

Family tradition “Wedding” in the English and Uzbek linguoculturology (on the examples of lexical and phraseological units)

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Abstract

Family traditions are commonly realized among family members and relatives and are reflected in the language of every nation. Data about a certain tradition of a certain nation and culture is fixed in phraseological fund of a language. Considering the fact that family traditions are investigated principally by cultural studies, a new trend in linguistics “linguoculturology” (study about culture and linguistics in one) focuses on the researches of cultural phenomena from linguistic point of view. This paper illustrates a comparative study of a wedding tradition (henceforth often WT) reflected in the English and Uzbek linguoculturology. The tradition of “Wedding” is a cultural legacy for both of nations as there concrete customs and habits are carried out. Proverbs, idioms realias, symbols of the English and Uzbek languages enable to get acquainted with the whole process of English and Uzbek WT. The analysis of wedding traditions was carried out as a part of linguistic, linguoculturological studies of family traditions. In this scientific research we compared specific features, similarities and unique aspects of WT. Etymological method of linguistics was used in the revealing of the notion of “wedding”, descriptive method depicted a wedding ceremony, comparative method contributed to search and compare phraseological units related to WT in both of the languages. The research is new for the linguistics the purpose of which is to set universal and ethnocultural properties of WT in the linguoculturologies compared.

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The results of the analysis show that WT is a culturally-marked tradition, since the proverbs and idioms expressing it, contain elements of a national, cultural specificity. In spite of having dissimilar geographical location, different religions, cultures, mentality, languages, phraseological units show that there are common views on WT one of which is regarded as a positive impact in the psychology of people having a priority over other traditions by uniting two young people into one and creating a future happy family. On the other hand, there were revealed peculiarities concerning dishes served for guests at a wedding party, clothes and mostly the process of a wedding ceremony. Statistics of the analysis demonstrates that proverbs, idioms and symbols, realias expressed in the idioms about wedding reflected in the linguistic picture of the English world almost make up 10-15 % whereas 40-50 % in the Uzbek.

Keywords: Wedding tradition, culturally marked, linguoculturology, linguistic picture of the world,



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I. Introduction

Wedding is a family tradition relevant to each language and culture that comprises a great number of cultural rituals, customs and ceremonies. This phenomenon is mainly investigated by cultural studies, however a new direction in linguistics such as linguoculturology also focuses on cultural issues in connection with language. WT has been variously defined in different epochs. A wedding is an action to adding a new member to a family and carry on one's line (Sokolov,1938). Wedding is a day when two young people decided to live together ahead, to love and respect each other forever" (Alavia, 1974). Concerning the linguocultural approach to WT scientists claim its cultural, linguistic, psychological, social importance for the science. First of all, verbal and non-verbal embodiment of the most significant positive values of a society are found in wedding communications, secondly, the wedding ritual itself gets principal one for the formation of important linguocultural concept (Jan, 2009). In modern linguistics, it is observed that interest for basis concepts of a national culture, particularly, to the concept "wedding" is increasing (Gabbasova, 2013). Identifying main characteristics of lacuna in translation of notions and realias of a wedding ritual and methods of its elimination in the process of cross-cultural communication is also constitutes actuality of the research (Guziyekova, 2011).

Both in English and Uzbek, a number of proverbs 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 penetrate into the mentality, culture, worldview 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, 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.

II.Literature review

Scientific research on the analysis of a wedding tradition as a linguoculturological phenomenon held by researchers investigated the notion of "wedding" from the point of cognitive linguistics considering it as a culturally marked concept. Concepts as linguistic phenomenon attracted the XX-century linguists' attention. Linguist D. Jan in his thesis 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.R.Gabbasova's thesis devoted to the comparative study of the concept of "Wedding" reflected in the Russian and Bashkir linguistic pictures of the world, analyzed speech genres forming wedding communication in the linguoculturology and examined similarities and dissimilarities of the concept in the Russian and Bashkir texts. Another comparative study of WT of Chinese and Russian languages was carried out by Go Pintin where the scientist compared the WT on the basis of Chinese and Russian proverbs and sayings. 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. Besides, 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. Apart from these, related internet sources devoted to English wedding traditions have supplied us both with the history and modern changes of an English weddings. Scientific articles dedicated to the comparative study of the concept “Wedding” and to its realization in the linguistic picture of the world were written and published by Ye.R. Pereslegina, N.V.Nomospasskaya, M.Nikolich and others. A very interesting sociolinguistic research was done by M.Sawalmeh. He investigated speech peculiarities of wedding invitations of two different religions. The principal aim of our research is to compare English and Uzbek Wedding tradition basing on the above mentioned scientific analysis to some extent. Apart from these, English and Uzbek examples of wedding proverbs, idioms and lexical units were selected from hard cover dictionaries, online dictionaries and informative internet sites.

III. Methods and Discussions

Etymological method is the first step in the analysis of the concept. It enables to obtain necessary knowledge on the original meaning of the concept. For the English linguistics, the notion “wedding” has the following etymological meanings: “to pledge”, “to engage, wed”, being a French word its original form was as “weddung, weddian”, afterwards addition “-ing” formed today’s modern for “wedding” (Klein,1971), as for Uzbek “toy” is an ancient Turkic word that is “wedding” in English, has a preliminary form “toq” later formed into “toy” because of assimilation meant “to satisfy the hunger” and “to occupy a space” (Rahmatullayev, 2005). Descriptive method provided explanation on the meaning of “wedding”. According to Merriam-Webster English explanatory dictionary “wedding” has some meanings: 1) a marriage ceremony usually with its accompanying festivities; 2) an act, process, or instance of joining in close association; 3) a wedding anniversary or its celebration —usually used in combination: a golden wedding (Wedding, 2020). National Uzbek Encyclopedia gives the following definition for the word “toy”: “a custom organized with banquet, celebration and merriments”. Explanatory dictionary of the Uzbek language gives the following definition: “Toy (wedding) is a party or celebration organized and realized among people on the reason of marrying one’s children” (Madvaliyev, 2009). Finally, selection of English and Uzbek proverbs, idioms about wedding tradition presented an opportunity to use comparative-typological method and find out cultural specific features of this concept. Dictionary of proverbs and idioms in both languages are the basic sources of our research. We carried out analysis of WT and pointed out similar, unique, common peculiarities of the concept.

In most phraseological units, attitude of people towards a wedding is described with the elements of joy, excitement, expectations. For example, an English idiom **big day** (Big day, 2020) is used to say about the Wedding Day among people and figurative meaning of the idiom depicts that this day is highly important and crucial for the English people. It is believed that wedding brings happiness not only for the heroes of it, but also other people, such as guests, friends, relatives of a bride and a groom. The following proverb can be example for it: **One wedding brings another** [Manser, 2007] so at a wedding party people can meet his or her future spouse and decide to get married as the English proverbs says: **Hanging and wedding go by destiny** (Margius A., Kholodnaya A, 1974). Similarly, the Uzbek expect a wedding day, and in no case they postpone or delay it, even if financial or other factors exist.

The proverb *Атала бўлса ҳам тўй бўлсин* (Shomaqsudov Sh., Shoahmedov Sh., 2009) (Let a wedding be, even though wedding dish is Atala). "Atala" is an Uzbek easily and fast prepared liquid dish and not requiring expensive and many ingredients (Madvaliyev, 2009).

I. Weddings.

The colour "white" in the phrase "**White wedding**" symbolizes an English bride's dress and the marriage that starts in a church. Cambridge dictionary describes it as following: "*a traditional Christian marriage in a church, at which the woman who is getting married wears a white dress*" (Wedding, 2020). As for Uzbek traditions, people organize following weddings: *Ўғил тўйи* (a wedding organized to celebrate a boy's circumcision), *ҳовли тўйи* (celebrities organized when a family moves in a new house) and the most important wedding for a family is *никоҳ тўйи* (wedding of a bride and a groom).

II. Pre - wedding rituals, traditions

- a) **Choosing wedding date.** English proverb *Marry in May, rue for aye* (Speake, 2004) describes the English people cautious in deciding a suitable month for their wedding.
- b) **Preparation of wedding clothes.** English rituals related to a bride such as *something new, something old, something borrowed, and something blue* [Wedding Traditions in England, 2020) is considered to be must-follow rule concerning a bride's wedding outlook in advance. And these are the symbols of a future, happy life for a new married couple.

Such examples of pre-wedding rituals, customs were revealed only in the English language materials.

Wedding preparations of Uzbek people are reflected in the followings cases:

- a) **Consulting about wedding organization.** Uzbek proverbs *Кенгашли тўй тарқамас* (Wedding organized with Council will not be ruined); *Тўй кенгаш билан бўлур* (Shomaqsudov et al., 2009) (Wedding should be organized with council). According to these proverbs, a family organizing a wedding for their child must consult with relatives, neighbours, take recommendations from friends who have a proper life experience on it.
- b) **Pre-wedding event.** A ritual mostly specific for Asian people is to organize so called *Масалаҳат оши* (Jabbor, 1994) (Arrangement pilaf) to arrange about all the necessary things for a wedding event, all close relatives, friends, neighbor gather in the house of the host of the wedding event, prepare national Uzbek meal "Pilaf" and consulting process is carried out over eating this meal and after too. So, pilaf here is presented as a realia and symbolizes solidarity of Uzbek people in organizing big events such as wedding party.

Similar examples were not found in the English language materials.

III. Wedding Day.

- a) **Wedding dishes.** An Uzbek wedding day begins with "*Наҳорги ош*", "*Тўй оши*" (Wedding pilaf) (Cultural heritage, 2020) early in the morning. A bride's parents prepare a great amount of pilaf and invite guests to taste it and pray for the happiness of newly-weds. In the event "*Наҳорги ош*", both chefs who prepare a lot of pilaf, guests and hosts make up it very joyful and interesting since they, talk, dance and listen to songs. The description of this event is reflected in the following Uzbek proverb: *Тўй оши-тополон оши* (Wedding pilaf is a fuss pilaf). Resembling ritual can be noticed in English called "Wedding breakfast" (Wagner, 1894). However, wedding breakfast, unlike Uzbek

“Наҳорғи ош”, is served after wedding and only for newly-weds. **Wedding cake** is served during wedding breakfast or wedding reception, as a rule. It is prepared and is eaten as a symbol of sweet, tasty life of a bride and groom. A number of sources define wedding cake as following: “Traditionally, wedding cakes were made to bring good luck to all guests and the couple” (Wilson, 2005).

b) **Wedding ceremony.** The idiom **give someone away** means to accompany a bride to the place a groom waits for in a church. This process is full of emotional moments both for bride and groom and their relatives also. The action figuratively described in the idiom explains that a close person of a bride present her to a groom. Another English WT is **first dance** which is carried out by a bride and a groom for the first time after they get married. The music of the dance, as a rule is chosen by the couple and is usually a music with a slow tempo. Uzbek bride leaves her parents' house under the song “**Ёр-Ёр**” the following definition for “**Ёр-Ёр**” is provided: “The context of the song that is sung when a bride is taken to a groom's house introduces a bride to the groom and groom is introduced to the bride, feelings, emotions of a bride is delivered by the song” (Sharipova, 2019). is an Uzbek realia representing a symbolical farewell song with her parents of a bride. A team of men (groom and his friends) that is “**Кۈёв навкар**” (Jabbor, 1994) visit the bride's house. Young men for **кۈёв навкар** are chosen according to their marital status and age, they are mostly married men and usually older than a groom. They are invited to the living-room where is a big table filled with different meals and sweets to have a small party until the bride's friends prepare her to present to the groom. Then, the groom and the bride get blessing and permission from the bride's parent and leave the bride's house together with **кۈёв навкар**. The mission of **кۈёв навкар** is to support a groom emotionally on such an exiting day for him.

c) **Greetings and wishes on a wedding day.** Guests that come to congratulate a bride and a groom in English weddings express their wishes with huge emotions: “...wheat is thrown over the bridal couple with the cry **“Bread for life and pudding forever,”** expressive of a wish that the newly wed may be always affluent. The throwing of rice, a very ancient custom but one later than the wheat is symbolical of the wish that the bridal may be fruitful (Monger, 2004). The most famous Uzbek greeting reflected in the idiom is uttered for a newly-wed is “**Кўшганинг билан қўша қари**” (Yoldoshev, 1998) (Get older together) expresses a strong wish of relatives and friends of the couple to live forever together as one family.

VI. Post-wedding activities.

After wedding comes “**Wedding Reception**” and it is a small party organized to let a bride and a groom be hosts for the first time after they are married. “...an English **reception** features an elaborate fruitcake made from cherries, ground nuts, and other sweet ingredients (Kabel, 2020). Concerning Uzbek post-wedding rituals, a bride gets acquainted with the groom's relatives and vice versa. A ritual called “**Келин салом**” (Bride's greetings) is carried out after the first day of the wedding or in the evening on a wedding day. The bride wears national Uzbek costumes, makes her face invisible with handkerchief and bents to greet each member of a groom's family under the tunes of song “Келин салом”, after “Келин салом” come another ritual “**Бет очар**” (Face opening) when a bride takes away a handkerchief from her face and let other to see her face. After three days or in a week, a bride's parents invite a groom and his family for a party “**Чаллар**” (Calling) organized for in-laws. At the

party relatives, parents of a bride and a groom talk, get acquainted with each other more closely, eat, drink, sing songs and dance (Family traditions, 2020). It is seen from provided examples that WT is specific for both linguocultures. The results of the analysis show that specific feature of wedding tradition and its rituals make up 90%, whereas similarities 10 % that is special wedding dishes “wedding cake” for English, and “Наҳорғи ош” for Uzbek and the ritual of expressing wishes and greetings for newly-wed. The reason can be explained by the fact that English and Uzbek relate to different language families first of all, secondly mentality, life experience, geographical position, religion that strongly differ from one another.

Table №1. Accosication of Wedding traditions in English and Uzbek linguocultures

English	Uzbek
Opportunity to meet one's spouse (One wedding brings another)	An unpostponable event (Атала бўлса ҳам тўй бўлсин)
Destined (Hanging and wedding go by destiny)	Event demanding collective opinions (Кенгашли тўй тарқамас; Тўй кенгаш билан бўлур)

Table №1 illustrates English and Uzbek proverbs about wedding tradition found out in the paremilogical fund. For English, wedding is associated with happy moments send by destiny which is possibly brings happiness not only for newly-weds, but for those who present on a wedding day. For Uzbek, wedding is, firstly a significant event that shouldn't be delayed or postponed unless reasons are serious. Besides, Uzbek prefer to organize their wedding with advice, recommendations of the friends and relatives.

Certainly, there exist a great number of associations with wedding tradition, but they are not reflected in phraseological units. Examples given in the table attempt to reveal specific feature of WT of each culture.

Table №2. The reflection of Wedding tradition in the linguist picture of the word (on the English language materials)

Pre-wedding rituals	Wedding day rituals	Post-wedding rituals
Choosing appropriate data for wedding (Proverb)	Wedding dishes	Wedding reception
Preparation of Wedding clothes	Wedding wishes and greetings	
	Give a bride away (idiom)	
	First dance	

Table № 2. The reflection of Wedding traditions in the lin linguist picture of the word (on the Uzbek language materials)

Pre-wedding rituals	Wedding day rituals	Post-wedding rituals
Consulting about wedding organization (Proverbs)	Wedding dishes (Proverb)	Келин салом
Pre-wedding event “Маслаҳат оши”	Ёр-ёр	Бет очар
	Куёв навкар	Чалар

Conclusion

Cross-cultural communications are of a great importance in today's developing world. Since, mastering a foreign language is not enough to enter a dialogue with a representative of a foreign language; one should understand that correctness in communication requires knowledge about the nation's culture, history, mentality, character. It is not so complicated to read and learn information about it, however factual information is kept in the language and reflect in the linguistic picture of the world. 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 revealed 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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