



## Semantic Analysis of the Word “Wedding”

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**Abstract:** The article describes the semantic analysis of the word "wedding". In addition, the places where the word "wedding" is used in different languages, the way each culture approaches it from a different point of view, are presented and analyzed with the help of examples.

**Keywords:** wedding, semantic analysis, culture, society, non-traditional weddings, lexicographic analysis.

In Uzbek society, non-traditional thematic weddings have also appeared, the structure of the script of which does not involve elimination, but the attraction of additional thematic slots and their integration into a standard frame. In this case, the transformations of the "wedding" frame occur at the level of the Attributes, Participants, Place of Action (Wedding Feast) slots, but the obligatory stages of the action and the main participants remain unchanged, as well as filling in the slot Conducting an Official Ceremony - "slot Place of Action - Registry Office.

Most supporters of non-traditional weddings in England prefer unexpected locations for both the ceremony and the wedding reception itself, sometimes even exotic. This departure from conservatism in the wedding script involves the introduction of appropriate additional accompanying frames.

Frame analysis of the representations implemented in the language makes it possible to single out their universal and variable components. Despite the fact that frames are designed to schematize the representations of human experience about stereotypical situations, it is also necessary to take into account the fact that in each linguoculture, ideas about the same stereotypical situation may be different.

Consequently, through the analysis of frames, it is possible to reveal the ethnocultural specific features of national ideas about the same element of the linguistic picture of the world. In order to explore the structure of the wedding frame as much as possible, we have looked at it in three dimensions. Firstly, we carried out a lexicographic analysis of the semantics of thematic vocabulary and associations that correlate with the wedding phenomenon; secondly, we undertook a discursive analysis of texts, typical wedding scenarios, and, finally, we analyzed information messages, feedback from event participants to identify typical violations of the conventional frame " wedding "/" wedding ".

Semantic analysis of the vocabulary organized within the slots of this frame allowed us to determine its core, near and far periphery. To the core of this frame in English and Uzbek linguocultures, we include verbs and nouns, in the dictionary interpretation of which there is a lexical marker-marker "wedding" and, accordingly, "wedding" in most dictionaries, provided that these lexemes are not stylistically marked. The nuclear structure of the English and Uzbek frames has both similar and distinctive components. The core components of the English frame clearly represent the religious and formal orientation of the wedding process.

The lexical content of the slot Participants are more diverse in composition in English than in Uzbek: flower girl, pageboy and many others. The vocabulary forming the core of the frame fills the slot.

Key stages of the action are also numerous - marriage, ceremony, rite, ritual, etc. In Uzbek linguistic culture, among the nuclear components, we found lexemes reflecting the ritual and legal content of the corresponding action: slot Participants: bride, groom, best man and slot Key stages of action: ceremony, celebration, marriage.

On the near and far periphery of the considered frame of the English and Uzbek linguocultures, we identified both universal slots (top-level slots) and variable components of the lower-level sub-slots of the frame, reflecting the nationally specific realities of the wedding.

To the near periphery, we attributed tokens containing the meaning "wedding" / "wedding" or one of the core components of the frame in at least one of the dictionaries used, regardless of the degree of designation, but not as the main meaning.

Such units for the described frame are the lexemes that fill the cells of the Reception / Wedding Feast slots, Participants, Action Attributes, Place of Action, and the vocabulary of the accompanying Pre-event subframe. The similarity of this segment in both linguocultures is obvious, but a number of lexemes filling these slots have no equivalent in the compared linguocultures: engagement, usher, wedding cake, bride, wedding train, etc.

In particular, the slots, at the level of which the specific features of the English linguistic culture were also manifested, we found in the subframe the Pre-event of the frame "wedding" -Choosing the form of marriage, Getting a license, etc. groom, carrying out the ceremony "bride price").

The far periphery includes lexical units that do not contain in their definitions words that indicate the meaning of "wedding" / "wedding" or any nuclear component of the frame, but, nevertheless, in a certain situation, are able to name a wedding or its main elements, correlating with the general frame "wedding" / "wedding" in a certain context when activating the key slots of this frame or the entire structure as a whole. Accordingly, on the far periphery of the frame, there were lexemes appealing to the slots: Purpose of the action, Characteristics of the action, Result of the action, as well as the vocabulary of the accompanying Post Event subframe.

Specific for the English linguoculture is marriage between representatives of different races, nationalities or relatives, namely in the microframe of the far periphery - intermarriage, miscegenation, which for the Uzbek linguoculture are a deviation from the norm. The differences in the compared linguocultures include a three-time change in the English society of the status of men and women after engagement: 1.the status of the bride and groom after betrothal (fiance and fiancée), 2.the status of the bride and groom on the wedding day (bride and groom), 3.status husband and wife. In modern Russia, a man and a woman who decide to get married become bride and groom and change their social-role status to husband and wife after marriage.

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. In Uzbek society, during a wedding ceremony, all speech acts are strictly standardized, and the bride and groom utter a minimum of speech formulas. Much more attention is paid to speech acts at an Uzbek wedding, in contrast to an English one, during a wedding feast - these are toasts, congratulations.

As the main differences in the associative ideas about the wedding of the British and Uzbek, we note the conjugation of the phenomenon of wedding in Uzbek society with a whole range of positive experiences, as well as the frequency of association of weddings with third parties.

For English respondents, the incentive word "wedding" does not evoke so many positive emotions and experiences. In their reactions, one can trace the attitude towards the wedding phenomenon as a morally outdated rite. An analysis of associative reactions to the word "wedding" shows that Uzbeks, in particular, positively assess the use of alcoholic beverages and drunken fun during a wedding, considering this to be the norm. Thus, we can conclude that alcohol is an obligatory part of the Wedding Feast slot. This slot also includes an abundant meal, a variety of dishes, entertainment - games and contests, dances and symbolic rituals.

In turn, for the British the process of eating and drinking is just a formality, the focus of the Reception slot of the "wedding" frame is the communication of guests, congratulations to the newlyweds, and dancing is only for young people. In the English linguistic culture, the more complex in structure and nuclear components for the entire frame model is the stage of the Wedding ceremony.

The unification of Europe, the influx of immigrants from the former British colonies and tourists to Great Britain significantly influenced the British idea of a stereotypical wedding. This could not but affect the content of the conventional "wedding" frame and the theme of additional companion frames integrated into the base frame. But at the same time, the top-level slots that form the basis of the traditional wedding scenario do not radically change.

Among the most common violations of the analyzed frame, there are the following: replacing the content of a traditional slot with an uncharacteristic one, replacing a frame sub-slot with an uncharacteristic one, eliminating a slot of individual traditional slots or sub-slots, introducing a new uncharacteristic slot with its own content from an additional accompanying frame.

Collapsing of a number of sub-slots into one slot can be considered a special violation, inherent, in particular, to the English microframe "humanistic wedding", but in this case, for the frame, its general structure can be successfully completed. For the Uzbek "wedding" frame, collapsing a group of key consecutive slots or main sub-slots can only mean the termination of the existence of the frame and its replacement with a new one. A universal transformation for a frame in both linguistic cultures was the expansion of the structure of the traditional frame by introducing the full structure of individual additional frames.

The rejection of the standard filling of the slots Place of action, Main participants in the action, Attributes of the "wedding" frame and the attraction of additional accompanying frames indicate a violation of stereotypes of a national character, the desire to get rid of them by turning to opposite extremes: the conservatism of the British is opposed to exotic and extraordinary. Privacy, a limited circle of invitees - one of the important features of an English wedding - are replaced by excessive publicity, the refusal of restraint, officialdom leads to the relaxedness of people. Other typical violations of the frame are associated with such an unusual characteristic for the British as wastefulness, especially on food and drinks at a wedding reception.

In Russia, the main participants in the frame turned out to be quite conservative in relation to the legal and ceremonial side of a typical wedding scenario. New elements of the wedding frame, influenced by American culture and clichés, are more occasional than fixed in a standard frame structure as top-level slots.

Modern transformations of the Uzbek frame "wedding" do not violate ethnic mental stereotypes, but, on the contrary, expand them with such concepts as unpredictability, the desire for diversity in microframes "thematic wedding" and "ethnic wedding". Since in the minds of Uzbeks there is a stereotype that the joy of life is the lot of young and healthy people, any deviations from this norm, such as age (old age), physical or physiological disabilities (illness), asociality, are integrated into the "wedding" frame. In the form of a slot Characteristics of participants, also lead to intraframe transformations.

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