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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

PRINCIPLES OF THE ORGANIZATION OF THE CONCEPTSPHERE "WEDDING" IN RUSSIAN AND AZERBAIJANI LANGUAGES

Speciality: 5714.01 – Comparative-historical
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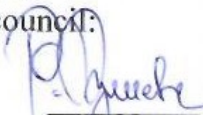
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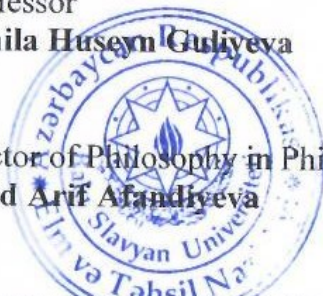
GENERAL CHARACTERISTICS OF THE WORK

Revelance and studying degree of the topic. The science of language today sets itself various goals that make it possible to talk about its dissimilarity to the linguistics of the past period. Linguistics called *cognitive* strives to understand how the collective thinking of the people realized the world around them by analyzing linguistic units of various levels. At the present stage of the development of linguistics, it is generally recognized that only language bears traces of knowledge being a sign system, encodes or encrypts knowledge and represents gained knowledge.

Thus, comparative cognitive research studies not only the semantics of significant units of the language, but also the representation or verbalization of ethnic ideas about objects and phenomena. The goals of cognitive linguistics determine not only the research methodology, but also the priority areas of knowledge fixed in the language. Not only the world around is divided into various areas, but also the knowledge about it fixed in the language. As is well known, one of the main functions of the language is to store information.

One of the most striking fragments of the semantic space of marriage and family is a solemn event as a wedding or a feast, fun accompanying the marriage. The history of knowledge of weddings among various nations clearly shows that this is not a simple feast, food and dance, songs and round dances. Weddings reflect an ethnic mentality, they are divided into different periods, each of which is associated with different beliefs. The basis of the wedding ritual, as a rule, is rationally meaningful empirical knowledge. It is possible to see in them a natural desire for good and a passionate desire to avoid evil.

Representations of weddings among different peoples are systemic in nature, since the actions themselves associated with the wedding are systematic. The wedding ritual occupies a huge place in the system of spiritual and material culture of the Russian and Azerbaijani peoples. Of course, Russian and Azerbaijani ethnography and cultural studies could not get around such an important phenomenon in the history of the culture of these peoples,

but the system of concepts that make up the knowledge of the Russian and Azerbaijani peoples about the wedding remains unexplored. Greater interest is the comparison of wedding concept spheres verbalized in various languages and directly representing the picture of the world of nations.

In the system of cultures historically close to Azerbaijani culture, Russian culture occupies a special place, which is due to well-known historical and cultural factors. Therefore, a comparatively cognitive analysis of the concept of "wedding" in the Russian and Azerbaijani languages is of particular importance. It should also be borne in mind that the analysis of the facts of one language and their linguistic and cultural significance convexly manifests itself against the background of identical facts of other languages.

The general and particular issues of cognitive research of the vocabulary and phraseology of world languages, cognitive linguistics and comparative semasiology are quite deeply and comprehensively posed and studied in the works of a number of representatives of modern Western and Russian linguistics. In Azerbaijan, this field of research is the youngest and is actually only taking shape.

It is necessary to note the article by S.A.Askoldov "Concept and Word" the book by J. Lakoff and M.Johnson, "Metaphors We Live", the works of T.A. van Dyck, C.Fillmore, E.S.Kubryakova, V.N.Telia , V.Z.Demyankov, I.A.Sternin and Z.D.Popova and other researchers as classical works in this field. It should be noted that in the works of these scientists a different view of understanding the nature of the concept and the ways of studying it, the structure of the conceptosphere and its reflection in the language, a generally differentiated approach to understanding the tasks of cognitive linguistics is presented.

An analysis of the work shows that cognitive analysis is clearly not always different from traditional semasiological analysis. Also, an identical understanding of the meaning of the basic terms of cognitive linguistics is not always found. All this can be regarded as evidence that the scientific apparatus of cognitive linguistics has not yet been completely formed. At the same time, despite the presence of controversial issues, the main goal of the new direction has been

determined, which is to determine the specifics of the ethnolinguistic psychological peculiarity in the perception of the phenomena of the surrounding reality by the collective consciousness of speakers of world languages.

It should be noted that cognitive linguistics sets itself more general goals allowing us to consider it as a fragment of general cognitive science that studies the characteristics of the cognitive activity of the human brain. However, as analysis of existing literature shows, in this area it is difficult for linguists to compete with biologists, neurophysiologists, and psychologists. Apparently, it is more advisable to focus on linguistic-cognitive analysis of significant units of the language, such as a word, phraseological unit, proverb, adage, anecdote, parable, riddle, sign and other units of various folkloric genres. "Anthology of concepts" prepared by V.I.Karasik and I.A.Sternin should be especially noted.

In this book all fundamental concepts that find verbalization in the Russian language are subjected to rigorous analysis. Moreover, the analysis is conducted in the historical and cultural aspect. The works of A.S.Babicheva, D.M.Balashov, A.S.Boyko, T.Erkoyeva, E.Kagarov, A.S.Kargin are dedicated specifically to the Russian wedding. Studies by A.R.Gabbasova (the concept of "wedding" in Russian and Bashkir languages), S.M.Guziyekova (the concept of "wedding" in Russian and Adyghe languages), Dong Zhany (the concept of "wedding" in Russian and Chinese languages) were performed in a comparative aspect.

The Azerbaijani wedding also became an object of study for both linguists and ethnographers. It should be noted the work of A.G.Trofimova, N.Kuliyeva, Sh.Albaliyev, E.Aslanov, K.B.Denziyeva, R.Aliyeva, R.Aliyev, A.T.Aliyev, M.Ismail, G.A.Geybullayeva , I.G.Mammadova. A wide variety of specific issues related to wedding rituals are addressed in these studies.

The object of research is the semantic systems of the Russian and Azerbaijani languages.

The subject of the research is the verbalization of the concept of "wedding" in these languages.

The main goal of the research is a comparative analysis of the wedding concept spheres presented in Russian and Azerbaijani languages.

The following specific **tasks** were solved for achieving the main goal of the research:

1) the theoretical basis of the research was compiled;

2) the lexical-semantic, phraseological and paremiological means of the Russian and Azerbaijani languages verbalizing the concept of "wedding" were collected and systematized;

3) a linguistic and cultural analysis of verbalizers of the concept of "wedding" in the Russian and Azerbaijani languages was carried out;

4) an attempt has been made to determine the cognitive characteristics that characterize the system of wedding concepts;

5) a comparative analysis of the language tools verbalizing the concept of "wedding" in two languages was carried out;

6) the results of the research were systematized and presented in the form of brief abstracts.

The main research methods were the method of comparative analysis, the method of semantic analysis, as well as the method of cognitive analysis. The use of each method was determined by the specific objectives of the study.

The following provisions are defended.

1. Language tools verbalizing the concept of "wedding" in the Russian and Azerbaijani languages make up the system. The system of these tools is organized as a semantic field;

2. It is impossible to put an equal sign between the semantic field and the conceptual sphere, since the relations between the concepts that make up the core of lexical meanings, but not between concepts, are presented in the semantic field. Access to the concept is comprehensive and is carried out through the detection of a cognitive trait.

3. The concept sphere "wedding" in the Russian and Azerbaijani languages is represented by universally significant, but also culturally conditioned concepts. An analysis of concepts on

cognitive grounds reveals a collective representation of native speakers of a particular phenomenon;

4. The semantic structure of lexical and phraseological and paremiological means, as well as the development of metaphorical meanings and, in general, the secondary nomination directly reflects the structure of the concept: the appearance of the metaphor is not accidental, it reflects the conceptual content. In the Azerbaijani language, the concept sphere "wedding" is more conservative in nature, in the Russian language it shows a tendency to modernize. Lexical and phraseological innovations in this field in the Azerbaijani language are most often calques from Russian or English expressions.

The scientific novelty of the research. The corpus of lexical-semantic, phraseological and paremiological units of the Russian and Azerbaijani languages that implement the verbalization of the concept of "wedding" in these languages was defined for the first time in this research. Cognitive attributes that specifically link linguistic units with the concept of "wedding" were also first identified. The systems of the indicated language means in Russian and Azerbaijani linguistics were subjected for the first time to a comparatively cognitive analysis.

The theoretical significance of the research is directly related to the compilation of the theoretical basis of the specific study of language units, the definition of models of analytical work, the description and generalization of the results of the analysis, the compilation of theses representing the conclusions of the study.

The practical significance of the research lies in the fact that its materials and results can be used in further studies of semantic systems of languages, in works on cognitive linguistics, in bilingual lexicography and phraseography, as well as in the preparation of general and special courses in lexicology, phraseology, paremiology, cognitive linguistics, lexicography, linguodidactics, read in universities of the Republic in undergraduate and graduate courses.

The approbation and application of the research. The main results of the study were reported at theoretical seminars held at the Baku Slavic University, university, interuniversity, republican and

international conferences. 8 articles and abstracts on dissertation materials were published.

Name of the organization where the dissertation work has been done. The work has been done by the Department of General Linguistics of Baku Slavic University.

The total volume of the dissertation with a sign, indicating the volume of the structural units of the dissertation separately.

The dissertation consists of an introduction, three chapters, a conclusion and a list of references, The total volume of the dissertation is 151 pages, 251.901 signs, consisting Introduction – 7 pages, 11.131 signs, Chapter I – 43 pages, 74.619 signs, Chapter II – 43 pages, 73.429 signs, Chapter III – 39 pages, 66.565 signs, Conclusion – 4 pages, 6.635 signs, References – 13 pages, 18.145 signs.

MAIN CONTENT OF THE THESIS

The **introduction** substantiates the relevance of the research topic, talks about the object and subject of the study, the main goal and specific tasks, the degree to which the problems are developed, the working hypothesis, the provisions to be defended, the sources and methods, as well as the approbation of the dissertation.

The first chapter of the dissertation is called **"Principles of the study of the lexical system of language based on cognitive science".** The chapter consists of two sub-chapters. The first sub-chapter of the first chapter is called **"Concepts and the language picture of the world".** The modern approach to the study of vocabulary is based on ideas about the so-called language picture of the world or a picture of the world that defines the consciousness of ethnic groups. In modern linguistics, which is commonly called *cognitive linguistics*, a certain theoretical construct is formed, which is terminologically defined as a *language picture of the world*. This term can be considered established, although doubts are sometimes expressed about this.

Different ideas about this phenomenon are reflected in terminological dictionaries. So, for example, in one of the modern

linguistic dictionaries there is an article on the term *picture of the world*, in another, also modern, on the *language picture of the world*. For example, it is indicated that "the language picture of the world is a system of images and representations of a person about the reality surrounding him that has historically developed in the consciousness of the linguistic collective"[1]. In another new dictionary of linguistic terms, it is indicated that "the picture of the world (language) in linguoculturology: is reflected in linguistic forms and categories of representations of the people who speak this language about reality and a person in relation to reality"[2].

In the third new linguistic dictionary various points of view are given regarding this construct from V. von Humboldt to the present day[3]. Moreover, it is rather difficult to understand what should be understood as a language picture of the world. Systematization and a systematic-complex description of the internal form in a particular language makes it possible to see the very naive picture of the world that characterizes ethnic mentality at a very deep level. The internal form makes it possible to trace the connection of the word-sign, the sound complex, meaning with the ethnic worldview. The name of the thing demonstrates his vision of the people. This sub-chapter asserts that the ideas about the language picture of the world are inseparable from that new understanding of the content of the concept, which goes back to S. A. Askoldov's famous article[4].

The second sub-chapter of the first chapter is called **"Semasiological and Cognitive Analysis of Vocabulary".** It is indicated here that the association of a complex of sounds with one and the same outline, unites people not only on a linguistic, but also on a deep psychological, unconscious level. In the process of

[1] Стариченок, В.Д. Большой лингвистический словарь / В.Д.Стариченок. – Ростов-на-Дону: Феникс, – 2008. – с. 722.
[2] Матвеева, Т.В. Полный словарь лингвистических терминов / Т.В.Матвеева. – Ростов-на-Дону: Феникс, – 2010. – с. 140.
[3] Жеребило, Т.В. Словарь лингвистических терминов / Т.В.Жеребило. – Назрань: Пилигрим, – 2010. – с. 476.
[4] Аскольдов, С.А. Концепт и слово // – Ленинград: ACADEMIA, Русская речь, – 1928. – с. 28-44.

socialization or culture, members of the same linguistic and cultural collective develop an identical attitude to things, based on the identity of the unconscious connections of things and their names. Of course, in the field of cultural education, particulars play a huge role, but the fact of inextricable communication with members of the native team plays a paramount role in understanding and, in general, in successful communication.

Speaking about particulars, one should keep in mind the peculiarities of the culture of the locality where the socialization of a particular person takes place, as well as the peculiarities of the cultural environment within which the process of assimilating the values of society and culture took place. Language is a system of signs. This definition, given by F. de Saussure in "The Course of General Linguistics"[5], is not out of date, even though, according to many linguists, the basic principles of the Saussure concept have long been overcome. In our opinion, the formation of new views on the nature and functions of language, called *cognitive linguistics*, do not eliminate the values of the system-structural paradigm.

The second chapter is called **"The concept of "wedding" and its verbalization in Russian language"** and consists of two sub-chapters. The first sub-chapter of the second chapter is called "**The structure of the semantic field "wedding" in Russian language"**. The wedding ceremony occupies a special place in the culture of all peoples of the world. In accordance with this concept, "wedding" has a special status in their picture of the world.

The concept of "wedding" is verbalized in the semantic system of languages not in one word, but in a holistic paradigm. In Russian language this paradigm is also widely represented. In the lexico-semantic system of the Russian language there are words responsible for the presentation of the concept of "wedding". These words are interconnected by systemic threads. First, they demonstrate thematic and synonymous connections. Secondly, they are interconnected in the structure of various lexical and semantic combinations. In other

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[5] Соссюр, Ф. де. Курс общей лингвистики // Соссюр Ф. де. Труды по языкознанию. – Москва: Прогресс, – 1977. – с. 54.

words, the concept of "wedding" in Russian is represented primarily by the basic word *wedding* and its synonyms, as well as lexical units related to wedding topics.

At the same time both the word *wedding* and its synonyms in Russian language form stable phrases. Consequently, the base word is distributed in two directions, which allows it to organize its own system in the lexical-semantic system of the Russian language. Most often with the word *wedding* there are such words as *chic, perfect, rich, expensive, fabulous, funny, warm, real, elegant, romantic*. These words reflect the ideas of modern people. The only exceptions are such definitions as *rich, funny, expensive*, since they reflect the usual universal ideas about holidays in general, i.e. celebrations can be very fun. They can be rich if there are a lot of delicious dishes and plenty of them.

They can be expensive if the organizers are expensive. This definition also includes the definition of a *chic wedding*. The definition is quite expressive and reflects the views of the townsfolk about extremely rich weddings. We can say that all these definitions are united by the semantic factor "expensive" or "very expensive". The *romantic* definition reflects female or girlish ideas about good, memorable weddings. At such weddings, the atmosphere of love and tenderness prevails, not only newlyweds to each other, but also all guests. Possible antonyms are the words *riotous, noisy, drunk*. All these words are characterized by objective logical motivation.

Therefore, a *romantic* (wedding) is associated at an associative level with a *warm* (wedding). Antonyms are based on a peculiar hyperbolization of the trait. So, at all weddings they walk, drink, sing songs and dance. All weddings have a lot of noise, a quiet wedding is suspicious, i.e. without reason the wedding is never silent. Consequently, the definitions of *riotous, noisy* and *drunk* serve as designations for weddings at which guests are rampaging, they are unpleasant and indecently riotous, noisy and drunk.

Definitions *ideal, fabulous* and *real* directly reflect the ideas of modern youth. Moreover, all these words fully correspond to their own figurative basis. So, young people, especially the female half, have ideas about what a wedding should be. As a rule, it is girls who

try to ensure that everything is in accordance with the ideal, which they most often make on modern films. It is the cinema that creates the perfect wedding patterns with the participation of world stars. Thus, the phrase perfect wedding gains stability in the Russian language and reflects the specificity of the time.

The expression *fabulous wedding* corresponds to the conventional comparison as *a fairy tale / as in a fairy-tale* and metaphor fairy tale (*just a fairy tale*). In all three cases, the semantic structure of expressions is based on the sign of "extraordinary", "fantastic".

The definition of a *real* wedding is also highlighted. In the language of modern youth, it can have a double meaning. For example, real corresponds to the value "very good". "The one you need is required", a *real gay*, a *real girl*. In this sense, a *real wedding* is synonymous with the expression *perfect wedding*, i.e. a match-fitting wedding. This value is reflected in the modern dictionary of youth slang: "1. Qualitative, encouraging (about the subject). 2. Possessing positive qualities, worthy of respect (about a person)[6]. "The dictionaries of the literary language, even the latest ones, do not mark these values. In the second use, this word means "nothing more", "nothing far-fetched". This value partly corresponds to the traditional use of the *real* in Russian language.

In addition to well-known, sources indicate such words that define the *wedding* word in Russian language, such as a *failed, upcoming, magnificent, future, tomorrow, dog, ambulance, alleged, grandiose, modest, long-awaited, double, royal, immediate, luxurious, royal, own, wonderful, gorgeous, real, traditional, alien, damned, bloody, secret, damn, beautiful, official, regular, hasty, hasty, ordinary, normal*. In modern socio-cultural conditions for the functioning of the Russian language, national definitions of weddings are also becoming relevant[7].

This is not to say that the expressions of *a Russian wedding, a Jewish wedding, a Chechen wedding, a Gipsy wedding* did not occur before, just before these attentions themselves were not fixed

[6] Никитина, Т.Г. Молодежный сленг. Толковый словарь / Т.Г.Никитина. – Москва: Астрель. АСТ, – 2003. – с. 594

[7] Kartaslov.ru/какой-бывает /свадьба

attention. Accordingly, the phrases themselves were not widely used. Currently, the Internet is full of videos about various national weddings.

Currently, the Internet is full of videos about various national weddings. You can even say that individual phrases use a very high frequency of use. Perhaps in the first place is the expression of the *Chechen wedding*. The most common expression is a *rich Chechen wedding*. For example, the expression *Russian wedding* is almost never found. Given the fact that the videos are posted on the network by representatives of these peoples, it can be assumed that for Chechens the wedding is a matter of pride, while Russians are indifferent to this problem.

The second sub-chapter of the second chapter is called **"The structure of the "wedding" frame and its verbalization in Russian".** In the Dictionary of V.I.Dahl, the meaning of the word wedding is defined as follows: "Свадьба [сватьба] from *свадить*, *сводить*; *свадить*, *сватать* a common root, betrothal, marriage, with all the marriage rites and feasts. Celebrate the wedding. *Не было свадьбы, а все плясали*? Bask in the cold. *Свадьба уходом*, stolen, without the consent of the bride's parents. *Слушал черт свадьбу, да сам и тягу* (about gossip). *Вся свадьба песни не стоит*. *Добрая свадьба неделю* (celebrated in a binge). *С трубами свадьба, и без труб свадьба. На свадьбу с глазами, а на поминки с брюхом. После свадьбы всякий тысяцкий. Маланьина свадьба. Чертова свадьба* (when a whirlpool of dust carries a pillar; also speaks of a couple living in a quarrel, even in a fight). (Сварьба, сварёбка) (in Tsaritsyno on the Volga: сварба), and the wedding guests are called св*а*ребными, свар*е*бными. Regarding the details of the wedding and individual rites, see the handshake. свадбичный – сватать"[8]. As we can see, the wedding is used in sustainable configurations both formally and informally. For example, in the structure of the expression *Вся свадьба песни не стоит* the word *свадьба* (wedding) is symbolic. This saying is synonymous with the

[8] Даль, В.И. Толковый словарь живого великорусского языка / В.И.Даль. Санкт-Петербург-Москва, – 1912. Т.2. – с. 49.

expression *Овчинка выделки не стоит*. In Azerbaijani *Astarı üzündən bahadır*. The expression *Добрая свадьба неделю*, that is, a week people drink about a wedding, is real. Apparently, wedding parties in Russian villages lasted a week. If the drinking party was shorter, it was a bad wedding for a Russian man. As you can see, the *wedding* is used in sustainable configurations both formally and informally. Another motivation is also possible: this post-wedding week they ate and drank what was left after the wedding, i.e. actually wedding treats.

That's why the wedding was considered good, because there were enough remnants for a whole week. See also: *Свадбичные остатки доедаем*[9].

The concept of "wedding" is also presented in the dictionary of V.I.Dahl "Proverbs of the Russian people". There are also quite a lot of ethnographisms, i.e. proverbs and adages, as well as just standard expressions that accompany the wedding ceremony. The chapter "wedding" opens with the expression *Девка после сговора на улицу, ни в церковь не ходит*[10]. This expression can be interpreted in different ways. For example, one can imagine that this is a common expression stating a fact, of course, a fact of ethnocultural significance. In other words, it was not accepted that the girls after the engagement, i.e. after they agreed to give them for someone, they went out to people.

At the same time it can be assumed that this proposal is instructive in nature, i.e. it tells girls not to go to church. Because in a church where there are a lot of people, they can be seen, they may be liked by someone, someone will want to repel them from the groom, etc. If we proceed from the edification factor, then we must admit that here we are dealing with a proverb. Thus, the proverb reflects an essential part of the frame. The second saying, or simply the second stable expression of this chapter, is ironic: *Пошла смывать девьи*

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[9] Даль, В.И. Толковый словарь живого великорусского языка / В.И.Даль. Санкт-Петербург-Москва, – 1912. Т.2. – с. 49.

[10] Даль, В.И. Пословицы русского народа / В.И.Даль. – Москва: Художественная литература, – 1984. Т. 1. – с. 219.

гульбы, прохладушки (pre-wedding bath)[11]. This expression can also be read and interpreted in different ways. The first reading connects the saying with the standard situation, the pre-wedding bath.

Two factors – the bath (purification) and the fact that it is before the wedding, on the eve of the wedding – begs for irony, i.e. the girl is being cleaned before the wedding. The second reading is already devoid of irony and is instructive in nature: they say that everything that was before the wedding (parties, possible dates) must be washed off and remain faithful to her husband. Forget about everything except husband and family. In both cases, the expression reveals a deep cognitive content.

In the frame structure, such a character as a matchmaker is of particular importance. The matchmaker is the central character of the event and, accordingly, of the frame as a whole, since it all starts with it.

V.I.Dahl puts a proverb *Выбирай не невесту, а сваху[12]*. It also presents several cognitive attributes directly related to matchmaking and marriage. Firstly, the bride should be fought. The proverb emphasizes that it depends on the matchmaker whether they will give the girl or not. Secondly, the proverb emphasizes the historical and cultural features that characterized the wedding ceremony in the past. It can even be argued that the frame begins with the activities of a matchmaker in collecting information that does not depend on specific people and their intentions to get married or not to get married. In this section of the dissertation, other proverbs and sayings of the Russian people are subjected to rigorous analysis, the content of which directly represents the "wedding" frame in the Russian language and in the Russian consciousness.

The third chapter of the dissertation is called **"The concept of "wedding" and its verbalization in the Azerbaijani language".** The chapter consists of two sub-chapters. The first sub-chapter of the third chapter is called **"The structure of the semantic field "wedding" in**

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[11] Даль, В.И. Пословицы русского народа. / В.И.Даль. – Москва, – 1984. т. 1. – с. 219.
[12] Даль, В.И. Пословицы русского народа / В.И.Даль. – Москва, – 1984. т. 2. – с. 216.

the Azerbaijani language". In the East, as you know, ceremonies and traditions have always been of great importance. In this sense, very little has changed. All details of the rites are preserved. Even in those cases when the material situation of people does not allow observing all the details of the tradition in strictness, they still try to do everything right as they can. Very often, strict observance of rituals is given a mystical meaning. People are convinced that the "happiness" of children depends on "proper behavior".

The wedding ceremony in Azerbaijan includes many details, many of which precede the wedding. Ordinary words and phrases acquire special phraseological meaning, as they accompany standard behavior. For example, in the Azerbaijani language there is a particle *hə* denoting consent. The phrase *hərisini almaq* means getting consent. However, the expression takes on a phraseological meaning and is assigned to a certain ritual. In any situation, the speakers clearly understand what they are talking about, what kind of consent is implied: it is about agreeing to give the daughter to someone who asks for her hand. Moreover, this consent is not given by a girl, but, as a rule, by her father. In the Azerbaijani-Russian dictionary edited by prof. M.T. Tagiyev we read: "*in the II value. Noun*. A positive response to the matchmakers about consent to marriage on the part of the girl's parents. *Qızın həsini almaq* to marry a girl (get consent to marriage)[13].

It turns out that there is no phraseological meaning, and *hə* in the meaning of a noun is used only in the meaning of interest to us. ARD also gives a dialect version of this particle: *həri*. The combinations *qızın hərisini almaq, qızın hərisini vermək* are given, and this time these expressions are given as ordinary phrases[14].

It is interesting to note that in the Explanatory Dictionary of the Azerbaijani language, the word *hə* is given in four meanings, but they all refer exclusively to the particle, the noun is not noted[15]. A

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[13] Азербайджанско-русский словарь под ред. проф. М.Т.Тагиева / – Баку: Мутарджим, – 2000. Т.4. – c. 837-838.

[14] Азербайджанско-русский словарь под ред. проф. М.Т.Тагиева / – Баку: Мутарджим, – 2000. Т.4. – c. 867.

[15] Azərbaycan dilinin izahlı lüğəti / – Bakı: Şərq-Qərb, – 2006. – s. 350.

stable phrase is also not given. As for the dialect *həri*, here is just a reference to *hə*[16]. The expressions *hərisini almaq* and *hərisini vermək* are also absent in the phraseological dictionary of A.A.Orujov. Comparison of the dictionaries reviewed speaks in favor of the ARD edited by M.T.Tagiyev. As already noted, in Azerbaijani culture there is a standard situation that is of a ritual nature. In the Azerbaijani language, a stable phrase or phraseological unit corresponding to this standard is widely used. Therefore, existing dictionaries are required to mark it.

Therefore, existing dictionaries are required to mark it.

Among the rituals preceding the wedding betrothal is the central place and in Azerbaijani language it means *nişan*. This word has an interesting etymology. Literally, it means "sign". For example, *nişan vermək* – give a sign. Of particular importance in this context is the expression *nişan üzüyü* - engagement ring. The ring signals others that this girl is already engaged.

The wedding ceremony in Azerbaijan includes such a widespread ritual as *həna yaxdı* (henna smearing). This is a kind of fun before the wedding, a kind of bachelorette party. It is attended only by women and girls. The culmination of the holiday is the smearing of the hands of those present with henna, especially single girls. This is a kind of wish for a speedy and successful marriage. The fact that the ARD does not mention this ritual can serve as evidence that the *wedding* frame is much wider than the *wedding* concept itself.

However, even in this case, the noted expression *həna yaxdı*, in our opinion, should have been given in the dictionary entry. This is a stable phrase, even if not phraseological. However, ARD cites the words *xınaqoyma* and *xınayaxdı* as identical[17]. The meaning of the first is defined as "a solemn ceremony, arranged on the eve of the wedding, when the bride is dyed with henna hair and nails"[18]. It is

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[16] Azərbaycan dilinin izahlı lüğəti / – Bakı: Şərq-Qərb, – 2006. – s. 372.

[17] Азербайджанско-русский словарь под ред. проф. М.Т.Тагиева / – Баку: Мутарджим, – 2000. Т.4. – с. 771.

[18] Азербайджанско-русский словарь под ред. проф. М.Т.Тагиева / – Баку: Мутарджим, – 2000. Т.4. – с. 771.

not noted that this is a bachelorette party, which, in our opinion, is an important cognitive feature of the concept of "xınaqoyma".

The second sub-chapter of the third chapter is called **"The structure of the frame "wedding" and its verbalization in the Azerbaijani language".** It is noted here that the concept of "wedding" is associated not only with a feast or celebration, but also with the rite of marriage itself, which can also be explained from a historical and cultural point of view, and may have a historical and cultural motivation. For example, at present, the marriage itself is often quite frequent, i.e. the rite that took place in the registry office or in a mosque is performed in the hall where the corresponding feast and celebration takes place. Marriage, drawing up a marriage document is part of this festival.

The ARD provides such phrases with the word *toy* as *toya getmək*, *toya hazırlaşmaq, toy günü, toy paltarı, toy mərasimi, toy qonaqlığı, gümüş toy, qızıl toy, toy eləmək* [19]. In connection with these phrases, the following can be noted. Indeed, all of them are sustainable in the modern Azerbaijani language, but they are not equivalent in terms of the Azerbaijani language picture of the world and mentality. Accordingly, they are not equal in terms of usability. For example, the expression *toya getmək* is completely ordinary and reflects a standard action. That is why it also develops the metaphorical meaning found in such combinations as *toya getməli - bu ona baxanda toya getməlidir*. On the contrary, the use of such an expression as *toy qonaqlığı* is questionable. Azerbaijanis, as a rule, do not use the word *qonaqlıq* with the word *toy*. A wedding is a feast, so the combination of *toy qonaqlığı* is tautological in nature. As for the expression *toy mərasimi*, it should be noted that in recent years the word *mərasim* has been more common with the word *yas* than with the word *toy*.

The expressions *gümüş toy* and *qızıl toy* do not correspond to the Azerbaijan picture of the world and are not used in the Azerbaijani language. There are calques with Russian expressions is

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[19] Азербайджанско-русский словарь под ред. проф. М.Т.Тагиева / – Баку: Мутарджим, – 2000. Т.4. – с. с. 494.

a *silver wedding* and a *golden wedding*. Marriage or marriage in the Azerbaijani language is indicated by the word *nigah*. Today this is the main word used both in the official speech of registry office employees during marriage, and in the press. The synonymous word *kəbin* is associated with church marriage, since in antiquity, and now *kəbin* is a rite performed by a Muslim priest, drawing up a marriage contract based on Sharia principles, i.e. Islamic law. The third word from this series, cited in the Russian-Azerbaijani dictionary, is *evlənmə*. Although, in our opinion, the word *evlənmə* literally means "marriage". If the difference between the concepts of "бракосочетание" and "женитьба" is significant, then *evlənmə* is not synonymous with *nigah* and *kəbin*.

It is interesting to compare the Azerbaijani word *evlənmə* with Russian marriage. The basis of the Azerbaijani lexeme *evlənmə* is the root *ev* (house). The etymological meaning determines the conceptual content of the word, i.e. for Azerbaijanis, to marry most often means "to acquire your own home, your own household", it is equally important "to become independent, not to be dependent on anyone". First of all, much earlier than the marriage itself, the man who decided to marry makes every effort to acquire his own house in which he will live with his wife. Until now, a huge number of young people will not marry for the reason that they do not have their own home. Today, when housing prices have become fantastically high, this has become a real social problem. Of course, the root of all evils is not at all that the internal form of the Azerbaijani word *evlənmə* is connected with the concept of "house"[20].

The bottom line is that the figurative basis of the word reflects ethnic stereotypes that are as relevant today as they were thousands of years ago. An important factor is that *evlənmə* is a primordially Turkic word referring to a very ancient layer of the main lexical fund. This is a very simple structure word, "uncomplicated", so to speak, formed according to the model "subject + regular action".

This sub-chapter of the dissertation emphasizes that the entire set of lexical-semantic, phraseological and paremiological units

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[20] Русско-азербайджанский словарь / – Баку: Маариф, – 1982. Т.1. – с. 97.

covered by the semantic field "wedding" at the same time organizes the frame "wedding", as it fits into the wedding scenario. Each language tool has its own place in the frame structure.

In **conclusion** the results of the research are summarized and brief conclusions are given. The research carried out allows us to draw some conclusions. First of all, the research showed that the principles and methods of various linguistic paradigms may well be in harmony in the space of a particular study. Despite the numerous statements of modern scientists regarding a cardinal change of paradigms in linguistics and their antagonism, in the course of practical research of linguistic material, the system-structural analysis of vocabulary, phraseology and paremiology can and should be successfully combined with the method of cognitive analysis. As the study showed, the procedure for the semasiological analysis of linguistic units is superimposed on the procedure for detecting a cognitive feature that contributes to the disclosure of the image of an object in the collective consciousness of the people.

The analysis of vocabulary by semantic fields is undoubtedly an achievement of systemic-structural linguistics, however, the systemic connection of vocabulary and phraseology reflects the structure of the concept sphere. The connection of the basic words of the semantic field demonstrates significant connections in the structure of the concept sphere. Paradigmatic and syntagmatic connections of lexical units in the space of the semantic field are due to subject-logical connections. Moreover, the structure of the frame is also expressed in the semantic field. It is wrong to equate a frame and a semantic field, as it is wrong to equate the meaning of a word and a concept. However, it is quite acceptable to draw parallels. In the same way that a word sign serves as a signaling device for a concept, in the same way the network of relationships within the semantic field reflects the structure of the frame to a certain extent. The research showed that the frame, in turn, is a structure, and the connections between its obligatory components are of a systemic nature, which makes the frame a meaningful phenomenon, demonstrating that other fragment of the culture of the ethnic group.

The study showed that in both languages an identical scheme of multidimensional reflection of the concept in linguistic units appears. This is due to two factors. First, the conceptual content, due to its complexity, is realized at different levels of the language. Secondly, the signs of language as semiotic realities are much poorer than the concept, which is a fact of collective consciousness.

The wedding frame differs from the concept of "wedding" in a clearer organization. It includes both the sequence of events and the sequence of statements. The task of linguistic research is to restore the structure of the frame, as well as its interpretation. Outside the historical-cultural and historical-philological analysis, the frames cannot be restored. It is wrong to assume that they are given in dictionaries, the vocabulary material requires systematization in terms of the structure of the frame, knowledge of which should precede the actual linguistic analysis. In this respect, frame analysis resembles onomasiological analysis of vocabulary. If in the case of onomasiological analysis, the research is conducted from a concept to its expression in language, then in frame analysis, the study relies on knowledge of the structure of the frame and aims to identify specific linguistic units accompanying its individual stages. In the case of frame analysis, both its behavioral and speech parts are a system of standards. In the structure of the wedding frame, this circumstance is presented especially clearly. Its behavioral part is the actual wedding ceremony, which has a strict sequence. The speech part of the frame consists of standard utterances. This makes waiting logically programmed. Each stage of the frame is expected by the participants in the ceremony. If something is missed, it is perceived as a violation of the norms of culture of behavior and speech culture. The ceremony as a whole is associated with the history of culture, but at the present stage the structure of the frame can change, which in turn also has a historical and cultural character. The changes are socially conditioned, but the frame itself is not transformed, i.e. does not lose its systemic and structural character. For example, in the recent past, spouses went to the registry office, which constituted a separate strict ritual in the structure of the wedding frame. In recent years, such a phenomenon as registration in the banquet hall during a

wedding has become a standard. Thus, registration is included in the script of the wedding itself. Standard statements accompany the actions of both the registry office employee and those entering into marriage. Thus, the structure of the frame does not change, but it takes on new standards, sometimes combining traditional action with a new one. For example, church weddings were traditional in Russian culture. In Soviet times, civil marriage and registration with the registry office have become traditional. The combination of wedding and registration is now becoming the standard. Both traditions are accompanied by speech accompaniment, strict in their sequence.

The wedding ceremony and the corresponding frame in the Russian and Azerbaijani languages have a global speech character. The frame covers vocabulary, phraseology, proverbs and sayings. Since new standards appear in the structure of the frame, it is associated with word creation and phrase formation. The analysis showed that within the wedding frame the formation of figurative meanings is actively developing, among which metonymy prevails.

Both languages are characterized by a combination at the present stage of traditional words and expressions and modern ones, which from the point of view of the ritual frame can be considered innovative. In general, Russian and Azerbaijani wedding frames are subject to globalization. In other words, globalization in the modern world also encompasses such traditional areas as the wedding ceremony. At the same time, the Azerbaijani wedding frame retains great conservatism both at the ritual level and at the verbal and speech level. In particular, conservatism is manifested in a reverent attitude towards the fulfillment of various obligations, for example, sacrifices in connection with various holidays, gifts to the bride on various occasions, rituals before and after the wedding, invitations of the newlyweds after the wedding and gifts. If weddings themselves are largely European in nature, then the wedding frame itself remains conservative in Azerbaijani culture.

Linguistic units, which are standards in the structure of the wedding frame, are multifaceted in that they affect different aspects of life. Reflecting one of the most important aspects of the life of society, these words and expressions acquire a figurative character,

i.e. turn into symbols that are understandable to everyone. In general, both in Russian and in Azerbaijani, all phrases associated with the "wedding" frame are stable. Often, dictionaries give them as phraseological units, while the nature of the semantics is not taken into account. The criterion for distinguishing between stable phrases and phraseological units in the structure of the wedding frame is the rethinking of the phrase as a whole, and not of its individual components. So, in Russian, the expressions *серебряная свадьба* and *золотая свадьба* are stable phrases, while the expressions *выглядеть женихом*, *смотреться женихом* are phraseological units.

In both languages, the wedding frame is not only a linguistic, but also a historical and cultural system, which presupposes not only linguistic, but also linguacultural analysis. The analysis should be carried out on the material of both language and speech, which fully meets the goals of cognitive linguistics. This is the perspective of the present research.

The main provisions of the dissertation are reflected in the following published works of the author:

1. Концепт «свадьба» в русском языке // Материалы XVIII республиканской конференции докторантов и молодых исследователей, – Баку, – 2013. с. 142-144
2. Азербайджанские пословицы с концептом «свадьба» // – Баку, Азербайджанский университет языков, Научные вести, – 2014. №3. – с. 74-78
3. «Свадебная» парадигма в азербайджанском языке // Материалы VI международной научной конференции, – Баку, Бакинский славянский университет, – 2015. – с. 69-71
4. Концепт «свадьба» в азербайджанском языке // Материалы XVIII республиканской конференции докторантов и молодых исследователей, – Баку, – 2015. с. 354-356
5. «Свадебная» концептосфера в азербайджанском языке // – Москва, Вестник Московского государственного лингвистического университета. Язык и коммуникация, – 2016. №6. с. 9-14

6. Теоретические предпосылки исследования обрядовых концептов в азербайджанском и русском языках // Материалы XVIII республиканской конференции докторантов и молодых исследователей, – Баку, – 2016. с. 17-19

7. «Свадебная» парадигма в словарях русского языка // – Баку, Азербайджанский университет языков, Научные вести, – 2017. №2. – с. 93-97

8. Лексико-семантическое поле «свадьба» в азербайджанском языке // – Баку, Актуальные проблемы изучения гуманитарных наук, – 2017. №1. с. 87-91

9. Концепт «сваха» в русском свадебном фрейме // – Баку, Бакинский славянский университет, Ученые записки (серия языка и литературы), – 2019. №2. – с. 70-73

10. Элементы семантического поля «свадьба» в русском и азербайджанском языках // – Баку, Бакинский государственный университет, Язык и литература, – 2019. №4. – с. 16-19

11. Свадебные ассоциации русского народа // – Москва, Филологические науки в МГИМО, – 2020. №2. с. 76-81

12. Некоторые этнографические слова, входящие в семантическое поле «свадьба» в азербайджанском языке // Инновационные подходы в современной науке, Международный научный форум. – Москва, – 2021. № 4. – с. 59-63

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