

Linguistic-Cultural Study of Lexical Units Related to the Word "Wedding" in Uzbek and English Languages

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Abstract: The article covers the etymology of the word wedding, explores several cultural aspects of lexical units connected with the word "wedding". Also, the article distinguishes specific differences in the meaning of the same lexemes in Uzbek and British culture.

Keywords: Wedding, culture, lexical units, fatiha tuyi, dastarhan, bride, groom.

The first recorded evidence of marriage ceremonies uniting one woman and one man dates from about 2350 B.C., in Mesopotamia. Over the next several hundred years, marriage evolved into a widespread institution embraced by the ancient Hebrews, Greeks, and Romans. "Wedding" stems from the Old English "weddung", and its alternative word being "bridelope" (which literally means "bridal run"). "Wed", the root for "wedding", is Old English for "to pledge oneself", which alludes to both the older and contemporary meanings of weddings.

The best available evidence suggests that it's about 4,350 years old. For thousands of years before that, most anthropologists believe, families consisted of loosely organized groups of as many as 30 people, with several male leaders, multiple women shared by them, and children. As hunter-gatherers settled down into agrarian civilizations, society had a need for more stable arrangements. The first recorded evidence of marriage ceremonies uniting one woman and one man dates from about 2350 B.C., in Mesopotamia. Over the next several hundred years, marriage evolved into a widespread institution embraced by the ancient Hebrews, Greeks, and Romans. But back then, marriage had little to do with love or with religion.

Marriage's primary purpose was to bind women to men, and thus guarantee that a man's children were truly his biological heirs. Through marriage, a woman became a man's property. In the betrothal ceremony of ancient Greece, a father would hand over his daughter with these words: "I pledge my daughter for the purpose of producing legitimate offspring".

Initially, a wedding is an action to adding a new member to a family and carry on one's line (Sokolov,1938). The main purpose of marriage, earlier on, was to act as an alliance between families, for either economic or political reasons, or both. The marriage was arranged, more often than not, with the couple marrying having no say in the matter. Even today, in some cultures and religions marriages are arranged on the same basis.). Nowadays, the concept of "wedding" is increasing (Gabbasova, 2013). Today, most people recognise that regardless of how a couple enter into the marriage, it is a bond between two people that involves responsibility and legalities, as well as commitment and challenge.

Both in English and Uzbek, a number of lexical units describe wedding tradition which means language is the reflection of any cultural element. Hence, language is not only the way to pass cultural heritage from one generation into another one, but also a tool used to immerse into the mentality, culture and history of a nation. The study of Wedding tradition from linguoculturological point of view promotes a cross-cultural communication, provides foreign language learner with theoretical and practical material and finally contributes to the political,

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social and other mutual relations between countries of these two native speakers. “A comparative approach to the study of a wedding tradition, first of all, empowers future investigation on other types of tradition by creating basis of scientific, cultural and language materials.”(Mamatova, 2021)

Linguist D. Jan in his research work carried out a comparative analysis of the concept of “Wedding” revealing common and specific features of the concept in the Russian and Chinese linguoculturology. He studied a historical evolution of the custom of wedding and ritualized communication accompanying it, defined the ratio of verbal and non-verbal elements in Chinese and Russian wedding communication, and highlighted the principal values of Chinese and Russian wedding communication. Russian scientist. A cognitive-pragmatic aspect of the concept considering it as a lacune was researched by S.M.Guziyekova on the materials of Russian and Adyghe languages. She set universal and specific peculiarities of the “Wedding” and identified propositional functions of ritual texts of wedding customs. Iso Jabbor in his work “Ethnography of Uzbek people” describes all traditions and customs of the Uzbek people, specifically all the aspects of a wedding tradition. Moreover, there are plenty of articles on the internet concerning the description of traditional Uzbek and British wedding traditions, customs and ceremonies. A number of articles exploring the lexical units lingvocultural aspect of a wedding concept were published by Braithwaite, D. O, Breshears, D. Colaner, Juliet Joseph, Thomas.S.Williams, Thomas Rhys, Uecker, J. E., & Stokes, Lacey. P, Howard.V, Aguiar. M, Abraham. J.

Weddings always develop around rituals and traditions. Selingson (1973) saw that even services not held at a religious institution adhere to many traditional observances. As components are added and taken away from the wedding ceremony, there is still an overall ritualistic model intertwined within the nuptial ceremony. “The need for ritual persists as it provides consistency and a sense of culture that many couples crave” (Margius A., Kholodnaya A, 1974). While the wedding ceremony can speak of family politics and cultural implications, there are also several rituals that cross culture. The oldest and most universal symbol of marriage is still the engagement. Fatiha-tuyi (engagement) is a lexime which represents a ceremony before the Uzbek wedding. “The marriage is a result of permission and blessing of the parents, and it is celebrated in several stages”(Madvaliyev, 2009). When a son attains majority, his parents start looking for proper girl for him. The close relatives, neighbors and friends participate in this process. When the girl has been found, the aunts visit the girl’s home on various pretexts to look at her, make the acquaintance of her parents and to see the living conditions of prospective bride. Thereafter neighbors and familiars make inquiries about the family of selected girl. In case of getting positive references they send the matchmakers. One of the main procedures of marriage is “fatiha-tuyi” (betrothal or affiancing). By mutual agreement of both parties, eldest people fix the day of betrothal. The well-know in the neighborhood old men, the chairman of Mahalla, relatives and the girl’s friends gather in the girl’s home this day. After intermediaries state the purposes of their coming, “non sindirish” (word for word – “a flat cake piecing”) rite starts. From this moment the newly married couple is considered betrothed. “Fatiha-tuyi” is finished with fixing date of marriage and wedding.” (Jabbor, 1994) Everybody of intermediaries is presented with dastarhan containing two flat cakes, sweets, and the presents made by the girl’s party are handed over to the bridegroom and his parents. After intermediaries return to the bridegroom’s home, they hand over trays with presents, and “sarpokurar” (presentation of presents) ceremony starts. Usually dastarhan is unwrapped by the woman having many children or the oldest woman. All gathered people help themselves to sweets and pastry brought from the bride’s home. This ceremony finishes the betrothal ritual. “From the moment of “fatiha-tuyi” making and right until wedding the parents and relatives of the newly married couple resolve the problems of dowry and organizational issues, relating to wedding

solemnization. 1 or 2 days before wedding the girl solemnizes “kiz oshi” (hen party) rite, to which invites all her close family and friends” (Cultural heritage, 2020)

Modern Uzbek people, as a rule, have an option to choose a couple, though the custom to rely on the choice of parents is also preserved, especially in rural areas of Uzbekistan. The ceremony itself is strictly observed today. Sovchi (matchmaker) appoint a day when guests would come in the house of the bride.

Matchmakers state the purpose of their visit and if parents of the bride agree, they make the ceremony of “Non sindirish” (bread breaking) after which the girl is deemed to be engaged. The wedding day is appointed and relatives of the bride give gifts to the matchmakers for the relatives of the groom.

As long as people have entered into relationships, people have been matchmaking—you may even have had a go yourself! From arranged marriages to online dating, here’s the history of matchmaking in Britain.

Britain's early tribal groups arranged marriages as a strategic tool to ensure their inheritance of, and continued dominance over, land, wealth and status. “Parents sought to match their offspring with partners at least as wealthy as themselves but often strived to make a profit”(Wagner, 1894)

The consent of the future bride and groom was of little to no importance to these matchmakers, and all of the arrangements were simply made on their behalf.

The first matchmaking agencies in Britain appeared in the 1600s when parish vicars played a crucial role in matching their parishioners with a spouse from the same social class. Matchmaking didn't relinquish its ties to religion until 1825, when the first non-religious dating agency opened its doors in London though the focus was still on matching clients within their own class.” Matchmaking became a pastime for the British people” (Wilson, 2005).

Marriage is usually initiated by a proposal of marriage, simply called "a proposal". In a relationship, the man traditionally proposes to the woman and the actual proposal often has a ritual quality, involving the presentation of a ring (an engagement ring) and the formalized asking of a question such as "Will you marry me?" The man may even go down on one knee before proposing. If the proposal is accepted, the couple become engaged.

In the United Kingdom, the engagement ring is worn, by the woman, on the third finger of the left hand (the ring finger)”

In the UK the 29th of February (in a leap year) is said to be the one day (coming round only once every four years) when a woman can propose to her partner.

It is usual for a couple to be engaged for a while before they get married. An engagement is actually an agreement or promise to marry, and also refers to the time between proposal and marriage. During this period, a couple is said to be affianced, engaged to be married, or simply engaged.

A man who is engaged to be married is called his partner's fiancé; a woman similarly engaged is called her partner's fiancée.

“Once a wedding date has been set the banns of marriage, commonly known simply as "the banns" (from an Old English word meaning "to summon") are announced. This is a notice, usually placed in the local parish church or register office, which tells everyone that a marriage is going to take place between two people”(Monger, 2004).

The purpose of banns is to enable anyone to raise any legal problems as to why the two people shouldn't get married, basically it is to prevent marriages that are legally invalid. Impediments vary between legal jurisdictions, but would normally include a pre-existing marriage (having been neither dissolved nor annulled), a vow of celibacy, lack of consent, or the couple's being related within the prohibited degrees of kinship.

“In England, a marriage is only legally valid if the reading of the banns has taken place or a marriage licence has been obtained” (Kabel, 2020)

In addition to the bride and groom, traditional weddings involve a lot more people. There are specific words which used to describe people at the wedding. Typically, these positions are filled by close friends of the bride and groom; being asked to serve in these capacities is seen as a great honour.

For the couple:-

Ringbearer - an attendant, often a young boy, who carries the wedding rings.

Ushers - helpers, usually men, who assist with the organization.

For the groom:-

Best man - a close male friend or relative of the groom, given a place of honour.

Groomsmen - one or more male attendants who support the groom.

For the bride:-

Maid of honour - a close female friend or relative of the bride, given a place of honour. If she is married, she is called the "matron of honour" instead.
Bridesmaids - one or more female attendants who support the bride.
Father of the Bride - One who symbolically "gives away" the bride. If her father is deceased or otherwise unavailable, another male relative, often an uncle or brother, will give the bride away.

Flower girl - a young girl who scatters flowers in front of the bridal party.

Junior Bridesmaids - young girl typically between the ages of 8 and 16 who is too old to be a flowergirl, but the bride wants to be a part of the wedding.

Wedding guests are generally sent invitations to which they are expected to reply (. The guests are generally invited to both the wedding and the wedding reception afterwards, although sometimes reception places are limited. Often certain people are invited due to perceived family obligations, as to not receive an invitation can be considered an insult.

As a conclusion, the Uzbek and British wedding is undoubtedly an incredible experience! Many have strong opinions on some aspects of the ceremony but I think overall, the main impetus of this beautiful night is to celebrate the newlyweds and the union of their families and that is what I truly enjoy about this occasion. . Both English and Uzbek wedding traditions possess considerable systemic potentials. In English lexical system there fixed associations such as “wedding preparations”, “importance of wedding cake, dance” and after wedding activities. In phraseological level, the notion wedding tradition includes a number of specific elements that was not revealed in the Uzbek linguoculturology: choosing an appropriate wedding date, paying attention to the symbolic elements in a bride’s dress and to accompany a bride in a church. For Uzbek, lexical level of wedding tradition is associated with rituals carried out on a wedding day and post-wedding ritual, phraseological level includes pre-wedding rituals. Analysis show that wedding tradition is inherent for both linguocultures, however we reveled more dissimilar unique features of it rather than similar. Importance of the availability of specifically prepared wedding dishes, guests’ wishes

and greetings addressed for newly-weds were found out similar feature of wedding traditions reflected in the languages.

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