



A Linguacultural Analysis of Wedding Traditions and Marriage in Kazakh, English, and Chinese Paremiology

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Abstract

Paremiology is a branch of linguistics that studies proverbs and idioms, with their structural, semantic and pragmatic features. The purpose of the study was to distinguish ethnocultural and linguo-cognitive features inherent in Paremiology. For this purpose, the study analyzed family traditions related to weddings in Kazakh, English and Chinese Paremiology from a linguacultural perspective. The study used comparative-historical, componential, descriptive and contextual analysis methods to understand the contrastive analysis of lexical, semantic and cultural content of proverbs in Kazakh, English and Chinese. A total of 672 proverbs and sayings related to the wedding in the Kazakh (231), English (203) and Chinese (238) were examined. These proverbs were extracted from dictionaries, reference books, linguistic and ethnographic works, and scientific research studies on wedding traditions. The results of the study clarified that traditional weddings are not only a social phenomenon in Kazakh, English and Chinese cultures, but also have a deep cognitive, cultural, ethical and religious meaning. Proverbs and sayings related to weddings in three different cultures share common ethnocultural values and specific traits. Each of them reflects the worldview and lifestyle of its people. The results of the study will help to improve intercultural communication and assist foreign language learners understand national cultural features and the deep layers of community's worldview and culture of a particular ethnic group.

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Introduction

Customs, societal perception, family traditions and way of life of each nation that have been formed through centuries are expressed in its language. In the fields of intercultural communication and ethnolinguistics, it is relevant to study national characteristics, linguistic manifestations of customs and traditions (Tarasov, 2022). This will help increase mutual understanding between different cultures in the process of globalization. It is also relevant to study the linguistic manifestations of national values, especially family traditions. In general, different cultures treat family traditions differently, which reflect in the collective social mindset and spiritual heritage of their people (Husain, 2021). This heritage is somewhat reflected in the paremiological units or traditions and proverbs of the language (Hajiyeva, 2024; Savchenko, 2021; Zhulduz, Zhankara, & Ali, 2019). In particular, these proverbs facilitate to regulate societal and family norms, forming expectations from institutions like marriage: loyalty, respect, patience and responsibility (Nortojeva, 2024). In every culture, they play the role of an informal mechanism of education, passing on ethno-cultural attitudes to future generations. Despite the traditional nature of proverbs, some of their meanings are transformed over time under the influence of social changes.

Modern societies are moving towards greater gender equality, which is represented in the interpretation of proverbs and the reduction of their normative impact. Through proverbs, it is possible to determine the attitude of each culture towards family traditions, holidays, and hospitality. To understand their similarities and differences promotes understanding of the worldview, national identity and value system of their people. Analysis of proverbs and sayings related allows for a deeper understanding of the cultural codes of people. The proverbs contain common semantic structures, expressive means and symbols that indicate the existence of cultural connections or historical influences. Interpreting the linguacultural and semantic nature of their marriage proverbs, for instance, is one of the current issues in linguacultural studies today (Ongarbayeva et al., 2017). Weddings are an important social phenomenon for every nation. The linguacultural analysis of wedding proverbs confirms that language is a transmission of traditions, and they remain as relevant topic in the formation of public consciousness, showing how history, culture and national values are in the language and continue to influence the perception of the institution of marriage. In particular, family traditions associated with weddings signify the historical experience and social norms of a particular ethnic group.

This paper analyzes proverbs and informal expressions associated with weddings in Kazakh, English and Chinese Paremiology, from a linguacultural perspective and compares the linguacultural features of these three languages. The primary aim is to identify common and different concepts in three different cultures and understand their linguistic representations. The relevance of the present research is based on revealing the linguacultural nature of proverbs and sayings related to wedding traditions in non-related Kazakh, English and Chinese languages (Turaeva, 2023). In Kazakh, English and Chinese cultures, the wedding traditions are of particular importance, since they are considered not only the union of two young people, but also the only way to preserve the continuity of generations, mentality of the whole nation and family traditional values. By comparing proverbs of weddings in three different cultures, it is possible to outline how the meaning of a wedding and its place in the family and society are perceived in each culture (Ashirkulovna, 2021).

This study employed comparative-contrastive analysis of proverbs and idioms related to weddings in Kazakh, English and Chinese. More specifically, the study aims to collect and classify the proverbs and idioms related to weddings found in the paremiological corpus of the three languages under study; to detect the common and different semantic, social and ethnocultural features; to study the role of cultural concepts related to weddings in the societal perception of each people; and to describe universal and different features in preserving traditional values. By studying these issues, the aim is to disclose the linguacultural nature of the paremiological stock in the contrasted languages, to identify their ethnic features and to describe national values, in the recognition of different people's perspective. In this regard, the research problem is considered around the following main questions:

1. What are the linguacultural features reflected in proverbs and sayings related to the wedding traditions in the Kazakh, English and Chinese languages?
2. What are the semantic structures, scope and linguo-cognitive features of these paremiological units?
3. What concepts are associated with a wedding in Kazakh, English and Chinese cultures to explain ethnocultural and social values in Paremiology?

Research Methods

Research Design

The problem in ethnocultural studies is the dual or multiple analysis of constructs. Hence, the mixed method research design was chosen to study proverbs with a comparative-historical approach. This type of methodology enables us to distinguish the linguacultural features of proverbs and fixed expressions of different cultures. Additionally, a comparative-historical approach (Bernhard & O'Neill, 2021) was employed to diagnose the dynamics of the historical formation and changes in proverbs and sayings of wedding

traditions of different peoples. Since this study compared weddings proverbs in Kazakh, English and Chinese languages, the comparative-historical approach was particularly helpful to understand the lexical, semantic and cultural content of proverbs in Kazakh, English and Chinese.

Sampling and Data Collection

The data was collected of Paremiological units of the Kazakh, Russian, English, and Chinese languages. A total of 672 proverbs and sayings related to the wedding in the Kazakh (231), English (203) and Chinese (238) were examined. These proverbs were extracted from the following sources: collections of proverbs, dictionaries and reference books in the Kazakh, English and Chinese languages, linguistic and ethnographic works, scientific research studies on wedding traditions, set expressions and phrases related to wedding traditions found in the folklore of the three languages.

Data Analysis

The linguistic manifestations of wedding traditions in different cultures were compared through a linguacultural analysis of its linguacultural features. The linguacultural analysis facilitated figuring out the connection of set expressions and proverbs related to the traditional wedding of each national culture. This type of analysis also helped in understanding the semantic features of proverbs related to wedding traditions. Additionally, a componential analysis was also conducted which enhanced the recognition of the main concepts of wedding proverbs and sayings by analyzing their semantic, structural components.

Literature Review

Paremiology (Greek: παροιμία paroimia - parable, proverb and λόγος logos - word, teaching) is a subsection of phraseological studies of philology, devoted to the study and classification of proverbs, proverbial expressions, anti-proverbs, sayings, mottos, slogans, aphorisms, riddles, signs and other sayings (Nortojeva, 2024). The main purpose of Paremiology is to draw a brief image through a verbal expression of traditional values and views based on the life experience of an ethnic group and its people (Tolibov, 2020). Paremiology primarily deals with proverbs which have preserved notable aspects and meaning (Zhulduz et al., 2019). In Russian linguistics the topic of Paremiology is mostly discussed as a branch of linguistics that studies proverbs and idioms (Albov, 2006). It examines the transmission of folk wisdom through brief expressions of wisdom and identifies their structural, semantic and pragmatic features. According to Permyakov (1988) 'Paremiology is a science that studies paremial units, i.e. proverbs, sayings and idioms.' Mieder (2004) also defines 'Paremiology' as a science that studies proverbs and idioms in relation to their origin, use, social and cultural context.

Vereshchagin & Krasnykh (2002) identify proverbs and idioms as 'short and figurative sayings that indicate the worldview, customs and cultural values of a particular people and have been formed over the centuries. Proverbs are analyzed close to the historical events of a certain era and the lives of the people. As unique linguistic and cultural source in the study of national consciousness, they assist deeper understanding of the peculiarities of thinking, cultural differences, and similarities of each people (Simpson & Speake, 2008). They also help to outline the shared perspective of the people, historical experience and cultural-traditional values of a people. Proverbs are studied from various perspectives. Bektursinova (2024) examines the conceptual framework of proverbs and states that 'proverbs and idioms are short and figuratively structured, stable phrases that describe the cognitive consciousness and the people's way of life'. Saiwuleshi, Bochina, & Abakumova (2019) explore proverbs related to marital relations and consider them from a linguistic, ethno-cultural and sociological point of view. In all these proverbs, the main attention is paid to the reflection of traditional ideas about marriage, the role of men and women in the family, as well as the key values established in Paremiology. Teliya (1999) points out that 'paremiological units are significant from the perspective of cultural studies, ethnolinguistics and cognitive linguistics because they represent national values, beliefs and customs. While comparing the marriage proverbs with other cultures, national values show that in all societies they have similar ideas about the importance of family, but there are contrasts in gender roles and approaches to family responsibilities.

Research in the field of Paremiology and linguacultural studies has been in the focus of attention of many scientists. Fundamental studies on proverbs in the Kazakh language are found in several studies (Baitursynov, 1991; Gabikhanuly, 2012; Rakhmetova, 2007; Syzdyk, 2004). The authors successfully demonstrate how proverbs convey the national values of society and establish the national identity, social norms, behavior that be useful for comparative linguacultural studies, especially in the context of comparing non-related languages. Linguists of English Paremiology, like Lakoff (1987) focused on the study of the origin of proverbs, their place in folklore and linguo-cognitive and communicative features. Lakoff (1987) pays attention to cognitive and pragmatic characteristics of the proverbs. He defines proverbs from a cognitive perspective and argues that they are based on a system of conceptual metaphors.

Prior literature examines proverbs as a communicative tool and emphasizes that proverbs are used in speech to convey ideas accurately, concisely, and effectively. His studies the textual and contextual features of proverbs and shows that their meaning can change depending on the situation of speech. In studies related to Chinese Paremiology, Paremiology is widely analyzed in the works of scientists like [Zhang & Yeoh \(2020\)](#), who studied proverbs from a linguacultural and sociolinguistic perspective to prove that proverbs are indicators of cultural norms and values as cognitive constructs that express folk wisdom. [Lee \(2015\)](#) argues that authors use proverbs as a tool in teaching foreign languages through established ideas about family roles and the worldview of society. Therefore, proverbs and sayings can often pose semantic challenges for foreign language learners because they are often dependent on idiomatic, metaphorical and historical contexts.

Ethnocultural and linguistic features of proverbs and sayings of weddings have been the subject in ethnolinguistics and cultural studies. The Kazakh people's wedding customs and their reflection in the proverbs are analyzed in various studies ([Bekkozhanova, Shakhanova, & Ospanova, 2022](#); [Mamatova, 2020](#)). Other studies ([Orlova, 2021](#); [Pang, 2015](#)) have considered proverbs about marriage as a source of expression of cultural and national identity. All these studies consider Paremiology as a tool for expressing cultural and national identity in the comparative analyses of marriage proverbs through the prism of folk wisdom. In all societies, the institution of marriage is accompanied by norms, expectations and rituals that are fixed in the language. In the comparative study of English wedding traditions and proverbs about marriage, [Xiangyang \(2016\)](#) outlines the family values in English phraseology. In the works of [Feng \(2015\)](#), the substance and stability of the family structure in Chinese society are discussed in the works of Chinese proverbs and traditional marriage ceremonies.

Linguacultural and comparative studies are found in works ([Akbembetova et al., 2019](#); [Romanova et al., 2019](#); [Teliya, 1999](#); [Vereshchagin & Krasnykh, 2002](#)), which made a great contribution to identifying the cultural features of proverbs and sayings. In the Western European (including Russian) tradition, marriage is considered as a social partnership, where the significance of love and compromise is emphasized. However, elements of patriarchy are preserved emphasizing male authority, female subservience, and gender roles. A few studies ([Abbasova & Abduvaliyeva, 2024](#); [Amirova, 2020](#); [Kazhygaliyeva, 2019](#)) are essential in the study of comparative linguistic and cultural aspects of the Kazakh-English-Chinese languages. A few other studies have examined the relationship between language and culture more deeply by depicting the family traditions and linguacultural features of the Kazakh, English and Chinese people's separately ([Creese & Blackledge, 2017](#); [Feng, 2015](#)). These studies have also proposed a comparative-contrastive method of studying proverbs and sayings related to wedding traditions in the Kazakh, English and Chinese languages. These studies argue that proverbs help to consolidate cultural attitudes and pass them on to future generations. They serve not only as a way of describing family relations, but also as a mechanism of socialization.

In Western cultures, the balance between love and social duty is stressed through proverbs. As a representative of Asian society, for instance, Chinese marriage proverbs reinforce the Confucian values of collectivism and respect ([Lan & Shiguo, 2024](#)). In the Kazakh tradition, a synthesis of patriarchalism and steppe values can be traced, where family relations are built on harmony, but with a sharp division of roles ([Abbasova & Abduvaliyeva, 2024](#)). [Mamatova \(2020\)](#) conducts a comparative linguacultural study of wedding traditions in English and Uzbek. It was found that family traditions, in particular wedding ceremonies, are enshrined in the language and culture of each nation through proverbs, idioms, realia and symbols. The study reinforces the cultural significance of wedding traditions and their reflection in linguistic units, and also defines both universal and ethnocultural features in the English and Uzbek linguistic cultures. The study reiterates that linguistic, cultural, and cognitive features of proverbs contribute to educational and intercultural communication.

Results and Discussion

Wedding Proverbs

Kazakh Proverbs

There are a large number of wedding proverbs in different cultures of the world, which signifies the importance people attach to married life. Most proverbs, no matter from which culture, often have almost identical meanings and words, for example: "He that marries for love has good nights but sorry days" (in English, United Kingdom; French; Spanish; Italian) ([Litovkina & Mieder, 2019](#)). The lexical, semantic and cultural content of proverbs in Kazakh, English and Chinese languages, too, have many similarities, representing common human values like responsibility, respect, belief and trust. For instance, Kazakh language proverbs refer to procreation, respect for elders, family values and social responsibility, hinting at lexical, semantic and cultural content. Proverbs of wedding traditions often glorify national culture and traditions, family upbringing and family responsibility. [Table 1](#) summarizes a few examples of linguacultural content of Kazakh proverbs showing the lexical, semantic and cultural content.

Table 1: Linguacultural Content of Kazakh Proverbs.

Content	Characteristics	Examples
Lexical content	Proverbs and sayings often contain words that represent the social status and the lifestyle of the Kazakh people. For example, the words 'şańıraq', 'zhigit'(man), 'zhar'(wife) are often used in the sense of marriage and expanding a family.	<i>Şańıraq – kieli, ot – qasıetti. (The yurt is sacred; the hearth is holy). If a man has a good horse, it is one blessing, but if he has a good wife, it is a thousand blessings.</i>
Semantic content	Kazakh proverbs about marriage reflect the importance of family structure, mutual respect, the relationship between parents and children, and individual responsibilities. Marriage is seen as a significant step towards prosperity and success. It implies that having a family, especially a supportive partner, can lead to increased wealth and stability.	<i>Bas ekew bolmay, Mal ekew bolmas. (Until you marry, your wealth will not double). Üydi qırıq erkek toltıra almaydı, bir äyel toltıradı. (Forty men cannot fill a home, but one woman can).</i>
Cultural content	In Kazakh proverbs and sayings, marriage has a great social significance. At the heart of them, upbringing the children, family relations, traditions and customs. In Kazakh culture, the upbringing of a girl, her place in the family, and the role of the family in continuing the national identity.	<i>Anasın körip qızın al. (Marry the daughter, see the mother). Qalıñsız qız bolsa da, kădesiz küew joq. (A bride can be taken without a dowry, but the custom of giving gifts to the bride's relatives cannot be avoided by the groom).</i>

The linguacultural analysis revealed that the use of the word 'girl' here highlights the national ideological respect for the status of women in Kazakh proverbs. The upbringing of a girl and teaching her duties to the family life starts from an early childhood and the concept of 'goodness' is associated with the honor and respect of the family.

English Proverbs

By considering English proverbs, it has been noticed that many proverbs are reflected in the institution of marriage and family, but they pay much attention to the choice of the individual, the success or failure of the marriage. Table 2 summarizes a few examples of linguacultural content of English proverbs showing the lexical, semantic and cultural content

Table 2: Linguacultural Content of English Proverbs.

Content	Characteristics	Examples
Lexical content	Many English proverbs often contain word 'heaven'. It reflects the belief that love and marriage are not simply the result of human choice but are guided by destiny. 'Jack and Jill' in the English proverbs is historically a generic way of referring to a male and female pair.	<i>Marriages are made in heaven. Match made in heaven Every Jack must have his Jill. A good wife makes a good husband.</i>
Semantic content	In English culture, marriage is a process based on the principles of free choice and mutual equality.	<i>Choose your wife rather by your heart than your eye; You can't choose your family, but you can choose your spouse.</i>
Cultural content	In English proverbs, the custom of marriage is mainly determined by the decision of the individual and is focused on the relationships and emotions in their married life. Wedding traditions are based on equality, mutual agreement, and respect between family members.	<i>If the wife is happy, the family will be happy. First comes love, then comes marriage, then comes the baby in the baby carriage.</i>

In English culture, marriage is based on personal choice, partnership, and mutual understanding. The words 'husband' and 'wife' in these examples mean equality and partnership in marriage. The linguacultural analysis of English Paremiology stated the fact that the relevance of harmony in the family, mutual respect between a man and a woman plays a dominant role.

Chinese Proverbs

According to Chinese culture, the traditions of creating a family and marriage occupy a very important place. In particular, the role of parents and the issues of procreation occupy a special place (Xiangyang, 2016). In proverbs, words such as '家' (jia - family), '父母' (fumu - parents), '妻' (qi - wife), '夫' (fu - husband) are often

found which indicate the notability of family in Chinese culture. The role of the parents and in-laws is shown as dominant figures in family traditions, which means the preservation of family traditions and marriage is achieved by mutual agreement between parents and young people. Table 3 summarizes a few examples of linguacultural content of Chinese proverbs showing the lexical, semantic and cultural content

Table 3: *Linguacultural Content of Chinese Proverbs.*

Content	Characteristics	Examples
Lexical content	Chinese proverbs often contain words as 家(jia) family, 夫妻 (Fūqī): Husband and wife.	家和万事兴 (Jiā hé wàn shì xīng) - If the family is harmonious, everything will go well. The word '家' (jia) in this example indicates the place and significance of the family in society as a whole.
Semantic content	Chinese proverbs reflects core cultural values, social expectations, and philosophical principles embedded in Chinese society. The role of parents' opinions and the social status of the family are of great importance. In Chinese	"男主外，女主内。" (Men govern the outside world, women govern the home.)
Cultural content	proverbs, the primary meaning of marriage is adherence to family traditions, societal status, and duty to one's parents.	父母之命，媒妁之言 (Fùmǔ zhī mìng, méishuò zhī yán) - The decision of the parents, the word of the in-laws.

A wedding ceremony is a socio-cultural institution that occupies a special place in any culture. The national identity of each individual has formed specific views and beliefs related to the wedding ceremony, which are demonstrated in the language through proverbs and sayings as set expressions (Zhusupova, 2004). The study of lexical and phraseological units related to wedding traditions from the perspective of Paremiology advocates for the appreciation of various worldviews, family values and social norms of the people.

Proverbs in Kazakh, English, and Chinese represent the marriage traditions and family values of each nation in their linguacultural sense. While Kazakh proverbs reinforce the role of family as a means of procreation and social responsibility, English proverbs highlight the values of individual choice, mutual understanding and equality. Chinese proverbs bring attention to the social status of family and respect for traditions. Proverbs in each language reflect how culture, social structure and family values are transmitted through language.

Wedding Traditions

Kazakh Paremiology

The Kazakh wedding is not only a reflection of national traditions and rituals, but also a part of social relations, kinship ties and the people's outlook. Kazakh proverbs and sayings related to weddings contemplate the role of marriage, the duties of spouses, the strength of the family, and the blessings of elders. For the Kazakh people, marriage is not only the union of two young people, but also the unification of two families, the task of continuing the lineage. Kazakh proverbs and sayings are often aimed at glorifying the strength of the family and traditional values. The Kazakh people have many beliefs and taboos regarding girls, which are an important part of national culture and traditions (Bazarova & Gilyazeva, 2018). In Kazakh proverbs and sayings, the significance of the wedding ritual as a social responsibility is clearly visible. Great value is attached to the upbringing of a girl and a boy, their place as a future family (Samsitova & Kapasheva, 2016).

The following are a few examples of linguacultural features of Kazakh proverbs and sayings related to weddings:

1. *Praise the strength of the family and the continuity of generations.* The Kazakh people consider marriage not only a union of two young people, but also of two clans, two families. 'A husband is for a century, a father-in-law (matchmaker) is for a thousand years' – means kinship is not limited to marriage, two clans are brought closer together through the wedding. This means that the relationship with a husband is considered long-lasting, but the bond with a father-in-law (in-laws) is even more enduring and significant.
2. *Showing the meaning and joy of the wedding* – for Kazakhs, a wedding is not only a union of young people, but also a big social event for relatives and friends, experiencing common joy. 'Toydıñ bolarınan boladısqızıq' (The process before is more interesting than wedding): Preparation for the wedding, the stories related to it and the preparation processes are more impressive and interesting than the wedding itself: 'Üylenw oñay, üy bolw qıñ' (It's easy to get married, it's hard to have a home) – Getting married is easy, but creating a real family and maintaining it requires great responsibility.
3. *The importance of genetic roots.* The Kazakh people placed great importance on genetic roots and issues of ancestry. Therefore, both men and women sought to preserve the honor of their parents, clan, and tribe, and they strived to be individuals without flaws (Mazhitaeva & Tazhikeyeva, 2012). Kazakh proverb 'Teksiz jerden qız alma' (Do not marry a girl from a family of low origin) reflects the high importance placed by Kazakh culture on lineage, ancestry, and the reputation of one's family. It suggests that individuals should marry within respected or noble families to give birth to well-mannered generation.

The proverb highlights the value of good family heritage and the idea that the character and reputation of one's ancestors greatly influence one's own standing in society.

4. *The responsibility of husband.* In Kazakh proverbs, the marriage of a man is considered a fundamental step in his life. 'Seven arts are not enough for a boy, forty arts are not too much for a girl' -The groom should be versatile, capable while the bride should be as well-bred and well-groomed (Shokym et al., 2022).
5. *The role of woman in the marriage.* In Kazakh wedding tradition, the 'betaşar' is a special ceremony where the bride's face is revealed for the first time to her new family, symbolizing her entry into the new family and her new life as a married woman. It is a moment of celebration and acknowledgment of the bride's new role. In Kazakh culture, the person who performs the 'betaşar' (bride's unveiling ceremony) is believed to have a significant responsibility for the bride's future and well-being in her new home. The individual who unveils the bride's face is often the first person she meets in her new family, and that person becomes a key figure in her life. After the 'betaşar' the bride would often confide in this person—whom she trusts—about her feelings, concerns, or any issues she may have, especially those she may feel uncomfortable discussing directly with her in-laws, such as her husband's family. This practice shows the deep bond of trust and understanding between the bride and the one who unveiled her, emphasizing their role in guiding her through her new life and ensuring her smooth integration into her new family (Telgaraeva & Mussaly, 2019). This wedding tradition is reflected in the proverb 'Kelinniñ betin kim aşısa, sol istiq' (Whoever opens the bride's face, that person is dear).

Kazakh proverbs reflect the significant influence women have within the family and marriage, though they also reveal traditional gender roles that were once prevalent in Kazakh society 'Balañ jaman bolsa da, kelinniñ jaqsı bolsın' (Even if your child is bad, may your daughter-in-law be good). This proverb reveals the importance of having a good and virtuous daughter-in-law, regardless of other family challenges. It emphasizes the hope for a harmonious and positive relationship within the family, especially through the role of the daughter-in-law.

6. *The large-scale nature of the wedding.* The splendor of the Kazakh wedding, the priority given to hospitality and abundance are introduced in proverbs and sayings. 'If you are rich, share it with your people, if you have a wedding, share it with the country' means a wedding is a shared joy not only for a single family, but for the entire village and region, so it is best to celebrate it with the country.
7. *Moral and ethical values:* 'Honesty is the most noble quality of a person' or 'He who sows goodness will reap prosperity'. These types of proverbs display the key moral principles inherent in every nation: honesty, respect, kindness and responsibility for one's actions. 'Quday qosқан qosağın dı qartayıp kör' (Marry the one God has destined for you and grow old together). The proverb suggests that marriage is not only about making a decision at a young age but also about growing together and staying loyal to each other in the long run.

Kazakh proverbs and sayings of weddings highlight the generosity and hospitality of the country and highlight the peculiarities of weddings as a shared joy.

English Paremiology

Proverbs related to English wedding traditions mainly have meanings about marriage, family, love and the relationship between spouses, describing marriage in terms of personal choice to find a life partner. The proverbs consider the attitude of the English people towards marriage, creating a family and a happy life for married couples. The characteristic features of English wedding proverbs:

1. *Praise of romance and love* – in English proverbs, marriage is described as an expression of love. 'Something old, something new, something borrowed, something blue. Happy wife, happy life. (If the wife is happy, life is happy.)'. This is one of the traditional English wedding customs. It is believed that the bride should wear or carry these four things at the wedding, as they bring happiness and good luck.
2. *Emphasis on the stability and reliability of marriage* – the difficulties of family life and overcoming them are considered: 'Marry in haste, repent at leisure. (If you marry in haste, you will spend your life regretting it.)'
3. *Faith and preparation before marriage* – wise thoughts are expressed about choosing the right future spouse. 'Matches are made in heaven' proverbs reveal that the success or failure of a marriage depends on the individual's decision: 'A good husband makes a good wife. (A good husband is the guarantee of a good wife.)'
4. *Superstitions related to wedding traditions* - beliefs and rituals related to the wedding are demonstrated in proverbs. Proverbs related to weddings in English and their meanings: 'Marry in haste, repent at leisure', 'If you marry in haste, you will regret it later' (You should not make a hasty decision about marriage, otherwise you may regret it later). In British culture it is believed that getting married in June brings happiness and longevity. 'When you marry in June, you're a bride all your life' or 'A person who marries in June will be as happy as a bride all your life'. English proverb 'Marry in May, rue for aye' suggests that getting married in May could lead to regret for the rest of one's life. The phrase implies that May, being a month associated with spring and new beginnings, may symbolize impulsive or hasty decisions, especially when it comes to marriage.

It's a cautionary saying, advising that marrying in May could bring about lifelong regret or sorrow ("rue" meaning to regret). However, like many proverbs, it carries a mix of superstition and cultural perspective and might not be taken literally today.

6. *Moral and ethical values*: In English '*Honesty is the best policy*' accentuates the truthfulness in life. English proverbs describe marriage based on the principles of equality and partnership, and the family is considered an institution that depends on mutual understanding between both parties.
7. *Negative attitudes towards marriage*. The vast majority of American proverbs express prevailing negative attitudes towards marriage. It is extremely difficult, if not impossible, to find a true spouse: *Every couple is not a pair*. People who wed are considered blind: *Marriage is an institution for the blind*. Marriage cools love: *Marriage is a novel in which the hero dies in the first chapter*; *Marriage is like a tub of water: after a while, it is not so hot*. Marriage is seen as a burden, prison, and slavery: *Wedlock is a padlock*. Its inevitably problematic nature is reflected in: *Marriage is a quick solution to more problems*. Matrimony ruins your health and leads to your early death: *Earlier wed, sooner dead*. Thus, the following proverb is given as a piece of advice: *Marry late or never*. (Litovkina & Mieder, 2019).

Chinese Paremiology

The wedding customs of the Han Chinese are deeply rooted in tradition, with strong ethnic characteristics. The process of a traditional Han Chinese wedding generally consists of three stages: seeking a marriage proposal (求亲, qiú qīn), engagement (定亲, dìng qīn), and the wedding ceremony (成亲, chéng qīn). Weddings in Han Chinese culture are often referred to as “红事” (hóng shì), meaning "the red event," symbolizing happiness, prosperity, and celebration. In addition to these customs, Chinese culture has many proverbs that reflect the values, expectations, and social norms surrounding marriage: 女不贪彩礼, 男不贪嫁妆 *Nǚ bù tān cǎilǐ, nán bù tān jià zhuāng* (A woman should not be greedy for the betrothal gifts, and a man should not be greedy for the dowry), 男大当婚, 女大当嫁 *Nán dà dāng hūn, nǚ dà dāng jià* (When a man is of age, he should marry; when a woman is of age, she should be married) (Cheng, 2016).

According to ethnocultural analysis of the concepts 'marriage' and 'family' in Paremiology of Chinese Language (Lan & Shiguo, 2024), the Chinese wedding traditions have deep symbolism and philosophical meaning. Chinese proverbs and sayings widely demonstrate the stability of marriage, family traditions, parental blessings, mutual respect between spouses, and the significance of lifelong partnership. In Chinese culture, marriage is a significant part of procreation, respect for ancestors and social stability. The following are the most common concepts of marriage and family found in Chinese proverbs:

1. *The importance of family* - in Chinese culture, marriage is not just a union of two people, but of two families. 家和万事兴 (Jiā hé wàn shì xīng) – If the family is harmonious, everything will go well. And 百年好合 (Bǎinián hǎo hé) – 'A hundred years of happiness' is one of the most common traditional wishes for couples to live a long and happy life.
2. *Emphasis on happiness and harmony* – the main value is that the spouses live together in harmony. 姚張是爱情的坟墓 (Yāozhāng shì àiqíng de fénmù) 'Marriage is the tomb of love'. This satirical proverb suggests that after marriage, romantic feelings fade, and everyday life begins.
3. *Marriage is connected with fate* – according to Chinese beliefs, the union of spouses is predetermined: 妻贤夫祸少 (Qī xián fū huò shǎo) – If the wife is wise, her husband will not be in trouble. 男大当婚, 女大当嫁 (Nán dà dāng hūn, nǚ dà dāng jià) - 'Marrying when you are old enough, and getting married when you are old enough is a natural law'. A Chinese tradition that states that every person should start a family when they grow up. Another example: 千里姻缘一线牵 (Qiān lǐ yīnyuán yī xiàn qiān) – 'A thousand kilometers away, fate is tied by a thread' clearly demonstrates the marriage of two people is a written destiny, connecting them with an invisible thread.
4. *Responsibility and mutual respect* - spouses must be honest and responsible for each other. 十年修得同船渡, 百年修得共枕眠 (Shí nián xiū dé tóng chuán dù, bǎi nián xiū dé gòng zhěn mián) means 'Those who have worked for ten years will sail together in a boat, those who have worked for a hundred years will grow old together'. It means that the union of a couple is a matter of fate, and they must work hard to live together.
5. *Tradition and parental blessing*—parental consent and blessing play a specific role before marriage: 父母之命, 媒妁之言 (Fùmǔ zhī mìng, méishuò zhī yán) – The decision of the parents, the word of the in-laws. 夫妻同心, 其利断金 (Fūqī tóng xīn, qí lì duàn jīn) 'If a couple is of one heart, their strength can cut gold': If a couple supports each other, they can overcome any difficulty. Chinese Proverbs like 己所不欲, 勿施于人 (jǐ suǒ bù yù, wù shī yú rén) "Do not treat others as you would not have them treat you" based on Confucian ideas.

These proverbs resemble the key moral principles inherent in every nation: honesty, respect, kindness and responsibility for one's actions, like in 以诚待人 (yǐ chéng dài rén) – 'Be honest with people'.

Chinese proverbs about marriage celebrate family values, the connection between marriage and destiny and the need for a harmonious life for spouses. For the Chinese people, marriage is not just about love, but also about responsibility, respect and a lifelong commitment to preserving the family (Lin et al., 2019). Marriage is often contemplated as a process based on traditional values, which is often decided by the parents. In addition, special prominence is attached to family harmony and social harmony.

Table 4: *Specific Ideas of Marriage Proverbs.*

Languages	Main idea	Peculiarities
Kazakh	Generational continuity, dynasty continuation, social responsibility	Marriage is not just the union of two young people, but of the whole family.
English	Personal choice, marriage – partnership, achieving happiness	Marriage is a personal decision; the principle of equality is valuable
Chinese	Family harmony, traditional values, the role of parents	The role of parents is great, and the main goal is to continue the generation.

The analysis Table 4 shows the different linguistic representations of marriage traditions in Kazakh, English, and Chinese cultures. While Kazakh proverbs clearly underline the role of family in procreation, English proverbs describe marriage as a personal choice. Chinese proverbs point out the decision of family and parents (Chang, 2020). Marriage traditions and family values are basic social institutions for different peoples. Through proverbs and sayings in Kazakh, English and Chinese, we can draw certain conclusions about the linguistic features and general attitudes of these cultures. According to comparative-contrastive analysis we classified the differences and similarities of proverbs and sayings related to marriage in three countries according to most common topics indicated in Table 5.

Table 5: *Results of comparative Analysis of Kazakh, English and Chinese Proverbs and Sayings on Marriage.*

Common topics	Kazakh proverbs of marriage	English proverbs of marriage	Chinese proverbs of marriage
The importance of family and marriage	Homeland begins with the family	Home is where the heart is	‘家和万事兴’ (If there is peace in the family, everything will go well)
Social harmony and responsibility	Every family has quarrels	A good marriage is a partnership of two good forgivers	‘夫妻同心，其利断金’ (When a couple is of one heart, their strength can cut through gold)
Marriage is fate	There is no escape from fate	Marriages are made in heaven	‘千里姻缘一线牵’ (Fates a thousand kilometers away are tied by a thread)
Tradition and parental blessing	It's interesting what happens when a wedding start	A wedding is but a day, but a marriage is a lifetime	‘白头偕老’ (Let your hair turn gray and grow old together)
Happiness and equal relations	Every person has his partner	Marry in haste, repent at leisure	‘门当户对’ (When the gate is equal, the house is consistent)
Moral and ethical values	Shame is a quality inherent in a person	<i>Manners maketh man</i>	«德高望重» (dé gāo wàng zhòng) – (High morality brings respect)
The role of woman	A good woman is a well-being man	What a wife, such a husband	«妻贤夫祸少» (qī xián fū huò shǎo) – (If the wife is wise, the husband is less bad)

Based on 689 proverbs and saying, the statistical results are presented in Figure 1.

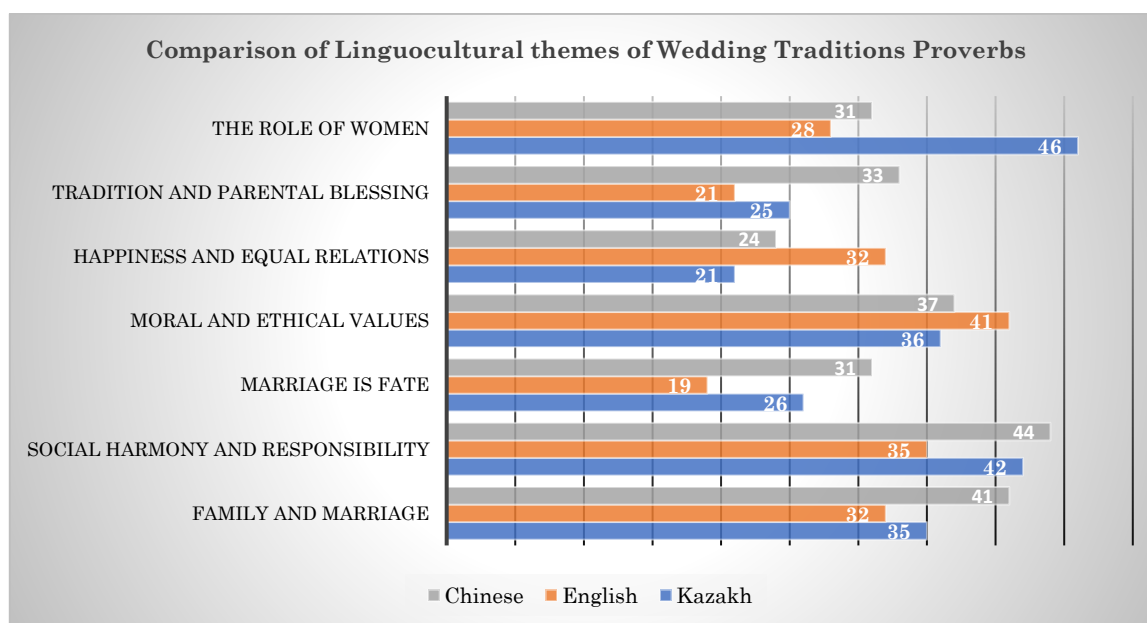
**Figure 1:** *Comparative Data on Linguocultural Themes of Wedding Traditions Proverbs.*

Table 6 classifies the data of 689 proverbs according to each category in English (209), Kazakh (231), and Chinese (249) languages, followed by a brief description of these results.

Table 6: Comparative linguo-statistical analysis of Marriage Proverbs.

Theme	Kazakh Proverbs	English Proverbs	Chinese Proverbs	Total
Family and Marriage	35	32	38	108
Social Harmony and Responsibility	42	35	44	121
Marriage is a fate	26	19	31	76
Moral and Ethical Values	36	41	37	114
Happiness and equal relations	21	32	24	77
Tradition and parental blessing	25	23	33	88
The role of women	46	21	31	105
Total	231	203	238	672

The table data shows the theme of family and marriage is well represented across all three cultures, with a relatively balanced distribution. The Chinese proverbs (38) reinforce this theme the most, followed closely by Kazakh proverbs (35). *Social harmony* is highlighted in all cultures, Chinese proverbs (44) leading this category. This proves the cultural importance of peace and unity in relationships. *Marriage is a fate* is considered crucial, especially in Chinese proverbs (31). This category generally focuses on the belief in predestined paths, particularly in Chinese culture. *Moral and ethical values* are significant across all cultures, with English proverbs (41) slightly ahead in the emphasis on personal virtues. This suggests a universal importance placed on moral behavior and ethical guidance. The theme of *happiness and equal relations* presents a gradual increase from Kazakh (21) to Chinese proverbs (24), indicating that English culture places a relatively higher emphasis on happiness and success (32) in achieving prosperity. The theme of *tradition and parental blessing* is most prevalent in Chinese proverbs (33), which may expose the culture's focus on the cyclical nature of time and the constant evolution of life.

The role of women in marriage proverbs plays a moderate role in proverbs across all three cultures, but its presence is more prominent in Kazakh proverb (46). However, it is less prominent compared to other themes in Chinese (31) and English (28) in integrating nature into their wisdom related to the role of women. The topic of *importance of family and marriage* in all three cultures revealed the relative equality in the distribution of proverbs. English proverbs (32) focus more clearly on this topic, which may reflect the emphasis on traditional family values in Chinese culture (38). Kazakh proverbs also pay great attention to this, confirming the power of family traditions in Kazakh culture (35). As has been defined, *social harmony and responsibility* is a central theme in all three cultures. Chinese proverbs (44) especially emphasize peace and unity in relationships, which may be connected with the philosophical traditions of China (for example, Confucianism), which highlight the importance of harmony in society. This is also confirmed by Kazakh proverbs (42) and English proverbs (35), in which considerable attention is also paid to social harmony. In Chinese culture, the topic of fate and predestination occupies philosophical and religious traditions that pays attention faith in fate and the inevitability of events. Kazakh and English proverbs pay less attention to this topic, which may indicate less emphasis on predestination in these cultures.

Morality and ethics play a central part in the culture of all three nations. English proverbs are distinguished by an emphasis on personal virtues, which reflects the individualistic value inherent in Western culture. Kazakh and Chinese proverbs also accentuate morality, but their emphasis is more on collective values and harmony in society. A number of proverbs from these cultures emphasize the idea that marriage, like other significant events in life, happens according to divine will or destiny and point out that everything in our lives happens according to God's will: *Marriages are made in heaven* (English), 天作之合 *Tiān zuò zhī hé* (A match made in heaven), *Şañıraq – kïeli, ot – qasıetti*. (The yurt is sacred; the hearth is holy). The theme of *happiness and equal relations* is most expressed in English proverbs, which may be connected with the philosophy of effort and perseverance, characteristic of British culture as they pay significant attention to work as a way to achieve success and prosperity. In Kazakh and Chinese proverbs, this theme is less expressed, which may be due to historically developed conditions and lifestyle.

Chinese proverbs bring attention to the *importance of tradition and parental blessing*, which can be connected with the characteristic of Chinese traditions. The family values, respect for ancestors and elders are central to Chinese culture and it is due to Confucian philosophy, which has a strong influence on Chinese traditions, morals and ethics. *The role of women* plays a significant but less pronounced role in proverbs of all three cultures. Kazakh proverbs pay the most attention to this topic, which is connected with traditional ideas about the role of women in Kazakh society. Chinese proverbs also represent the role of women, but through the prism of nature and moral principles, which may indicate a more philosophical approach to the role of women in society. In three cultures a man without a wife is seen as incomplete, as half a man, *Eki jartı bir bütin* (Two halves make a whole) (Kazakh), *A man without a wife is but half a man* (English), *Without a wife a man is not established* (Chinese).

In Kazakh and Chinese cultures, traditional views on marriage and family often emphasize the critical role that wives play within the household, proverbs reflect the belief that a bad or problematic wife is seen as

a source of strife and discord: *Jaqsı äyel – ırıs, jaman äyel – ırıs* (A good wife brings fortune, a bad wife brings conflict), ‘妻子不好, 家庭就坏’ *Qīzi bù hǎo, jiātíng jiù huài* (A bad wife ruins a family). *Intercultural similarities and differences*: All three cultures pinpoint the role of moral and ethical values, social harmony and the role of the family. However, Chinese culture is distinguished by its emphasis on fate and strict family traditions, while Kazakh and English cultures focus more on personal virtues and social harmony.

Last, but not the least, linguo-statistical analysis enhanced to define the specific features of wedding proverbs three languages: *Chinese Marriage Proverbs* tend to have a higher emphasis on social harmony, fate and nature. Chinese culture seems to deeply value collective well-being, the concept of destiny and the parents’ role in wedding proverbs. *Kazakh Marriage Proverbs* focus moderately on family, social harmony and moral principles with an emphasis on relationships and community-oriented wisdom. *English Marriage Proverbs* place a stronger emphasis on moral values and personal virtues with a more individualistic approach compared to the other two cultures. This comparative analysis offers insight into the cultural values and national priorities inherited in proverbs. Table 6 presents these similarities and dissimilarities between three languages.

Table 6: Results of Comparative Study.

Differences	Similarities
Kazakh proverbs emphasize family ties and traditional values	Marriage is a fate marriage is associated with destiny in three countries,
English proverbs focus on individual choice and happiness of marriage	Harmony and mutual understanding for spouses are most specific
Chinese proverbs reinforce family social harmony and responsibility	The difference between a wedding and a marriage: a wedding is temporary, while marriage is a lifelong commitment

In all three cultures, marriage places great emphasis on responsibility to family and society. The custom of marriage is always socially acceptable and is specific for the well-being of society. The study uses etymological, descriptive and comparative methods to differentiate distinctive features, common features and unique aspects of wedding traditions in these cultures. The results show that despite disparities in geography, religion, culture, mentality and language, common views on wedding traditions. All cultures view a wedding as a positive event that unites two young people and creates the basis for a happy future family. However, differences were also revealed that paremiological units represent the different cultural perception and national values. While Kazakh proverbs describe marriage as a duty to continue the family, English proverbs are based on the principles of freedom and partnership. Chinese proverbs emphasize family harmony and respect for ancestors. The linguacultural features of wedding customs assisted to gain a deeper understanding of people's vision of the world of non-related languages.

It can be concluded that the proverbs of marriage and family traditions are a key element of the linguistic culture of each nation reserving deep societal, cultural values, norms and traditions that are transmitted through generations and preserved in the language. Kazakh, Russian and Chinese proverbs enrich the understanding of the role of marriage in the social structure and how marriage and family relationships are treated in each culture.

Conclusion

This study provides new data in the fields of linguacultural studies, comparative linguistics and ethnolinguistics of wedding proverbs in three languages, Kazakh, English and Chinese. While in Kazakh Paremiology, the wedding traditions glorify family values, the continuation of generations and respect for elders, in English proverbs marriage is expressed as a symbol of partnership and responsibility. The Chinese proverbs of the wedding tradition are based on social hierarchy, the idea of family unity and harmony. This study made evident that language is the main tool that reflects collective mindset, cultural values, and social norms of a particular nation. The way of life, historical experience, and traditions of each person are displayed in linguistic units, especially proverbs. Family traditions, including paremiological units formed in connection with the wedding, characterize the spiritual heritage of a particular ethnic group.

This study allowed to determine common and national features of wedding traditions in Kazakh, English and Chinese cultures by comparing their linguistic manifestations. The results of the work are valuable for the fields of linguacultural studies, Paremiology and ethnolinguistics in linguistics. The proverbs of contrasted languages emphasize the role of family, marriage and family, which highlights the cultural values of these institutions in the development of every nation. Despite cross-cultural differences, all three cultures perceive wedding as a significant stage in a person's life, associated with the continuation of the family, strengthening of the social structure and formation of new social ties.

In addition, the results of the study will help to improve intercultural communication and assist foreign language learners understand national cultural features. Since proverbs and sayings related to wedding

traditions reflect the social, moral and spiritual values of the people, their analysis contributes to understanding the deep layers of community's worldview and culture of a particular ethnic group. However, the semantic and linguacultural features of Paremiology related to the wedding in the Kazakh, English, and Chinese languages have not yet been thoroughly studied. Although wedding traditions in each culture have different symbolic meanings, the similarities and distinctions between them have not been fully revealed.

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