

## LINGUOCULTURAL FEATURES OF WEDDING CEREMONIES IN ENGLISH AND UZBEK LITERARY WORKS

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### ABSTRACT

*The article shows the views of the English and Uzbek people on the problem of marriage, traditions, customs of the wedding ceremony and their linguocultural aspects. National, cultural, and linguocultural features of the people are proved by excerpts from literary works.*

**KEYWORDS:** *Linguocultural Features, National Mentality, Tradition, Literary Work.*

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### INTRODUCTION

Wedding ceremonies have long been the main ritual practiced until now, and people have become an integral part of your social cultural life. [1.65] Traditions, customs and wedding ceremonies characteristic of English and Uzbek nationality are clearly visible in works of art. Careful reading of works of art helps to vividly imagine the life and culture of the lifestyle that the ancestors went through, and also encourages the reader to analyze in honesty, truthfulness and critical spirit. Below we will see the views on the issue of marriage specific to both nations, the linguocultural aspects of traditions and customs in wedding ceremonies.

We can see different relationships between people of both nationalities when it comes to getting married. In the British, the guy who wants to start a family first receives consent from the girl herself, and then informs her parents and gets their permission. Usually parents do not go against the ray of their daughter, happily accepting such a message.

*“Jane, I congratulate you. You will be a very happy woman.”*

*Jane went to him instantly, kissed him, and thanked him for his goodness.” [3. 428]*

The father is very pleased with the young man whom his daughter chose, and openly expresses this, wishing him happiness. The girl also did not hide her joy from anyone. We know that Mr. Bennett, the hero of this work, has four more daughters besides Jane. Although the chosen spouse of the first married daughter Lydia did not please her father, she also did not resist him for the sake of her daughter's disappointment. Even the sympathy of his mother's youngest daughter to get married first are characteristics of English nationality. And in Uzbek households we see the opposite of this situation.

*“- Erga kim tegadir?*

*- Kumush.*

- *Kumushbibi kuyavni yoqtiradirmi, yo 'qmi? Bu to 'g'rida uning fikrini bilish kerak emasmi?*

- *So 'zlash ham kerak emas, bildirish ham*

- *Nega?*

- *Chunki odat shu! Kumush ota-ona yoqtirg'an kishiga rozi bo'lish uchun majbur*" [2. 49-50]

And in Uzbek households, the future groom is chosen by the father. Unlike English households, the father is the head of the family (in English households, the couple is equal in family management). Only the father decides the most important issues of the family. Despite the fact that by nature he is calm, calm, sensitive and intelligent, Oftob oyim is a supporter of tradition, obeying her husband, his desires, will and desire. The girl has no what right to choose a spouse; she is forced to start a family with a man chosen by her father. It is considered indecent for a girl to express her opinion on this matter, to show her feelings even with the groom liking. Shame in girls, the sacrifice of one's own life for the consent of the father is a linguoculturological feature found in the Eastern mentality.

National, spiritual manifestations characteristic of peoples are also manifested in folk wedding ceremonies. The main reason for the survival of rituals and habits at both nation weddings is characterized by the fact that they are aimed at ensuring the continuity of the future generation. Even so, the English and Uzbek wedding ceremonies differ dramatically from each other. Wedding ceremonies in the British take place mainly in two stages: civil ceremonies – a ceremony held in a marriage recording organization, white weddings – a ceremony usually held in a church [6. 97].

*"Now, we have the plain marriage certificate," said the minister; "that's three dollars. Or the special, with the gold lettering that's six dollars. Or the deluxe, with gold letters and the sparkly stuff on it that's twelve dollars which do you want."...*

*"Now if you two will sign right here ..."*

*We signed.*

*"The photographer will be fifteen dollars. ..."*

*"We can skip that," I said. "We don't need photographs."*

*"The chapel fee is fifteen dollars. . . ."*

*"We'd just as soon not have a ceremony. Of any kind."*

*"No ceremony?" She looked questions at us, which we didn't answer, and she shrugged. "OK. I pronounce you man and wife." [5. 228-229]*

English weddings also have a long history. They also have their own traditions and customs of a lot. All these traditions and rituals were created with the aim of bringing the experience of the ancestors to the next generation. In particular, the corridor between the church, where the father or close relative of the bride leads to the groom and the monk – aisle, pieces of paper thrown after the bride and groom for good luck after the ceremony-confetti, rings worn by the bride and groom to each other - wedding band, who drank to be together in the good – bad days of the bride and groom swearing-wow, like a buffet where guests eat – buffet, a musical group called

for a wedding – band [7. 63]. In addition, the presence of a horseshoe-shaped bracelet in the hands of brides, white gloves with a bouquet of red petals are among them. The brides' white dress and groom's distinctive dress style, which is common all over the world today, are an example of English culture [8]. The English people know, respect their traditions well, but do not always prefer to hold a luxurious wedding ceremony, fulfilling all traditions to the fullest. They often specify how to hold a wedding ceremony based on their own economy, or they begin to live as a couple, formalizing their marriage in a marriage recording organization. The fact that after the wedding all young people go on a wedding trip, regardless of whether the rich is poor, is also a tradition typical of English culture. As can be seen from the passage, the marriage ceremony is held according to the wishes of the young. They can choose from three different types of simple, special or luxurious marriage certificates. In all three, sentences of the same content are written in simple, golden letters. The bride and groom pay for obligatory rituals, they can also skip voluntary rituals. Their choice is taken correctly, it does not embarrass them, although the wedding is not lavish.

At the wedding of the Uzbek people, such rituals as *sovchilik*, *unashtirish*, *fotiha to'yi*, *qiz bazmi*, *kelin salom*, *quda chaqiriq* call are still celebrated. There are also a number of rituals that not many celebrate nowadays, which we can mainly find in works of art.

“ – O'lar joydamisiz, Salim aka! Bitta-yu bitta o'g'lingiz... El ichida yurgan odamsiz... Biz sizga ko'pkari qilib sovringa ho'kiz qo'ying deytoganimiz yo'q, olish qilib, tovoq qo'ying deytoganimiz yo'q. “Qo'y so'ydi” qiling, “kuyov qochdi”, “supra qoqdi” qiling demadik! Nima qilsak, elimizning obro'si ketmasin deb qilyapmiz. Ana, “Pravda” kolxozida bir suvchi o'g'lini to'y qildi. Olishning sovriniga tuya qo'yibdi, azamat! O'shalardan kam joyimiz bormi?! Yaxshimas-da!” [4. 194]

A few more that will be held at Uzbek weddings, which we did not know about through the quoted passage *ko'pkari*, *olish*, *qo'y so'ydi*, *kuyov qochdi*, *supra qoqdi* we can see that there are rituals that are characteristic only of Uzbek nationality. Unfortunately, at Uzbek weddings, the focus is more on the expenses that the parties have made for the wedding, rather than the happiness of young people. Our people, in order to comply with some traditions, spend a lot on a wedding, even if they take out a loan, and not in accordance with their income. They spend all their life finding at the wedding, not thinking much about what kind of life the young people, after the wedding, live themselves. Sometimes traditions also turn into the “kim o'zar” competition. Such a tradition, an increased number of rituals leads to waste, and this is calculated from the painful points of the culture of our people.

Also in the conduct of wedding ceremonies, relatives are advised to gather the older people of the neighborhood, which is also found only in eastern culture. The passage also describes the “chairman called “ceremony, which is also called the “advice soup”. At weddings, which are usually at home, relatives are distributed tasks to neighbors. While these people are not paid in any way, they will gladly fulfill their task. Like, for example, a wedding chairman, a culinary assistant, a samovar, those who are engaged in wedding gifts. The chairman of the wedding is the person who controls the location of the guests, their service, stage, singers, maintains order at the wedding. Wedding chairmen are chosen from older, more experienced people. Since chefs at Uzbek weddings are mostly male, culinary assistants, drink providers are selected from nimble mid-aged guys. Young guys are given chores like samovarlik. Samovarists provide all memes

with hot tea, which is drunk by Uzbeks. Samovar himself is also a part of the human marriage and shows the cultural edges characteristic of the Uzbek people. In ancient times, samovars or samovars were considered a place where people, after breaking free from their daily chores, gather with friends and drink hot tea and chat with pilaf, which became the national dish of the Uzbek people. The samovars are the righteous ones who keep the signs of humanity, hold back the end of kindness, share love with the people who ate a plate of soup, show our nationality, do not deny any representative of the Uzbek people, pull the tongue and remove grief. This place testifies to the unique values of the Uzbek people from their national culture.

At Uzbek weddings, guests are also treated to dresses. Female and male representatives appointed by close relatives will be responsible for delivering wedding dresses to their owners, gifts brought to the wedding to the wedding owners. And the needlewomen open the gifts after the wedding and send a minnow letter for all gifts. Both folk cultures, traditions and customs are closely related to the way of life of people. Each tradition and tradition has its own history of origin, some of which, associated with a religious character, go back to the distant past. Rituals and traditions are created on the basis of life experiences of people, their attitude to each other and the conclusions they draw from these relationships, and are vividly manifested in folk culture.

When the works of art are carefully studied, the traditions inherent in the national mentality, people of that time, relations between them are clearly understood, in which the content in them, together with the essence, embodies the views of people. In works of art, the relationship between people is imbued with a pure folk spirit, expressing national, spiritual manifestations characteristic of peoples.

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