

**LINGUOCULTURAL REPRESENTATION OF CLOTHING IN ENGLISH AND
KARAKALPAK LANGUAGES****Karakalpak State University, Faculty of Foreign Languages,****Department of Theory and Practice of Translation****English Language****Dinara Rustembayevna Rysnazarova**

Annotation: This article explores the linguocultural representation of clothing in the English and Karakalpak languages, with a focus on how garments, textile terminology, and clothing-related idioms encapsulate cultural values and societal norms. English, with its global reach and historical layering, reflects the fashion and symbolism of various epochs and social classes. Meanwhile, Karakalpak, a Turkic language spoken primarily in northwestern Uzbekistan, reflects nomadic heritage, environmental adaptation, and regional identity through its clothing lexicon.

Key words: *cultural representation, individual agency, environmental adaptation, Epic tales, clothing terminology.*

INTRODUCTION

Language and culture are deeply intertwined, each reflecting and shaping the other in complex and nuanced ways. One of the most expressive domains in which this relationship manifests is the vocabulary and symbolic meaning of clothing. As both a physical necessity and a cultural artifact, clothing carries social, historical, and emotional significance. The study of clothing-related vocabulary and expressions offers valuable insights into the worldview, traditions, and identity of a particular linguistic community. By analyzing lexical items, idiomatic expressions, and metaphorical uses of clothing in both languages, this study aims to reveal cultural differences and similarities in the perception and conceptualization of clothing. This linguocultural comparison contributes to broader cross-cultural understanding and highlights the role of language as a mirror of material and spiritual culture.

LITERARY ANALYSIS

The linguistic and cultural representation of clothing in English and Karakalpak literature offers a unique lens through which the values, identity, and worldview of each society can be examined. Through literary texts, idiomatic expressions, and symbolic references, clothing transcends its practical function and becomes a marker of social, gender, and cultural identity. In English literature, clothing frequently serves as a symbol of social class, profession, morality, or

character development. For example, in works such as Shakespeare's plays, garments often indicate a character's status or disguise. In *Twelfth Night*, Viola's male attire allows her to transgress gender norms, reflecting both societal expectations and individual agency[1]. Similarly, Charles Dickens uses clothing to distinguish between social strata; the ragged attire of characters like Oliver Twist represents poverty and vulnerability, while well-tailored suits indicate affluence and respectability[2]. English idioms and phrases also incorporate clothing to express abstract ideas. Expressions such as "to wear one's heart on one's sleeve", "to fit like a glove", or "to be in someone else's shoes" use clothing as metaphors for emotional openness, compatibility, and empathy, respectively. These idioms reflect a cognitive pattern in English where clothing is connected to personality, identity, and social interaction.

In Karakalpak literature and oral tradition, clothing is deeply embedded in the cultural narrative and closely linked to traditional lifestyle and environmental adaptation. Epic tales like "*Qırq qız*" (The Forty Girls) depict heroines dressed in national attire, such as *shapan* (a traditional coat), *takiya* (skullcap), and *kimeshek* (a traditional headscarf for women), symbolizing not only beauty but also resilience and honor[3]. These garments are not merely decorative; they signify age, marital status, and social roles within the community. Proverbs and idiomatic expressions in Karakalpak also reflect the cultural importance of clothing. For instance, the saying "Kiymenge qarap adamga bahá berme" ("Do not judge a person by their clothing") promotes moral judgment based on character rather than appearance. Another example, "Shapan ózinki bolsa, shıdau ber" ("If the robe is yours, bear with it"), carries the metaphorical message of accepting one's fate or responsibilities. These linguistic elements illustrate the close connection between clothing and identity in Karakalpak culture. Clothing terminology often carries emotional and symbolic meaning, reflecting values such as modesty, hospitality, honor, and endurance.

While both languages reflect clothing's role in identity and cultural meaning, English tends to emphasize individualism, psychological states, and class differences, whereas Karakalpak expressions often highlight community, tradition, and moral values. The symbolic use of clothing in each language mirrors historical and societal experiences—English with its colonial and industrial past, and Karakalpak with its nomadic heritage and Turkic-Islamic values. The comparative analysis of English and Karakalpak clothing-related language reveals distinct yet occasionally overlapping worldviews embedded in the cultural fabric of each language. The results of the literary and linguistic investigation show how deeply clothing functions as a semiotic system in both cultures, conveying more than just physical appearance—it reflects identity, values, social roles, and worldview[4].

Key Findings:

1. Cultural Symbolism: In English, clothing is often associated with individualism, status, and personal expression. Terms and idioms commonly reflect psychological states and social roles, such as “*buttoned-up*” for reserved individuals or “*dressed to kill*” for someone dressed impressively. In contrast, the Karakalpak language places greater emphasis on collective identity, traditional values, and moral instruction through its clothing expressions and symbolism.
2. Metaphorical Use: English employs a wide range of metaphorical expressions involving clothing to convey emotional or abstract ideas (e.g., “*cloak of secrecy*”, “*tighten one’s belt*”), which often reflect Western individualistic and metaphor-rich linguistic traditions. Karakalpak idioms, while fewer in number, are deeply rooted in ethical and communal contexts, focusing on respect, honor, and endurance (e.g., “*shapan ózinki bolsa, shıdau ber*”).
3. Lexical Richness and Diversity: English has a vast and evolving vocabulary of clothing terms due to its colonial history and the influence of fashion. Loanwords and hybrid terms are frequent. Karakalpak, by contrast, shows semantic stability and cultural specificity, with many clothing terms retaining strong ties to ethnic heritage and traditional lifestyles, such as *shapan*, *kimeshek*, and *ayak kiyim* (footwear).
4. Socio-Historical Influence: English clothing expressions often reflect class distinctions, industrialization, and fashion evolution. Meanwhile, Karakalpak terms and idioms preserve historical, ecological, and nomadic realities, reflecting adaptation to environment and communal values that prioritize modesty, protection, and continuity.

The findings confirm that clothing functions not only as material culture but also as a linguocultural code. It is shaped by both external environmental conditions (e.g., climate, geography) and internal sociocultural systems (e.g., religion, family structure, gender roles). While English often uses clothing to express personal identity, emotional nuance, and societal roles, Karakalpak clothing vocabulary reflects a more holistic and communal orientation[5]. This comparison highlights how language encodes not only the material world but also cognitive models of society and the self. The divergence between the languages points to broader cultural frameworks: Anglo-European individualism vs. Central Asian collectivism. At the same time, both cultures use clothing as a vehicle to narrate human experience, navigate social boundaries, and preserve cultural memory.

CONCLUSION

To sum up all given facts above it should be noted that the comparative analysis of clothing in English and Karakalpak languages reveals that garments are not merely items of utility but rich linguistic symbols reflecting deep cultural meanings. Both languages encode clothing-related concepts through idioms, metaphors, and traditional vocabulary that communicate social roles, cultural norms, and historical experiences. English language expressions tend to emphasize individual identity, emotional expression, and social stratification, mirroring the language's evolution through colonial, industrial, and fashion-driven influences. In contrast, the Karakalpak language reflects communal identity, tradition, and moral values, rooted in the region's nomadic past, ecological realities, and collective worldview. This study highlights how clothing functions as a linguocultural artifact, offering insight into how different societies construct meaning through language. While distinct in form and focus, both English and Karakalpak use clothing as a cultural code to reflect values, attitudes, and human experience. Understanding these representations enhances cross-cultural awareness and contributes to the broader field of linguistic anthropology and cultural studies. Future research may expand this analysis by exploring the influence of globalization, media, and modern fashion trends on clothing-related vocabulary and expressions in both languages.

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