

ТЮРСЬКІ МОВИ

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LEXICO-SEMANTIC FIELD “WEDDING” IN AZERBAIJANIAN LANGUAGE

The wedding ritual is one of the most important in the culture of any nation. The formation of a new family at all times and among all peoples was considered a significant event not only in the lives of young people and their relatives, but also in the life of society as a whole. The state and religion have always tried to keep marriage under control. In this regard, already at the early stages of the formation of a monogamous family, rites and rituals are formed that accompany marriage. Moreover, ritualism is inherent in marriage from the very first steps. Different nations have different ways, but strict etiquette is found already in the first acquaintance of the young. What should a guy do, how should he make his feelings known, how should a girl behave, etc. All this is painted and among many peoples is preserved to this day. Ritual observance is often given a mystical meaning. People think that the violation of any traditional actions can turn into misfortune. Rituals and ceremonies, as a rule, acquire lexical content, each step finds expression in the language, the ritual as a whole is enriched with conceptual content. In the lexico-semantic system of the language, fields are organized that cover the corresponding spheres of life. The conceptual content covers the rite completely. Words can be forgotten, but people's memory retains images of actions, gestures and behaviors. Therefore, the frame that corresponds in our minds to one or another rite turns out to be richer than the concept. In this case, the “wedding” frame is much wider in scope than the “wedding” concept.

Lexico-semantic fields are, of course, restored based on the materials of existing dictionaries. We have no other means of creating an idea of the rite. If a word is forgotten, then we simply do not know about the corresponding frame detail. Semasiological analysis always proceeds from lexico-semantic givenness.

Key words: *concept, frame, wedding, Azerbaijani language, cognitive sign.*

The problem statement. In the East, as you know, rituals and traditions have always been of great importance. In this sense, very little has changed. All ritual details are preserved. Even in cases where the financial situation of people does not allow observing all the details of the tradition in strictness, they still try to do everything right to the best of their ability. As already noted, very often mystical significance is attached to strict observance of rituals. People are sure that the happiness of children depends on “correct behavior”.

The purpose of the work is to analyze the lexico-semantic field “wedding” on the material of the Azerbaijani language.

The main material. The wedding ceremony in Azerbaijan includes many details, many of which precede the wedding. Ordinary words and phrases

acquire a special phraseological meaning, as they accompany standard behavior. For example, in the Azerbaijani language there is a particle *hə*, denoting agreement. The phrase *həsini almaq* means to get consent. However, the expression acquires a phraseological meaning and is assigned to a certain ritual. In any situation, the speakers clearly understand what is at stake, what kind of consent is implied: it is a question of consent to give a daughter to the one who asks for her hand. Moreover, this consent is not given by the girl, but, as a rule, by her father. In the Azerbaijani-Russian Dictionary, edited by prof. M.T.Tagiev read: “II in meaning. noun a positive response to the matchmakers about the consent to marriage from the girl's parents. *Qızın həsini almaq* to marry a girl (get consent to marriage) [1; 4, p. 837–838]. It turns out that there is no phraseological meaning here, and *hə*

in the meaning of a noun is used only in the meaning that interests us. In our opinion, even this circumstance speaks of the phraseologisation of the phrase. In other words, if a particle is used in the meaning of a noun in only one and, therefore, special meaning, then this can be regarded as evidence of phraseologization.

In the Azerbaijani-Russian dictionary of proverbs and sayings by I. G. Gamidov, an adequate Russian expression is given: Red is the funeral with crying, the wedding is with songs [2, p. 327]. The only difference in these proverbs is that the Azerbaijani emphasizes the dance, the Russian – the song. In our opinion, this difference is not accidental or insignificant. On the contrary, it reflects Azerbaijani and Russian standards. Indeed, at Azerbaijani weddings everyone dances and dances a lot. Historically and traditionally, only a professional sings an Azerbaijani song at weddings, and when he sings a song, both dancing and conversations stop. It is customary to listen carefully to the singer, because in the Azerbaijani classical song the words are more important than the melody. It is clear that this is a relative importance, both are important, since the text and the melody form an organic unity. It's just that in Azerbaijani culture, including song culture, there is a cult of the word. It is customary to listen very carefully to the words. There is nothing unusual in this, the song remains the same at the wedding as it is everywhere and always. This, of course, is not about modern weddings. If the song at the wedding is the same as always, then wedding dances, their abundance and variety are typical only for a wedding. That is why the Azerbaijani wedding is associated primarily with dancing.

The structure of the Russian proverb, in our opinion, reflects the song element in general, which is so characteristic of Russian folk culture. Naturally, a wedding is a place where people could take their souls away, and they took their souls away in a song. It can be assumed that for both proverbs, the most important cognitive feature is precisely “withdrawal of the soul”. As for the funeral, the corresponding cognitive feature is also important and accurate, but apparently this part associated with crying is used for a kind of paremiological parallelism. Although it must be said again that this statement is as true as what is said about the wedding.

APC also gives a dialectal version of this particle: *həri* [1; 4, p. 867]. Combinations *qızın hərisini almaq*, *qızın hərisini vermək* are given, and this time these expressions are given as ordinary phrases. Meanwhile, the phraseologization associated with the standard situation cannot be called into question. It

is interesting to note the following feature. The *həri* variant belongs to the Baku dialect. However, despite this, it has become widespread. Sometimes they even add *bakılılar demişkən* (as the people of Baku say).

It is interesting to note that in the Explanatory Dictionary of the Azerbaijani language the word *hə* is given in four meanings, but all of them are related exclusively to the particle, the noun is not noted. The stable phrase [2, 2, p. 350] is not given either. As for the dialectal *həri*, here the reference to *hə* is simply given [2, 2, p. 372].

The expressions *hərisini almaq* and *hərisini vermək* are also absent in the phraseological dictionary of A. A. Orudzhev. Comparison of the reviewed dictionaries speaks in favor of the ARS edited by M. T. Tagiev. As already noted, in Azerbaijani culture there is a standard situation that has a ritual character. 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.

Among the rituals preceding the wedding, the central place is occupied by betrothal, in Azerbaijani *nişan*. This word has an interesting etymology. It literally means “sign”. For example, *nişan vermək* – give a sign. In this context, the expression *nişanüzüyü*, a wedding ring, acquires special significance. The ring signals to others that this girl is already engaged.

In the ARS, the word *nişan* is recorded in seven noun meanings, the first of which is defined as “a mark, a mark (a sign put to denote something)”, the seventh is “betrothal, betrothal” [1; 3, p. 585]. In addition, the Dictionary notes this word as an adjective. here it is noted that the word *nişan* has the meaning of “betrothal” [1; 3, p. 585].

In general, in the Islamic world, much is determined at the level of signs. It is not customary to speak openly about many things, especially about intimate things. Even a traditional Muslim wedding is in many ways a sign, a hint, a signal. In other words, after the wedding, if a man and a woman are seen together, then they know that they are legally married.

In Azerbaijani culture, henna (dye) becomes a kind of symbol of joy. In the APC we read: “HƏNA n. henna (red-yellow vegetable dye used for dyeing hair, nails, etc.). *Başınahənaqoymaq* (yaxmaq) put henna on the head, paint the head with henna; *heçənanınyeridir* why all this, it is completely inappropriate (about something said inopportunistically, inappropriate, etc.) [1; 4, p. 858].

The expression *heçənanınyeridir* from U. Gadzhibekov's musical comedy “Not that one, then this one”, which is used as a proverb in the modern Azerbaijani

language. The dictionary does not note the symbolic meaning of the concept “henna”, although it is precedent in Azerbaijani culture. 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 unmarried girls. This is a kind of wish for a speedy and successful marriage.

In the linguistic sense, background information is most often understood as the necessary minimum of cultural information that makes the text really understandable. You can not think about updating the full amount of background information when reading any text. At the same time, this possibility should not be overlooked. Therefore, we can talk about different levels of perception of the text, of course, depending on the degree of familiarity with the culture in which the text is written. Thus, at the level of lexical meaning, wedding (wedding, toy) means the same thing. This is the marriage rite, or the rite of marriage, and the corresponding fun, the festival that accompanies this marriage. At the level of background information, the lexeme wedding (wedding, toy) actualizes the entire information space, which includes all the fragments of marriage and marriage. Everything that happened from the moment we met before the wedding, and everything that happens according to the ritual after the wedding. As for the concept of “wedding”, it includes only national and cultural ideas about the wedding itself, i.e. about the indicated fun in honor of the marriage. Studies show that different peoples have very different specific ideas about weddings. It is these representations that form the conceptual basis of the corresponding lexical units. Concepts constitute the concept sphere, which determines the nature of the national-linguistic picture of the world. In the language system, this is reflected in the systemic nature of lexical units. The word wedding organizes a conceptual field around itself. For example, the lexeme wedding in Russian attracts such words as cheerful, rich, memorable, play (wedding), celebrate, celebrate (anniversary), etc. into its sphere. However, the scope of “wedding” includes a wide range of concepts associated with this concept. These are such concepts as “matchmaking”, “engagement”, “betrothal”, “matchmakers”, etc. Moreover, these concepts constitute, as it were, the closest circle of concepts that are associated with the concept of “wedding” at the lexical level. The more distant circle includes seemingly ordinary words, which in the sphere of “wedding” semantics acquire a very spe-

cial meaning. For example, such words and phrases as pay attention, notice, get acquainted, etc. As a rule, these words are read in the context of culture.

The fact that APC does not mention this ritual may serve as evidence that the frame “wedding” is much broader than the concept of “wedding” itself. However, even in this case, the noted expression *həna yaxdı*, in our opinion, should have been given in a dictionary entry. This is a stable phrase, even if it is not a phraseological unit. However, ARS cites the words *xına qoyma* and *xına yaxdı* as identical [1; 4, p. 771]. The meaning of the first is defined as “a solemn ceremony held on the eve of the wedding, when the bride’s hair and nails are dyed with henna” [1; 4, p. 771]. It is not noted that this is a bachelorette party, which, in our opinion, is an important cognitive feature of the “xınaqoyma” concept.

It should also be noted that the Russian henna is more common in the modern Azerbaijani language than the proper Azerbaijani *həna*, which is considered obsolete. Nobody says *həna yaxmaq*, *həna almaq*, *həna yaxdı*. As a rule, Azerbaijanis say *xına yaxmaq*, etc. The obsolete *həna*, as a rule, causes a smile, since it is associated with the precedent name of Mashe-diIbad and a well-known situation from U. Gadzhibekov’s comedy.

The peculiarity of the frame “wedding” in the Azerbaijani language is such that the most ordinary words acquire a specific meaning here. Dictionaries do not always note this, but since the objects themselves acquire a special meaning in the space of these rites and rituals, the words are filled with special content. These ordinary words are beginning to be associated in the minds of the people with the wedding, with the ceremony as a whole, with the preceding and subsequent rituals. For example, words like *noğul* and *nabat* are names for common sweets, but over the centuries a cultural background has developed that has become the basis for wedding associations. For example, in the APC, the meaning of the lexeme *nabat* is defined as follows: “NABAT n. *nabat* (transparent crystals from a frozen mixture of sugar and fruit juice); lollipops; 2. poet. in combination. *dodağınabat* lips like honey, *nabat kimi şirin* sweet as alarm, *ağzı nabat* mouth like honey [1; 3, p. 527]. As you can see, the Dictionary does not mention any wedding associations. Meanwhile, the alarm has become an integral attribute of a wedding for many centuries. So, during the betrothal, a head of sugar and alarm are brought to the bride’s house. Both remain intact until the birth of the first child, after which they are broken into pieces and distributed to relatives and friends. The frame “wedding” includes the alarm and everything

connected with it as an obligatory element. Moreover, background information contributes to the formation of conceptual content, we can talk about the concept of “alarm” in the language picture of the world of Azerbaijanis.

This situation is also connected with the lexeme *noğul*. This is also the name of a sweet that is directly associated with the wedding ritual. *Nabat* and *nogul* are a kind of wedding sweets. APC even notes the appositive *noğul-nabat* [1; 3, p. 589]. However, even in this case, the dictionary entry does not contain any wedding associations. The dictionary definition does not contain elements of a cultural background, it only reveals the content of the concept: “noun. *nogul* sweets of round shape with a rough surface, with spicy or almond filling [1; 3, p. 589]. Despite the fact that the ARS does not mark wedding associations, the concept of “wedding” is certainly related to this subject and the corresponding concept. This paradigm includes, for example, the phrase *şirinçay* or the etiquette expression *ağzınızı şirin edin*. As noted above, the frame “wedding” includes such an essential detail as a head of sugar – *kəlləqənd*.

An ordinary *banya* (going to a *banya*) is just as specific to Azerbaijani culture if it precedes a wedding. It should be noted that this is not just bathing, but a special ritual. The groom goes to the bath not alone, but in the company of friends. The ritual is accompanied by music and special gifts to all who meet on the way, and especially the attendants themselves. All this gives grounds to assert that in Azerbaijani culture there is such a standard as a wedding bath, bathing in a bath on the eve of the wedding. If so, then in the Azerbaijani language there should be an appropriate stamp denoting this precedent concept. The precedent of the wedding bath should not be in doubt, since no one needs to be explained what a *toy hamamı* is. In the article on the word *hamam*, ARS does not mark such a stamp as *toy hamamı*. But it is

interesting to note that the article contains an indication of another standard that also characterizes the Azerbaijani mentality: “*hamamdan sonra çay içmək*” [1; 4, p. 812]. In the article, the word *bəy ARS* indicates such a meaning as “newlywed, groom”, while the ethnographic litter is given. However, there is no stable phrase *toy hamamı* here either. There is a saying *bəylə gəlin toyda oynamalıdır* [1; 1, p. 246]. As for this expression, it is worth noting that the canonical form is *bəyöztoyunda oynamalıdır*. It is also worth noting that most Azerbaijanis know this expression from U. Həjibekov’s musical comedy “Not that one, then this one”, where its full version is found: *Bəy gərək öz toyunda oynasın ki, ucuzluq olsun*. It is quite possible that U. Gadzhibekov himself invented this peculiar proverb.

The explanatory dictionary of the Azerbaijani language also does not provide the stable phrase *toy hamamı*. There is no expression *bəyhamamı* in the article for the word *bəy*, but here the illustration attracts attention. The compilers of the Dictionary give an example of the fifth meaning of this word, which is defined as “groom”: “*Toyun üçüncü gecəsinin sabahı bəyi hamama aparardılar*. H. Sarabski” [2; 1, p. 290]. That is: “The next morning after the third wedding night, the groom was taken to the bathhouse”. Attention is drawn to the verb form *aparardılar*, emphasizing the custom, the rule, “it used to be”. Interestingly, not before the wedding, but on the morning after the third night.

Conclusion. The reviewed material and the analysis carried out allow us to draw some conclusions. First of all: the semantic field and frames that have conceptual content do not coincide. Many words that are directly related to the wedding ceremony are not fixed in dictionaries in the corresponding meanings, meanwhile, they designate the most important ritual details. Consequently, linguo-cognitive research should be based not only on linguistic, but also on ethnographic material.

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Аллахвердієва Г. З. ЛЕКСИКО-СЕМАНТИЧНЕ ПОЛЕ «ВЕСІЛЛЯ» В АЗЕРБАЙДЖАНСЬКІЙ МОВІ

Весільний ритуал є одним з найважливіших в культурі будь-якого народу. Утворення нової сім'ї в усі часи і в усіх народів вважалося значущою подією не тільки в житті молодих людей та їхніх родичів, а й у житті суспільства в цілому. Держава і релігія завжди намагалися тримати шлюб під контролем. У зв'язку з цим вже на ранніх етапах становлення моногамної сім'ї формуються обряди і ритуали, які супроводжують шлюб. Більш того, ритуальність притаманна шлюбу з перших кроків. У різних народів шляхи різні, але суворий етикет виявляється вже при першому знайомстві молодих. Що повинен робити хлопець, як виявляти свої почуття, як поводитися дівчині і т. д. Все це

розписано і у багатьох народів збереглося донині. Дотримання ритуалу часто надається містичного значення. Люди вважають, що порушення будь-яких традиційних дій може обернутися нещастям. Ритуали і церемонії, як правило, набувають лексичного наповнення, кожен крок знаходить вираження в мові, ритуал в цілому збагачується концептуальним змістом. У лексико-семантичній системі мови організовано поля, які охоплюють відповідні сфери життя. Концептуальний зміст повністю охоплює обряд. Слова можна забути, але пам'ять людей зберігає образи дій, жестів і поведінки. Тому рамка, яка відповідає в нашій свідомості тому чи іншому обряду, виявляється багатшою за поняття. В даному випадку рамка «весілля» набагато ширша за обсягом, ніж поняття «весілля».

Лексико-семантичні поля, звичайно, відновлюються за матеріалами наявних словників. Інших засобів для створення уявлення про обряд у нас немає. Якщо слово забуде, то ми просто не знаємо про відповідну деталь кадру. Семасіологічний аналіз завжди виходить з лексико-семантичної заданості.

На Сході, як відомо, обряди і традиції завжди мали велике значення. У цьому сенсі мало що змінилося. Усі ритуальні деталі збережені. Навіть у тих випадках, коли матеріальне становище людей не дозволяє чітко дотримуватися всіх деталей традиції, вони все одно намагаються зробити все правильно в міру своїх можливостей. Як уже зазначалося, дуже часто суворому дотриманню ритуалів надається містичне значення. Люди впевнені, що від «правильної поведінки» залежить щастя дітей.

Ключові слова: концепція, рамка, весілля, азербайджанська мова, пізнавальний знак.