

Semantic Groups of Lexical Units Representing the Concept of The Wedding Ceremony in Russian And Uzbek Languages

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Abstract: This article presents a comparative analysis of the semantic groups of lexical units representing the concept of the wedding ceremony in the Russian and Uzbek languages. The study examines the composition, thematic organization, and semantic characteristics of the lexical layer associated with wedding traditions, highlighting its national and cultural significance. Lexical units denoting kinship terms, participants in wedding rituals, traditional customs, ceremonial objects, national dishes, and ritual practices are classified into semantic groups to identify their common and distinctive features in both languages.

Keywords: Wedding ceremony, concept, lexical units, semantic groups, comparative linguistics, linguoculturology, ethnolinguistics, national culture, semantic analysis.

Introduction: In contemporary linguistics, research devoted to the investigation of the interrelationship between language and culture has evolved into an independent field of scholarly inquiry, becoming one of the central issues in linguoculturology, ethnolinguistics, cognitive linguistics, and comparative linguistics. At present, language is interpreted not merely as a means of communication but also as a complex semiotic system that reflects the historical memory, national mentality, cultural values, and social experience of a particular people. Consequently, the study of the mechanisms through which rituals and customs—recognized as integral components of national culture—are represented by linguistic means is of considerable theoretical and practical significance.

The wedding ceremony is one of the most ancient and universal social institutions in human society, embodying each nation's family relations, moral norms, religious beliefs, aesthetic values, and ethnocultural traditions. Therefore, lexical units associated with wedding ceremonies should not be

regarded solely as nominative linguistic elements; rather, they function as linguocultural units that preserve and convey knowledge about a nation's historical development, social life, and cultural heritage. The lexical system of every language contains a wide range of units denoting the stages of the wedding ceremony, its participants, kinship relations, ceremonial attributes, traditional cuisine, customs, and ritual practices. These lexical units serve as linguistic manifestations of the national worldview and reflect the distinctive cultural characteristics of the speech community to which they belong.

METHOD

Turning to the definitions of the lexical units **свадьба** and **to'y** provided in Russian and Uzbek explanatory dictionaries, it is appropriate to examine the lexicographic interpretations of the Russian lexeme *svad'ba*.

1. **Свадьба** – a marriage ceremony; "to celebrate (hold) a wedding" (**Свадьба – брачный обряд – «сыграть свадьбу» [6]**).

2. **Свадьба** – a celebration held on the occasion of entering into marriage; "to celebrate a wedding" (Свадьба – **празднество по случаю вступления в брак** – «справлять свадьбу» [10]).
3. **Свадьба** – a marriage ceremony or a festive event associated with entering into marriage; "a joyful, lively, and magnificent wedding celebration" (Свадьба – **брачный обряд, торжество по случаю чьего-либо вступления в брак. Весёлая, шумная, богатая свадьба** [2]).

Thus, explanatory dictionaries of the Russian language conceptualize свадьба from two complementary perspectives. On the one hand, it is interpreted as a **ritual event**, while on the other, it is understood as a **solemn festive celebration**. These two semantic components—ritual (obryad) and celebration—constitute the core semantic structure of the concept.

On this basis, the subsequent stage of the analysis focuses on the lexical and conceptual characteristics of the Uzbek lexeme to'y, enabling the identification of both the similarities and the differences in the conceptualization of the marriage ceremony by representatives of the Russian and Uzbek linguistic cultures.

To determine the semantic characteristics of the concepts svad'ba and to'y in the linguistic consciousness of Russian and Uzbek speakers, as well as to compare their semantic and etymological features, the present study relies on the definitions of these lexical units provided in Russian and Uzbek explanatory dictionaries.

For example, the lexeme **свадьба** is defined as "**a celebration or ceremony held on the occasion of marriage**" [5].

The Uzbek lexeme to'y possesses several lexical and semantic meanings.

1. **To'y** denotes a celebration organized to commemorate a joyful occasion. Examples include muchal to'yi (the celebration of the traditional twelve-year age cycle) and beshik to'yi (the cradle ceremony). For instance: "Filled with joy, he invited his relatives and organized a celebration" (from the Uzbek epic Alpomish).
2. **To'y** refers to a banquet or gathering organized in connection with a wedding ceremony. Examples

include to'y sovg'asi (wedding gift), to'y oqshomi (wedding evening), and to'y dasturxoni (wedding feast).

3. **To'y** signifies a feast, celebration, or wedding ceremony. For example, the Uzbek proverb "To'y ko'rgan – to'yli bo'lar" ("One who attends weddings will eventually have one of their own").
4. **To'y** also denotes the state of being satiated or fully satisfied. For example: "To'yga borsang, to'yib bor" ("If you are going to a feast, go already satisfied").

The dictionary definitions demonstrate that the Russian lexeme svad'ba possesses a single primary semantic meaning, referring exclusively to the process or event of marriage. Its semantic structure is centered on the concept of **marriage**, which incorporates such constituent semantic features as **union** and **bond**.

By contrast, the Uzbek lexeme to'y is **polysemous**, displaying different meanings depending on the communicative context. Although its primary meaning refers to a wedding celebration or marriage ceremony, it is also used more broadly to denote any joyful gathering or festive event. This generalized meaning constitutes one of the central lexical meanings of the word.

Semantic-componential analysis further reveals that the lexeme to'y gives rise to numerous derivational forms, thereby enriching its semantic potential. Through morphological word formation, the following derivatives have developed from the base lexeme to'y:

- **to'ychiq** – a small-scale or modest family celebration. Example: "Oh, I want to have a real wedding, not just a small celebration." (E. Vohidov, Oltin devor).
- **to'yli** – a person who has recently celebrated or is celebrating a wedding. Example: "The one with a wedding has celebrated it, while the one without has simply let the days pass." (Uzbek proverb).
- **to'ychi** – (1) a guest attending a wedding; (2) the host or organizer of the wedding. Example: "The wedding ended, and the guests returned home."
- **to'ychilik** – the customs, etiquette, and social norms observed during wedding ceremonies. Example: "Such are the customs of weddings; one should not take offence at anyone." (Oybek, Selected Works).

- **to'ylik** – items intended or prepared specifically for a wedding, such as clothing or ceremonial necessities. Example: "The wedding garments are prepared before the celebration."
- **to'yxona** – the house or venue where a wedding ceremony takes place. Example: "A new wedding hall has recently been opened in our neighbourhood."
- **to'yxat** – a wedding invitation. Example: "The following day we received a wedding invitation from the neighbouring village of Obshir." (T. Murod, Ot kishnagan oqshom).
- **to'yona** – a monetary or material gift presented to the bride and groom or their families on the occasion of a wedding. Example: "Tell me, what shall I take as a wedding gift?" (S. Ahmad, Qadrdon dalalar).
- **to'yparast** – a person who enjoys attending numerous weddings. Example: "My son is extremely fond of weddings; there is hardly a single wedding that he misses."
- **to'ysiz** – without celebrations or festivities. Example: "This year passed without weddings and was rather sorrowful."
- **to'ylamoq** – to go from one wedding celebration to another. Example: "Returning from visiting his friends in the mountains, Erali learned that a gravestone had been erected at his mother's grave and was overwhelmed with grief." (N. Norqobilov, Qabrtosh).

These derivational forms considerably expand the syntactic and functional potential of the lexeme, enabling it to perform a variety of grammatical functions while acquiring additional semantic nuances.

Over the course of its historical development, the lexeme to'y has also acquired numerous figurative meanings. For instance, the expression ko'ngil to'yi ("the wedding of the heart") denotes spiritual satisfaction, emotional fulfillment, or inner happiness, whereas the expression to'ydek bo'ldi ("it turned out like a wedding") emphasizes that an event was exceptionally joyful, festive, and successful. Such semantic extensions enrich the figurative and poetic potential of the language and reflect the aesthetic dimensions of the Uzbek people's worldview.

Furthermore, the component to'y serves as the basis for a number of phraseological units and lexical collocations, including:

- **to'y torti** – traditional sweets or confectionery prepared for the bride and groom;
- **to'y libosi** – ceremonial wedding attire;
- **to'y ashulasi** – traditional wedding songs and folk melodies performed during wedding ceremonies.

These lexical combinations demonstrate the stylistic richness of the Uzbek language and further extend the semantic potential of the lexeme to'y.

In addition to its polysemous nature, the lexeme to'y also exhibits **homonymous** characteristics, expressing entirely different meanings depending on the linguistic context.

1. **To become satiated**, that is, to satisfy one's hunger or thirst completely. For example, the Uzbek proverb Yeb to'ymagan yalab to'yas ("One who is not satisfied by eating will not be satisfied by licking").
2. **To become sufficiently supplied with water or nutrients**, particularly with reference to soil or plants. For example, the saying Yer to'ysa, el to'yadi ("When the land is well nourished, the people prosper").
3. **To experience complete satisfaction or enjoyment**. Examples include to'yib suhbatlashmoq ("to have a thoroughly satisfying conversation") and to'yib uxlamog ("to sleep to one's heart's content").

Therefore, the lexeme to'y is a multifunctional lexical unit characterized by polysemy, homonymy, and a rich connotative structure within the Uzbek language. It is one of the most frequently used lexical units carrying substantial cultural, spiritual, and ethnolinguistic significance. Semantic-componential analysis demonstrates that the lexeme functions not only in its primary denotative meaning but also in numerous figurative, metaphorical, and socially conditioned meanings. Its derivational forms, phraseological expressions, and fixed collocations vividly reflect the lexical richness of the Uzbek language as well as the cultural worldview of its speakers. Consequently, analyses of this nature provide an important theoretical foundation for research in

linguoculturology, lexicology, phraseology, and the study of linguistic culture.

According to etymological sources, including the Etymological Dictionary of the Russian Language, the Etymological Dictionary compiled by M. Vasmer, and G. A. Krylov's Etymological Dictionary, the Russian lexeme "свадьба" derives from the Old Russian words "свадь" and "сватовство". Historically, therefore, the concept свадьба was directly associated with свадь (a male intermediary or matchmaker acting as a representative of the bride's family) and сватовство (the custom of formal matchmaking) [11]. In early Slavic society, obtaining the consent of the prospective bride and her family constituted one of the essential prerequisites for marriage, after which the formal matchmaking ceremony was conducted.

The Uzbek lexeme to'y, by contrast, traces its origins to the ancient Turkish languages. The earliest recorded occurrence of the word appears in the eleventh-century lexicographical work "Devonu lug'otit-turk" by Mahmud Kashgari, where it is used with the meanings "festival," "feast," and "celebration." In this monumental dictionary, to'y is defined as "a gathering, a feast, or a joyful ceremonial occasion," indicating that the concept originally denoted a broad range of festive social events rather than exclusively a marriage ceremony.

Some linguists maintain that the Uzbek lexeme to'y originates from the ancient Turkish root toy/tuy, which originally denoted the meanings of "gathering" or "assembly." Several related lexical units are believed to have developed from the same root. For example, the verb to'ymoq ("to become full" or "to be satisfied") expresses the state of satiety or fulfillment. Semantically, this verb is closely associated with the noun to'y, since the latter may also be interpreted metaphorically as a state of emotional fulfillment, contentment, and satisfaction. Historically, the primary meaning of to'y was "festival," "celebration," or "public gathering." Over time, however, its semantic scope gradually narrowed, becoming specialized to denote a marriage ceremony and a socially significant ritual. Nevertheless, in contemporary Uzbek, the lexeme to'y is not restricted solely to wedding celebrations but is also widely used to designate various other ceremonial and festive social gatherings. This development clearly illustrates the process of semantic extension within the

lexical system of the Uzbek language.

The definitions presented in various lexicographical sources demonstrate that, although the Uzbek lexeme to'y exhibits both polysemous and homonymous characteristics, the Russian lexeme свадьба does not display such semantic diversity. This distinction indicates that the conceptualization of marriage in the two linguistic and cultural traditions is based upon different semantic structures.

The universality of the wedding concept as a cultural phenomenon in both Russian and Uzbek linguocultures—despite the different etymological origins of the corresponding lexical units—results in partial overlap of their semantic components while simultaneously revealing areas of divergence. Such convergence and divergence are primarily manifested within the nuclear semantic features of the concept. Consequently, alongside a number of shared semantic components, the conceptual structure of to'y/свадьба also demonstrates several distinctive semantic characteristics.

These differences are primarily determined by the specific patterns of ethnocultural cognition, traditional values, and customary practices inherent in each linguistic community. In the Uzbek linguistic worldview, for example, the semantic structure of the lexeme to'y incorporates numerous components associated with customs, ritual practices, and ceremonial traditions. By contrast, the Russian lexeme свадьба is semantically linked first and foremost with the concept of брак ("marriage"), which constitutes the core of its semantic structure. This relationship further confirms that, within the linguistic consciousness of both Russian and Uzbek speakers, matchmaking and the wedding ceremony are conceptualized primarily as the establishment of a family union and a stable marital alliance.

A comparative etymological and associative-componential analysis of the lexemes свадьба and to'y reveals the principal structural differences in the linguistic representation of this concept. These findings provide an important theoretical basis for a deeper investigation of the conceptualization of weddings in the linguistic consciousness of representatives of Russian and Uzbek cultures.

The lexical units associated with wedding ceremonies

in Uzbek and Russian may be classified into the following lexical-semantic groups:

1. **Lexical-semantic units denoting the stages of the wedding ceremony.**
2. **Lexical-semantic units referring to the participants in the ceremony.**
3. **Lexical-semantic units denoting ceremonial attributes and ritual objects.**
4. **Lexical-semantic units related to official documents and specialized wedding terminology.**

5. **Lexical-semantic units expressing emotions and evaluative attitudes associated with wedding ceremonies.**

Based on the collected linguistic material, an attempt has been made to construct a comparative classification of the lexical-semantic groups constituting the concept of to'y ("wedding") in Russian and Uzbek linguocultures. The resulting comparative table illustrates the similarities and differences in the lexical representation of this concept across the two languages and cultures.

Lexical-Semantic Group	Russian Linguoculture	Uzbek Linguoculture	Linguocultural Differences
Lexical units denoting the stages of the wedding ceremony	сватовство (matchmaking), engagement, church wedding (венчание), wedding ceremony, post-wedding rituals	sovchilik (matchmaking), engagement, marriage ceremony, kelin salom (the bride's greeting ceremony), wedding feast	Both cultures preserve a sequential structure of wedding rituals; however, Uzbek wedding traditions involve a greater number of ceremonial stages and emphasize collective participation to a greater extent.
Lexical units referring to the participants	Groom, bride, parents, witnesses, relatives	Groom, bride, parents, quda (in-laws established through marriage), relatives and extended family	Uzbek contains a more elaborate system of kinship terminology, reflecting stronger distinctions among family relationships.
Lexical units denoting ceremonial attributes	Ring, veil, bread, salt, gift	Bread, salt, white wedding dress, ring, gift, ceremonial table (dasturxon)	Although both cultures share a number of symbolic wedding attributes, their cultural interpretation and symbolic significance differ.
Official documents and legal terminology	Marriage certificate, Civil Registry Office (ZAGS), marriage contract	Marriage certificate, Civil Registration Office (FHDYo), marriage contract	Official terminology reflects the legal and administrative systems of the respective states.
Emotionally expressive lexical units	Joy, delight, excitement, sadness, pride	Joy, happiness, excitement, longing, pride	The emotional spectrum is largely similar; however, the intensity and manner of emotional expression are culturally determined.
Joy	Joy, happiness	Happiness, joy	Positive emotion constitutes the central semantic core of the wedding concept in both linguocultures.

Lexical-Semantic Group	Russian Linguoculture	Uzbek Linguoculture	Linguocultural Differences
Excitement / Emotional anticipation	Excitement, emotional tension	Joy mixed with anxiety and responsibility	In Uzbek culture, emotional excitement is more strongly associated with a sense of social and familial responsibility.
Pride	Pride	Pride, honour	Pride is primarily associated with family reputation, lineage, and social prestige in Uzbek linguoculture.
Longing / Separation	Sadness, parting	Feelings combining separation and affection	These emotions arise from the bride's and groom's transition to a new stage of family life, especially the bride's departure from her parental home.
Gratitude	Gratitude	Gratitude, blessings (duo)	Gratitude is primarily expressed toward elders and wedding guests, reflecting traditional values of respect and hospitality.
Wishes and blessings	Wishes for happiness and prosperity	Wishes for happiness, children, and blessings	Wedding wishes reflect the national worldview and core cultural values of each society.

As can be seen from the table, the concept of wedding is represented in both Russian and Uzbek linguocultures through a rich repertoire of verbal means. These lexical units encompass the stages of the wedding ceremony, its participants, ceremonial attributes, and the emotional states associated with the event, thereby facilitating the linguistic realization of nationally specific cultural codes.

Such linguistic units are semantically associated with fundamental cultural values, including social solidarity, mutual support, honour, parental approval, affection, and love. They are widely employed in everyday communication, during wedding ceremonies, moments of farewell, the offering of blessings, and the expression of sincere wishes and congratulations.

Contemporary social and cultural transformations continue to enrich the linguistic representation of the wedding ceremony, expanding its social, legal, cultural, and emotional dimensions. Although this process is observable in both Russian and Uzbek, its linguistic

manifestation differs due to the unique historical development, sociocultural context, and cultural codes inherent in each linguoculture. These differences further demonstrate that the concept of wedding is not only a universal cultural phenomenon but also a nationally specific linguocultural construct whose lexical-semantic representation reflects the distinctive worldview and value system of each linguistic community.

CONCLUSION AND RECOMMENDATIONS.

In conclusion, the comparative analysis conducted in this study demonstrates that the lexical units representing the concept of the wedding ceremony in Russian and Uzbek constitute a complex, multilayered semantic system. This system encompasses lexical units denoting the participants in the ceremony, kinship terminology, the stages of the marriage ritual, traditional customs, ceremonial attributes, national cuisine, wedding gifts, ritual practices, and symbolic concepts associated with the wedding ceremony.

Collectively, these linguistic units embody the historical experience, social life, and national cultural values of the respective peoples.

The findings of the comparative analysis indicate that, although the core conceptual meaning of the wedding ceremony is largely shared in both Russian and Uzbek, its linguistic representation is characterized by distinct national and cultural features. In Uzbek, lexical units denoting kinship relations, ceremonial stages, and traditional customs are more numerous and semantically more elaborate, reflecting the values of strong family ties, collectivism, and the intergenerational transmission of cultural traditions. In Russian, by contrast, lexical units associated with Orthodox Christian traditions, historical wedding rituals, and contemporary marriage practices occupy a more prominent position within the lexical-semantic structure of the concept.

Overall, the study confirms that the concept of wedding is not merely a linguistic phenomenon but also a significant linguocultural construct that reflects each nation's worldview, value system, and cultural identity. Despite the existence of universal conceptual features shared by both linguocultures, the lexical-semantic organization of the concept reveals culturally specific characteristics that have developed under the influence of historical, social, religious, and ethnocultural factors. Consequently, the comparative investigation of the lexical-semantic representation of the wedding concept contributes to a deeper understanding of the interaction between language and culture and provides a valuable theoretical foundation for further research in linguoculturology, cognitive linguistics, comparative linguistics, and intercultural communication.

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