

Semantic and Linguocultural Features of the Terms of the Wedding Ceremony

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Abstract: the article provides an overview of the semantic and linguocultural features of the terms wedding ceremony. However, the semantic features of these terms have been analyzed in depth. In addition, the linguocultural features of ceremonial terms are explained using examples.

Keywords: semantic and linguocultural features, wedding ceremony, ceremonial terms, rituals, superstitions.

I. Introduction

Throughout history, people have attached great importance not only to the key events of their lives, but also to rituals associated with certain changes. Over time, rituals and superstitions became entrenched in the human mind and took the form of highly regulated celebrations. So, in England, there were strictly observed rules for holding all types of events: be it a ball, coronation, or the rite of anointing to the kingdom. Of course, this also included weddings. They have always been widely celebrated, observing traditions that have formed over the centuries.

But the modern world lives by different rules. The changes affect even those aspects of life that once seemed unshakable. A modern wedding ceremony can be loud, like a real show, or, conversely, cozy, like winter gatherings in front of the fireplace. She can be as rich as a treasure chest or as modest as a delicate chintz dress. Whatever you are planning, you will have to deal with a variety of concepts used by wedding planners and found in the literature. We decided to finally figure out what exactly they mean.

II. Literature review Organization

First look: this is the name of a special moment when a couple meets shortly before the ceremony in the

presence of only one photographer. Soft gestures and happy looks indicate that the bride and groom are overwhelmed with tenderness for each other.

Wedding planner: a company that helps to plan a celebration and deals with the most important aspects of it. Relying on the experience and knowledge of specialists, you can sleep soundly and focus on what really matters.

Do it yourself (DIY): a popular philosophy today, whose supporters prefer to prepare for the holiday on their own, for example, create jewelry and all sorts of details with their own hands.

Save the date: This phrase literally means "save the date". This is the name of the advance sending of invitations. By informing loved ones about the upcoming celebration several months in advance, you increase their chances of attending the celebration.

Bouquet: a small bouquet of flowers, part of the wedding decoration. A bouquet can become a real work of art created by a florist.

III. Analysis Fashion & Style

Vintage: This style provides an opportunity to resort to old jewelry that was popular several decades ago. If you choose the right vintage accessories, they will look very stylish and unusual.

Minimalism: a style that strives for simplicity and elegance. The use of local colors and the rejection of frills allow you to create an extraordinary image.

Rustic chic: rustic chic. This is an elegant take on a rustic lifestyle. This style implies high functionality and pleasant appearance of items.

Boho: Bohemian style is based on a harmonious combination of ethnic, bohemian and hippie motives.

Boho-style clothes are light, free, and promote inner comfort and relaxation. This term is also used to refer to the style of the wedding in general.

Trendy: trendy, modern, in line with the latest trends.

Cooking and sweets

Recena: an aperitif served during the dance portion of the event. These can be both sweet and savory snacks.

Food corner: scattered corners, food islands. Guests can choose their own treat and enjoy it.

Food trucks: food trucks. Recently, this is a popular trend: mobile cafes operate at the celebrations, reminiscent of fast food, but selling food of much higher quality. This idea came from the United States of America.

Candy bar: sweet table. Desserts are located on a separate food island and are available throughout the festival. Typically, such a table is replete with cookies, cakes and sweets of various types.

Beauty corner: a beauty corner is essential for the bride and guests to have the opportunity to correct their hair and makeup at any time of the celebration.

Trash the dress: basket for the dress. Often, when the holiday has come to an end, all the bride wants is to shed her beautiful but uncomfortable outfit. Take care of storage ahead of time for the most important dress of your life.

The terms we've covered in this article will help you better understand the language of wedding professionals and bring you closer to organizing your dream holiday!

Cookies: A traditional chocolate chip cookie, a must-have for a celebration.

Fondant: A special type of pasta that is used to decorate pastries and cakes.

Cake toppers: Decorations that complete a confection, such as a bride and groom on a wedding cake.

Details

Photocall: photo booth. Filming against such a background, you and your guests will feel like real celebrities.

Scrapbooking: A type of handicraft art that aims to create holiday photo albums. These adorable pieces keep your hands warm and memories fresh. Discover your artistic ability!

Photo booth: accessories made of cardboard (hats, mustaches, bow ties) and a funny background will allow you to play pranks while taking photos!

Lettering: Using a handmade calligraphy technique to decorate invitations and other wedding details. Sometimes calligraphy is accompanied by artful illustrations that are created with great care.

Cake pops: Small balloon cakes on sticks reminiscent of Chupa Chups. They make cake pops from biscuit, butter and chocolate, and they can also add ice cream or yogurt and various fillings.

In England dialects, there were the words svalba (from the verb "to fall off", that is, to enter into a love affair), festivities, gulba, merrymaking, marriageableness. In the central and northern villages of Central Russia, in the Upper and Middle Volga regions, in the Urals and in Siberia, they used the designation svarba (from "cook", "forge").

IV. Discussion

According to I.V. Yagich, that is why the Slavic translator of John Malala's Chronographia used the word Svarog to translate the name of the ancient Greek god Hephaestus, to whom the chronicle attributes the establishment of monogamy among the Egyptians. In England peasant culture, Kuzma and Demyan, "God's blacksmiths", were considered the patrons of weddings.

The ceremony usually takes place in whole or in part in Sanskrit, the language of the Indian scriptures. Wedding celebrations can last up to several days and vary greatly by region, denomination and caste. On the wedding day, the bride and groom wear a ritual wreath around each other's necks.

Most of the guests attend only this part of the ceremony, and then - after the meal and fellowship - leave. The religious part of the wedding begins a few hours later in the presence of close friends and relatives. The Brahmin (Hindu priest) kindles the

sacred fire of Agni, which is invoked by the supreme witness to the conclusion of marriage. The priest reads mantras, and then the bride and groom walk around the sacred fire seven times, holding hands. After the groom puts on a gold pendant around the bride's neck and puts a symbolic mark (sindur) on her forehead, the bride is considered his wife and part of his family and related to blood relatives.

Ritual actions with pancakes at the post-wedding stage are widespread. They are diverse both in ritual embodiment and in semantics. Let's consider each of these actions.

Distribution of pancakes to guests the day after the wedding feast semantically approaches the distribution of parts of the wedding loaf, symbolizing the redistribution of the total share between the participants in the ceremony [Bayburin 1998: 80]. In the Urals, on the second day, the newlywed baked pancakes, for which she was given gifts or money. In the Arkhangelsk region, during a pancake meal, the mother gave the groom a shirt called a pancake shirt. In the Smolensk province, on the second day of the wedding, a young wife baked invited pancakes and received money for them [Tereshchenko 1848: 459]. Among the Belarusians of the Mogilev province, she served a pancake to each guest [Gura 2012: 355].

As already mentioned, the semantics of pancakes in the wedding ritual is associated with the symbolism of the virginity of the bride. In the episodes after the wedding, ritual actions with these dough products can embody her loss during the wedding night.

It is widespread among Englishmen to treat a young man on the second day of the wedding, during which he, with the help of certain actions with pancakes, demonstrated whether the bride had kept her virginity before marriage. If the girl turned out to be "honest", the newlywed would break a plate of pancakes, bit or pierced the pancake with a knife, bit off the pancake from the edge, carefully took the pancake, not crumpled it, gave the mother of the bride a ruble.

If the bride lost her virginity before the wedding, the groom bit off the middle of the pancake, put it on a stack of pancakes and did not eat them, cut a wedge in the pancakes, gave the mother-in-law a small change

instead of a whole ruble, gave her a "thin" pancake. Among the Uzbeks, if the newlywed turned out to be "dishonest", after the wedding night the men punched the pancake with their finger. In England, in the event of her "dishonesty," the bride baked pancakes after her wedding night, putting on a casing.

In the Uzbek wedding ritual, a similar function of the post-wedding dish was performed by scrambled eggs: if the bride was "honest", the mother-in-law treated her and everyone present to scrambled eggs decorated with dough flowers; otherwise, "scrambled" scrambled eggs and honey were served on the table.

In the Arkhangelsk region, the day after the wedding, the newlyweds were greeted with pancakes. Such symbolism of pancakes is also evidenced by their ritual use in other episodes of the rite. For example, in Uzbekistan, during a show, the bride's mother served the groom with pancakes and a blunt knife with the words: "Cut the pancakes, don't bend the knife, don't remember the pancakes, and don't press the butter." The groom stuck a blunt knife into the ceiling and cut the pancakes with his own sharp knife.

The wedding ritual, related to the rituals of the family cycle, played an important role in the life of the Uzbek village. In summer, weddings were held much less frequently. They were carried out mainly in winter in the interval between two posts (from Epiphany to Maslenitsa), as well as in the fall, when agricultural work ended. Ethnologist I. Y. Vinokurova believes that of the traditional rituals of the Uzbek life cycle, the wedding was the most complex and monumental. It was accompanied by the ambiguous nature of the wedding ritual, which included age, protective, love symbols, symbols of the establishment of intergeneric ties, producing symbols, etc.

And, of course, linguistically, the wedding has an extensive and distinctive group of vocabulary and terminology. The Uzbek wedding ceremony was preserved in a more modest form than the funeral one, and it was the symbolism and content of the wedding ceremony that the influence of England culture had a greater impact, which was obviously provoked by the early inter-ethnic marriages.

Uzbek wedding tradition was rather mythologized and was accompanied by crying or lamentations, exclusively lyrical, built with the involvement of a large amount of alliteration or consonance at the beginning of words. It is the lamentations that keep a significant layer of the original Uzbek vocabulary and terminology associated with folklore, mythology, and spiritual culture. The lamentations contain terms that folklorists call metaphorical substitutions.

V. Conclusion

In short, metaphorical substitutions are a conventional designation of the persons mentioned in the laments. The people believed that it is impossible to directly call the participants in the ceremony by their names, so as not to jinx it, not to attract "evil spirits" or misfortune, etc. preserved in themselves the intimate Uzbek beginning of family relations, family philosophy.

It was the crying that preserved the true Uzbek spiritual foundation, which cannot be said about the terms denoting the central concepts of the wedding ceremony: "wedding", "groom", "bride". And the traditional wedding ceremony itself, and with it the lamentations "began to disappear already in the pre-war period (up to the 40s of the XX century)".

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