

## **LINGUISTIC AND CULTURAL CHARACTERISTICS OF PHRASEOLOGISMS AND PAREMAS RELATED TO WEDDINGS IN THE UZBEK LANGUAGE, AS WELL AS ANTHROPONYMS**

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### **ABSTRACT**

*This article discusses the basic concepts of linguistics and cultural studies, which are considered from the perspective of anthropocentric linguistics. Specific aspects of linguocultural analysis of language units are highlighted.*

**Key words:** *linguocultural studies, anthropocentric paradigm, ingvokulturema, linguistic landscape of the world.*

### **АННОТАЦИЯ**

*В статье рассматриваются основные понятия лингвистики и культурологии, которые рассматриваются с позиции антропоцентрической лингвистики. Выделены специфические аспекты лингвокультурологического анализа языковых единиц.*

**Ключевые слова:** *лингвокультурология, антропоцентрическая парадигма, ингвокультурема, языковой ландшафт мира.*

Linguistic units that are formed from a stable relationship of two or more words, are readily introduced into the speech process, and exist as a possibility in the memory of language speakers, are called stable compounds .

Stable compounds include phraseologisms, proverbs and sayings, and aphorisms. They are also linguistic and cultural units with a national essence, phrase or phraseologism , consisting of a stable relationship of two or more words, usually equivalent in meaning to one word, sometimes to a phrase, a sentence, and introduced into speech in a ready-made form, with a portable meaning, is called a phrase or phraseologism. *For example, 1. He is a man who licked the oil of a snake . 2. We had many dreams, but this is what was written on our foreheads . 3. The two friends put the sentences together and started working. In these sentences , the phraseologisms of licking the oil of a snake ( mug`ombir ), writing on our foreheads (taqdir, qismat), and putting the sentences together (ahdlashmoq, kelirmoq) are used.*

Phraseologisms are also called <sup>1</sup>phrasemes, phraseological combinations, and expressions in linguistics.

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<sup>1</sup>Ulukov N. Theory of Linguistics. – Tashkent, 2019. – P.118.

There are also phraseologisms with a wedding element in the Uzbek language: such as *"to beat the drum before the wedding"*, *"to play the drum before the wedding"*.

The phraseologism *"to beat the drum before the wedding"* means *"to talk about something that is not certain to come true before its time."* This expression is also used in the variant *"to beat the drum before the wedding."* For example, *"Don't beat the drum before the wedding, wife, your son is not getting married yet. Let him finish his studies first, let him get a job."* (P. Kadyrov. Three Roots)

The phraseological unit *"to raise dust before the wedding"* is synonymous with the phraseological unit *"to beat the drum before the wedding"*.

Proverbs and sayings are also linguistic and cultural units. Proverbs, sayings, and aphorisms are also called paremales.

Grammatically formed in the form of a sentence, with special rhythmic and melodic features, stable compounds that are the product of folk wisdom are considered proverbs.<sup>2</sup> In the Uzbek language, there are also proverbs and sayings related to the concept of wedding and wedding. Wedding ethnography is used in the Uzbek language in the following meanings:

The wedding ceremony is so deeply rooted in the Uzbek linguistic culture that it is also clearly visible in folk oral art. In the Uzbek language, wedding songs, namely lapars and yor-yor, as well as paremas, have been created.

*"Don't beat the drum before the wedding"*, *"If you go to the wedding, go full"*, *"If you go to the wedding, go full, wear a wedding dress"*, *"Wedding food is a riot food"*, *"The beginning of the wedding is before it starts"*, *"The fat sheep is from the shepherd, the clean wedding is from the wedding groom"*, *"Whose wedding is it – it belongs to him"*, *"The wedding is God's treasure"*, *"Let there be a wedding upon the wedding"*,<sup>3</sup> *"May there be no calamities"* etc. These proverbs and their variants reflect the noble traditions and customs associated with weddings that are unique to the Uzbek people, in particular, praying for a wedding to be held by loved ones and relatives, and interpreting the wedding as a symbol of goodness, abundance, peace, harmony, closeness, entertainment, joy, and hospitality, which indicates their true linguistic and cultural unity.

wedding poems has a unique content, but they all contain not only wedding-related issues, but also lessons and teachings about patience, generosity, respect for one's country, devotion, self-control, humility, and morality.

<sup>2</sup>Ulukov N. Workbook, p. 118.

<sup>3</sup>See. Shomaksudov Sh., Shorakhimov Sh. Database of meanings. – Tashkent: National Encyclopedia of Uzbekistan, 2001. – P.344-345.

The proverb *"If you go to a wedding, go full, leave your bad habits behind"* is said to advise *"Do not go to places where people gather, including weddings and hospitality, wearing your most decent clothes: do not do evil in places where people gather, be extremely polite, and do not eat food at weddings and banquets without looking at your back or your back like greedy people ."* The proverb <sup>4</sup>*"If you go to a wedding, go full, leave your To'rqa To'n"* has the same meaning. The dialectal word to'rqa in the proverb is used in the sense of to'n, that is, to'n made of silk fabric.

The proverbs *"If you go to a wedding, go full, Go with your gray bag "* and *"Wedding soup is a riot soup"* say that *"wedding soup and other dishes are intended for a large number of people. If there are more guests, there may be less, something may be missing, don't be angry, don't be angry, don't be sad / Even if you try, you will feel full ."*

proverb, *" If you go to a wedding, you will have a nose , and if you go to a wedding, you will have a place,"* suggests the idea of *"Go to the place you were invited to , to the meeting, at the appointed time, without delay or a little earlier , and do not embarrass the host of the wedding by going too early or too late ."*

The proverb *"Give the floor to the good at a wedding, be a customer to the good"* means *"give the floor to those who need to speak at weddings and other gatherings, listen to the advice and teachings of your enlightened father and mother as you grow older, listen, speak less, follow the good, learn from their virtues and qualities, educate, and teach a good life ."*

*"The beginning of a wedding is before it begins", "The fat sheep is from the shepherd, the clean wedding is from the groom", "Whose wedding is it – it belongs to him", "The wedding is God's treasure", "Let there be wedding after wedding, May there be no calamity"* Proverbs such as *"A wedding is a noble, sacred custom and ceremony, and when it begins, it is certainly not dependent on relatives, brothers, and neighbors, and it passes with their support and remembrance. On the pretext of a wedding, prayers are made for the averting of misfortunes and calamities.*

Anthroponyms related to wedding ceremonies have also appeared in the Uzbek language.

Relatives, especially the child's parents' aunts, uncles, brothers, sisters or other close relatives, neighbors, on the eve of the wedding and on the day of the wedding, with good and noble intentions, wish the children born on the wedding day: *Toybegim, Toybek, Toybeka, Toyberdi, Toybib, Toybobo, Toyboy, Toybuvi, Toybo'ldi, Toygul, Toyjon (born on the wedding day, beloved, beloved child), Toyzoda (toykizi, toykalygd), Toykeldi (child born on the wedding day), Toyko'rar (child who grew up*

<sup>4</sup>See Shomaksudov Sh., Shorakhimov Sh. The same work, p. 344.

and saw weddings or was born on the wedding day), Toyli // Toyliboy (child born on the wedding day or May you be healthy and see the weddings), To'y maqsad (may the wedding day be a successful, well-educated young man), To'ymurad (may the wedding day be a successful, well-educated young man), To'ymurad (may the wedding day be a successful, well-educated young man), To'ymuhammad (may the wedding day be protected by Muhammad (peace be upon him)), To'ynazar, To'yniyoz, To'ypolat, To'ysuluv, To'temir, To'ytirak, To'yturdi, To'ykhan, To'ykhodja, To'ychi, To'ychiniso, To'ychiquil, To'yqiz, To'ykul and 40 other danzidisms are common.<sup>5</sup>

The analysis shows that the Uzbek proverbs and sayings related to *the wedding* ceremony and their associated proverbs and sayings also emphasize the youthfulness, hospitality, generosity, and honesty that are characteristic of our people. These proverbs express the moral rules, lifestyle, and linguistic and cultural information related to such traditions and ceremonies of the Uzbek people, which has a linguocultural significance. The above proverbs have not lost their meaning and essence even today. The instructive advice they contain teach today's youth about hospitality, behavior in public places, and participation in mass cultural and official events, and this has continued for centuries. Ethnographic proverbs express cultural concepts related to the national, religious traditions, and ceremonies of the people. Usually, a custom is a rule, pattern, or custom that is generally accepted and practiced<sup>6</sup>. Therefore, the terms custom and tradition describe concepts that are close to each other. Tradition is a behavior that has become embedded in people's lives and is repeated over a certain period of time, a set of rules of behavior and habits accepted by the majority.

Traditions, along with their presence in all spheres of social life, also cover the process of their origin. Traditions express people's attitudes towards things and objects, towards nature. As is known, in art and literature, in military teams and higher educational institutions, in sports and production teams, there are not customs, but traditions. For example, the oath-taking of military personnel entering the army and students entering higher educational institutions, the raising of the national flag in honor of the winning athlete in major sports competitions, and the playing of the national anthem are considered traditions. In short, tradition is a socio-cultural phenomenon that arises in the process of historical development on the basis of natural and social needs, is inherited from generation to generation, and affects the spiritual life of people, is a set of rules and regulations that are ingrained in the minds of people and accepted by a general or specific group.

<sup>5</sup>Begmatov E. Uzbek names. – Tashkent: National Encyclopedia of Uzbekistan, 1998. – P.432-434.

<sup>6</sup>Explanatory Dictionary of the Uzbek Language. Tashkent: National Encyclopedia of Uzbekistan, 2008. – 4th ed. – P. 298.

Rituals and ceremonies have a strong psychological and emotional impact, and through them customs and traditions are directly manifested. **Rituals** are the procedures and rules that are followed when performing a particular custom or tradition.

A **ceremony** is a process of performing a ritual. A ceremony is 1) a ceremony, gathering held in connection with religious or traditional customs: religious ceremonies, wedding ceremonies, funerals, etc.; 2) a formal gathering held with festivities: anniversaries, award ceremonies, statue unveiling ceremonies,<sup>7</sup> etc.

The songs and chants performed during the ceremony, the incantations and prayers recited, constitute the ritual folklore.

“Tradition”, “custom”, “ceremony” are directly related phenomena. Therefore, a component of traditions can be a custom, and a component of a custom can be a ceremony. For example, it has become customary for young specialists who have graduated from an educational institution to go to work in production. Traditional events can be organized on the occasion of this important event. A component of this custom - the ceremonial admission of young people to the labor team - becomes a ceremony in itself. In some cases, when the concepts of “tradition”, “custom”, “ceremony” are used separately, they can also have an abstract meaning. In such cases, defining words are added to them, for example, they are used in the form of “*traditional holiday*”, “*traditional festival*”, “*traditional party*” or “*award ceremony*”, “*wedding ceremony*”, “*retirement ceremony*”. The word “ceremony” means a large event held with public participation. Some rituals (other than funerals and mourning events) may be part of a holiday. Some rituals may be held at times other than the actual day of the holiday, but they still have a festive feel.

Ethnographisms can be grouped thematically as follows :

**1. Ethnographic expressions related to the wedding ceremony:** *aqiqah wedding, beshik wedding, sunnat wedding, muchal wedding, fatiha wedding, nikah wedding, kumus wedding, jubilee wedding, courtyard wedding, etc.* These weddings are also divided into rituals within themselves.

**2. Ethnographic expressions related to mourning ceremonies** include : *funeral, mourning, mourning, condolences, three oshi, seven, twenty, forty, fifty-two, Thursday, Sunday, evening, qa'da, godoyi, ehsan, Eid fatihasi, year, elders* .

**3. Ethnographic expressions related to seasonal and labor rituals :** *boychechak sayli, Navruz, double soup, chygit kadash, chuchmoma sayli, gul sayli, suv sayli, uzum sayli, vun sayli, hazonrezgi, Harvest Festival, Khirman to'yi, Mehrjon, qor khat.*

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<sup>7</sup>National encyclopedia of Uzbekistan. - Tashkent: National Encyclopedia of Uzbekistan, 2000. - Vol. 1 - P.248.



**4. Ethnographic expressions related to religious ceremonies :** *Arafa, false Arafa, true Arafa, meal exchange, Eid prayer, Eid celebration .*

**5. Ethnographic expressions associated with modern holidays :** *Independence Day, Teachers' and Mentors' Day, Language Day, Constitution Day, New Year, Defenders of the Fatherland Day, Women's Day, Navruz, Day of Memory and Appreciation .*

Let's consider the clarification of the linguistic features of ethnographisms using the example of a wedding ceremony. The original word "toy" is Turkic. The ethnographism "toy" is used in the Uzbek language in the following meanings:

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