

**LINGUISTIC-CULTURAL STUDY OF WEDDING-RELATED LEXICAL UNITS
IN UZBEK AND ENGLISH LANGUAGES: CUSTOMS AND CEREMONIES
RELATED TO MATERIAL CULTURE (CLOTHES)**

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Abstract: *The article covers the wedding lexeme customs and rituals associated with material culture as well as (clothes) sides are defined. Uzbek and English wedding ceremonies and rituals have been organized and their meaning has been discussed, as well as related to the word wedding customs and rituals associated with material culture presented and discussed.*

Keywords: *wedding, material culture, accommodations, clothes, lexemes, marriage, customs, rituals*

A wedding is one of the rituals or social events in the world that is consistently shared by many cultures. Weddings are found in almost every society. In Uzbek and English culture, a wedding is a ceremony that takes place in several stages with the permission and blessing of the parents. Marriage is a custom embodying universal values, which arose in the last period of primitive society and later took the form of a legalized ritual in writing.

Folklorists B. Karimov, H. Zarifov, M. Afzalov, M. Alaviya, Z. Husainova, who have studied the material culture of Uzbek weddings, report that usually performers follow strict traditions. Scientists have been making their proper contribution to the development of the science of Uzbek folklore. In this place, the services of our scientists such as T. G'oziboev, M. Murodov, O. Nosirov, M. Ma'murov, D. Qozoqov, A. Sobirov, poets and teachers such as R. Ishakov, U. Sarimsokov, O. Kholmirezayev it is necessary to emphasize their research efforts in this sphere.¹

Similarly, few studies have been conducted on pre-wedding preparations or post-wedding preparations for English weddings (Sniezek, 2005). In recent decades there have been numerous sociological analyzes of English weddings and its ceremonies (Chesler, 1980; Ingram, 1999; Wallace 2004). It should be noted that many scholars have limited their research to ideals of romance and marriage (Coontz, 2005). Several cross-cultural material culture studies have also been conducted on the function of the wedding ceremony itself (Dunes, 1996; Kolenda, 1984). Nevertheless, some similar studies have been conducted, related to rituals and other rituals, such as English wedding dresses, (Best, 2000) were analyzed. Proms and their counterparts have been found to have many meanings

¹Bobajonov Y. Ethnographic lexicon of Southern Khorezm. nom. diss. autoref. - Tashkent: 1997

about the importance of the components included in the wedding. This study explains the participation of families and the community as they relate to the negotiation between public and private representations and interactions in the interpretation of this ritual. This study distinguishes between rituals segregated by religious demands and rituals developed due to displays of capital and class structures related to the interactions between the negotiations and the interpretation of this ritual. Also, the uniqueness of the clothes of local people at weddings was determined by climatic, household conditions and clan traditions. Already in the 19th century, cloths (tuns, shirts, jackets) had archaic characteristics: wide, fully cut, long clothes fell loosely, hiding the forms of the human body.²

Usually, Uzbek wedding clothes are sewn in the same way: men's, women's, children's clothes, summer and winter clothes are similar in shape, cut and sewing. Traditional wedding national men's clothing consisted of a belted warm coat, a headdress called a doppi, and elegant leather boots.

Men wore properly tailored to'n/jackets, undercoats and overcoats. The coat could be light or warm, made of cotton. There were cutouts to make it easy to walk on the side of the cloak and cross the ground. The cloak was usually tied with a belt – chorsu/a scarf. The Uzbek national wedding dress was distinguished by the beauty and elegance of the fabrics used every day, decorations and embroideries, and was represented by the following lexemes: bridal dress, veil, ton, doppi, belt, satin, adras, cloth for greeting of the bride, etc. The women's national wedding dress consists of a cloak, a comfortable dress made of cotton, and wide thin trousers that taper at the bottom. A woman's wedding head dress consists of three main parts: a cap, a scarf and a headscarf.³ Festive women's clothes for weddings are distinguished by the elegance and beauty of their fabrics. Moreover, children's wedding clothes repeat adult clothes.⁴ Along with the common features, each district or tribe has different features such as the fabric used in the wedding clothes, the style and method of cutting and so on. In addition, "it reveals the importance of the dress in the wedding, because it also plays its role in the wedding."⁵ Extravagance and elegance usually characterize English dress. Choosing a dress is exciting and when it comes to weddings, the day when the brides wear them is the most important day. A dress can reveal a woman's bridal identity and her image of femininity.

²Jabbarov I. Ethnography of the Uzbek people. - Tashkent: Teacher, 1994.

³Kislyakov NA In "Essays on the history of family and marriage among the peoples of Central Asia and Kazakhstan. - Leningrad- 1969.

⁴Soatova SA Wedding ceremonies of the Uzbeks of the Upper Zarafshan oasis (late XIX - early XX centuries): Thesis of cand. diss.–T., 1999,–P. 37 - 38.

⁵Dunak, K. (2009). Ceremony and Citizenship: African American Weddings, 1945–60. *Gender And History*, 21(2), 402-424.

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Clothing English women prefer simpler wedding dresses than, for example, Uzbek or American women. Bridal dresses tend to be cheaper to match traditional Western style dresses. Many small towns have wedding dress shops, so there is more to choose from. Nowadays, colored dresses are on the rise, but ivory or white dresses are still popular. The English mother of the bride and mother of the groom consult the colors of the outerwear, and they take into account the color of the clothes of the bride's friends. The suit and tie worn by the groom are usually the same color as the bride's dress. As a rule, many brides rarely save their mantles for their daughters. For example, in return, the English groom will pay the price of the wedding dress following the tradition

Of course, on the contrary to Uzbek brides, English ones don't even sell the mantles after the wedding, or use them as fabric to make a Christian dress for their first child, although bridal shops always have new and colorful models of wedding dresses. In fact, in many English families it is still a tradition to keep the wedding dress as an heirloom and wear it at the wedding. The groom's vest and tie are purchased for the bridesmaids' dresses and the same color fabric for the groomsmen. Modern British brides prefer not to leave a wedding dress for their daughter because fashion is changing. A wedding dress is sold or a baptismal dress is made for the firstborn.⁶ Another ritual element of the wedding is the common bridal veil. The bridal veil has been symbolic in many cultures. According to Lacey (1969), the veil is important in Christian, Jewish, Muslim and Hindu weddings, from protection from spirits to wrapping the bride's purity as a gift, the white veil as a symbol of virtue up to preservation. The virtuous image of the bride is strengthened only in the color of the wedding dress, because a white wedding dress represents virginity and honor to unite families.

In conclusion, as Chesser (1980) states, couples should "consciously and mutually choose certain symbolic rituals and costumes that require open and honest communication." In the case of these ancient rituals and material culture, clothing uniquely regulates a person's desire to assert their status. The dress, the veil, the flowers, the rings, the ceremony venue, and the hotel to host the traveling families are all small parts of a wedding that add up to a much larger industry. There is even a competitive game that involves ranking various wedding elements from the weddings that have been attended. Weddings are always about ceremony and retail. continued with a clear struggle between. According to Howard's study (2006) there was a "trade in tradition" in some ways to better adapt to the new industrial nature. Cultural critics began to criticize most weddings, as couples began to spend more money to achieve commercial goals.

"The webs of different codes that make up our sense of the world, material culture, act like a map by which we naturally associate certain things and naturally

⁶Howard, W. (2008). Brides, Inc. American Weddings and the Business of Tradition.

exclude others. Culturally constructed maps of wedding meaning reveal remnants of earlier cultures and histories, as well as emerging strains of how a society identifies itself as modern."

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