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## **ОРУС ЖАНА АНГЛИС ЛИНГВО-МАДАНИЯТЫНДАГЫ "ҮЙЛӨНҮҮ ҮЛПӨТ" ТҮШҮНҮГҮ**

**Аннотация:** Макала орус жана чет элдик маданий дүйнө сүрөттөрүндө "Үйлөнүү үлпөт" түшүнүгүн жана ага байланыштуу салттарды кароого арналган. Орус, англис тилдүү түшүндүрмө сөздүктөрдүн жардамы менен макалада "үйлөнүү үлпөт", концепцияларынын мааниси талдоого алынып, аземдин, нике кыюунун айрым жактары кыскача баяндалат. Изилдөө орус жана англис тил маданиятындагы үйлөнүү той байланышынын жана "үйлөнүү" түшүнүгүнүн салыштырмалуу мүнөздөмөсүнөн турат. Бул максатты ишке ашыруу үчүн төмөнкү милдеттер коюлган:

1. орус жана англис лингвомаданияттарында нике ырымынын тарыхый эволюциясын жана аны коштогон ритуалдык байланышты карап көрөлү;
2. орус жана англис үйлөнүү байланышында оозеки жана вербалдык эмес элементтердин катышын аныктоо;
3. изилденген лингвомаданияттарда үйлөнүү үлпөт байланышын түзгөн кеп жанрларын талдоо;
4. орус жана англис үйлөнүү байланыш ишке ашырылган негизги баалуулуктарды баса белгилөө.

Эгерде буга чейин көптөгөн өлкөлөрдө үйлөнүү үлпөтү, негизинен, чакырылгандардын саны көп болуп, бардык зарыл болгон улуттук каада-салттарды жана каада-салттарды сактаган чоң окуя болсо, азыркы коомдо үйлөнүү үлпөтү да унутулгус окуя болушу керек деп болжолдонууда, бирок көбүнчө жөнөкөй жана тынч.

**Негизги сөздөр:** той, лингвомаданият, концепция, дүйнөнүн сүрөтү, чет өлкөлөр, каада-салттар, үрп-адаттар.

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## **КОНЦЕПТ «СВАДЬБА» В РУССКОЙ И В АНГЛИЙСКОЙ ЛИНГВОКУЛЬТУРЕ**

**Аннотация:** Статья посвящена рассмотрению концепта «свадьба», «wedding» и связанных с ним традиций в русской и зарубежной картинах мира. С помощью русскоязычных, англоязычных толковых словарей в статье анализируется значение концепта «свадьба», «wedding» кратко приводятся некоторые аспекты церемонии, бракосочетания. Исследования состоит в сравнительной характеристике свадебной коммуникации и концепта

«свадьба» в русской и английской лингвокультурах. Для выполнения данной цели были поставлены следующие задачи:

1. рассмотреть историческую эволюцию обряда бракосочетания и сопровождающей его ритуализованной коммуникации в русской и английской лингвокультурах;
2. определить соотношение вербальных и невербальных элементов в русской и английской свадебной коммуникации;
3. проанализировать речевые жанры, формирующие свадебную коммуникацию в изучаемых лингвокультурах;
4. выделить основные ценности, реализующиеся в русской и английской свадебной коммуникации.

Если во многих странах в прошлом свадьба, в основном, представляла собой грандиозное событие с большим количеством приглашённых и соблюдением всех необходимых национальных обрядов и традиций, то в современном обществе предполагается, что свадьба, несомненно, также должна быть запоминающимся событием, но чаще всего уже более скромным и тихим.

**Ключевые слова:** Свадьба, wedding, лингвокультурология, концепт, картина мира, зарубежные страны, традиции, обычаи, обряды.

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## THE CONCEPT "WEDDING" IN RUSSIAN AND IN ENGLISH LINGUOCULTURE

**Abstract:** The article is devoted to the consideration of the concept "wedding" related traditions in Russian and foreign world pictures. With the help of Russian and English explanatory dictionaries, the article analyzes the meaning of the concept "wedding" briefly provides some aspects of the ceremony, marriage. The research consists in the comparative characterization of wedding communication and the concept "wedding" in Russian and English linguocultures. To fulfill this goal the following tasks were set:

1. to consider the historical evolution of the marriage ceremony and accompanying ritualized communication in Russian and English linguocultures;
2. to determine the ratio of verbal and non-verbal elements in Russian and English wedding communication;
3. analyze the speech genres that form wedding communication in the studied linguocultures;
4. to identify the main values realized in Russian and English wedding communication.

If in many countries in the past the wedding was mainly a grandiose event with a large number of invitees and observance of all necessary national rites and traditions, then in modern society it is assumed that the wedding, undoubtedly, should also be a memorable event, but most often more modest and quiet.

**Key words:** Wedding, linguoculturology, concept, world picture, foreign countries, traditions, customs, rituals.

Linguocultural features of the concept "wedding" can be different in different cultures and countries. In Western countries wedding is most often associated with romance, love and happiness. Each culture is reflected in its own language, which has its own way of perceiving and comprehending the world and creates its own linguistic image in its own way. The concept of "world linguistic landscape" was introduced into linguistics by W. Von Humboldt [16,10]. The notions refer first of all to the special worldview of a person of this or that culture. It is this worldview that constitutes the richness of any linguistic worldview and is the result of people's worldview. G.V. Kolshansky says: "The results of a person's reflexive thinking activity (at the personal and social level) are fixed and translated into language signs". inherent element ("secondary essence"). According to B.A. Serebrennikov, "the study of philosophical problems usually begins with a simple triad: surrounding reality, the reflection of this reality in human consciousness and the consequences of this reflection in the brain", the expression of the human brain.

The study of a society's culture and its mentality by analyzing the language of its communication is represented by linguocultural and linguocognitive research directions. Both the first and the second directions aim to comprehend and present the conceptual system of man and society in its systemic relations, directions and trends of development, to identify the key significant cultural concepts that form the worldview of the community and contribute to the emergence of numerous new concepts and conceptual unities due to associative links arising between them in human thinking, which in turn is reflected in language and leads to the renewal and expansion of the language base. The conceptual picture of the world is a picture of the world obtained as a result of direct cognition of the surrounding reality. It can be defined as cognitive, because it is "the result of cognition (cognition) of reality and acts as a set of organized knowledge – conceptosphere" [Popova, 2003: 4-5].

The linguistic picture of the world, which can also be denoted by the terms "linguistic intermediate world", "linguistic representation of the world", "linguistic model of the world", arises in the process of cognition due to the active role of language. It is the result of fixation of the conceptosphere by secondary sign systems, which materialize and externalize the immediate cognitive picture of the world existing in consciousness. Conceptual and linguistic pictures of the world are very closely interconnected and mutually conditioned. However, the linguistic picture of the world is not equal to the conceptual one, the latter is much broader. Despite the diversity of existing definitions of the concept, we can identify a common feature in them: they always emphasize the idea of complex study of language, consciousness and culture, which is actual for modern linguistics. The invariant features of a concept include the following:

1. it is a minimal unit of human experience in its ideal representation, verbalized by means of a word and having a field structure;
2. it is the basic unit of processing, storage and transfer of knowledge;
3. a concept has movable boundaries and specific functions;
4. a concept is social, its field determines its pragmatics;
5. it is the basic unit of culture [Maslov, 2004: 46-47].

These characteristics are recognized as essential and are reflected in our proposed definition of the concept: a concept is a thought construct, which is the property of linguistic consciousness, representing a certain structured set of knowledge about the designated subject or phenomenon of real reality and reflecting the nationally structured specificity of the vision and division of the world. Having studied and summarized various approaches to understanding the term and concept,

we call a concept a multidimensional mental formation reflecting the cultural and historical experience of the people and peculiarities of their worldview and having a verbal expression. It seems that in modern linguistics it is possible to distinguish at least six main approaches to understanding what is the nature of a concept and how it correlates with other row-like phenomena. Cognitive studies. A concept as a cognitive phenomenon is "a unit of mental or psychical resources of our consciousness and the information structure that reflects human knowledge and experience; an operative content unit of memory, mental lexicon, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche. This term was required by cognitivists in order to unite a multitude of various units of the mental vocabulary by a certain generic concept that corresponds to the idea of those meanings that a person operates with in the processes of thinking and that reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition of the world in the form of some "quanta" of knowledge" [E. S. Kubryakova].

It should be especially noted that, from the point of view of modern cognitive science, some concepts have a linguistic "binding", and other concepts are embodied in the psyche by special mental non-verbalized representations: thought pictures, images, gestalts, schemes, etc. An attempt to combine cognitive and linguistic points of view is presented in the stage work of A. P. Babushkin, who understands a concept as "a discrete, meaningful unit of collective consciousness, reflecting the subject of the real or ideal world and stored in the national memory of native speakers in a verbally labeled form" [Babushkin, 2001: 7]. In this case, the main function of the concept as a mental representation, according to Babushkin, is the way of interrelation and categorization of things. Formally, in his research, the scientist also uses such cognitive concepts as thought picture, gestalt, insight, frame, scenario, etc., but in general we should recognize his work as written more in the linguistic rather than cognitive vein.

The concept of "wedding" is a unique event that reflects cultural, social and individual aspects. The study of this concept can cover various aspects, including the history of wedding rituals, sociological and psychological aspects of marriage, traditions and customs of wedding ceremonies in different cultures, and economic and commercial aspects of the wedding industry. A concept is more complex than the corresponding word naming the concept, as it contains semantic overtones that determine the specificity of the national perception of the concept. However, it is in the perception of a word (sometimes a superword nomination, idiom, metaphor), which is the name of a concept, that the corresponding concept appears in the human consciousness. From the point of view of linguoculturology, the concept is not exhausted by the dictionary meaning of the concept's nuclear verbalizer, but the dictionary meaning of the word – "name" of the concept forms the core of the concept.

Linguoconceptology. The attempt to unite almost all the above-mentioned approaches to the concept in linguistic and near-linguistic studies was inspired by the emergence of an independent scientific discipline "linguoconceptology" (author of the term S. G. Vorkachev). From the point of view of this new scientific discipline, which emerged at the intersection of linguocultural science and cognitive linguistics as a result of the "internal division" of anthropological linguistics, the optimal for the completeness of the semantic description of the concept will be the allocation of three components in its composition:

- conceptual, reflecting the feature and definitional structure of the concept;
- figurative, reflecting cognitive metaphors that support the concept in the linguistic consciousness;

- meaningful, determined by the place that the concept name occupies in the lexico-grammatical system of a particular language, which also includes

etymological and associative characteristics of this name [Vorkachev, 2007: 10-11]. As the most important task of linguoculturology, in addition to describing the nature of the concept and inventory of the conceptosphere, define and research of the value picture of the world as a consequence of the manifestation of the semantic law, according to which the most important objects and phenomena of people's life receive a diverse and detailed nomination.

"In interlingual comparison of value pictures of the world, it is found that the difference between the representation of certain concepts is expressed mostly not in the presence or absence of certain attributes, but in the frequency of these attributes and their specific combinatorics" [Karasik, 1996: 145]. Culture, which is a set of beliefs, values, norms and practices determine how people perceive and interpret media messages people.

The main method of this study is the analysis of different types of dictionaries, as well as comparative analysis of the meanings of the words "wedding" and "wedding". The main method of the present study is the analysis of various types of dictionaries, as well as comparative analysis of the meanings of the words "wedding" and "wedding", analysis of some literary works of Russian and English authors, as well as the collection of field material on the examples of real wedding stories and stories of contemporaries.

The linguistic worldview reflects the world in its infinite variety and integrity, shows the images forming it, their state, their position, i.e. their relations with each other. The linguistic picture of the world is a set of naive knowledge about the world, fixed at different levels (sublevels) of the language system: lexical, phraseological, grammatical. This type of knowledge verbalization is connected with ethnolinguistic conceptualization of the world.

In the culturology of language there is a tireless search for "key words", i.e. constants of ethnolinguistic consciousness – invariant concepts of this or that culture (its original core). Y. D. Apresyan calls the linguistic worldview naive in the sense that scientific definitions and linguistic interpretations do not always coincide in scope and even in content. And gives the most important definitions of the approach to the naive worldview [2, 27]: A concept as a cognitive phenomenon is "a unit of mental or psychic resources of our consciousness and of the information structure that reflects human knowledge and experience; an operational meaningful unit of memory, mental vocabulary, conceptual system and language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche. This term was required by cognitivists in order to unite a multitude of various units of the mental vocabulary by a certain generic notion, corresponding to the idea of those meanings, which are operated by a human being in the processes of thinking and which reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition of the world in the form of some "quanta" of knowledge "quanta" of knowledge" (E. S. Kubryakova). Linguophilosophical approach. N. D. Arutyunova and the group "Logical Analysis of Natural Language" at the Institute of Linguistics of the USSR Academy of Sciences use the term "concept" as synonymous with the term "worldview concept", practically not distinguishing them and defining them as interchangeable. The logical perspective of the study contrasts not individual and collective (as in the framework of psycholinguistic or linguocultural approaches), but scientific and "naive" knowledge. Taking into account the fact that concepts form a kind of cultural layer, intermediate between man and the world, researchers analyze key cultural concepts from texts of different times and peoples from the position of an external observer. Scholars representing this group describe and study the so-called worldview concepts (e.g., truth,

falsehood, norm, knowledge, and many others) as "everyday analogs of philosophical and ethical terms" that form a wide stratum of vocabulary of modern language that reflects "practical human philosophy".

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