

SEMANTIC ANALYSIS OF LINGUISTIC UNITS DENOTING TRADITIONAL AND FORMAL PRACTICES PERFORMED ON THE WEDDING DAY**Shodiya Makhmudovna Aripova**

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Abstract. *This article presents a comparative semantic analysis of lexical units related to wedding day ceremonies in Uzbek and German languages. Since linguistic units serve not only as components of language systems but also as expressions of culture and values, their significance in cultural and religious contexts is studied. In Uzbek, words such as “to’y”, “kelin salom”, and “yor-yor” relate to traditional rituals, while in German, concepts like “Hochzeit”, “Polterabend”, and “Brautkleid” reflect different societal approaches to marriage. The article highlights intercultural similarities and differences of these lexical items and explains, from a linguistic standpoint, how wedding ceremonies are expressed through language.*

Keywords: *lexical units, wedding ceremonies, Uzbek language, German language, semantics, cultural context, religious values, traditions, comparative analysis, language and society.*

Language is not only a means of communication but also a principal medium that reflects a society's culture, values, and traditions. Especially significant social events, particularly traditions observed on the wedding day, are represented through lexical units embedded in the language system. These linguistic elements reflect the people's worldview, customs, and religious beliefs. Lexical units associated with marriage ceremonies in Uzbek and German serve as essential resources in identifying intercultural similarities and differences. For instance, terms like “kelin salom” or “yor-yor” in Uzbek and “Polterabend” or “Brautstrauß” in German reveal how each culture's matrimonial values are expressed linguistically. This article specifically focuses on analyzing the semantic characteristics of lexical items related to wedding rituals and comparing their cultural foundations. Lexical items connected to wedding rituals have long been examined in linguistics as objects of intercultural analysis. Through these units, one can identify how values, religious beliefs, customs, and social relations of a people are embedded in their linguistic structure. These topics have been thoroughly explored by linguists particularly within the scope of intercultural pragmatics and linguoculturology.

Claire Kramsch, in her work “Context and Culture in Language Teaching,” emphasizes the intrinsic link between language and culture, stating that every word embodies a cultural concept. According to her, lexical items related to rituals act as cultural codes, enabling learners to comprehend not just the language but the entire social system.

Anna Wierzbicka, through her method of universal semantic analysis, asserts that a nation's mentality can be understood only through key words – particularly those related to marriage and family values – in various languages. She illustrates the semantic distinctiveness of the terms “Braut/kelin” and distinguishes their religious and social roles.

Edward T. Hall, in his book “Beyond Culture,” discusses the deeper layers of culture – especially rituals, customs, and the linguistic units that express them. He demonstrates that language is not merely a tool for communication, but also a hidden form of societal values. The

expression of wedding rituals in language has also been examined through the lens of religious and legal semantics. Eugene Nida, in his theory of translation, analyzed how cultural differences are reflected in language through the translation of religious texts. According to Nida, words like “marriage” or “wedding” carry different religious and moral connotations depending on the context.

Alessandro Duranti studies the linguistic expression of sociocultural events such as marriage rituals from the perspective of linguistic anthropology. He emphasizes the interrelation between ceremonial vocabulary, social roles, and language structure.

The literature demonstrates that lexical units related to wedding rituals are analyzed not only semantically but also in terms of intercultural communication, religious belief, moral values, and sociological functions. This enables the identification of deep interconnections between language and culture through the comparative analysis of Uzbek and German lexical units. Within the linguistic system, lexical items related to rituals are formed as integral components of national culture. Words associated with wedding rituals are of particular importance as they mirror social values, religious beliefs, and traditional customs. Both Uzbek and German contain numerous lexical items related to these ceremonies, reflecting each society’s approach to marriage through language.

Wedding day rituals in Uzbek are broad and multi-staged and are represented by key lexical units such as “to’y” (wedding), “kelin” (bride), “kuyov” (groom), “oq libos” (white dress), “yor-yor” (a traditional wedding song), “kelin salom” (bride’s greeting), and “uzuk taqish” (ring ceremony). Each of these terms carries specific social and cultural connotations. For example, the term “oq libos” symbolizes purity, innocence, and the beginning of a new life in Uzbek culture. “Yor-yor” is a lyrical song expressing love between the bride and groom and goodwill from their families; this ceremony reflects cultural values in an oral poetic form.

In German, key lexical units related to weddings include “Hochzeit” (wedding), “Braut” (bride), “Bräutigam” (groom), “Brautkleid” (bridal dress), “Eheringe” (wedding rings), “Polterabend” (pre-wedding party), and “Brautstrauß” (bridal bouquet). For instance, the “Brautstrauß” is traditionally thrown backward by the bride, and this act is seen as a symbolic prediction of who will marry next.

“Polterabend” is an ancient tradition where guests break ceramic dishes as a symbolic act to drive away evil spirits.

The semantic analysis of these lexical units shows that in both languages and cultures, wedding-related expressions are closely tied to religious, moral, and social values. From a comparative perspective, poetic expressions and oral folklore are more prominent in Uzbek, while religious and legal connotations are more apparent in German. For example, the “kelin salom” ritual in Uzbek culture is a symbolic gesture by the bride showing respect and honor to her new family, whereas in German culture, the act of “Eheringe tauschen” (exchanging wedding rings) is a formal and religiously significant ceremony. Such examples allow for a deeper understanding of the semantic weight, cultural meaning, and societal role of lexical items. Additionally, certain terms exist in both languages. For instance, the concepts of “kelin” (bride) and “kuyov” (groom) are present in both societies and represent the central figures in the marriage process. However, the cultural expression and symbolic meanings of these terms may differ across the two cultures.

Marriage ceremonies in every culture carry unique social, religious, and moral significance and are expressed through specific lexical units in the language system. Wedding-

day rituals in Uzbek and German are expressed through rich lexical units that reflect both semantic similarities and differences between the two languages. The research shows that in Uzbek, these rituals are more strongly associated with oral folklore, poetic tradition, and customary practices, whereas in German, legal and religious foundations are more prominently represented. Both languages and cultures share key concepts such as “bride”, “groom”, “wedding”, “dress”, and “ring”, and their semantic interpretations indicate notable similarities. At the same time, expressions like “yor-yor” and “kelin salom”, which are unique to Uzbek culture, and terms like “Polterabend” and “Brautstrauß”, which are specific to German culture, highlight cultural distinctions. These analyses demonstrate that lexical items related to wedding rituals serve as valuable scholarly sources not only in linguistics but also in linguoculturology, sociology, and religious studies. Such comparative studies contribute to deepening intercultural dialogue, selecting meaningful materials in language education, and fostering understanding of national values in an international context.

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