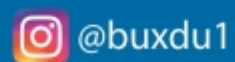
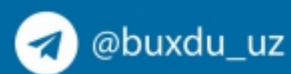
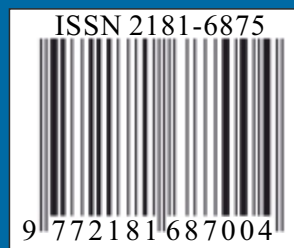




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## LINGUOCULTUROLOGICAL ANALYSIS OF AXIOLOGICAL CONCEPTS OF WEDDING RITE IN DIFFERENT CULTURES

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**Abstract.** *Linguocultural axiological concepts are analyzed, a comparison is made of the semantics of concepts that have received objectification in the cultural codes of related and adjacent local traditions, in synchrony and diachrony, which makes it possible to detect the axiological attitudes of the folk tradition of the early period and determine the vectors of their change in the semantic space of cultures of later formation.*

*Axiological concepts mostly vary from the semantic field of vocabulary and this difference is analyzed with the examples connected with the vocabulary of wedding related words in different languages.*

**Key words:** *culture, local traditions, folk tradition, linguocultural analysis, ethnic groups, linguocultural concept.*

## ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЙ АНАЛИЗ АКСИОЛОГИЧЕСКИХ КОНЦЕПЦИЙ СВАДЕБНОГО ОБРЯДА В РАЗНЫХ КУЛЬТУРАХ

**Аннотация.** *В статье анализируются лингвокультурно-аксиологические концепты, проводится сравнение семантики концептов, получивших объективацию в культурных кодах родственных и смежных локальных традиций, в синхронии и диахронии, что позволяет выявить аксиологические установки народной традиции раннего периода и определить векторы их изменения в семантическом пространстве культур позднего формирования.*

*Аксиологические понятия в большей степени разнятся из семантического поля лексики, и это различие анализируется на примерах, связанных с лексикой свадебных слов в разных языках.*

**Ключевые слова:** *культура, местные традиции, фольклорная традиция, лингвокультурный анализ, этносы, лингвокультурная концепция.*

## TURLI MADANIYATLAR MISOLIDA TO'Y MAROSIMLARI AKSIOLOGIK TUSHUNCHALARINING LINGVOMADANIY TAHLILI

**Annotatsiya.** *Maqolada lingvomadaniy aksiologik tushunchalar tahlil qilinadi, o'zaro bog'liq va qo'shni mahalliy an'analarining madaniy kodlarida, sinxronlik va diaxroniyada obyektivlashgan tushunchalar semantikasini taqqoslash amalga oshiriladi, bu esa xalq an'analarining aksiologik munosabatlarini aniqlash, erta davr va keyingi shakllanish madaniyatlarining semantik makonida ularning o'zgarishi vektorlarini aniqlash imkonini beradi.*

*Aksiologik tushunchalar, asosan, lug'atning semantik maydonlari orasida farqlanadi va bu farq turli tillardagi to'y marosimlariga oid so'zlar tarkibiga bog'liq misollar bilan tahlil qilinadi.*

**Kalit so'zlar:** *madaniyat, mahalliy an'analar, xalq an'analari, lingvomadaniy tahlil, etnik guruhlar, lingvomadaniy tushuncha.*

**Introduction.** In modern linguistic science, the search for methods of linguocultural analysis is carried out in line with comparisons of conceptual pictures of the world of different ethnic groups. The concept is defined as the main unit of analysis, and accordingly the subject of analysis is the linguistic ways of explicating the concept in the compared cultures. [7] The terms verbal, actional, symbolic codes of culture, introduced by N.I. Tolstoy, within the framework of ethnolinguistics, largely determined the subject of linguocultural observations and at the same time discovered the need to develop technologies and tools adequate to the material being studied.[4]

A cultural concept is always the common property of a collective, a product of long-term joint existence in a certain territory under certain cultural and historical conditions. A linguocultural concept is always axiological, due to which its semantic space is dichotomous, since it contains two opposing semantic spheres, which in turn are included in the binary model of axiological macroconcepts norm - antinorm.

The existence of an axiological space of culture determines the moral attitudes and actions of representatives of society, which ensure the integrity of the team and allow it to exist as a single ethnocultural entity.

**Methodology.** In this article, we analyzed examples taken from different cultural wedding ritual words through typological analysis, descriptive and comparative cultural methods.

Ethnolinguistics is a new field of study that operates with such concepts as ethnicity, people, language and culture in the broadest sense. Language like a cultural phenomenon and means of communication used in the context of each nation in unity with its traditional spiritual culture (customs, sacraments, verbal folklore), and also with all objects and materials used in this culture. Modern ethnolinguistic research in some degrees perceive the subject of ethnolinguistics. The starting point is not only traditional folk culture and language. The content of this concept “is not limited only to communication and the study of folk texts, but also in synchronous and the diachronic aspect intensively transitions into the communication space of individual layers of modern literary language”. [9]. The subject of ethnolinguistics is not limited only to the national language, folklore or folk culture,

but includes all varieties of language,  
including literary, within the framework of everything  
spectrum of historical and synchronic research.

**Literature Review and Analysis.** Also A.K. Bayburin provides data that in Ancient Rus', according to the Charter of Yaroslav, as punishment for adultery, a woman's headdress was removed and her hair was cut off, that is, as if she was returned to her “original” state, and the husband had the right to refuse her. Izvestia, addressed to the entire society, it was also placed at the highest point of the house - a red/white flag was hung on the roof. The red element, as a symbol of chastity, also marks all wedding participants: a red flap on the groom's sleeve, red flowers in the guests' buttonholes, a red ribbon on the cow (in the Ukrainian and Kuban rites), a brush of viburnum.

Actually, the Kuban element should be considered the ritual of dividing the korovai, when the red ribbon was removed from the korovai and put into the groom's buttonhole as a sign of honor for his betrothed, and only after that, the korovai was cut.

In the early version of the Kuban rite, the cow was slaughtered on the second day and the bulls were poured on the second day, and on the first day and night, they were carefully guarded: the bull was guarded, guards were specially chosen, and they kept watch all night long. Taking into account the maternal Ukrainian tradition, the Kuban variable symbol bugai - bulls - bitter - sweet should be raised to the invariant (primordial) sign: sweet red wine decorated with a sprig of viburnum or tied with a red ribbon.

Obviously, a pair of bulls (bottles of red wine tied with a red ribbon) also symbolized honor/dishonor, since one bottle contained sweet wine and the other bitter: For the shakhori, the delay was bitter. Rub the red pepper to the edge. It is bittersweet. The bottles are the same, the bottles are the same, well, and the color is different. Only one is sweet, but the other cannot be taken from your mouth.

Noteworthy is the ritual of demanding, waiting for mead (Kuban), when young guests in the house ask her mother for mead after midnight. According to the dictionary of I.M. Magritskaya, in Ukrainian settlements they also smeared a loaf with honey as a sign of the honesty of the young woman and treated them to the wedding participants and the young woman herself. On the second day, they bring sweets to the young people (Kuban), they offer malt “licorice gorilka” (Ukrainian). The semantics of sweet, as it seems to us, is also produced by the field of the concept honesty/dishonesty - honor/dishonor. In the Kuban ritual, honey is asked in anticipation of the main news - about the honesty of the young woman.

“Sweet, honey!” - this is a lexical, symbolic and actional marker of the positive pole of the axiological concept, which is opposed to the “gorke” pole. The first is shouted in the absence of the newlyweds, when the main news has already been received, the second is shouted in their presence on the first day, when there is no news yet and this moment is far away, and therefore the expectation of news is the central hidden motive of the wedding.

Is it not in these acts that the semantics of “gorko” (“Gorko!”, which the guests repeatedly shout) is objectified: for the son-in-law this is bitter food, for the father this is bitter drink. The semantics of dishonesty, thus, extended to parents; ritual acts emphasized parental guilt—the improper upbringing of their daughter.

The conceptual fields' honesty/dishonesty and honor/dishonor apparently exist in a semantic overlap model. Moreover, the first concept produces acts of veneration for the parents of an honest bride, who raised their daughter correctly, which are also naturally assigned to the second day.

The groom brings gifts to the bride's parents - a comb and a barrel (kuban). Mothers are honored by scratching their heads - they are given a comb. The ritual is called combing the mother, later replaced by the act of giving a baked product in the form of a comb to the mother of the young bride. In the Ukrainian rite, native to the Kuban, a related custom is noted when the groom's parents came to the bride's house with baked figurines of a spinner and barrels, which they gave to the parents of the young woman, accompanied by the words: "We took a spinning worker from you, here's a spinning worker from us in return."

Subsequently, in Kuban culture, the image of a spinner, obviously, began to be represented by one object - a comb, as is known, a necessary tool for carding flax and wool. Perhaps this ritual, like a later one, forming new contextual semantic connections, interprets this element in the semantic space of the second day, endowing it with the semantics of honoring a mother who raised her daughter correctly. It is interesting that here, too, the comb is correlated with the semantics of the head, and the mentioned act, in addition, is imbued, in our opinion, with the semantics of honoring an honest mother.

**Discussion.** The wedding ceremony is one of the unique institutions created by folk tradition, establishing and updating a number of cultural, high-value norms. The regular reproducibility of the ritual and all its elements in the context of the existence of oral culture is aimed at broadcasting an important cultural text that immerses the participants in ritual acts into the axiological space of culture. All this gives rise to the conservatism of traditional cultures, the instinctive preservation of their own cultural model, from which the point of view on the world of each of its representatives stems.

The core axiological and text-forming concepts in the semantic space of the wedding ceremony are the concepts of honesty/dishonesty and honor/dishonor, radiating the semantics of these semantic spheres into units of verbal code, symbolic and actional.

A synchronous analysis of local folk cultures based on their vocabulary and dialect discourse, which are texts-memoirs of cultural bearers of predominantly older generations, reveals the obvious nature of the transformation of the old value system. This is manifested in the oblivion of many elements of the ritual, which results in semantic demotivation and remotivation of the symbol and act, loss of semantic connections within the cultural code, contamination of the semantics of symbols, and reduction of the ritual script.[6]

A comparative analysis of data from maternal local cultures with the ritual picture of late linguistic culture in the aspect of conceptual analysis makes it possible to discover the complete cultural text of the previous era, to discover semantic connections between different symbols and acts of ritual, which at first glance seemed semantically distant.

The semantics of the core zone of the concept honest/dishonest bride interacts in the value-semantic space of the ritual with the semantics of the concept honor-honor and is projected onto the paradigm relevant for the wedding ceremony, daughter - parents, while the daughter is thought of as honoring her parents, the foundations of the parents who raised her and gave her idea of honor.

As we see, ritual acts were of the nature of honor and dishonor. In the Kuban villages, signs of honor and dishonor were literally "dressed" on the bride and embodied in a symbolic (material) code in variants of the headdress: flowers on the head (as a sign of respect for maiden honor), a scarf (as a sign of violating the ban). It is interesting to note that the marks of honor/dishonor are placed on the head. The head as a representative of the semantics of the mind, rationality (top), - cf.: bride's veil, change of hairstyle, crown during a wedding in church.

It is possible that the act itself and its nomination appeared as a result of the phonetic convergence of scratching - to render honor (such lexical convergences in the folk tradition are repeatedly mentioned in the works of N.I. Tolstoy). The father is revered with a baked barrel. Acts of honoring the bride's parents on the second day of the wedding were widespread. Wed. eagle: Honorable day. On the special day, young people should go to the bride's parents, and give them something to give [7].

**Conclusion.** Thus, the linguocultural analysis of the concept made it possible to discover its text-generating (ritual-generating) properties. The nuclear sphere of the concept radiates actual meanings to verbal, symbolic and actional codes, promoting the formation of signs and the organization of connections between them, the establishment of motivational relationships. The textual connections established in primordial cultures between the signs of ritual codes in the conditions of the formation of later (secondary) cultures are preserved, despite the fact that the verbal series undergoes a significant reduction. The semantic space of the concept is reconstructed based on the analysis of elements of other levels of ritual - actional and symbolic.

The elements of these codes in the later ritual are shifted into the playing (comic) field of the wedding, generated by a new worldview, a new value-semantic picture, gradually losing their axiological

connotations. As a result, there is a break in old textual connections, the placement of a symbol in a new series of elements, the assignment of new functions to update the meanings of the new time.

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