



ANALYSIS OF PHRASEOLOGICAL UNITS RELATED TO THE CONCEPT OF "WEDDING" IN RUSSIAN WEDDINGS

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ABSTRACT

This article investigates the linguocultural characteristics of the concept of "wedding" through the phraseological and paremiological units of the Russian language. Phraseological and paremiological units serve as linguistic expressions of national culture and traditions. The article provides a systematic analysis of the intrazonal and extrazonal aspects of the Russian concept "свадьба" (wedding), as well as phraseological units and proverbs related to weddings.

АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, СВЯЗАННЫХ С КОНЦЕПТОМ «СВАДЬБА» В РУССКИХ СВАДЬБАХ

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ABSTRACT

В данной статье исследуются лингвокультурные особенности концепта «свадьба» через фразеологические и паремологические единицы русского языка. Фразеологизмы и паремологические единицы представляют собой языковое выражение национальной культуры и традиций. В статье системно анализируются интразона и экстразона концепта «свадьба» в русском языке, а также фразеологические единицы и пословицы, связанные со свадебными обрядами.

RUS TO'YLARIDAGI "TO'Y" KONSEPTI BILAN BOG'LIQ FRAZEOLOGIK BIRLIKLAR TAHLILI

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ABSTRACT

Ushbu maqola rus tilining frazeologik va paremiologik birliklari orqali "to'y" konseptining lingvokultural xususiyatlarini tadqiq qiladi. Frazeologizm va paremiologik birliklar milliy madaniyat va an'analarning til orqali ifodasidir. Maqolada rus tilidagi "свадьба" konsepti intrazonasi va ekstrazonasi, to'yga oid frazeologik birliklar va maqollar tizimli ravishda tahlil qilinadi.

Introduction

Phraseological units are among the most important components of linguistic culture, reflecting the daily practical, historical, and spiritual experiences of a national community. Language serves as a central tool in shaping and expressing a community's worldview and cultural values. The concept of "wedding" (*свадьба*) is a significant social and cultural phenomenon in many nations, and phraseological units that convey this concept through language play a crucial role in its study.

Main Part

The concept of a phraseological unit refers to a general term for stable word combinations formed as a result of semantic changes. They enter speech in a ready-made form, and therefore, they are not generated during the thinking process [Dobrydneva, 2000, p. 7]. Phraseologisms represent a particular aspect of national culture, reflecting the daily practical, historical, or spiritual experiences of members of a linguistic community [Telia, 1996, p. 214]. Phraseological units are cultural-national worldview stereotypes that participate in reflecting and reshaping national culture and national-cultural values [Dobrydneva, 2000, p. 47]. They are among the most important linguistic means of expressing concepts.

Since Russian and Uzbek belong to typologically different linguosemiotic systems, the phraseological units expressing the concept of "wedding," like all other Russian and Uzbek phraseologisms, differ structurally from each other.

The concept of "wedding" (*свадьба*) in the Russian language is explained as follows:

1. It is manifested in phraseological units:

- "*Серебряная свадьба*" (*Silver Wedding*) — the 25th wedding anniversary;
- "*Золотая свадьба*" (*Golden Wedding*) — the 50th wedding anniversary, the golden jubilee of the marriage;
- "*Бриллиантовая свадьба*" (*Diamond Wedding*) — the 75th wedding anniversary;
- "*Как на Маланьину свадьбу*" (*Like at Malanya's Wedding*) — an expression meaning the preparation of an extremely large quantity of something, usually food and drink [FSRY, 1981, p. 410].

2. It is reflected in proverbs:



- **“Быть на свадьбе, да не быть пьяну — грешно”** — “To be at a wedding and not get drunk is a sin,” meaning that drinking and celebrating at weddings is customary.
- **“Жених весел, всему браку радость”** — “If the groom is joyful, the entire marriage is filled with happiness,” indicating that the groom’s mood sets the overall atmosphere of the wedding.
- **“Красный день свадьбы — жить красно, да бедно”** — “The red day of the wedding means a beautiful but poor life,” implying that despite the grandeur and splendor of the wedding, the young family may face financial difficulties.

3. In aphorisms:

- **“Свадьба — это когда двое заняты, а остальные гуляют”** (Gennady Malkin) — “A wedding is when two people are busy, and the rest are partying,” or more poetically, “A wedding is the concern of two people and a spectacle for the rest.”

In fact, the main responsibility and concerns during the wedding ceremony fall upon the shoulders of the groom and the bride, while the other guests enjoy the festivities, relax, and celebrate. The ironic meaning of this aphorism is that the young couple is occupied with obligations and worries, whereas the rest engage in merrymaking and festivities. Alongside its humorous content, this expression also reflects the true nature of wedding events: at the moment when the two principal individuals take the most responsible and serious step of their lives, the others are solely focused on enjoyment and entertainment.

For example:

- **“Свадьба — момент, когда эскорт становится конвоем”** (Evgeniy Kasheyev) — “A wedding is the moment when escorts become guards,” or more smoothly: “A wedding is the moment that turns escorts into guards.” This aphorism ironically expresses that after marriage, those who were previously companions or escorts to the man or woman are now perceived as controllers or “guards” monitoring them.
- **“Не всякая жизнь кончается смертью. Иногда она кончается свадьбой”** (Unknown author) — “Not every life ends with death. Sometimes it ends with a wedding.” This aphorism humorously presents marriage as the end of personal freedom, portraying marriage as the final moment of one’s independent life. The expression sarcastically reflects the unique responsibilities and obligations of family life.

The provided examples demonstrate that phraseological and paremiological units in the Russian language primarily express the concept under study through the lexeme “свадьба” (“wedding”). In addition, there are expressions used during the wedding ceremony to address the young bride and groom, offering guidance on how they should behave in certain situations of the matrimonial event or indicating what awaits the young family in the future. **For example:**

- **“Выбирай такого дружку, чтоб загадки разгадывал”** — “Choose a best man who can solve riddles.” This is advice given to the groom, referring to the tradition during the wedding ceremony when the groom must “buy” the bride (i.e., take her away), typically undergoing various tests and answering questions. Therefore, it is recommended that the groom selects a smart and resourceful best man.
- **“Дождь на молодых — счастье”** — “Rain on the newlyweds brings



happiness,” or more elegantly: “If it rains on the wedding day, the young couple will have a happy life.” This is a widely held positive omen among the people, signifying that rain on the wedding day predicts a prosperous, abundant, and happy life for the young family.

Phraseological units belonging to the internal (intrazonal) sphere of the “wedding” concept reflect this phenomenon through a humorous (comic) perspective of the event, simultaneously revealing the fears and anxieties of the young bride and groom related to this important occasion. This aspect is particularly evident in men who take on family responsibilities, as they are obligated, as heads of the family, to fulfill duties connected with their children and spouse.

During our research, it was found that the Russian language contains several groups of phraseological units and paremiological expressions that have no equivalents in Uzbek linguoculture. **Expressions reflecting events related to weddings:**

- **“Вихорь с пылью встречу поезду не к добру; дождичек — к богатству.”** — “A whirlwind with dust meeting the wedding procession is a bad omen; rain is a sign of wealth.” These are folk beliefs indicating that natural phenomena occurring during the wedding ceremony can foreshadow future prosperity or difficulties.
- **“Метель на свадебный поезд — все богатство выдует.”** — “If a snowstorm hits the wedding procession, it will blow away all wealth,” meaning that bad weather on the wedding day is believed to negatively affect the material well-being of the young family.
- **“Монах (Монахиня) на свадьбе зловещ для молодых.”** — “The presence of a monk (nun) at a wedding is an ominous sign for the newlyweds,” since a monk is someone who has renounced worldly life; their presence at a wedding is considered to bring misfortune to the marriage.
- **“Мохнатый зверь на богатый двор; молодым князьям да богато жить.”** — “A furry beast enters a wealthy courtyard; may the young princes live in wealth,” reflecting a folk belief symbolizing wealth and prosperity, where the furry beast (fur coat) represents richness and abundance.

Conclusion.

The concept of “wedding” as a social and cultural phenomenon is extensively reflected in phraseological and paremiological units. Russian phraseologisms and proverbs related to “свадьба” encompass various aspects of the wedding ceremony — from anniversaries and natural omens to social relations. This article illuminated the “wedding” concept through examples of Russian and Uzbek phraseological and paremiological units. It demonstrated the unique linguistic and cultural characteristics of the Russian language, its cultural values, and the distinctiveness within its semantic system. The study reaffirmed the interconnection between language and culture, emphasizing the significance of phraseological and paremiological units in exploring linguocultural concepts.

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