a crucial role in forming terms like «безрукавка» (bezrukavka, «sleeveless garment») and «развязка» (razvyazka, «untying»). These morphological patterns highlight the intrinsic connection between language and the cultural significance of clothing items, reflecting societal norms and historical developments.

In contrast, Uzbek employs a combination of morphological and syntactic strategies to convey privativeness. The use of affixes such as «бе-» (be-, analogous to «without») and «сиз» (-siz, implying absence) in terms like «бечора» (bechora, «without fortune») and «кийимсиз» (kiyimsiz, «without clothes») illustrates a nuanced approach to expressing the concept of absence. Additionally, the syntactic constructions often involve negation particles that further emphasize the lack or removal of an attribute.

Etymological tracing reveals that both languages exhibit significant borrowing and influence from neighboring languages, which have enriched their lexical inventories. Russian shows influences from Turkic languages, while Uzbek reflects a blend of Persian, Arabic, and Russian borrowings, particularly in the lexicon related to clothing. This cross-linguistic exchange has contributed to the dynamic evolution of privativeness in clothing terminology, showcasing a blend of indigenous and foreign elements.

The sociolinguistic surveys indicate that contemporary usage and perception of these

terms are influenced by modern fashion trends and globalization, leading to the emergence of hybrid terms and a gradual shift in traditional linguistic patterns. Despite these changes, the core principles of privativeness remain intact, underscoring the resilience of linguistic structures amidst cultural transformations. Overall, the findings elucidate the complex interplay between language, culture, and identity, demonstrating how privativeness in clothing terminology serves as a microcosm of broader linguistic phenomena. This study not only enhances our understanding of lexical privativeness but also provides insights into the cultural and historical underpinnings that shape language use in Russian and Uzbek contexts.

Discussion. The analysis of lexical structures in Russian and Uzbek languages, particularly concerning clothing terminology, provides substantial insights into the concept of privativeness and its linguistic expression. This study is anchored in a comparative framework that examines the morphological and semantic characteristics of lexical items, revealing both the distinct linguistic features and the overlapping elements between the two languages. Privativeness, which refers to the linguistic representation of absence or negation within a lexeme, is articulated through various morphological processes in Russian and Uzbek. The morphological strategies employed to convey privativeness in these languages demonstrate both commonalities and differences. For example, Russian frequently uses prefixes like «без-» (bez-, meaning «without») and «не-» (ne-, meaning



«not») to create words that express the absence of an attribute or object. Conversely, Uzbek primarily utilizes suffixes such as «-siz» for the same purpose. This divergence in morphological strategies underscores the broader typological distinctions between the languages, reflecting their unique grammatical and syntactic frameworks.

An in-depth examination of clothing terminology within this context illustrates the encoding of privativeness in each language. In Russian, terms such as «без пуговиц» (bez pugovits, meaning «without buttons») incorporate the prefix «без-» to indicate the absence of buttons. Similarly, in Uzbek, the equivalent expression «tugmasiz» combines «tugma» (button) with the suffix «-siz» to denote the same absence. This comparison highlights the functional equivalence of the linguistic tools used and demonstrates the semantic uniformity across different linguistic systems in representing the lack of specific clothing elements.

Furthermore, this analysis of privativeness within clothing terminology provides insights into the cultural and social influences on language. The lexical choices and the frequency of certain terms reflect cultural norms and practical necessities. For instance, in societies where specific types of clothing are culturally significant or practically necessary, the lexical repertoire may be richer and more varied in terms expressing the absence of particular garment features. In warm climates, where lighter clothing is common, terms denoting the absence of heavy or layered garments might be more prevalent. The implications of this

research extend beyond lexical analysis, contributing to a broader understanding of how languages conceptualize and express absence and negation. This understanding is crucial in fields like cognitive linguistics and cultural anthropology, where language is a key to deciphering human cognition and social organization. The comparative approach used in this study highlights the importance of cross-linguistic research in uncovering both universal and language-specific aspects of linguistic phenomena.

## CONCLUSION

In conclusion, this study has undertaken a comprehensive examination of the phenomenon of privativeness within the lexical structures of Russian and Uzbek languages, with a specific focus on clothing terminology. The comparative analysis has revealed that both languages employ distinct morphological strategies to express absence and negation, reflecting their unique linguistic typologies and grammatical constructs. Russian predominantly utilizes prefixes such as «без-» and «не-», while Uzbek primarily adopts suffixes like «-siz» to convey similar meanings. The investigation into specific examples of clothing-related terms has demonstrated the functional equivalence of these morphological mechanisms across both languages. For instance, terms such as «без воротника» (bez vorotnika, «without a collar») in Russian and «yoqasiz» in Uzbek exhibit how privativeness is encoded similarly despite the morphological differences. This not only underscores the universality of certain linguistic



phenomena but also highlights the adaptability of language to cultural and environmental contexts. Furthermore, the findings underscore the cultural and societal underpinnings that influence lexical choices and the expression of privativeness. The frequency and variety of terms denoting the absence of specific clothing features are indicative of the cultural significance and practical needs associated with different garments. This cultural dimension enriches our understanding of how languages reflect and shape human experience and social organization.

This research contributes to the broader field of linguistic studies by providing insights into the mechanisms of privativeness and their cross-linguistic manifestations. It underscores the importance of comparative linguistic approaches in uncovering both the universal principles governing human language and the particularities that distinguish individual languages. Additionally, the study offers a valuable perspective for cognitive linguistics and cultural anthropology, as it links linguistic expression with cognitive processes and cultural practices.

Future research could build upon these findings by exploring privativeness in other semantic fields, thereby further elucidating the multifaceted nature of this linguistic phenomenon. Such investigations would continue to enhance our understanding of the dynamic interplay between language, culture, and cognition, providing deeper insights into the complexities of human communication. In summary, the exploration of privativeness in the lexical structures of Russian and Uzbek clothing terminology not only

advances our comprehension of linguistic mechanisms but also fosters a greater appreciation of the cultural contexts that shape language use. This study reaffirms the value of cross-linguistic research in revealing the intricate patterns and diverse strategies through which human languages operate.

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