Linguoculturemes *Yarashu* and *Nikakh* in the Tatar Linguistic World Image

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Abstract

This article presents a linguistic and cultural analysis of the linguoculturemes ярәшү/yarashu (the promise of marriage, betrothal, engagement, betrothment) and никах/nikakh (marriage, wedding, conjugal unity, Muslim religious marriage ceremony) in the Tatar linguistic world image. These linguistic features reflect the specifics and systematization of the realities and rites of the Tatar people (никах уку/nikakh uky, кыз урлау/qiz urlaw, ябышып чыгу/yabiship chigy, калым бирү/qalim biry, etc.) related to by marriage and enter the linguoculturological field of the concept туй/tuy (wedding). They have also revealed the features (eloquence, the ability to win confidence, symbolicalness, information awareness, knowledge of human psychology; fixation, significance, religiousness, praise, patriarchy, material assistance, temperance, lack of alcohol, the fear of God, piety, proclamation, the blessing of elders) these linguoculturemes are marked with. The authors have come to the conclusion that the Tatar people consider marital relations to have priority, which are consistent with religion and legitimized by the state.

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1. Introduction

In the last decade in Russian linguistics, there has been a significant interest in language study from the viewpoint of language and culture (Davletbaeva, Galeeva, & Ouertani, 2019; Kulkova & Shaidullina, 2020). However, in the field of Tatar linguoculturology, research has begun relatively recently and has been conducted mainly under the supervision of a professor at the Kazan Federal University, named R. R. Zamaletdinov (Zamaletdinov, Zamaletdinova, Nurmukhametova, & Sattarova, 2014; Sibgaeva, Nurmukhametova, Sattarova, & Smagulova, 2017; Yakupov, 2019; Akhmetzakirov, Gilmanov, & Gilmanov, 2019; Nureeva, Khabutdinova, & Mingazova, 2019; Fernandez, 2020). This determines the relevance of our topic. The goal of the research is the linguocultural description of the linguoculturemes *ярәшү/yarashu* and *никах/ nikakh* in the Tatar linguistic world image. These linguoculturemes are comprehended in the linguoculturological field of the concept *myŭ/tuy* (wedding). The interest in studying rites and rituals associated with a wedding also does not fade in the world (Burch, 2019; Davletbaeva et al., 2019; Khasanzyanova, Zamaletdinov, Sibaeva, & Salakhova, 2018) and national science (Urazmanova, 2004).

2. Theoretical Framework

Various studies have been conducted on the subject of this article. For example, Maitra (2017) says: In the XV – XVI centuries, the rejection of the struggle against the Tatars began to be perceived as an unworthy act and the behavior of historical persons - heroes of the chronicles - was "revised and edited". In the Russian consciousness of these centuries, the Tatars are assessed as unreasonable, destructive, faceless, uncultured elements. Particularly emphasized is their cunning and desire to change the lifestyle of conquered peoples. Traces of the Russian-Tatar synthesis, the duality of the perception of the Tatars, and their assessments can be found in the monuments of the literature of the XVI-XVII centuries. This line will continue to this day.

Yusupov, Yusupova, and Sibgatullina (2019) mention that Russian literature of the XX century, describing the Tatar ethnic group, demonstrated a qualitatively new type of statement and value judgment. Kubiček (1994) states that linguistic contacts are classified based on intensity, personality, stability, duration, and so on. There is the direct, indirect, and constant interaction of unrelated, closely related languages with different grammatical structures. The interaction of languages leads to the interaction of cultures that result from the lack of identity of two languages, comparing their own language and foreign language through understanding others, mutual points, and expanding the cultural space in their respective contact areas. The result of language interaction is lexical loans, which typically have the following characteristics: semantic exploration, frequency of use, phonetic and morphological consistency of foreign language words, the relationship of borrowed words with grammatical and lexical categories, grammatical classes, and borrower language.

Galiullina, Kuzmina, and Kadirova (2018) mention that the research revealed that the Tatar language possesses around twenty ancient cosmonyms of Turkic origin. With the development of computer technologies, the necessity of observing the celestial bodies with the purpose of determining the route and weather is no longer of relevance; this made the names of stars and constellations vanish from the Tatar language. Teaching astronomy in schools par excellence in Russian from the mid-20th century and the development of Russian-Tatar bilingualism with an overpoise to Russian was instrumental to the loss of originally Turkic appellations of stars. Suleymanov, Nevzorova, Gatiatullin, Gilmullin, and Khakimov (2013) says that the class of conceptual and functional models includes the structural and functional descriptions of a particular language level (or levels) as well as the various types of general information required for the development of natural language information systems and processing technologies. The body is an open system, so it allows the expansion of the annotation system (currently, only grammatical annotations are used). The Tatar collection contains texts from different genres and styles of modern Tatar literary language. The main sources of the electronic copy of texts for this collection are fictional texts, educational and scientific literature, texts of online publications with informative, social, and political themes, and the text of official documents. In the future, we intend to strengthen the time balance and the

genre of sculpture, that is, through the digitization of printed texts from the Soviet era.

Fattakhova (2015) states that the formation of the Tatars and Swahili was influenced by the Arabic language, which was strongly influenced by religious, scientific, cultural, and economic aspects. In this article, we use a comparative approach to find heterogeneous and allomorphic features in the studied languages and identify their features in the process of absorbing Arabic words. Morphological matching of Arabic loans in these languages is done by current nouns, prepositions, nouns indicating place and action. One of the identical features of the recipient languages is the absence of gender groups in Tatar and Swahili. Among the allomorphic features is the placement of adjectives after nouns in Swahili and the use of compound verbs with Arabic nouns as their stem in Tatar. The research results will help to study the vocabulary in these unrelated languages. Suleymanova et al. (2013) mention that The National Tatar Language Collection can be seen as a set of conceptual and functional models at different levels of the Tatar language.

3. Methodology

As mentioned earlier, the current study presents a linguistic and cultural analysis of the linguoculturemes *ярәшү/yarashu* (the promise of marriage, betrothal, engagement, betrothment) and *никах/nikakh* (marriage, wedding, conjugal unity, Muslim religious marriage ceremony) in the Tatar linguistic world image. These linguistic terms reflect the specifics and systematization of the realities and rites of the Tatar people (*никах уку/nikakh uky, кыз урлау/qiz urlaw, ябышып чыгу/ yabiship chigy, калым бирү/qalim biry* etc.) related to by marriage and enter the linguoculturological field of the concept *туй/tuy* (wedding). Using the method of linguoculturological analysis, the authors have elicited synonyms (*димләү/ dimlew, яучылау/ yawchilaw, яучы җибәрү/ yawchi jibery, кыз copay/qiz soraw, килешү/ kileshu, колак тешләтү/qolak teshlety*), antonyms (*ябышып чыгу/yabiship chigy, кыз урлау/qiz urlaw; никахсыз тору/nikakhsiz tory*), associations (*яучы/yawchi, димче/ dimche; мәһәр/mekher, калым/qalim*) and other relations of linguoculturemes *ярәшү/yarashu* and *никах/*

nikakh. They have also revealed the features (*eloquence, the ability to win confidence, symbolicalness, information awareness, knowledge of human psychology; fixation, significance, religiousness, praise, patriarchy, material assistance, temperance, lack of alcohol, the fear of God, piety, proclamation, the blessing of elders*) these linguoculturemes are marked with.

We have applied methodical techniques of linguistic analysis in our study, such as descriptive method, theoretical method, as well as culturological and linguoculturological methods of analysis.

4. Results

The traditional pre-wedding ceremonial rites of the Tatars implied *matchmaking – ярәшү/ yareshy, димләү/dimlew, яучылау/ yawchilaw, кыз copay/qiz soraw, килешү/ kileshy:*

*Бер заман киңәш-уңышлар, белешү, сорашулар туктады, икеләнүләр бетте, апайны **ярәштеләр*** (Г.Бәширов) – literally: Vacillations, advice ended, the questions were not asked – the sister has been promised in marriage.

*Садыйк кайтканнан атна да үтмәде, Садыйкка Гайнижҗамалны **килештеләр*** (Г.Ибрагимов) – literally: Sadyikk had not been returned more than a week when Gainijamal was promised in marriage.

*– <...> атамнан **сорагыз,** бәлки, никахлап бирер, – дип җавап кайтарды* (К.Нәҗми) – literally – <...> send matchmakers, the father may agree to marry off, she replied.

*Э-э. Ничә генә егет **яучы җибәреп** карамаган! Байдан да, музладан да, чит авылдан да, үзебездән дә* (Г.Бәширов) – literally: Erckle! How many young men have tried to send matchmakers. And the rich, and the believers, and from neighboring villages, and from our village.

There were cases when they pre-engaged long before full age – *колак тешләтү/qolaq teshlety* (literally: To leave a mark on the ear): *Әйдә, ахирәт, туганлашып куябыз: Тәлгат белән Алиянең **колакларын тешләттерәбез**.* (Н.Гыйматдинова) – literally: My friend, let's become related to each other – let's leave marks on the ears of Talgat and Aliya.

As a rule, one of the groom's relatives or respected, glib people, or a professional matchmaker, usually a woman, was sent to ask in marriage – *димче карчык/dimche qarchyq, яучы/yawchy*, who suggested the marriageable girl's parents and discussed with them the conditions of concluding marriage (bridewealth, wedding date range). In national, linguistic world image *Яучы/yawchy* is explicated by the following features:

– eloquence (the tales of paganism – Koine – are reflected):

Иң матур итеп сайраучы кош – сандугач; иң матур итеп сөйләүче кеше – яучы (мәкаль) – literally: The nightingale sings sweetly, the matchmaker outtalks anyone;

– ability to gain confidence:

Аучы ау яулый, яучы кыз яулый (мәкаль) – literally: The hunter chases prey, and the matchmaker chases the girl;

– symbolicalness:

Тавис коштай бизәнеп килгән карчыкларның **яучы** *икәнлеген хуҗалар шундук төшенеп алдылар. <...> Баш* **яучы** *балны бал калагының очы тияр-тимәс кенә алырга, чәйне дә уртлап кына куярга тиеш. Нәкъ шулай эшләде Сафура-***димче** (Ю.Аминев) – literally: The hosts immediately realized that those old women dressed up like peacocks were matchmakers. The main matchmaker should only taste honey and tea. And indeed, matchmaker Safura did;

– awareness, knowledge of human psychology:

Ни генә дисәк тә нәсел-нәсебен, фигылен өйрәнеп, бер-берсенә тиң килгән ике йөрәкне **яучылап**, *нык гаилә корырга ярдәм итү уен эш түгел бит* (Юлдаш, 2007, May) – literally: Whatever you may say, but to arrange a match between young marrieds after having explored their families, traits, to help them to create a close-knit family is a serious matter.

However, despite the positive connotation, this image in the naive image of the world is marked negatively as well, as there have been cases of matchmaking in which one shows no regard for the feelings of the young couple, mainly for personal gain – to grow rich:

Димче дигән йөзе кара (фраз.) – literally: The matchmaker is unscrupulous;

Димче диңгез кичерер, суга төртеп төшерер (мәкаль) – literally: The matchmaker will cross the sea and give you a push into the water.

In the popular linguistic consciousness, *димче /яучы* is associated with deception:

Димченең дөрес сүзе булмас – literally: The matchmaker does not have a single true word;

Яучы белән аучы ялгансыз булмас – literally: Matchmakers and hunters cannot do without lies.

Therefore, these may prove to be unessential:

Яхшы атка камчы кирәкми, яхшы кызга яучы кирәкми – literally: A good horse do not need a whip, and a good girl does not need a matchmaker.

In addition to the match, in traditional life, there was another form of marriage – *кыз урлау/qiz urlaw,* that is, *marriage to a girl, having been abducted against her will:*

Бирсәләр бирсп ал, бирмәсәләр урлап ал (мәкаль) – literally: If they give a girl in marriage, pay for her, and if they do not give, abduct.

But, this form was in sporadic cases and was condemned, which was reflected in the popular linguistic consciousness:

Ат урлаган бур булыр, кыз урлаган хур булыр (мәкаль) – literally: The one who thieves a horse is a thief, and the one who thieves a girl is disgraced;

Бурның булдыксызы кәҗә урлый, ирнең булдыксызы кыз урлый (мәкаль) – literally: A stupid thief thieves a goat, and a stupid man – a girl;

The society also practiced the marriage of a girl's self-willed going away to her chosen boy, the so-called *ябышып чыгу/yabiship chigy*. In addition to girl's real self-willed going away, which usually happened in well-to-do families, where the power of parents was more rigid, the poor peasantry sometimes practiced the feint of such "going away" in order to avoid bridal expenses. Going away marriage was widespread during the years of the revolutionary transformation of life (Drobizheva, & Tul'tseva, 1983; Urazmanova, 2004). The wedding was limited to a small feast in the husband's house, among the

immediate family members, during which the official solemnization of marriage was exercised – *никах/nikakh*:

Кызың **ябышып** *чыккан дигәч, сызгыра белмәгән Биктимер бабаң да сызгырган, ди* (мәкаль) – literally: When Grandfather Biktimer found out that his daughter had entered unapproved marriage, he whistled, although he could not whistle before (Bondarenko, Kazankov, Khaltourina, & Korotayev, 2005).

Tatar is the name of some of the nomadic tribes of North and Central Asia, which since the 17th century has been applied to all the Mongol and Turkic tribes that make up Genghis Khan and her descendants in West Asia and Europe. The Russian people were distrustful of Gentiles, foreigners, but despite this, Old Russian society was ready for cultural contacts and communication at the international level. Numerous international relations speak of readiness to communicate with other peoples. At a time when the Moscow kingdom became the center of Russian lands, society again became closed and was afraid of all foreign influence, which later gave way to openness to a foreign culture. Openness became the main feature of the Russian people during the reign of Peter I. This period was characterized by the introduction of European and other elements, and Russian culture was a symbiosis of Slavic, Finno-Ugric, Germanic, North Caucasian, and Turkic components. Russian society saw all the positive aspects of such a synthesis and showed openness to everything new. Russian culture has also been enriched as a result of interaction with other peoples. As far as the Tatars are concerned, they introduced into the life of the Russian people such concepts as a system of statehood, boots, the Russian troika, the Russian hat, the whip, and abusive words.

It should be noted that throughout the history of Russia, foreigners have successfully integrated into the Russian nobility. In pre-Petrine times, a quarter of the nobility had Tatar roots (Bagdasarov, 2005). So, the third Russian Tsar Boris Godunov counted his pedigree from the Tatar Murza Chet, who was baptized in the 1310s with the name of Zachariah (Chet-Zachariah belonged to the royal family of Genghisides) (Bagdasarov, 2005).

Linguistic performance, particularly speech carefully cleansed of salient Russian influence, plays a significant role in the construction of Tatar identity: this performance can be both for outsiders, such as field workers or unknown members of large audiences, and for insiders, such as members of a small social network. Broadly speaking, Tatar identity appears to be defined in opposition to Russian, such that the focus is less on what Tatars are and more on what they are not, and what they are not is Russian. In this context, with an oppositional definition, the pure Tatar individual comes to mean the de-Russified Tatar individual, one who has removed Russian influence from his or her life (Wertheim, 2002).

Russian and Tatar languages are usually not the same: Tatar is a plural language, Russian is reflected in the form in which there is the frequent use of hybrid instruments. The prosodic system of contact languages differs from pressure regulation: in Tatar, as a rule, a fixed shell is emphasized, which is placed on the last syllable (except for exceptions and borrowings). In Russian, there is a moving stress that can be transferred to another syllable. Some of the stress of borrowing is on the last syllable, which in others does not change, notes Jie Utyasheva, a researcher on the Russian borrowed words in the Tubul dialect and Irtysh in Tatar.

The most ancient of Tatar literature was created at the beginning of the 13th century. Until 1905 all literature was in Old Tatar, which was partly derived from the Bolgar language and not intelligible with modern Tatar. Since 1905 newspaper publishers started using modern Tatar. In 1918 the Arabic-based alphabet was revised: some new letters for Tatar sounds were added and some Arabic letters deleted (Fliethmann, 2016). One of the major tasks of the modern Tatar literary criticism is a scientific study of the activities of the writers who contributed to the development of literature, national education but remained out of sight of researchers.

Today, Russian literature is rich in proverbs and sayings about the Tatars. These elements of premium were bit by bit collected by historians and scientists to get an opportunity to create an idea of this ethnos. From this scientific article, we can also conclude that

proverbs are divided into separate categories. Despite the presence of a well-established, stereotypical image of the Tatar, there is still an ironic-value judgment with a neutral connotation and a Tatar theme - this is a way of illustrating universal human themes.

In modern Tatar society, in some territories, the rare surviving forms of a marriage of above mentioned are *яучылау/yawchilay* and *кыз урлау/qiz urlaw*, which are mainly reflected in the media and bear both a positive and negative evaluation (modern Tatar young people are distinguished by their mobility, sociability, creativity and are negative about such types considering them to be a restriction on their own rights):

*Гадилə бик акыллы, үткер иде. Ул яшьли, унтугызы да тулмастан, бик яратып, үзеннəн биш-алты яшькə өлкəн, күрер күзгə əдəпле, нəселе затлы дип исəплəнгəн Мансур исемле шофер егеткə кияүгə чыкты, дөресрəге, аны **урлап алып киттелəр**.* (Юлдаш, 2004, гыйнвар) – literally: Adelya was very smart, nimble. She got married to one guy from a good family very early in life, before her nineteen, - Mansur or, rather, she was abducted.

*Мин үзем **яучылык**, белдерү аша танышып, яхшы кеше табып булуына бер дə ышанмыймн. Алар миңа рекламаны хəтерлəтə. Базарда, кибеттə өлеп яткан яраксыз товарны ничек кенə мактамыйлар бит. Шул мактауга ышанып аласың да, ник алганыңа үкенəсең. Менə бу **яучылык**, танышулар да нəкъ шулай инде* – literally: I myself do not believe in creating a close-knit family through matchmaking. It reminds me of a commercial. After all, the things they do to make a big pitch of shelved useless goods. Having believed their spiel, you buy their goods, and then you regret what you have taken. Such is the exact case with matchmakers.

The linguocultureme *никах /nikakh* goes back to the Muslim rite of marriage. *Nikakh* was held in the bride's house after paying some *bridewealth*. This wedding dinner was called - *никах туе / nikakh tue* and was the first in a series of wedding celebrations, feasts – *туй мəҗлеслəре/tuy mezhleslery*. At this table, there were only men – fathers of the bride and groom, close relatives on both sides (women were treated later). The very young couple was not present: the groom was at home, often in

another village, and the bride was behind the curtain in this or the other half of the house (Askarzadeh Torghabeh, 2019; Urazmanova, 2004).

It began with fixing the material conditions of conclusion of marriage in the "Marriage Register", which concerned the obligations of the groom, in essence, with the marriage contract – *мəhəp/mekher*. After the recording ceremony of *мəhəp* mullah asked the young couple for their consent to this marriage. Since they were not present, the responsibility was assumed by the groom's father. From the bride's side, in addition to her father, the responsibility was taken by two witnesses – *вəкил/wekil*, who were specially sent to hear of her consent. After the affirmative answer of the witnesses, the mullah read out an excerpt from the Koran dedicated to the marriage. And with that, in fact, the religious part ended. The wedding feast began, during which alcohol was utterly absent. From that moment, the newly marrieds considered to be husband and wife, although, in fact, that period was postponed for several days, while the wedding feasts on the "side of the bride" continued, where the guests of honor who arrived on *никах туе* were the groom's relatives (Fernandez, 2020; Urazmanova, 2004).

During the years of the strict prohibition of religion, the term *никах туе* almost disappeared. But there appeared in the wedding cycle special dinners *олылар туе/olilar tue, картлар туе/qartlar tue*, to which elderly relatives were invited. The ritual of that celebration retained the traditional form described above, that is, it was during this dinner party during which the religious solemnization of marriage was practiced – *никах/nikakh*, legislative (documentary) consolidation of marriage was carried out in the registry office, in villages – in village councils (Urazmanova, 2004).

As the generation educated at madrasah passed, innovations began to penetrate the ritual of *никах/nikakh*. So, the obligatory sharia injunctions – Sharia Islamic Law – the recording of *мəhəp/mekher* gradually turned into a purely symbolic act:

*Хəзрəт **никахларын** теркəде. Вəгазь укыды. Кияү егет сөйгəн кызына бүлəк – **мөхер** бирергə тиеш. Ул <u>алтын алка, муенса йə балдак</u> булырга мөмкин* – literally:

Mullah registered nikakh. He read the sermon. The groom should give his girlfriend a gift – mekher. It can be gold earrings, a chain, or a ring.

Now it has become a universal tradition for a young couple to participate in this ceremony. They themselves answer the Mullah's questions about consent to marry. Moreover, after *nikakh* the young couple is considered husband and wife; they are left alone, the next morning, they are sent together to the baths, etc. Thus, traditional wedding ceremonies are preserved. However, the solemnity of these rites is relative. Literally, in one or two days, the legal registration of the marriage is necessarily carried out – the so-called "solemn registration" of the wedlock and the main wedding feasts.

*Өйләнешүне раслап **никах** укыталар, аннары әлеге гамәл рәсми рәвештә закон нигезендә **загста** теркәлә. **Туй** мәҗлесләре уздырыла*– literally: Consolidating the marriage, they read nikakh, then official registration is carried out in the registry office. They are celebrating a wedding.

Бөгелсә дә зирек ул, –literally: Though it bows and bends,

Сыгылса да зирек ул; this is alder, after all.

Загсланган ярым түгел, Everyone has a right to fall in love,

Кем сөйсә дә ирек ул (җыр). He has not been a lawfully wedded husband yet.

It should be noted that in modern society, under the influence of Western culture, there are informal marriages – civil nikakhs – people live together, have a common household, and consider themselves free, claiming that they do not need passport endorsement to trust each other. In the popular linguistic consciousness, this type of marriage is mainly perceived negatively:

Хәзерге вакытта «гражданский брак» дигән төшенчәне еш ишетергә туры килә. Ул язылышмыйча гына бергә тору дигән сүз. Болай яшәү гаилә булып саналамы соң? Минем уйлавымча, алар ир белән хатын түгел, ә бары тик бергә көн итүчеләр, ягъни, урысча әйткәндә, «сожитель»ләр генә.

*<…> без **гражданлык никахына** тискәре мөнәсәбәттә. Ислам дине буенча никахсыз тору катгый тыелган* – literally: Nowadays, one often hears about "civil marriage". It means living together without registering their marriage. Will this form of marriage be considered a family? In my opinion, they are not husband and wife, but simply "roommates". <...> we have a negative attitude towards civil marriage. According to the canons of Islam, it is forbidden to live together without nikakh.

5. Discussion

Thus, the linguoculture *ярәшү/yarashu* finds its continuation in the linguoculture *никах/ nikakh*, making up the linguocultural field of *туй/tuy* (wedding).

In the linguistic world image of the Tatar people, the linguoculture *никах/nikakh* is marked with the following features:

– stability, significance:

***Никах** хөкеме – олы хөкем* – literally: Nikakh is the strongest law;

*Безнең әти белән әни бишенче балалары тугач кына авыл советына гариза биргәннәр. Гаиләдә **никах** иң көчле закон саналган* (N. Gyimatdinova) – literally: Our parents took out a marriage license to the village council only after the birth of their fifth child. Nikakh was considered the strongest law in the family;

– piety:

*Шуннан соң хәзрәт аз гына тынып торды, бөгелә төште һәм күзләрен йомыбрак, зәгыйфь-моңсурак тавыш белән <u>әгузе-бисмилласын әйтеп</u>, ашыкмыйча гына **никах** <u>укый башлады</u>* (Ә.Еники) – literally: After a moment of silence, the mullah bent slightly and squinted his eyes, began in a melancholy voice to read the prayer – nikakh;

– eulogy:

Садака бирү, дога кылулар беткәч, кунаклар алдына ике-өч кулдан тәлинкә-кашыклар тарата башладылар. Кече яктан ике <u>зур миски белән</u> <u>аш</u> керттеләр. <...> Аштан соң <u>ике таба бәлеш</u>, бәлештән соң <u>зур табакларда өеп туралган ит</u> чыгардылар... Һәр аштан соң хәзрәтләр, өлкән кодалар <u>ашны олылап, өйгә бәрәкәт-муллык теләп, мактау сүзләре әйткәләп куйдылар</u> (Ә.Еники) – literally: After prayers

and alms (sadaka), they began to hand out spoons and plates to all guests. Soup in a large pot was taken out of the other room. <...> After the soup there were baleshy, sliced meat in large plates ... After each dish, the guests praised the dishes, wished for the peace of their home;

– patriarchal character:

Иң мөһим, иң киеренке вакыт җитте – бөтен кеше җитди уйчан, аз гына моңсу бер кыяфәттә оеп калдылар. Хәзрәтнең **никах** *укуы* хатыннар ягына да ишетелсен дип, ак пәрдә корган өй ишеген *чак кына ачып куйдылар* (Ә.Еники) – literally: The most crucial, most important moment has come – everyone is braced for expectation. They opened the door so that the women in the next room could hear hazrat reading nikakh;

– material aid:

Бәдри. **Туйга-мәһәренә** – literally: *Badri.* Towards a wedding gift

Салыйк икән күпме? How much to subscribe?

Без дә җүләр түгел, Let the son-in-law know,

Кияү белеп торсын. That we are not foolish.

Галимә. **Туйга** – *илле булса,* Galima. Towards wedding – fifty,

Мәһәренә – *йөз сум* (И.Юзеев) Mekher – hundred roubles;

– temperance (lack of alkohol):

Әледән-әле хәмерсез **туйлар** *узуы турында ишетеп торабыз. Әле Балтач, әле Мамадыш, Чүпрәле, Буа якларындагы яшьләр, әле Мәскәү һәм Россиянең башка төбәкләрендә яшәүче милләттәшләребез* **никахлашу** *көннәрен «шайтан суын» кертмичә генә гөрләтеп бәйрәм итә* – literally: From time to time it is heard that weddings are celebrated without haram. Now in Baltasy, now in Mamadysh, now in Drozhzhan, then in Buinsk, in Moscow or in other regions of Russia, the wedding day – nikakh – is celebrated without alcohol;

– God fear, piety:

Күктә **никах** *укылмыйча, җирдә* **никах** *укылмый* (мәкаль) – literally: Nikakh is not read on earth until it is read in heaven;

Никах *вәгъдәсе җитсә, арага кыл да сыймый* (мәкаль) – literally: If the time of nikakh is right, nothing will stop;

Гөрләп торган өй эче шундук тын калды. Шунда **туйның** бисмилласы, *ике яшьне бер-берсенә гомерлеккә беркетеп куя торган* **никах** *уку башланды* Г.Бәширов) – literally: In a noisy house, suddenly everything froze. The most sacred rite began, securing forever the fate of the young couple – nikakh;

– proclaiming:

Сәгать тугызда безгә мәчеттә **никах** укыйлар (N. Gyimatdinova) – literally: We will be read nikakh in the mosque at nine;

– parents' blessing:

Әткәй-әнкәй **фатихасы** *белән* – literally: With the parents' blessing

Билгеләдек никах көнен *дә* (җыр) – the day of nikakh has been named.

The linguoculturemes *ярәшү/yarashu* and *никах/nikakh*, as the constituent parts of the linguocultural field of the concept *туй/tuy* (wedding) in the Tatar linguistic world image, reflect the ethnically colored complex of ordinary customs and rituals (*ярәшү/yareshy, димләү/dimlew, яучылау/yawchilaw, кыз copay/ qiz soraw, колак тешләтү/qolak teshlety, ябышып чыгу/yabishyp chigy, кыз урлау/qiz urlaw, никах укыту/nikhakh uqity)*; social, ideological norms of the people in the sphere of family and marriage relations.

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