



CLASSIFICATION OF LEXICON OF WEDDING CEREMONIES IN UZBEK CULTURE

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Abstract

The article deals with the classification of some lexicon of wedding ceremonies used in Uzbek culture. There are some samples of Uzbek folklore lexicon being translated for study in foreign countries and particular characteristics of the units that represent various national ceremonies, weddings, and related rituals.

Keywords: Wedding, bride, groom, palov, Uzbek customs, blessing, breakfast, banquet.

Introduction

In modern world linguistics, the interest and attention paid to determining the place and extent of the contribution of the oral art of each nation to the world civilization is growing. Samples of Uzbek folklore are also being translated for study in foreign countries. Particular attention is paid to the study of the characteristics of the units that represent various national ceremonies, weddings, and related rituals. In recent years, more than ever in the field of folklore, translation studies, comparative linguistics and comparative literature, cultural studies, sociology, the scope of scientific research on the texts of ceremonial folklore, which has a special place in the system of spiritual values. In the translation studies of the modern world, special attention is paid to the preparation of texts of ceremonial folklore for publication, their translation and poetics. Translating verbally created local, national-cultural texts closely related to the national mentality into foreign languages, re-creating the original meaning in translation, achieving adequate translation is a complex process, defining its specific principles and methods, including lexical units of wedding ceremonies. and it has become necessary to study the reflection of nationality through them.

The traditions of the Uzbek people have been formed as a result of complex processes of harmonization of cultural skills and traditions of all tribes and ethnic groups that have participated in the formation of the Uzbek nation for centuries. They are very distinctive, bright, and diverse, and stem from a patriarchal relationship of descent. Most of the customs are related to family life and are related to the birth and upbringing of the child (cradle wedding, circumcision), marriage (blessing wedding,





wedding). Often they represent an integral part of Islamic traditions into even older forms associated with the practice of magic. Since the adoption of Islam, many family traditions have changed under its influence, and Muslim rituals have entered the lives of Uzbeks. Friday is a holiday and on this day a general prayer (dua) is performed in all the gathered mosques. Patriarchal traditions still live in mosques, teahouses, bazaars, and in social life where only men participate.

A crib wedding (Beshik to'yi) is a ceremonial celebration that is celebrated by putting the baby in the crib for the first time. This is one of the oldest and most common ceremonies in Uzbekistan. Usually this wedding is held on the 7th, 9th, 11th day of the baby's birth. In different provinces, the ceremony has its own characteristics and depends on the level of wealth of the family: self-sufficient families usually hold this wedding on a large scale, while poor families celebrate it modestly. All the necessary andoms for the crib and the baby are given by the relatives of the baby's mother. The table is surrounded by bread, sweets and toys. Gifts are prepared for the baby's parents and grandparents. Richly decorated cribs, tablecloths and gifts are placed in the vehicle and sent to the baby's parents 'home, along with guests, to the sound of trumpets and drums. Traditionally, the cradle brought is first placed by the baby's grandfather on his right shoulder, then passed on to his son's son's shoulder, who gives the cradle to the baby's mother. In the past, they used to put white flour on their faces to keep all the intentions of the guests clean and good. Guests are invited to a table set up at the hotel, and while guests eat, listen to musicians, and feast, a baby-wrapping and crib-laying ceremony is held in the adjoining room with the participation of the elderly. At the end of the ceremony, guests come in to see the baby, give him presents, and sprinkle buttermilk or sugar on top of the crib. At the end of the ceremony, the guests return home.

Circumcision (xatna qilish) is another ancient Uzbek custom that is considered sacred by Islam. This ceremony is held for boys when they are 3, 5, 7, 9 years old, and rarely 11-12 years old. The circumcision ceremony is controlled by the public. From the moment a boy is born, his parents gradually buy everything he needs and begin preparations for the circumcision wedding. Preparations for the ceremony, which is often referred to simply as a "wedding," begin a few months before the ceremony. Relatives and neighbors help sew quilts and prepare wedding gifts. All of this is left to mothers of many children. Before the wedding, the Qur'an is recited in the presence of the elders, the imam of the mosque and relatives living in the neighborhood. The table is set. Surahs from the Qur'an are then recited and the elders recite a prayer for the boy. After that, the big "wedding" begins. Before the "wedding" the child is dressed in front of neighbors, elders, relatives, presents, dressed in gold. In the past, gifting a





mare was a picture, and the child would now be handed the child to him, stating that he was now a warrior. All the boys congratulate the boy and sprinkle him with money and sweets, and then it all goes on inside, in the women's rooms. On the same day, in the circle of women there is a ceremony of laying "takurar" - beds, pillows on the platform, which is usually done by a mother with many children. The ceremony will be completed by a rich table, including festive oysters. Traditionally, after dinner, a large bonfire is lit in the yard in the evening and people play around the campfire, organizing various games. The celebration continues the next day.

The marriage(Nikoh) is performed in several stages, with the permission and prayer of the parents. When the boy grows up, his parents start looking for a girl who suits him. Close relatives, neighbors and acquaintances also take part in this process. After finding the girl, the boy's aunts or uncles enter the girl's house with an excuse to see her, to get to know her parents and the bride's situation at home. Neighbours and acquaintances then ask about the family of the chosen girl. Upon receiving a positive response, the suitors are sent home. One of the main ceremonies of the gift is the blessing wedding. The bridesmaids mark the day of the blessing. On this day, well-known elders, neighborhood elders and girls gather at the girl's house. After the bridesmaids state their purpose for coming, the 'bread-breaking' ceremony begins. From then on, young people are considered to be connected and blessed. The Fatiha wedding ends with the appointment of the day on which the marriage will take place and the wedding will take place. Each of the bridesmaids is given a table with two loaves of bread and sweets, and the girl sends gifts to the groom and his parents. When the bridesmaids return to the groom's house, they take the trays of gifts from their hands and begin the 'sarpko' ceremony. The table is usually opened by a mother of many children. All those gathered will enjoy the cakes and sweets brought from the bride's house. From the Fatiha wedding and until the wedding itself, the parents of the young people deal with thick, sep issues and organizational issues related to the wedding ceremony. A few days before the wedding, the girl will have a "qiz oshi" ceremony, to which the girl will invite her relatives and friends.

The wedding ceremony has traditionally been extremely important in the lives of Uzbeks and is especially celebrated. Despite its common features, it is celebrated in a different way in different regions. The main time of the wedding ceremony is when the bride moves from the house of her parents to the house of the groom. On the wedding day, the bridegroom prepares the wedding pilaf and sends it to the bride, where it is served. The same soup is held at the groom's house. On the day of the wedding, the imam of the mosque recites the 'Khutbai nikoh' for two years, after which they are declared a couple before the gods. The Imam explains to the youth the rights





and responsibilities of husband and wife. Usually after the marriage is read, the young people go to ZAGS to register their civil marriage. On the wedding day, the bride wears a sarpo (wedding dress and shoes), after which the groom goes with his friends to greet the bride's parents. After the bridegroom returns with his friends, the bride also comes. Before sending the bridegroom home, the bride has a farewell ceremony with her parents. The bride is accompanied by her close friends. They sing songs ("Olan" and "Yor-yor"). A real wedding begins with meeting the bride at the groom's house. After the wedding is over, the groom escorts the bride to the door of a room reserved for two young people. In the room, the bride is greeted by a "yanga" (usually a woman close to the bride), the bride puts on a different dress and stands behind a "go'shanga" and prepares to meet the groom. After a while, the groom comes to the room with his friends and goes to the gushanga where the bride is waiting for him with the newcomer. To get in front of the bride, he has to symbolically buy the bride again, they bargain. After that, the bride and groom stay the night together. In the morning, the "Kelin Salom" ceremony will begin. In the courtyard near the beginning of the ceremony, the groom's parents, all close relatives, the groom's acquaintances and close neighbors gather. All of them, in turn, come to the bride and present their wishes, gifts and prayers. The bride has to greet everyone by bowing down to her waist. Thus, the holiday is over and family life begins.

The morning soup (Ertalabgi osh) ceremony is held at the wedding (circumcision or wedding) and mourning (20 days and a year after death). The organizers of the wedding will set the date and time of the morning soup in advance in agreement with the community of the neighborhood or quarter committee. To this day relatives. invitations are sent to neighbors and acquaintances. The day before, a carrot-cutting ceremony is held in the evening, which is usually attended by neighbors and close relatives. Once the carrots are sliced, all participants are invited to the table. Usually artists are also invited to cut carrots. During the meal, the elders distribute the work among the visitors. The morning soup should be ready by the end of the morning prayer, as those who come out of the prayer will be the first guests. At the end of the morning prayer, the sound of trumpets and drums announces the beginning of the morning soup. After the guests sit at the table and recite the Fatiha, they are served bread and tea. Only then is the soup brought in bowls at the expense of two people. After the meal, the bowls are removed, and the guests read the blessing again and thank the host. After they leave, the table is quickly set up for the visit of new guests. Morning soup usually lasts no more than an hour and a half to two hours. During this time, invited artists will sing. At the end of the morning soup, the guests of honor are given gifts - chapan (national men's coats). The mourning ceremony differs in that the





guests recite verses from the Qur'an while sitting at the table and remember the deceased. Surahs of the Qur'an are also recited at the end of the meal. Artists are not invited to the festival; the table is decorated more modestly than the festive wedding. It should be noted that only men serve at festive weddings and celebrations.

In world translation studies, fundamental research is being conducted on the comparative analysis of lexical units representing wedding ceremonies in English and Uzbek, which belong to different systematic languages. national-cultural features of lexical units, linguistic description of lexical units and the study of linguo-cultural and their reflection of nationality in them make it a necessary object of research in modern science.

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