

# Lexical Units Related to Wedding Ceremonies in Uzbek and German People

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## **Abstract:**

In this article, the units denoting the names of various objects related to wedding ceremonies in the Uzbek and German nations, as well as special temporal units related to the concept of wedding, are discussed.

**Keywords:** drum, trumpet, clothes and shoes given at weddings, at receptions, dowry, wedding gifts, invitation, chilla (forty days), Thursday, evening, first night, one year, honeymoon.

In both nations, today there are units denoting the names of various things related to wedding ceremonies: *wedding invitation, wedding gifts; drums, trumpets etc.*

In the meadow, there were rascals, drums, screams of young men and women, sparks of roaring bonfires, desert winds flying far away on their wings (S.Ahmad).

We can observe that these lexical units such as are not found in the German people, because the units denoting the names of things and objects, such as drum, trumpet, wedding gifts represent national traditions. They are important in Uzbek traditions, so we can see that the parents of the bride have been preparing for the collection of wedding gifts.

It is known that the bold lexeme has been used for many years. We know that the *qalin* lexeme existed not only in the Uzbek and Tajik peoples, but also in the customs of a number of other peoples. In particular, to this day, in Saudi Arabia and Kuwait, a certain amount of valuables and money are given to the bride. Even in Kuwait, the custom of tipping is officially approved by the state. Today, we can observe that the lexeme of the Uzbek people has completely disappeared, but before the wedding, we are witnessing the ceremonial sending of *sarpo (wedding gifts)* from the groom's side to the bride or from the bride's side to the groom.

In the "Explanatory Dictionary of the Uzbek Language" the lexeme *sarpo* is explained as follows: *Sarpo* is a new head-to-toe dress that is prepared for a certain person or many people, often as a gift at wedding ceremonies or various celebrations.

Despite the girl had a pair of clothes, her mother insisted that they would give her daughter ten sidras from head to toe. (From the newspaper)

Nizamjon could not speak and was trembling for a while, and at that moment Azamjon came in wearing his groom's *sarpa*. S. Ahmad, Ufq

Sometimes when we say bride's dowry, apart from her clothes, we also mean living room and kitchen furniture.

*Sarpo* refers to headwear made by the parents of the bridegroom or the bride for the bridegroom, matchmaker, groomsman, mother of the son-in-law, mother-in-law, sister-in-law, brother-in-law. As for *sep*, usually only clothes and home furnishings made for the bride are counted.

There is a proverb in Usbek people:

*See the bride when she arrives; see her when she spreads her dowry.*

Among the sarpos given for the bride, there is a special type of sarpo called *barnosi*. It is considered the most expensive type of fabric or clothing. This will also be of special importance as a gift of the groom and a selected gift for the bride.

According to F.Hayitova, in the language of wedding songs such as *yor-yor*, *kelin salom*, professions, household items, jewelry, fabrics, food, clothes were borrowed from the Persian-Tajik language. There are also anthroponyms and toponyms related to religious concepts.

In Uzbeks, concepts related to the wedding ceremony include "party", "groom's party" and the lexeme "pilav" as the main unit. In Uzbek traditions, soup is prepared for both hot (wedding, celebration) and cold (mourning) ceremonies, and it is considered a special type of food.

In addition, the names of food related to the wedding include wedding soup, *shavla*, *to'shlik*. Wedding soup is especially important for circumcision weddings. *To'shlik* is a special food of the groom's party during wedding ceremonies. *Shavla* is usually cooked in *sabziarchdi* ceremonies the day before the wedding. According to the tradition, in the coming days, usually, women follow this custom and it lasts at least until the end of Eid, and it lasts for a year. People who are separated from their loved ones do not participate in wedding ceremonies, and their status is expressed by the expressions "ko'ki bor / kok kiygan". People with *ko'ki bor* come as guests not on the day of the wedding, but the day before the wedding. With this, they honor their loved ones who have died in recent days. Their participation in wedding ceremonies is considered disrespectful, indecent and shameful. This is especially important in the manners of brides.

There are special temporal units associated with the concept of a wedding. These units differ in weight and meaning in Uzbek and German culture. For example, the concepts of *chilla* (fourty days), Thursday, evening, first night, bridegroom, one year, honeymoon are related to weddings. Especially, if the concept of *chillali* is given special attention among Uzbeks, the essence of the concept of honeymoon is different among German people under the influence of European culture.

After the wedding abroad

Young people leave home

A month of travel, play -

"Honeymoon" begins.

It's different in our house,

"Honeymoon" is one night.

Then sweep the street every morning

The month of Sahar begins. (Marhabo Karimova, Asal oyi)

It can be understood from the content of the poetic text that the meaning of honeymoon is fundamentally different in the essence of Uzbeks and Western peoples.

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