



COMPARATIVE STUDY OF LEXICAL MEANS RELATED TO WEDDING IN UZBEKI AND GERMAN LANGUAGES

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Abstract: This article discusses Uzbek and German wedding ceremonies, how they are conducted, and place names associated with the wedding

Key words: property, bride drop off, dowry, face open, bride greets, called, three days, bridegroom call, girl call, wedding hall, canopy, curtain

Traditions are created in the process of the historical formation and development of the people and are considered a priceless spiritual wealth that is passed down from generation to generation as a sacred heritage.

Special attention is given to the cross-cultural study of the traditions of different peoples in relation to this spiritual wealth. Lexical units representing traditional names of German and Uzbek peoples living far from each other are conditionally divided into several types. Among these lexical units, the place of expressions related to wedding ceremonies is of particular importance.

Another concept related to Uzbek weddings is migration. A migrant girl's father's house includes things, blankets and household items, and a chest and a shelf have a special place in it. Men come from God's side to carry the load. In case of disputes after marriage or separation for some reason, the bride's moving or moving away has a special meaning. Under the influence of this, the concepts of arriving with luggage, carrying one's luggage, leaving with one's luggage, or in opposition to it, not getting one's luggage back, and not going to one's luggage are formed.

Another one of the wedding ceremonies is the valima ceremony. A popular glossary defines it as follows:

Valima is a wedding ceremony. The groom organizes the wedding in honor of the bride. This is a Sunnah practice according to the Hanafi school. Marriage is announced through this wedding. The prayers of the Muslim community present at the wedding are received for the new family and the bride and groom.

Valima wedding dinner. It will be blessed, sweet and delicious, because of the sustenance of many people.

Before the wedding ceremony or on the same day, the bride and groom are married. In the process of marriage reading, couples who have lived a good life are chosen as witnesses of their marriage. They will be representative. During the marriage ceremony, the bride is asked for her consent to this marriage. If she confirms her consent with her words, it is confirmed by asking the groom to accept this marriage. After that, these two couples are considered poetically honest for each other. One of the important concepts of marriage is "dowry". Mahr is an Arabic word that means property that is obligatory to give. The dowry is set in monetary



terms and is usually given by the groom to the bride for agreeing to be part of his marriage. This is the full right of the bride. Dowry can be provided in the form of housing, property, money and various jewelry and items. This concept serves to connect the ties between two young people. Giving dowry to one's own hair is considered a duty and pride for a man, while it is always nice for women to receive gifts from their partner. Often, they remember the form and order in which it was presented for the rest of their lives. This, in a certain sense, strengthens the bonds of marriage.

Connecting with the concept of marriage increases the authority of the husband and justifies the subordination of women to them. It restricts a woman from going anywhere without her husband's permission and from various other actions. Men are responsible for the marriage, and it is up to the man to end it. According to religious teachings, *taloq* (divorce) is the reason for the breakdown of marriage. Divorce is within the authority of the husband. In this case, a woman is required to obey only his decisions. In this, the role of men in the life process increases and they feel responsible.

On the day of the wedding, dinner is served for men. This part of the wedding ceremony is also called "breakfast". Basically, men participate in this ritual, but women don't come to breakfast. For women, a feast is held at lunch time, and together with this, the ceremony of greeting the bride is held. In turn, men do not participate in this ceremony. In the evening, it became customary to organize a "party" for young people, and in the meantime, a separate table was set for colleagues. If the above ceremonies are held on the groom's side, on the bride's side, it has become a tradition that breakfast, dinner, reception of the groom's friends, relatives and colleagues go until the middle of the day.

For many years, the Uzbek people used lexical units such as the name of the post-wedding tradition, *yuz ochdi, kelin salom, chaqirdi (charlar), uch kunlik, kuyov chaqiriq, qiz chaqiriq* (bride greets, call, three days, bridegroom call, daughter call). Among these, for example, *chaqirdi* va *charlar* differed mainly territorially. For example:

In 1939, Erali went to military service as soon as Begim Khan's mother "called the bridegroom" (I. Rahim).

The lexical units related to the wedding, in turn, include lexemes representing several customs and the following groups:

Names of places related to weddings: *to'yxona* (wedding hall), *chimildyk*, *goshanga*, *chukronkhana*, etc.

A wedding hall unit refers to a common place where a wedding is held, or a luxury restaurant that has become a tradition today.

The following lexemes serve to denote a special place in the house where the wedding is being held.

According to the explanatory dictionary of the Uzbek language, *goshanga* is a white tent drawn in the corner of the house so that the bridegroom and the bride can sit and spend the night away from others on the first night of the wedding.

According to tradition, Babur and Aisha Beg saw each other for the first time after the wedding at the goshang (P. Kadirov, *Yulduzli tunlar* Starry Nights).

Chukronkhana refers to a special room reserved for the child, which should be a **sunnat**.

It is known that in the Uzbek people, the term **chukronkhana** has become an archaism today, and we can observe that this concept is disappearing, as such a ceremony is performed by experienced doctors in most cases.



Chimildiq is usually prepared by the bride on the day after the wedding or on the day of the wedding in a special bedroom reserved for the groom and the bride in the groom's house. For example:

Thank God, I saw a wedding, went to a wedding, saw dreams. (I.Rahim)

We emphasize that the above-mentioned **go'shanga**, **chimildyk** and **chukronkhana** units are not typical for the German people. The names of these places and the following wedding ceremonies, *yuz ochdi*, *kelin salom*, *chaqirdi (charlar)*, *uch kunlik*, *kuyov chaqiriq*, *qiz chaqiriq* (bride greets, call, three days, bridegroom call, daughter call) are not typical of the traditions of the German people.

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