



# ACTUAL PROBLEMS OF MODERN SCIENCE, EDUCATION AND TRAINING

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**UDC: 808.1.387.979**

## **SEMANTIC AND LINGVOCULTUROLOGICAL FEATURES OF WEDDING CEREMONY TERMS**

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**Annotatsiya** – maqolada nikoh to'yi marosimi atamalarining umumiy tasnifi haqida ma'lumotlar keltirilgan. Shu bilan birga ularning semantik xususiyatlari tahlil qilingan, lingvokulturologik xususiyatlari misollar yordamida keng yoritilgan.

**Kalit so'zlar:** nikoh to'yi, marosim, semantik xususiyatlar, lingvokulturologik xususiyatlar, sahna, rol ishtirokchilari, to'y marosimi, to'yga tayyorgarlik, to'y ziyofati, atributlar

**Аннотация:** В статье представлена общая классификация сроков свадьбы. При этом были проанализированы их семантические особенности и на примерах проработаны их лингвокультурологические особенности.

**Ключевые слова:** свадьба, церемония, смысловые признаки, лингвокультурные особенности, сцена, ролевые участники, свадебная церемония, подготовка свадьбы, свадебный прием, атрибуты.

**Abstract** - The article provides information on the general classification of wedding terms. At the same time, their semantic features were analyzed, and their lingvoculturological features were elaborated using examples.

**Key words:** wedding, ceremony, semantic features, linguocultural features, scene, role participants, wedding ceremony, wedding preparation, wedding reception, attributes.

**Introduction** The "wedding" frame is a clearly organized, hierarchically ordered structure of the scenario type. It consists of sub frames: Pre-event and Post-event in Uzbek linguistic culture and sub-frames Pre-event, Post-event, Church wedding and Registrar wedding in English linguistic culture, as well as slots (Place of action, Role participants, etc.), which in turn include a number of sub-slots.



Slots and sub-slots that form the structure and reveal the content of the "wedding" / "wedding" frame have both similarities and differences in the English and Uzbek linguistic cultures.

The following key slots are matched for this frame: Scene, Role Participants, Wedding Ceremony, Wedding Preparation, Wedding Feast, Attributes.

**Literature review.** The theoretical and methodological basis for this article was the works of foreign and domestic scientists in the field of cognitive linguistics (A.P. Babushkin, A.N. Baranov, V.Z. Demyankov, T.A. van Dyck, E.S. Lakoff, M. Minsky, E.V. Rakhilina, V.M. Toporova, T.A. Fesenko, C. Fillmore, N. Chomsky and others), ethnolinguistics and cultural linguistics (A. Vezhbitskaya, S.G. Vorkachev, A. A. Grigoryan, V. I. Karasik, N. A. Krasavsky, O. A. Leontovich, O. V. Lutovinova, V. A. Maslova, G. G. Slyshkin, Y.S. Stepanov, N. I. Tolstoy, A. A. Ufimtseva, L. A. Fatykhova, N. L. Shamne, V. I. Shakhovskiy, E. I. Sheigal, D. N. Shmelev and others).

**Analysis.** Nationally marked in the English linguistic culture are the following sub-slots of the "wedding" frame: registry office, licensed venue, wedding chapel, wedding altar (Scene slot), wedding bells, wedding cake, wedding apparel, marriage license, the guest book and keepsake album (Attributes slot), flower girl, pageboy, usher (Role Members slot), publish the banns, bid the banns (Engagement slot), marriage by ordinary license, marriage by a special license, marriage by banns (Prepare for Wedding slot) [1].

In Uzbek linguistic culture, the following sub-slots of the "wedding" frame are nationally marked: the groom's trip for the bride before the wedding, the ceremony of meeting the groom, the ransom of the bride, the trip from the bride's house to the wedding palace (slot Key stages of action), master of ceremonies, host (slot Role participants), wedding songs, contests, auctions, games, plentiful food and excessive drinking of alcoholic beverages (slot Wedding feast), bride (slot Matchmaking), registry office (slot Place of action), symbolic wedding ribbons (slot Attributes) [2].

The "wedding" frame is a dynamic cognitive formation, the structure and content of which is constantly being transformed - its previous slots are eliminated (matchmaking ceremony, pre-wedding dinner with the parents of the bride and groom in the Uzbek linguistic culture, parental permission to marry in the English and Uzbek linguistic cultures), new sub-slots (a museum, an observatory, a planetarium, golf club in the English linguistic culture, the bride throwing a bouquet of flowers to unmarried girls, signing a marriage contract in the Uzbek linguistic culture) and types of weddings (humanistic wedding, themed wedding, etc.), due to socio-economic and cultural changes in society and globalization of the world [3].

**Discussion.** The structure of the "wedding" / "wedding" script frames is universal only for the upper-level slots, and the slots and sub-slots of the lower levels differ in accordance with the national, religious and social specifics of each of the linguistic cultures. This becomes evident already in the structure of the sub frame. Pre-event of the "wedding" frame - the top-level slot of the Engagement in the Uzbek frame "wedding" corresponds to the slot "Matchmaking" [4]. Next in the structure of the English and Uzbek frames is the Preparing for the wedding slot, which in each of the cultures have both universal and ethno specific features. Among the support slots of this stage of the "wedding" frame action, the following nationally marked components



stand out: Choosing the form of marriage, getting a license, as well as slots: Marriage by ordinary license, Marriage by Banns sub frame Church wedding, Marriage by the registrar sub frame Registrar wedding and slot Marriage by a special license, while in the Uzbek frame model on At this level, only one sub-slot is relevant - Submission of an application for registration of marriage [5]. At the level of this slot, the following fact is linguoculturally significant: sub-slot Time of the sub frame; The pre-event of the "wedding" frame is from a month to a year, traditionally three or four months, and in Uzbek culture this period is stipulated by law and is usually only one month [6].

A slot like a Rehearsal of ceremony and a rehearsal dinner is not characteristic of the system of Uzbek linguistic culture. This is the manifestation of the national peculiarity of the British - pragmatism, conservatism and predictability. In Uzbek society, a wedding is planned, but not rehearsed [7].

The national specificity of the "wedding" frame is implemented through the Role Participants and Role Functions of the Church wedding sub frame slot. In the Uzbek "wedding" frame, such specific role participants as a person whose duties include escorting guests to their place in the church at a wedding, a girl scattering flower petals in the altar aisle, a boy whose purpose is to carry the train and things of the bride during the ceremony, are absent [8].

Some ritual sub-slots of the slot the key stages of the "wedding" frame are also ethno-labeled and do not have an equivalent in a similar frame of the English society. As we found out, a number of nominations that fill the "Wedding" frame's Attributes slot turned out to be specifically Uzbek. In the English equivalent of this slot, we also found nationally marked nominations that reflect the peculiarities of the English mentality.

Some slots of the "wedding" frame have lost their symbolic ritual value. They moved from the category of mandatory slots to optional ones or disappeared altogether, such as, for example, the matchmaking rite [9].

At the same time, a number of new slots appeared which indicated the tendency to transform the Uzbek wedding tradition according to the European model, for example, the signing of a marriage contract [10].

As a result of the violation of the norms for holding the traditional "wedding" frame, a new type of wedding appeared in England - "humanistic"; mixed weddings for representatives of different religious denominations, themed weddings, which lead to changes in slots, replacement of sub-slots and slots of a stereotypical frame with uncharacteristic ones, also became widespread or their complete elimination at the upper levels of model transformations [11].

**Conclusion.** In conclusion, let us point out the prospects for our further research. First, the "wedding" frame description model can be used with respect to other procedural phenomena of a ritual nature. The results of our research on the ritual frame can serve as an auxiliary material for the frame analysis of any other ritual and ceremonial procedures of a social, religious, military and everyday nature.

Secondly, it is possible to expand the linguistic material: to study the structure and content of the "wedding" frame in other linguistic cultures, especially those not closely related to English and Uzbek.



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