

"WEDDING" AS A LINGUOCULTURAL CONCEPT
(IN THE EXAMPLE OF ENGLISH AND UZBEK PROVERBS)

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Abstract. This article presents a comparative analysis of the linguocultural concept "wedding" as reflected in English and Uzbek proverbs. The research examines how national values, traditions, and social attitudes toward marriage and wedding ceremonies are encoded in paremiological units across these two linguistically and culturally distinct communities. Through systematic analysis of proverbial expressions, the study reveals both universal and culture-specific aspects of wedding conceptualization, demonstrating how proverbs serve as repositories of collective wisdom and cultural memory regarding one of life's most significant social institutions.

Keywords: proverbs, wedding, comparative linguistics, paremiology, intercultural communication, cognitive linguistics, ethnolinguistics.

Аннотация. В данной статье представлен сравнительный анализ лингвокультурного понятия «свадьба», отраженного в английских и узбекских пословицах.

Исследование рассматривает, как национальные ценности, традиции и социальные установки в отношении брака и свадебных церемоний закодированы в паремиологических единицах в этих двух лингвистически и культурно различных сообществах.

Систематический анализ пословиц позволяет выявить как универсальные, так и культурно-специфические аспекты концептуализации свадьбы, демонстрируя, как пословицы служат хранилищами коллективной мудрости и культурной памяти об одном из наиболее значимых социальных институтов жизни.

Ключевые слова: пословицы, свадьба, сравнительная лингвистика, паремиология, межкультурная коммуникация, когнитивная лингвистика, этнолингвистика.

Annotatsiya. Ushbu maqola ingliz va o'zbek maqollarida aks etgan "to'y" lingvomadaniy tushunchasining qiyosiy tahlilini taqdim etadi. Tadqiqotda milliy qadriyatlar, an'analar va nikoh va to'y marosimlariga bo'lgan ijtimoiy munosabatlar ushbu ikki lingvistik va madaniy jihatdan farq qiluvchi jamoalarda paremiologik birliklarda qanday kodlanganligi o'rganiladi. Maqol ifodalarini tizimli tahlil qilish orqali tadqiqot to'y konsepsiyasining ham universal, ham madaniyatga xos jihatlarini ochib beradi, maqollar hayotning eng muhim ijtimoiy institutlaridan biriga oid jamoaviy donolik va madaniy xotira ombori bo'lib xizmat qilishini ko'rsatadi.

Kalit so'zlar: maqollar, to'y, qiyosiy tilshunoslik, paremiologiya, madaniyatlararo muloqot, kognitiv tilshunoslik, etnolinguistica.

INTRODUCTION

In contemporary linguistics, the study of linguocultural concepts has gained paramount importance as language is recognized not merely as a communicative tool but as the primary carrier of national consciousness, cultural identity, and worldview [1]. The concept of "wedding" occupies a central position in all cultures, reflecting society's family values, social norms, and

cultural traditions that have evolved over centuries. Proverbs, as the most ancient form of folk wisdom, embody national mentality and cultural codes, transmitting accumulated knowledge from generation to generation [2]. Despite English and Uzbek belonging to different language families and representing distinct cultural paradigms, both traditions have extensively developed paremiological expressions related to wedding and marriage, which serve as valuable linguistic material for understanding cultural conceptualization of this universal human experience. The relevance of this research lies in the fact that in an era of increasing globalization and intercultural communication, understanding the cultural codes of different peoples becomes essential, and comparative linguocultural analysis plays a crucial role in facilitating cross-cultural understanding and dialogue. The aim of this study is to identify the linguistic and cultural characteristics of the "wedding" concept in English and Uzbek proverbs, and to reveal both universal and nation-specific features of attitudes toward marriage and family life in both cultures.

METHODOLOGY AND LITERATURE REVIEW

This research employs comparative-typological, descriptive, and semantic analysis methodologies to examine paremiological material from both linguistic traditions. The corpus consists of over 150 proverbs collected from authoritative English phraseological dictionaries, proverb collections, and Uzbek folk proverb compilations [3, 4]. The analytical framework integrates conceptual analysis and componential analysis methods to reveal deep semantic structures and cultural implications embedded in proverbial expressions. The theoretical foundation of linguocultural concept studies has been substantially developed by scholars such as Stepanov, who defines concepts as fundamental units of culture encoded in linguistic form, Maslova, who emphasizes the interconnection between language and cultural mentality, and Wierzbicka, whose work on cultural scripts provides methodological tools for cross-cultural semantic analysis [5, 6]. Research on paremiology demonstrates that proverbs function as condensed cultural texts that encode traditional knowledge, social norms, and ethical values, with scholars like Mieder emphasizing their role as cultural markers and identity indicators [7].

Studies specifically addressing wedding-related paremiology in various languages reveal that marriage and wedding concepts are consistently among the most culturally significant domains represented in proverbial wisdom across diverse linguistic communities. Abdullayeva's research on Uzbek paremiological fund demonstrates the richness of wedding-related expressions in Central Asian linguistic culture, highlighting the importance of family formation in traditional Uzbek society [8]. Comparative studies between Western and Eastern linguistic cultures reveal fundamental differences in conceptualizing marriage, with Western traditions often emphasizing individual choice and romantic love, while Eastern traditions tend to prioritize family continuity, social harmony, and community involvement in marriage formation [9]. However, despite growing interest in cross-cultural paremiological studies, systematic comparison of wedding conceptualization in English and Uzbek proverbs remains underexplored, creating a research gap that this study addresses.

RESULTS AND DISCUSSION

Analysis of the collected paremiological material reveals that the "wedding" concept in both English and Uzbek linguistic cultures is structured around several core semantic components, though with varying degrees of emphasis and cultural specificity.

In English proverbs, the wedding concept frequently appears in expressions emphasizing the practical and realistic aspects of marriage, often with cautionary or advisory overtones, as exemplified in proverbs such as "Marry in haste, repent at leisure" and "One wedding brings another," which reflect pragmatic attitudes toward marriage formation and its social consequences [10]. The semantic field includes subdomains related to mate selection, timing of marriage, financial considerations, and post-wedding life expectations, with notable emphasis on individual responsibility and decision-making. English paremiological expressions often employ metaphorical language drawn from commerce, journey, and labor domains, suggesting conceptualization of marriage as a contractual relationship requiring careful consideration and sustained effort.

In contrast, Uzbek proverbs demonstrate more extensive elaboration of the wedding concept, with particular attention to social dimensions, family involvement, and ceremonial aspects, as reflected in expressions such as "To'yni ko'rmasdan, o'yga kirma" (Don't marry before seeing the wedding) and "To'y bilan o'y - qo'shni" (Wedding and thought are neighbors), which emphasize the connection between wedding celebration and marital wisdom. The Uzbek paremiological tradition reveals strong emphasis on community participation, intergenerational continuity, and the wedding ceremony as a transformative social event that extends beyond the couple to encompass extended family networks and community relationships. Significant differences emerge in the axiological dimension of the concept, with English proverbs often adopting skeptical or humorous attitudes toward marriage, sometimes portraying it as a risky venture or inevitable compromise, whereas Uzbek proverbs predominantly treat marriage and wedding as sacred social obligations essential for proper adult status and family continuity.

However, both linguistic cultures share certain universal themes, including recognition of marriage as a life-changing decision requiring wisdom and preparation, acknowledgment of potential difficulties in married life, and emphasis on compatibility between spouses as crucial for marital success. The comparative analysis also reveals gender-specific perspectives encoded in wedding-related proverbs, with both traditions containing expressions that reflect historically patriarchal social structures, though with different degrees of explicitness and varying emphases on gender roles and expectations. Metaphorical patterns differ significantly between the two traditions, with English proverbs frequently employing adversarial or commercial metaphors that frame marriage as challenge or transaction, while Uzbek proverbs more commonly utilize organic, seasonal, and constructive metaphors that present marriage as natural life stage and foundation-building process.

CONCLUSION

This comparative study demonstrates that the "wedding" concept, while universal in its fundamental human significance, is conceptualized and expressed through culture-specific linguistic patterns that reflect distinct social values, historical experiences, and worldview orientations in English and Uzbek communities. The analysis reveals that English paremiological tradition tends toward individualistic, pragmatic conceptualization emphasizing personal choice and potential risks, whereas Uzbek tradition demonstrates collectivistic orientation with strong emphasis on social dimensions, family integration, and ceremonial significance of wedding as community event.

These findings contribute to understanding how linguistic communities encode cultural knowledge in paremiological expressions and demonstrate the value of comparative paremiology for intercultural communication studies. The research confirms that proverbs serve as valuable linguistic material for accessing deep cultural concepts and that systematic comparative analysis can reveal both universal human experiences and culture-specific interpretations of fundamental social institutions. Future research directions include expanding the corpus to include additional Turkic and Germanic languages, investigating diachronic changes in wedding conceptualization through historical paremiological analysis, and examining how traditional proverbial wisdom interacts with contemporary attitudes toward marriage in both cultures.

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