

TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI

MATERIALLAR TO'PLAMI

XV



**O`ZBEKISTON REESPUBLIKASI OLIY TA`LIM, FAN VA
INNOVATSIYALAR VAZIRLIGI**

BUXORO DAVLAT UNIVERSITETI

**TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI**

MATERIALLAR TO`PLAMI

XV

**"Durdona" nashriyoti
Buxoro – 2025**

UO‘K 81'372(08)+81'25(08)

81.2-3+81.2-7

T 43

Tilning leksik-semantik tizimi, qiyosiy tipologik izlanishlar va adabiyotshunoslik muammolari XV [Matn] : to'plam / M.I. Gadoeva.- Buxoro: Sadridin Salim Buxoriy, 2025.-256 b.

KBK 81.2-3+81.2-7

To'plamda Respublikamiz olimlari, ilmiy tadqiqotchilarning filologik mavzular doasidagi, jumladan, aniq til dorisidagi lingvistik qarashlari; qiyosiy–tipologik izlanishlari; tillarni o'rganish vositalari va millat, milliy madaniyatning amaliy globallashi davrida tildan foydalanish muammolari, qo'llanma, tillarni o'rganish usullari; adabiyotshunoslik, tarjimashunoslik istiqbollari borasidagi fikr-mulohazalari o'z ifodasini topgan.

To'plam filologik yo'nalishdagi ilmiy izlanuvchilar, katta ilmiy xodim izlanuvchilar, talabalar, magistrlar va talabalarga mo'ljallangan.

Tahrir hay'ati:

Xamidov O.X., (BuxDU professori), **Rasulov T.X.** (BuxDU professori), mas'ul muharrir **Rasulov Z.I.** (BuxDU f.f.d. (DSc), **Gadoyeva M.I.** (BuxDU f.f.d. (DSc), **Haydarov A.** (BuxDU professori), mas'ul kotib **Djumaeva N.Dj.** (BuxDU f.f.f.d. (PhD))

To'plovchi va nashrga tayyorlovchi:

M.I.Gadoyeva filologiya fanlari doktori (DSc),

Taqrizchilar:

Davlatova M.X., Buxoro davlat tibbiyot instituti dotsenti, f.f.f.d.(PhD)
Qobilova N.S., BuxDU Ingliz tilshunosligi kafedrası dotsenti, f.f.f.d.(PhD)

To'plamdan o'rin olgan maqolalardagi fakt va raqamlarning haqqoniyligi, mazmuni va savodxonligi uchun mualliflarning o'zlari mas'uldirlar.

BuxDU Ilmiy texnik kengashda muhokama qilingan va nashrga tavsiya etilgan (6-sonli bayonnoma, 25-yanvar, 2025-yil).

ISBN 978-9910-634-64-2

Experiencing the culture firsthand enhances language acquisition and helps learners adapt to new social norms.

Conclusion. Language learning is not just about memorizing vocabulary and grammar; it requires cultural understanding. Without cultural awareness, learners may misinterpret meanings, struggle with communication, or even offend native speakers unintentionally. By embracing cultural aspects of a language, learners can improve their communication skills and develop a deeper appreciation of different worldviews. Integrating cultural knowledge into language learning fosters cross-cultural understanding and enhances overall fluency.

References:

- Kramsch, C. (1998). *Language and Culture*. Oxford University Press.
 Sapir, E. (1921). *Language: An Introduction to the Study of Speech*. Harcourt, Brace & World.
 Hofstede, G. (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*. SAGE Publications.
 Brown, H. D. (2007). *Principles of Language Learning and Teaching*. Pearson Education.
 Lantolf, J. P., & Thorne, S. L. (2006). *Sociocultural Theory and the Genesis of Second Language Development*. Oxford University Press.

WEDDING CEREMONIES IN UZBEK CULTURE AND THE LEXICON RELATED TO NATIONAL RITUALS

Namozova Kamola Bobir qizi

Bukhara State University

Bukhara State University. Teacher of English linguistics

department

namazova.kamola@mail.ru

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.*

Key words: *Wedding, bride, groom, palov, Uzbek customs, blessing, breakfast, banquet.*

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.

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.

The list of used literature

1. Namozova Kamola Bobir Kizi, UZBEK WEDDING CEREMONIES, European Scholar Journal (ESJ), p.507-509.
<https://scholarzest.com/index.php/esj/article/view/686>
2. Namozova Kamola Bobir qizi. (2021). wedding ceremony phrases of and their importance in improving communicative skills in foreign language. CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY.
<https://cajlpc.centralasianstudies.org/index.php/CAJLPC/article/view/149>
3. Hamdamova S.X. Fol'klor an'analari va badiiy talqin: ta'sir hamda aks ta'sir masalalari: Filol. fan. nom.... diss. avtoref. – T., 2012. – 27 b.
4. Ibragimovna, G. M. Features of Connotative Meaning of Somatizms as Part of Phraseological Units. International Journal on Integrated Education, 3(3), 73-78.
<https://www.neliti.com/publications/333835/features-of-connotative-meaning-of-somatizms-as-part-of-phraseological-units>.
5. Kobilova, A. B. (2017). Different types of tests used in language teaching. Міжнародний науковий журнал Інтернаука, (1 (1)), 134-135. <https://www.inter-nauka.com/issues/2017/1/1898>
6. Bakhridinovna, K. A. (2020). Features of the use of the periphrases of the Uzbek and English languages in journalistic texts. International Journal of Psychosocial Rehabilitation, 24(7), 8162-8168.
<https://elibrary.ru/item.asp?id=43267947>
7. Jabborova Gulhayo Faxriddinovna. (2021). CORPUS LINGUISTICS AND CORPUS-BASED APPROACH IN FOREIGN LANGUAGE TEACHING. World Bulletin of Management and Law, 3, 1-3. Retrieved from <https://scholarexpress.net/index.php/wbml/article/view/122>

Tursunov Mirzo Makhmudovich, Mirzayeva Mohinur Zokir qizi. Depiction of the main characters in Uzbek and English classic movies	187
Tursunov Mirzo Mahmudovich, Cho'lliyeva Malika Xolmurod qizi. Milliy obrazlarning OAV diskursida namoyon etilishi	190
Naimova Aziza Muxammadovna. Types of historical inversion and its peculiar features.	194
Ubaydullayeva Muattar O'rinbekovna. Turli tillarda frazeologik lakunalar tahlili va qo'llanilish usullari	198
Akramov Izzatulla Ikromovich. Aphorism as a complete statement: organization systems with semantic compartments.....	202
Elmanova Mastura Toshnazarovna, Ismatova Shahinabonu Islomovna. The Tragic Depths of Shakespeare's "Macbeth": Themes, Language, and Legacy	209
Sharipov Ma'mur Mansurovich. The Role of Servants in 19th Century English Literature.....	213
Khayrullayeva Nodira Nematilloevna. The description of the hero's psyche in novels of the 20th century	216
Shamamedova Zinnat Xayrulloevna. Jinoiy syujet psixanalizi....	219
Sadikov Erkin Tursunovich. Kommunikativ kompetensiyaning nutq aktlarini o'rgatishdagi ahamiyati	224
Raxmonqulova Yoqutxon To'xtasinovna. Somatik leksikaning xususiyatlari	228
Mukhammadieva Nigina Makhmudovna. Techniques for enhancing emotiveness in language and speech.....	234
Qodirova Aziza. Communicative approach in language teaching and learning.....	238
Axmedov Jahongirbek G'anijon o'g'li. Cultural influence on foreign language acquisition.....	245
Namozova Kamola Bobir qizi. Wedding ceremonies in Uzbek culture and the lexicon related to national rituals	248