



## ETYMOLOGY OF TAJIK MARRIAGE CEREMONY

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### ABSTRACT

This article describes a scientific activity concerning the word "Khuf \_ valley Tajiks" in the work of a scientist named Amudarya, who is highly situated in the Tajik culture and way of life. The primary scientific method used by Andreyev in his works Medium Asia of their peoples' tradition, belief, art, and religion illuminates Tajikistan's wonderful people. Science was initially understood through ethnography of a scientist. Tajik's marriage ceremony and the way he transferred orders. To build Allah of the class mankind between present done holy from the rules one to be, of descent length, people between kinship, compassion perfect to be such as marriage is what this signifies.

### KEYWORDS

Marriage ceremony, early love - pitima , “gapzani - peace”, compilers “traders” or “asakoli-elders”, “megurizan” i.e. “escape”, “dzaklay wedding”, i.e. “ small holiday ”.

### INTRODUCTION

All peoples, ethnic groups, marriage practices, and exit strategies are found around the world. The field of study that includes ethnography, development research, and science is led by MS Andreyev. As a result, there are numerous collections in the museums of Tajikistan, Kazakhstan, Uzbekistan, and Russia; people also wear lightweight, expressive clothing, and there are practical art monuments among them. The public is greatly benefited by the scientist's presentation of the instruments of labor. and Tajikistan, where a learning organization for living Iranians was established in 1925, from him. Russian

linguists have made significant contributions to our understanding of the history, archeology, ethnography, and linguistics of the Central Asian peoples, particularly the Tajik people. Regarding this, the studies conducted by AA Semenov, MS Andreyev, VV Barthold, and NV Khanikov.

The ethnoscientist who wrote "Tajiks of Khuf Valley" based his information on prenuptial ceremonies and marriages without family, as well as marriages to build age and requirements. He also looked at the following factors and separately categorized and analyzed the

information to determine whether the special traditions of the Huff Valley population should be paid attention to. especially, young marriages. Possibly an old \_ in times when marriages were common, especially among younger children, well-done meetings can \_ Information about Khuffar The eighteen-year-old boy claims that at six years old when the girl was married, she received \_ For instance, he was born in the 1880s and was a well-known, skilled blacksmith. Mama-Nazarni's parents were jewelers, and when she was seven years old, they. It was believed that it could protect him from misfortune. Such early marriages sometimes took place even among babies under one year old. The invited mullah conducted the official marriage ceremony, the guests had fun both at such a wedding and at the wedding of adults, but fewer people gathered and the big to expenses road not placed . Such marriage from the ceremony then marriage \_ of those who built next in his life never no legal formalities required. Each baby grew up in its own house and when it reached adulthood, both parties decided that it was time for the young people to live together , and the bride was solemnly brought to her husband's house, and the entry into this house was a real one. it is called marriage . " Khuf valley Tajiks " in the work of the Tajiks marriage ceremony about as follows information writing left by : " Khufada of men marriage age 1520 years old on average girls \_\_ while married at about 12 years old. It was considered that the most suitable age for marriage is about 15 years old. Relatives between marriage borders. Kinship by placed prohibition with depends without marriages very common. Couples are only his sister , niece and uncle widow with marriage dry possible was not Also a son children own to his sister or to his mother of course , stepfather to his mother get married strictly prohibited. Cousins \_ between to marriages ( pitish ). allowed , even this marriage was considered the most acceptable marriage. Cousin

marriages are most common in the population of Goran and Yazgulem, as in Khuf, the main advantage of such marriages is that the married people have common ancestors. Couple between from marriage economic profit is also taken into account received. If girl of his father the only one heir if and from him who should inherit all his property, including land, according to the law of inheritance, in the presence of female male heirs, it is not only desirable that he marry a cousin or, failing that, another relative , but it was also mandatory, because in this way the land was preserved in the father's family provided. Parent his child marriage desire appear when first , they themselves they decided to go home to marry the intended girl. Matchmaking itself is called "xikhai". The institute of matchmaking in Tajiks is called "gapzani - peacemakers", "deal makers" or "asakoli - elders". Often, fearing the shame of an official rejection, the groom's father first tried to calmly talk to the bride's father and find out his attitude to the proposed marriage . agreement if not , come absolutely unexpected if , the first times suitors they come two more evenings to persuade the bride's parents, and a third time if the marriage is deemed acceptable consent in Tajiks engagement ceremony " dzaklay wedding ", i.e. " small It is called " holiday ". The custom of " qing'ol-bozi " in Khufa available . " Fatiha from his wedding after daughter in law and next son-in-law he starts running away from his new relatives. In Tajiks, this custom is called "megurizan", that is, "running away" [3]. The night was chosen for the meeting better than the day because, as explained by the Hufts, the night is considered a great "harmful". They believed that "the dark night forgives sins and helps dreams come true." In a week that is considered especially great, holy four nights are usually chosen for mutual agreement: the night that falls on Friday night, Thursday, Saturday or Wednesday. The suitors brought

with them a small loaf of bread, layers, mulberries, flour and fruit.

Wedding the holiday is called "sur"<sup>1</sup> is called. In danger wedding " gats-sur " ( gap-sur ), i.e. " girl's ". party " ( sometimes ) or simply sur is a holiday that is called and his special name no. From long ago Huff in the valley Marriage weddings two day ( current modern Tajik weddings and 7 days ) continued of the bridegroom at home different entertainment with together day tall and even from him after day tall continue which party , then while the next day day bride's at home party , go there all Guests visit ordered. Marriage from the ceremony then the bride son-in-law home ( if daughter in law a widow being after marriage building if , at night ) usually early in the morning take gone \_ Groom's at home Rituals. As before , in " shoy-salam" , morning shot with " jattar " . called messenger is sent. Previously at weddings rich of people poor from people different , this \_ trip messengers everyone houses turning around did not sit , only horses to those who have invitations They gave. Every how people at their weddings that it was as , Khufda too to the wedding called Guests for special treats big important have \_ Groom's father four such the food organize makes : 1) shui1 - pig oil " to the groom bow usually do from the wedding one how many day before held ritual : 2) " joma-buron " - " clothing ." cutting " - of the groom home get together , clothes sewing Women for treat \_ 3) wedding from the ceremony before son-in-law at home all the people around are men and Women for organized at the party prepared main food. This in fact wedding holiday " sur " or " mastai" . gyardan " ( mastai-gardan ) . is called 4) "hervo"<sup>2</sup> means " soup ". Such a soup or stew in the morning after Sura cooked and daughter in law while leaving all wedding to members distributed [4]. On the next day of the wedding, the guests again gather at the groom's house. They come in the morning or in the middle of

the day, that is, in the middle of the day. is called After that, the groom's hair removal ceremony is performed, that is, the groom's hair is removed and washed. At the end of the hair removal ceremony, the groom is given a new shirt, trousers, two pairs of socks (goruk), two robes, a hat and a "turban". is worn. Forty from the wedding day after that , the bride relatives the bride and groom to see they go , this " jaiztalabi " is literally called "dowry request". Currently, the KhufTs express the gift given to young people during the above-mentioned visit with the word "jaiz". There are only three visits: 1) to the bride's father, 2) to the mother's brother or brothers the older , if they one how many if \_ \_ and 3) the bride he could visit his aunt (mother's sister) only if she was rich [ 5]. Vienna fee. Vienna payment about speaking if so , his to himself the peculiarity is, first, that it is strict defined and everyone for - poor and wealthy families from being strictly look one it is known to pay different amounts. Vienna fee basically prices market conditions changed standing including products \_ wheat , cattle goods , meat and to gold calculated as a ratio . Second , this to payment daughter in law of his father share very little of payment \_ a lot part bride's mother olagan. If if the bride's mother has several brothers, only the eldest gets the share. The second most valuable share is the bride's aunt from the mother's side [6]. Uncle and aunt didn't get anything from vena distribution , that's why for wedding expenses those who did not raise too. Mother from the side uncle or aunt each always considered closer in the family than uncle or aunt.

It should be noted that usually the word "sur" means a celebration for every happy event in life: the birth of the first child, circumcision, cutting the child's hair for the first time, etc. (corresponds to the Tajik word tui )  
1 Islam in religion honest not counted to animals relatively applied .. 2 Liquid food.

" Tajikistan " Traditions , holidays and ceremonies " in the republic in order put to the 2007 law on according to marriage and circumcision criteria are included on how to celebrate weddings , mourning ceremonies, pilgrim weddings and even birthdays. Nonshikanon (blessing) , indonabari (giving gifts), modar talban (mother called), padar talban (father called), chodarkanon (open face), mubarakbozi (congratulations), rahbandon (blocking the road), sarupobinon (bride's clothes demonstration), choygashtak (girl's meeting) and other ceremonies, as well as distribution of gifts to relatives of the bride and groom (except parents) the law with banned. Summary by doing in other words, M.S. Andreyev used various sources and methods to study Tajiks, the inhabitants of Khuf Valley. The scientist's scientific heritage about the Huftis, their way of life, customs and ceremonies, in general terms, is of incomparable importance in the field of ethnography. We can say that M. S. Andreyev left rich ethnographic materials, interesting written sources, real rare masterpieces .

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