

Cognitive And Linguocultural Features of The English Wedding Ceremony

Ganieva Madina Ganiboy kizi

English teacher Tashkent State Transport University Department of Foreign Languages.

Email: madinaganieva3013@gmail.com

Amanov Alisher Kakhramonovich

English teacher Tashkent State Transport University Department of Foreign Languages.

Email: aish.amonov@mail.ru

Abstract: This article analyzes the most pressing issues in linguoculturology and cognitive linguistics as well as the features of the connotation of national consciousness in the field of culture and communication. During the analysis, the concepts that are understood in modern linguistics as components of human consciousness are clarified to the interests that maintain the sum of human knowledge about certain phenomena of the world and are part of national culture. Representatives of cognitive linguistics and linguoculturology touched upon the contextual system, collisions and individual cultural experiences reflected in the consciousness of a person in the form of a dictionary view of the world.

Key words: cognitive stereotypes, cognitive process, linguistic consciousness, bride, groom, wedding announcements, marriage, wedding, honeymoon, wedding cake, wedding speech, marriage registration, wedding breakfast.

Introduction: Cognitive linguistics is a school of modern linguistic thought that first emerged in the 1970s due to dissatisfaction with formal approaches to language. The first research was conducted in the second half of the 70s by the founders of cognitive linguistics: Ronald Langaker, George Lakoff, and Leonard Talmi. In the 1980s, under the influence of G. Lakoff, his colleagues at the University of Berkeley, Charles Fillmore and Eleanor Rosch, new approaches to categories, in particular prototype theory, began to be used to model linguistic representation in the minds of language users. By the early 1990s, there was an increase in research in this area and among so-called “cognitive linguists”. In 1989-90, the International Society of Cognitive Linguistics was established together with the journal Cognitive Linguistics.

Material and Methods: The issue of language and cultural relations is studied in different directions by scholars from different countries. This problem has been solved by linguists V. fon Humboldt, E. Sepir, B.L. Whorf, R. Jakobson, G.D. Gachev, V. Telia, A. Vebiskaya, philosophers G. Brutyan, E. Markaryan and others, psychologists J. Piaget, P. Dasen, P. Tulveste. As well as philosophers, psychologists, ethnographers, cognitologists A.E. Gurevich, L.S. Vigotsky, A.R. Luriya, V.F. Petrenko and others note that the perception of being is carried out through various knowledge structures.

The research used a comprehensive approach to the use of modern linguistic methods and techniques: *conceptual method, analytical method, method of linguistic and comparative description, method of semantic identification.*

Results: Ancient wedding traditions. From the sixteenth century to the nineteenth century, marriages were arranged by parents or their guardians. Usually the bride and groom are not introduced to each other before marriage. The parents performed the engagement ceremony mainly when the bride and groom were young children (three to seven years old). The children continued to live with their parents and occasionally met around the table or at holiday celebrations.

These premarital marriages were criticized in the late seventeenth century, when the Court completely annulled marriages before the age of seven. However, if children call each other husband and wife after the age of seven, hug, kiss, give and receive gifts, it is considered legal. The young couple then

fled and held a private ceremony without church announcements or permits. These escapes and personal rituals marked the beginning of a revolt against parental family control.

The Civil Marriage Act of 1653, passed by the Puritans under Cromwell, required a civil ceremony before a court of law after the publication of the church-listed announcements. If one of the parties is under the age of twenty-one, a document confirming the parent's consent must also be submitted. The wedding ceremony was a simple affair between a man and a woman, with hands tied. The use of the ring was prohibited. [1]

According to the Hardwick Act of 1753, all weddings, except for members of the royal family, were to be held only after the publication of church announcements or a license, only in the morning from eight to twelve, and only in the Anglican Church, in front of the Anglican priest. Two or more witnesses were required and required to be registered. If the ads were not published, parental consent was required. The Catholic Church in the Council of Trent stated that the marriage could not be annulled because it considered the marriage to be one of the seven sacred rites.

Until the early 1990s, it was very difficult to get married in the UK. If someone wanted to get married in England or Wales, they had to do so in a church that had a marriage list (i.e., a document similar to a special permit) and only in the area where one of the husbands or wives lived. All churches in England are automatically registered, regardless of size. No blood test or advice was required.

Traditionally, the most reliable season for marriage has been between harvest and New Year's Eve, which is abundant. An old English poem says, "Marry when the sun of Centabr shines, your life will be fertile and good.". According to folk legends, the bride should not be allowed to use her name in her future marriage before the wedding, otherwise the wedding may never take place. It has become customary to give the bride a decorative horseshoe that she wears on her wrist. Nowadays, real horseshoes are rarely used, instead special lightweight samples have been produced for the wedding. The horseshoe is given to bring good luck. [2]

In the seventeenth century, when the bride came from church, wheat was poured over her head. Now, after the ceremony was over, it became customary to sprinkle colorful paper candies or rice as the bride and groom left the church. In the north of England, on the threshold of the bride's new home, one of the oldest neighbors was to stand. He threw a piece of bread over the bride's head, so the pieces fell out. Guests were reluctant to pick up these pieces of bread, as it was a great pleasure to receive these pieces.

In the early eighteenth century, a large cake was split over the heads of the couple in Gloucestershire. In Aberdeenshire, barley was thrown over as the bride and groom entered the banquet area. In Wales, the bride was always carefully lifted off the threshold when returning from the wedding ceremony, as "it was a great misfortune for the bride to put her feet on or next to the threshold."

The term "honeymoon" is derived from the tradition of drinking a special drink (a fermented drink made from honey) for a month after the bride's wedding, which ensured that the child was born, especially a boy. [3]

The tradition of giving a spoon of love to a loved one goes back hundreds of years. Welsh people have been giving love spoons to a man they have been hoping for since the seventeenth century. They carved spoons and gave patterns to entertain, and if their skills were not so good, they hired a sculptor to do the job instead. The spoon handle is engraved with symbols representing the bodyguard's emotions: hearts, wheels, anchors, and judges, pointing to one or both pairs. Love spoons come in a variety of sizes and shapes, some very complex and others very simple. They were used as a useful tool, but over time they became ornaments. Now they are prepared as a souvenir for tourists. [4]

Modern wedding traditions. In the example of the analysis of the lingvocultural scenario, we describe the communicative state of "Wedding" in English communicative behavior. A number of important communicative situations lead to this stage of registration of interpersonal relationships, each with its own characteristics: dil ishuri, hand request, marriage registration, wedding.

The communicative behavior of partners is traditionally done, they have to perform a series of symbolic actions that determine the transition to a new marital status. The main component of this stage is marriage or wedding. The wedding ceremony consists of the participation of several people (witnesses and guests) in the prescribed manner and the performance of a number of symbolic actions with the distribution of roles. An integral feature of the ceremony under consideration is the speech actions of the newlyweds, the

priest, the registrar of the marriage, the groom, the parents. The use of regular ceremonial texts, ceremonial speeches with bells, wishes, promises, as well as a number of nonverbal symbolic actions to exchange rings, lift curtains, kiss, throw a bouquet of brides, altar decorations, ceremonial music, clothing and other attributes of the wedding ceremony have become a habit.

The wedding ceremony in the UK itself is very similar to the one held in most European countries. In the British, the period from the time of harvest to the New Year for the wedding day and month is traditionally preferred. This is not the case everywhere right now. In the UK, a wedding ceremony can be held at a church or private institution or in some historic place (at the request of newlyweds) with the participation of representatives of the state agency for marriage registration. Important detail Marriage in the UK can only be arranged with the consent of the state. Church marriage has the same rights as civil marriage.

Bridal gowns will be less expensive to match traditional Western-style outfits. Many small towns have wedding dress stores, so there is more to choose from now. Colored dresses are on the rise, but ivory (ivory) or white dresses are still popular. The bride's mother and the groom's mother consult the colors of the outerwear and they take into account the color of the bride's friends' clothes. The tailcoat and handkerchief worn by the groom and groom are usually the same color as the bridal gowns. Brides rarely keep their mantles for their daughters. They even sell mantles or use them as a cloth to make their first child a Christian dress.

If couples want to get married in church, wedding announcements that are expected to be made in church will be read aloud three Sundays before the wedding. The participation of the bride and groom while the wedding announcements are being read is unfortunate. Weddings are traditionally held during the break, followed by a lunch called "wedding breakfast". Traditionally, only one age kata was accompanied by kata in English brides (as a witness). Today, it is customary for many young brides to have friends instead of age kata. The flower-sprinkling girl shows the way by sprinkling flower petals along the way. It means a happy way of life for the bride and groom. [5] At the beginning of the scheduled day, the closest relatives gather at the bride and groom's homes and go to the wedding venue, where other guests invited to the ceremony arrive at the exact time. At this stage, the main gift and the friend of the groom (groom) play a big role. All the basic organizational aspects of planning, conducting and even decorating an event fall on their shoulders. At the ceremony itself, the bride's friend lifts a wedding bouquet and goes to the altar behind the bride with the young girls dressed in the same way, forming the bride's traditional friends. In organ music, accompanied by the girl's father (or eldest male relative), the bride enters the church and goes to the altar, where the groom and groom are greeted. The priest conducts the service, ie the Wedding. First of all, he explains to everyone the religious meaning of this ceremony.

The church choir and guests sing ceremonial church anthems. To remind you of the lyrics of the songs, each invited person will be given special booklets with text. The booklets also include a scenario of a wedding celebration carefully designed by the bride and groom's families, as well as key points such as a series of speeches, raising glasses, as well as the time of guests' visits. One of the most important features of this linguistic scenario under consideration is the assignment of the communicative behavior of all its participants. Deviations from this scenario are considered unacceptable by all communicators.

After the wedding ceremony, all participants, as a rule, go home to change their clothes and come to the wedding reception at the appointed time. Location selection is determined by the social status and financial capabilities of the family. Invitations, the exact time and place of the reception, such as the Ocean restaurant, will be indicated from 4pm to 8pm. Guests who knew this time in advance would leave the restaurant with a little weird excuse: "We need to take our cat for a walk right away; early in the morning the children take horse lessons at the otchopar; I forgot to water the flowers at night, and so on. ". It is a bit difficult for representatives of Uzbek linguistic culture to understand such behavior of guests on an important holiday such as a wedding, but for the British it is possible to act in a timely manner on the basis of a plan developed by the communicative behavior defined by tradition and culture.

The reception usually does not have a common table, according to the interests or acquaintances of the guests, 3-4 people sit at the table. The bride and groom sit in a special place in front of all the guests. Often the bride's friend and groom sit at the same table with them. Not far from them, a special place for speakers will be set up for ceremonial speeches.

A wedding ceremony (mostly in the Anglican Church) usually consists of two or three anthems, and most guests are hired by church choirs for not singing. English fathers do not kiss their daughters in love. During the ceremony, the bride and groom leave the sanctuary and enter Austria to sign the wedding documents with the priest. Once this process is complete, they are officially considered married. In Fatiha, a rectangular "caring cloth" is held over the bride and groom. As soon as the bride and groom enter, church bells ring, and then they play another tune as the newlyweds leave to scare away evil spirits. Photographs are taken immediately after the ceremony outside the church or inside if it is raining. While taking photos, relatives and close friends present wedding gifts to the bride: horseshoes, wooden spoons, chicks, all decorated with nets and ribbons. [6]

As for gifts for newlyweds, the British, as a rule, do not give either valuable gifts or large sums of money (of course, it all depends on the wealth of the families and the social circle to which the bride and groom belong), but usually this 50 does not exceed pounds. It is customary to place gifts under the chair with signed postcards and do not ceremoniously hand them over to newlyweds. Usually the best gift is given by the groom. The tradition of holding a wedding in the UK requires newlyweds not only to receive gifts, but also to give small gifts to the groom and the bride's friends, and to send thank-you cards to all guests after the wedding in response to congratulatory messages or to attend the ceremony. recommended. In recent years, the use of bridal registration books has become more popular. Wedding gifts are brought to the banquet or delivered directly to the bride and groom before the wedding. Gifts usually do not open until the honeymoon, after the honeymoon, thank-you notes are sent.

After the wedding celebration is over, the newlyweds will cut a special wedding cake together to mark the beginning of their family life. The cake is usually made to order.

The top of the wedding cake (bride and groom figures or special ornaments in the form of pigeons or hearts) is kept by many until the first child is baptized. This is an ancient tradition that has not been preserved everywhere.

One of the main communicative signs of an English wedding (as well as other important events in the life of the society under study) is the ceremonial speech. Traditionally, the speech must first be delivered to the groom's friend - the groom. This is a very important point where the solemn part of the English wedding begins. Usually this speech tells a full story about the bride and groom, important moments in their lives, sometimes about the parents or close relatives of the newlyweds in connection with this event. Pre-preparation of speech has become a habit, it should be bright, memorable, sometimes even funny and long enough. The speech also tells the story of the acquaintance, some funny events in life, by the groom and the bride with the intention of entertaining the guests. The wedding must be attended by the bride's father or the eldest of her family representatives. Those invited from close relatives and friends can also attend the celebration, but it will be pre-planned, agreed to keep the holiday scenario from breaking. Speech is often distinguished by the uniqueness of its content, which is unusual for an Uzbek mentality, or the strangeness of the speakers. Here is an example of a wedding speech:

"Good evening to all of you! You know - my name is Paul and I am a friend of the groom and his brother. It is an honor for me to celebrate this special day today with John and his daughter-in-law Sarah.

Let me start with Sarah today (as always) as very beautiful. It is a real happiness for me to accept him into our family! And now a few words about her son-in-law... When John asked me to be his groom, it seemed like a simple thing at first. But when I started thinking about it, it was of great importance to me because I realized that this day was important to John. Of all the friends John could choose, I realized he had chosen me ... and this is very important to me ... So thank you, John! I will always support you in everything you choose! Well, I have a lot of memorable memories of our childhood ... But now looking at this wonderful woman and this mature man sitting together at the table, I am proud to be her brother. Growing up together, I didn't realize how important it was, but as we got older, I realized that I had learned a lot in life by talking to him and spending time with him. By the way, my knowledge of math and French is a reputation for it! In fact, it doesn't matter if your brother is older or younger than you ... You can always decide for yourself what lessons to learn. With his help, I learned to be a better person. I learned to be patient, understanding, loyal, and grateful to her, and that's just what John Sarah brings into his life. So now, if you don't mind, let's all stand up for the word glass, please! My brother John and his wife Sarah! I

wish you all the best in life - love, happiness, sincerity and many children in a prosperous home! We will always be with you when you need it!" [7]

The piece of text presented is usually based on the following key strategies and tactics we have noted. The groom's statement opens with an approach strategy that manifests itself in the moral tactics of greeting and presentation: *"Good evening to all of you! My name is Paul and I am a friend of the groom and his brother."* The interviewer's presentation strategy is implemented through a positive evaluation tactic: *"If you allow me to start my speech with Sarah today (as always) as very beautiful. It is a real happiness for me to accept him into our family!"* The strategy of maintaining speech communication is largely based on descriptive tactics. The speaker describes his thoughts and feelings on this solemn event - the marriage of his brother. Emphasizing his personality and his connection to what is happening is one of the distinctive features of an English wedding speech in this case. The partnership strategy includes a tactic of solidarity with the addressee: *"It doesn't matter if your brother is older or younger than you ... You can always decide for yourself what lessons to learn."* Raising the statement to a higher level of abstraction will help create the impression of solidarity. *"You"* does not mean a particular person in this word. The final part of the speech is done in accordance with accepted religious rules - good wishes for the future and a glass to the newlyweds: *"So now, if you don't mind, let's all stand for the word glass, please! My brother John and his wife Sarah! I wish you all the best in life - love, happiness, sincerity and many children in a prosperous home! We will always be with you when you need it!"*

Silent rules, which always reflect certain norms of English culture and tradition, instruct the speakers with a solemn speech to follow certain ideas that characterize a language event, such as a wedding speech. The following features are noted:

- Adequate length of speech (Average 10 to 20 minutes);
- Composition harmony.

Like any other text, the speech contains introductory, basic and final parts. As an introductory word, they often talk about family or friendship that connects the speaker with the groom or the bride, sometimes remembering some funny events from their past, childhood. In the main part, it is customary to talk about an event that introduced newlyweds or influenced their decision in choosing their spouse. They describe the best qualities and characteristics of the heart and character, the talents of the bride and groom, their services in life or between colleagues, and talk to others about warm and friendly relationships. [8]

In conclusion, the speakers would like to thank the groom and the bride for inviting them to the celebration, expressing various kind wishes, friendship and support, and the newlyweds would be happy to share their speeches with people close to such a solemn day. they end with gratitude for what they have done.

The subtlety, relevance of the statements - the topic for the speech, more precisely, the main event built around it, is chosen as neutral as possible, trying not to touch very personal topics.

All the speeches are filled with a positive assessment of the events, they are optimistic. At the end of the speech, the speakers thank you for the friendship, for inviting me to the celebration, and wish you all the best. It is not customary to read the prepared speech on a sheet. The speech should be delivered easily and naturally so as not to prepare for this event for a long time. The speech is emotionally lively.

Conclusions: We have analyzed all the features and as a conclusion, we have come to the following point of views: 1) cognitive processes are common to all people, regardless of their ethnicity or culture; 2) consciousness is closely related to cognitive consciousness; 3) the principle of relativity is a homogeneous picture of a universe composed of the same physical phenomena can only be achieved if the language systems are the same or at least similar; 4) language and consciousness do not exist without culture, they are the result of our social experience, the traditions we have inherited from our ancestors.

References

1. Dasen P.R. *Intercultural Cognitive Development*: Annual Publications of the New York Academy, 1977.
2. Piaget J. *Cultural Aspects of -Piaget Theory*, Annual Publications of the New York Academy, 1977.
3. Wagner L. *Manners, customs and observances*. – London, Heinemann, 1984.
4. Whorf B.L. *Language, thought and reality. Selected writings*. – New York, Carrol MIT, 1956.

5. Wierzbicka A. *Emotions across languages and cultures: diversity and universals*. Cambridge university press, 1999.
6. Wilson C. *Wedding cake: a slice of history*. Gastronomica: The journal of food and culture, 2005.
7. <https://www.countryhouseweddings.co.uk>
8. <https://www.weddingdetails.ro/>
9. Khasanov Nurmukhammad. Organizing and carrying out military-patriotic education in educational institutions of the republic of Uzbekistan. INTERNATIONAL ENGINEERING JOURNAL FOR RESEARCH & DEVELOPMENT. Vol. 5 No. Conference (2020): ICDSIIL-20
10. KHASANOV NURMUKHAMMAD. USING OF INTERACTIVE METHODS IN MOTHERLAND LESSONS. СТУДЕНЧЕСКИЙ. Учредители: Общество с ограниченной ответственностью "Сибирская академическая книга" eISSN: 2541-9412
11. Khasanov Nurmukhammad Khaydarali Ugli. FACTORS OF EDUCATING YOUNG PEOPLE IN THE SPIRIT OF PATRIOTISM. INTERNATIONAL JOURNAL ON HUMAN COMPUTING STUDIES. Volume: 03 Issue: 4 |Jun 2021.
12. Khasanov Nurmukhammad Khaydarali Ugli. THE IMPORTANCE OF MILITARY WILL IN THE PROCESS OF TRAINING OF RESERVE OFFICERS. Academia Globe: Inderscience Research. Vol. 2 No. 04 (2021): academiascience.
13. Nurmukhammad, Khasanov. "Patriotism is a sign of spiritual maturity." ACADEMICIA: An International Multidisciplinary Research Journal 10.7 (2020): 585-588.
14. KHASANOV NURMUKHAMMAD KHAYDARALI UGLI. "The Role of Family, Community and Education in the Development of Patriotic Spirit in Youth." JournalNX 7.1: 311-314.
15. KHASANOV NURMUKHAMMAD KHAYDARALI. "Patriotism is a Holy Duty of the Uzbekistan Youth." JournalNX 6.07: 281-283.
16. KHASANOV NURMUKHAMMAD KHAYDARALI UGLI. PATRIOTISM IS A HOLY DUTY OF THE UZBEKISTAN YOUTH. JournalNX- A Multidisciplinary Peer Reviewed Journal ISSN No: 2581 - 4230 VOLUME 6, ISSUE 7, July -2020