

MAIN VALUES OF WEDDING TRADITIONS AND REPRESENTATION OF WEDDING CONCEPT BY LANGUAGE MEANS

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ОСНОВНЫЕ ЦЕННОСТИ СВАДЕБНЫХ ТРАДИЦИЙ И ПРЕДСТАВЛЕНИЕ СВАДЕБНОЙ КОНЦЕПЦИИ ЯЗЫКОВЫМИ СРЕДСТВАМИ

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Abstract: This work is devoted to the linguo-cognitive and linguocultural study of the concept of "wedding". The concept as a universal category plays a very important role in the culture of every nation; in all languages they reflect not only universal concepts, but also completely different meanings and properties of the objective world, which explains their different manifestations in language. The linguistic picture of the world influences people and forms their linguistic consciousness, and with them their cultural and national identity. The influence of cultural and human factors on the formation and functioning of various linguistic units (lexemes, free and non-free phrases or idioms, and even texts) are culturally marked in the content, which is embodied in national connotations. This study illustrates a comparative study of wedding traditions reflected in English, Russian and Kyrgyz cultural linguistics. Marriage, being a universal human "universal" - the only possible form of social life, although extremely variable, has a national specificity. Marriage is a mirror that reflects the social, legal, demographic and cultural aspects of the life of peoples. It shows the complex palette of the social relations system. The relevance of this study is due to a number of factors: the high importance of the linguocultural concept "wedding" for the Russian, English and Kyrgyz cultures; the lack of existing research approaches to the description of the highlighted concept; the need for a detailed and comprehensive study of this concept, which is a fragment of a separate concept sphere. The aim of the research is a linguo-cognitive and linguocultural analysis of the universal concept "wedding", which is actualized in correlated fragments of Russian, English and Kyrgyz cultures.

Аннотация: данная работа посвящена лингвокогнитивному и лингвокультурному изучению концепта «свадьба». Концепт как универсальная категория играет очень важную роль в культуре каждого народа; они во всех языках отражают не только универсальные понятия, но и совершенно разные значения и свойства объективного мира, что объясняет их различное проявление в языке. Языковая картина мира влияет на людей и формирует их языковое сознание, а вместе с ними и их культурную и национальную идентичность. Влияние культурных и человеческих факторов на формирование и функционирование различных языковых единиц (лексем, свободных и несвободных словосочетаний или идиом, и даже текстов), культурно отмечены в содержание, которые воплощаются в национальных коннотациях. Данное исследование иллюстрирует сравнительное исследование свадебных традиций, отраженных в английской, русской и киргизской лингвокультурологии. Брак, будучи общечеловеческой «универсалией» - единственно возможной формой социальной

жизни, хотя и крайне вариативной, обладает национальной спецификой. Бракосочетание является зеркалом, в котором отражаются социальные, правовые, демографические, культурные стороны жизни народов. Оно показывает сложную палитру системы общественных отношений. Актуальность настоящего исследования обусловлена рядом факторов: высокой значимостью лингвокультурного концепта «свадьба» для русской, английской и киргизской культур; недостаточностью существующих исследовательских подходов к описанию выделенного концепта; потребностью детального и комплексного исследования данного концепта, являющегося фрагментом отдельной концептосферы. Целью исследования является лингвокогнитивный и лингвокультурный анализ универсального концепта «свадьба», актуализирующегося в соотносимых друг с другом фрагментах русской, английской и киргизской культурах.

Keywords: marriage, wedding, culture, language, concept, society, tradition, people.

Ключевые слова: бракосочетание, свадьба, культура, язык, концепт, общество, традиция, народ.

Introduction

The growing interest in the phenomenon of culture inevitably actualizes such problems as language and culture, the foundations of the development of a polycultural and multilingual personality, sociocultural norms of speech behavior in conditions of intercultural communication. The etiquette of any nation can be understood only in the context of its folk culture, traditions, rituals, customs. , rituals, in their close connection and unity. Comparative linguistics is today one of the most actively progressive branches of linguistics. The study of linguistic pictures of the world through the prism of the linguistic consciousness's of representatives of an ethnic group can be carried out through the consideration of concepts, frames, scripts, etc. Cultural meanings are created by both individuals and society in the process of cognizing the reality around them and are developed in the moment of communication. E. A. Kaminskaya in her work mentions the so-called meanings, which are revealed in the process of communication and reconstructed in each specific cultural and historical situation [1]. The question of the peculiarities of conceptualization of national consciousness in the sphere of intercultural communication is one of the most topical in linguocultural and cognitive linguistics. The ethno-cultural component of the cultural meaning of concepts is of great interest, as the same concepts are verbalized differently in different languages. The cultural meaning of a concept lies in the cultural origins of its understanding, where different ways of life, traditions of peoples motivate different cultural meanings of concepts as well. A. M. Letova explains that cultural meaning is secret and "requires additional scientific analysis" [2, p. 13].

Representatives of cognitive linguistics and linguocultural studies rightly argue that the conceptual system, displayed in the consciousness of a person in the form of a linguistic picture of the world, depends on collective and individual cultural experience and is directly connected with it. Each linguocultural community has a number of certain concepts, frames, conditioned by national culture. The content and structure of the concepts of each linguocultural community express the national specificity, which the unit of language and culture is distinguished by. National and cultural specificity can, in our opinion, be present to one degree or another in the structure and content of almost all concepts, and not just "cultural concepts" (in the understanding of Yu. S. Stepanov and other scientists).

Methods and materials of research

The methodological basis of the research were the fundamental works of scientists on linguoculturology, cognitive science, intercultural communication (A. The methodology of the research was based on the fundamental works of scholars in linguoculturology, cognitive science and intercultural communication (A. Vezhbitskaya, V. Humboldt, V. Maslova, Y. Stepanov, S. Ter-Minasova, K. Z. Zulpukarov, etc.).

The material of the research was the data of a continuous sample from explanatory, synonymous, etymological, phraseological and paremiological dictionaries of the Russian, English and Kyrgyz languages (phrases, phraseological units, proverbs and sayings, sentences including lexemes that contain this "svad'ba / wedding / toi", and serving to designate objects, subjects, phenomena, realities of the studied area.

In the process of research a comprehensive approach to the use of methods and techniques of modern linguistics was applied: the conceptual method, allowing to describe the concept of culture, verbalized in the collective and individual consciousness by means of language units; analytical method of observation and generalization of language facts, the method of linguistic and comparative description.

Results and discussion

In our study we will describe the concept "wedding" by referring to the cultural meanings captured in the sign form. Signs are the mechanism of transmission of cultural traditions and traditional spiritual experience. In traditional culture they include language, ritual, ritual, and folk art [3, p. 5].

Conceptualization of national consciousness is determined by means of verbalized cognitive, mental entities - concepts in which spiritual and material ethnoculture is reflected. Linguoculturology studies the relationship and interaction of culture and language in its functioning, "its main task is to describe the everyday picture of the world as it is presented in the everyday speech of native speakers or in various discourses, in other words, the systematic description of the language picture of the world" [4, p.14].

As you know, "knowledge about the world is consolidated in the following way: the values of culture are reflected in the picture of the world; concepts make up a conceptual picture of the world; the linguistic picture of the world is formed by the vocabulary of culture. Cultural phenomena such as features of social organization, ritual, mythology, music or language are manifestations of universal thinking processes" [5, p, 138].

The concept in the study is understood as a mental formation, fixed in the consciousness of an individual as a representative of a particular ethnic group by all means of the national language and expressing the most important for a particular culture spiritual and material values. At the same time, the concept is considered as an event, a significant national ritual for society. It is accepted to consider that the basic properties of a concept are language and communication, and signs are culture and mentality. The property and attribute of the concept is the linguistic system, which reflects the mentality and culture of this or that nation.

Next, let us consider what components the concept "wedding" includes: 1) conceptual: a man and a woman create a marriage union; 2) figurative: in order to create a marriage union, a man and a woman, according to tradition, perform a wedding ceremony; 3) value: positive or negative attitude to the participants.

It is no secret that the first associations with the word "wedding" are joy, noisy fun and endless congratulations. Above all, a wedding is a tradition that has evolved over the centuries and marks an unshakable family foundation. Although modern man hardly knows the meaning behind

these customs and symbols. Knowing the history of the marriage rituals helps you better understand the culture of your people, and to think more deeply about the rituals and perform them in a meaningful way. Each nation has its own centuries-old traditions and customs that are not only the fundamental features that determine the whole way of thinking, lifestyle and the very future of a nation, but also the main connecting bridge between generations. As many countries and peoples there are so many different rites, customs, which differ in ideological orientation, a kind of philosophy, semantic and emotional content. In addition, one of the most widespread traditions of every nation is the wedding.

A wedding is first and foremost a ritual, a set of symbolic actions that give religious meanings and meanings to certain events in a person's life. Of course, the rituals and customs characteristic of the pre-wedding period, as well as of the wedding itself, were not always the same. Gradually, coming from the depths of centuries, these rites and customs have transformed, and some of them have disappeared altogether. That is, they are not represented in modern culture, or have been preserved as echoes of those distant times.

Since this concept is a multidimensional semantic formation, in its Kyrgyz analogue (*toi*) the following components can be distinguished: 1) figurative, associated, on the one hand, with a change in the social or age status of a person (bride and groom), on the other, with the image of the eternal cycle of life (birth, procreation); 2) conceptual, reflecting the connection between the picture of the world and the lexeme that represents this concept in the linguistic consciousness of the individual: a holiday (feast) dedicated to marriage; 3) value, which includes, on the one hand, this priority of creating a family, on the other, this ritual corresponding to the main stages of a person's life: his birth, marriage (including the creation of a family).

In Russian and English linguistic cultures, the idea of marriage, a wedding is actualized through the concept of «узы» "bonds", that is "close ties, relationships that unite someone": russian "marriage bond", "tie the knot", English «marriage knot», to tie the knot - "get married". In Russian, the concept of "wedding" is expressed by lexemes *obrucheniye*, *venchaniye*, *okol'tsovka* and etc. ... In English, the idea of a wedding is also conveyed by the phrase settle down - marry and have a family in the meaning of "get married, start a family", to walk down the aisle. In Kyrgyz - *uylonuu* (to marry) *kydalar* (relatives of the bride), *kyz uzatuu* (seeing off a girl).

The linguistic and cultural concept "wedding" in its frame structure presupposes the obligatory presence, in all analyzed cultures, of such a component as - collusion, an agreement of both parties on the marriage of young people. The goal and task of the plot of any wedding is to create a new family. The wedding ceremony is built and developed on the basis of a storyline - from matchmaking to marriage, consists of monologues and dialogues. In the frame structure of the linguoculturological concept "wedding", common to the analyzed cultures is the pronunciation of special ritualized speech formulas addressed to newlyweds.

In Russian culture:

In Russian culture, as in Kyrgyz culture, blessings and traditional expressions are pronounced. Parents bless for marriage:

Blagoslovlyayu vas na novuyu semeynuyu zhizn' - I bless you for a new family life.

Khrani vas Gospod'! - God bless you!

Dorogiye zhenikh i nevesta! Ot vsego serdtsa pozdravlyayem vas so vstupleniyem v zakonnyy brak! - Dear bride and groom! We sincerely congratulate you on your legal marriage!

Druzhno zhivite, drug druga lyubite - Live together, love each other.

Pust' zhizn' budet schast'yem polna! - May life be full of happiness!

Vernost' khranite, detok rastite - Keep faithful, raise children.

English speech etiquette provides for congratulations, in the strict sense of the word, on the occasion of a wedding:

Let me congratulate you on your marriage!

I hear you got married. Congratulations!

May (all) your dreams come true!

May (all) your dreams come true!

I wish you happiness!, I want you to be happy!

Let me congratulate you on your marriage!

In Russian and Kyrgyz society, during the marriage ceremony, all speech acts are strictly standardized, and the bride and groom utter a minimum of speech formulas (in Kyrgyz, not a word at all). Much more attention is paid to speech acts at Russian and Kyrgyz weddings, in contrast to English ones, during the wedding feast - these are toasts, congratulations.

The Russian linguoculture is characterized by a more intensive use of verbal signs in the genres of toast and congratulations. The texts of toasts and congratulations are of a detailed nature, have increased expressiveness, stylistic richness, and are often clothed in poetic form. Here are some examples:

congratulation: *Zhelayem schastia bez pechali. Zhelayem. chtob družia ne ogorchali. Chtob bol i gore v zhizni ne vstrechalis. A radost v zhizni ne konchalas! Pust budut vesny sredi zim i leta. Pust budet ochen mnogo sveta. I vse zadumannoye pust svershitsya -Ved radi etogo i stoilo zhenitsya* (We wish you happiness without sadness. We wish you. so that friends do not upset. So that pain and grief do not meet in life. And the joy in life did not end! May there be springs in the midst of winters and summer. Let there be a lot of light. And let all that was conceived come true - because for this it was worth getting married!)

toast: *Tsarstvo semi — eto tsarstvo zhenshchiny. Umnaya. dobraya. nevzdornaya zhena mozhet. kak dobraya feya. sozdat doma atmosferu lyubvi. radosti. schastia i yarkogo sveta. Vo vlasti zhenshchiny sdelat iz supruzheskoy zhizni prodolzhitelnoye zolotoye utro. Pozhelayem vse eto nashim novobrachnym. pozhelayem im schastlivoy semeynoy zhizni. Gorko!* (The kingdom of the family is the kingdom of the woman. A smart, kind, unreasonable wife can, like a good fairy, create an atmosphere of love, joy, happiness and bright light at home. It is in the power of a woman to make a long golden morning out of married life. We wish all this to our newlyweds, we wish them a happy family life. Bitterly!)

The concept of "wedding" in both Russian and Kyrgyz linguistic culture has significant systemic potential. The lexico-phraseological and paremiological intrazone of the Kyrgyz concept is developed to a greater extent than that of its Russian counterpart. In the internal form of Kyrgyz lexemes, such associations as observance of rituals, traditions, hospitality, evaluative characteristics of the behavior of participants, refreshments, the cycle of life, historical allusions, and evaluation of the wedding are enshrined. I would especially like to emphasize the Kyrgyz tradition of marrying girls, which is considered a "good deed" and is a significant event in everyday life. This custom always ends with good intentions and the blessings of loved ones.

The entire wedding, as an important event for the Kyrgyz, is always accompanied by "ak bata", which is given in the following cases: when the bride leaves her father's house - *Symbatyn korktuu bolsun, Jurogun orttuu bolsun. omurun uzun bolsun, Tuuganyñ kanat bolsun. Ak kuunun moyñun bersin, Ak guldun jitin bersin. O, kyzym, bargan jeriñden, Bak bersin. Kol boyunda talıñ bolsun, Kolokolor çarbagıñ bolsun. Koroo tolgon koyuñ bolsun, Oomiyin!* (May your beauty be beautiful, May your heart be on fire. May you live long and may your brother have wings. Let him give the neck of a white swan; Let him give the scent of a white flower. Oh, my daughter, wherever

you go, let the tree. Let there be a tree by the lake, Let there be a shadow farm. May your yard be full of sheep, Amen!); and when she already enters a new family - *Kuday jalgasin, Aldyndy bala bassyn, Artyndy mal bassyn. Ak eleçegin bashyndan oobosun. Alganyn menen ten kary, Kayın jurttu sıylagyn, Ak joltoy, mayлуу-suttuu bol* (God bless you. Do not let your white veil get off your head. Be as old as you receive, Respect your mother-in-law, be white and fat, live like butter and cheese).

A wish to newlyweds in Kyrgyz culture, or as the Kyrgyz themselves call it - *ak bata* - white blessing - is probably the kindest ritual in Kyrgyz culture:

Kol karmashyp otkulo

Muratyna jetkile.

Sayabaluu daraktay,

Boldunar ak nikeluu

Bolunbogun eki eli.

Appak kelin uul tapsın,

Ayday jarık chekeluu.

Juzgo chyksyn jashynar,

Appak bolsun chachynar.

Çoburunordu korgondo,

Kaltyldasyn bashynar!

Hold hands

Reach your goal.

Like a shady tree,

You're white married,

Divided two peoples.

Let the white bride find a son,

The moon's light is limited.

Let your tears flow,

Let your hair be white.

When you see your grandson, shake your head!

- that is to live a long and happy life, hold a friend by the hand, together to achieve the desired goals, to have many children.

In the frame structure of the linguoculturological concept of "wedding" there is a common for all analyzed cultures - the presentation of gifts. The versatility of this component is reflected in such gifts as: flowers, money, everything necessary for a young family. And nationally, the cultural specificity is manifested in our view, in the presentation of traditional, national gifts for young people: All congratulations are accompanied by embraces, kisses, expressions of joy, admiration. e. As for the gifts for the wedding, then the English do not have a definite ceremony of their presentation, as it is adopted in us. In recent times, all the more popular in England are the so-called wedding registers - lists of expected gifts, composed of the bride and groom. This register goes through the hands of all relatives and friends, and everyone chooses what to give. Gifts can be presented at the wedding or send in advance - the end of this event [6, p.54-57].

Consider the extrazone of the concept "wedding" in these linguistic cultures. In Russian culture, this includes the following associations: troublesome event (they prepare for it in advance); solemn event; responsibility (a person after the wedding is responsible not only for his actions, but also for his family); independent decision. The extrazone of the Kyrgyz concept *foi*'is formed by less complex associations: joy; honesty and justice, beauty and love; an event that happens to people of different incomes; troublesome event. British extrazone of the concept "wedding" consists

of love and respect for their customs and traditions. The British are so proud to be significantly different from other nations in the world. Key action steps are also numerous— marriage, ceremony, rite, ritual and others. The ethnocultural features of the British can also be traced through a number of speech formulas, clichés: *the Declaration Of Intentions, Exchange of Wedding Vows, Exchange of Wedding Rings* [6, p. 55].

As the main differences in the associative representations of the English, Russian and Kyrgyz weddings, we note the coherence of the wedding phenomenon in Russian and Kyrgyz society with the whole complex of positive experiences, as well as the frequency of frequent encounters. For English respondents, the word-stimulus "wedding" does not cause such a large number of positive emotions and experiences. In their reactions there is a relation to the phenomenon of marriage as a morally obsolete rite.

A set of basic values realized in Kyrgyz and Russian wedding communications, identical. Family happiness, love, continuation of the family belong to him. It is known, for example, that Kyrgyz women are the same as Russian, after entering marriage in a mandatory order covered with a head scarf. *Zholuk* - the main cleaning of married Kyrgyz-Kyrgyz women from white matter, leaving only an open face" is a symbol of women, look, for example, at the Kyrgyz paremiya «*Birinchi baylyk – den sooluk, ekinchi baylyk - ak joluk*» - *The first wealth - health, the second wealth - a white scarf*".

The British also consider wedding customs and traditions. They are preparing a special album with photos (parents of brides and grooms), starting with the birth before marriage - this is a long-standing tradition of the British. The bridesmaids make a special crown for the newlyweds with their own hands. The initials of the bride and groom are embroidered on the silk scarf, as well as wishes. It should also be noted that for all analyzable cultures, characteristically as well as the availability of such universal components, as the visitation of sacred and cultural places to a specific country; "wedding dresses of brides and grooms".

Conclusion

Therefore, out of all the above, it is possible to make the following conclusions: in the analyzed linguistic cultures, the symbolic assessment is obtained by different rites of action, connected with the benevolent, indirect and indirect consequences. Linguoculturological strict ritualized speech situation "wedding" is characterized by differences for the analyzed cultures. Linguoculturological concept of "wedding" in the cultures we analyze differs from the general organization, the arrangement of the ceremony. For each culture, the "wedding" ceremony is a special traditional ritual. Thus, the linguoculturological concept of "wedding" in each of the analyzed cultures has its own national - specific features, characterized by deep traditions, conditioned by philosophical and religious beliefs.

We all know that holidays and rites play an important role in the development of ethnic consciousness, in the formation of historical memory of the people [7]. In any nation, regardless of the beliefs of modernity, it has always existed and continues to exist until the deep psychological need for order. Following the change of the wedding ritual with the passage of time in separate taken lands, we concluded that family values are preserved.

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