



RESEARCH ARTICLE

PHRASE LOGICAL UNITS CONNECTED WITH THE CUSTOMS AND BELIEFS

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ABSTRACT

This article deals with phrase logical units connected with nature from the point of view of "Linguistic map of the world" theory. Bases of "the cult concept" in Turkic languages, including Kazakh, Kyrgyz, Uzbek are described and their ethno-linguistic and ethno-cultural features of use in languages have been under analysis. In any people, the "cult" concept takes the place in system of the spiritual and cultural concept. The spiritual culture is a view of people of world around, religious knowledge, character, beliefs and the ability to learn through other concepts. By itself, a word cult description is very complicated according to the abstract. The lexeme of the word "cult" is grouped in wide group of such concepts as, "to trust", "to pray", "to admire", "to respect". The cult is a part of traditional religion, religious trust, customs and traditions. The meaning of the lexeme the cult is abstract, not material, respect for any subject, worship of holy things, worship of saints, prayer, relationships, and the ability to offer information parts.

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INTRODUCTION

At present, the consideration of the linguistic picture of the world in general human cognition is the unity of the world model and with the same conceptual view of the world it is a philosophical and philological concept. The study of the "Language world" and the "Language map of the world" in the trinity "language-thought-world" is one of the urgent problems of modern linguistics. The language of the world is a specific method for the language of reflection and representation of reality in linguistic forms and structures in its relation to the person who is the central figure of the language. Every person has a picture of the world, because language is not only a means of thinking and communication, it is also a reflection of the culture and spiritual statement of the whole ethnoses.

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Therefore, the study of cult phraseological units, created on the basis of ethno-cultural heritage and national knowledge from the ethno-linguistic point of view. *Scientific novelty of research work.* The history of the Turkic people, the historical and spiritual interlacing, each nation on culture of the Turkic people expresses symbols of linguistic and cultural unity, exploring ethno-linguistic aspects. The history, culture, similarity of the Kazakh, Kyrgyz, Uzbek languages were generalized by the notions of cults that seemed similar and peculiar. The concept of a lexeme "cult" in phrase-logical, paremiological conceptual unit, as part of a frame, is shown in the form of a scheme, an ethno-cultural table of contents. The sun, the moon, the water, the fire, the mother, cult of spirits and the conceptual phraseology, proverbs-sayings, folk expressions, legends, tales, artistic compositions are considered as a richness of language. The above associative functions of concepts, all this proves that it is possible to distinguish the characteristics of linguistic images in the world and the universe. *Theoretical importance of research work.*

During the research it was shown that the word "cult" and its descriptions are stable combinations. According to its understanding and the main pattern, the cult "is a cognitive model of the ethno cultural concept". "Cult" - an abstract category - worship - respect - prayer, tried to distinguish with the above-mentioned system. Let's analyze the appropriate elements of the linguo-semantic units of the cult. "Cult" concepts appeared in early times and meant "worshiping, adoration, praying", which are associated with the Latin word "cult". A cult is a religious group or other organization with deviant and novel beliefs and practices (William Brainbridge, 1996), however, even any particular group's beliefs are sufficiently deviant or novel enough to be considered as a cult is often establishing a precise definition of cults is problematic (Dr. Chuck Shaw, 2013). The term 'cult' was originally used to describe a group of people who worshiped a deity. The term was first used in the early 17th century denoting homage paid to a deity and borrowed via the French cult from Latin cults (worship), from the adjective cult's (inhabited, cultivated, worshiped), derived from the verb cooler (care, cultivate).

The name "cult phraseological units" occurs from the Latin word "cult" that designates "honoring and worshiping". Worshiping is something related to honoring. Honoring of any subjects or supernatural beings are the ceremonial parties of religion. The word cult has three definitions. First of all, it can simply be a group that loves something. When people refer to an "Elvis cult" or "the o.c. Cult," they mean really devoted fans. The second definition is that of a religion whose beliefs differ from the majority around them. In the Roman empire, Christians were sometimes considered as a cult because they worshiped Jesus rather than the Roman Gods. The third, and most commonly used definition, refers to a religious group that is:

- **Exclusive:** They may say, "we're the only ones with the truth; everyone else is wrong; and if you leave our group your salvation is in danger".
- **Secret:** Certain teachings are not available to outsiders or they're presented only to certain members, sometimes after taking vows of confidentiality.
- **Authoritative:** A human leader expects total loyalty and unquestioned obedience.

For the most part, this third definition of cult is being used less and less today. Experts who watch for dangerous or harmful religious groups now use the term new religious movements. The word 'cult' can hurt people because it carries so many negative meanings. My sister was accused of being in a cult just because she preferred hanging out with Christian friends rather than going out drinking with other friends. She might have been in with a group of people that was unlike the norms (because they are devotedly followed by Christ), but she certainly wasn't following a harmful faith (<https://www.christianitytoday.com/iyf/.../what-is-cult.htm>). The concept of "cult" as a sociological classification was introduced in 1932 by American sociologist Howard P. Becker as an expansion of German theologian Ernst Troeltsch's church-sect typology. Troeltsch's aim was to distinguish between three main types of religious behavior: churchly, sectarian and mystical. Becker created four categories out of Troeltsch's first two by splitting church into "ecclesia" and "denomination", and sect into "sect" and "cult" (Swatos, 1998). Like Troeltsch's "mystical religion", Becker's cults were small religious groups lacking in organization and emphasizing the private nature of personal

beliefs (Campbell, 1998). Usage of "cult" began to be discouraged in favor of the neutral new religious movement in sociological literature (Paul J., 2006). There are a lot of phraseological units connected with the traditions and ceremonies of the cult. They are: "Cult of the Moon", "Cult of the Sun", "Cult of the Sky", "Cult of the Stars", "Cult of worship the Nature", "Cult of the Fire", "Cult of the Water", "Cult of Trees" and "Cult of Worship the statues" and etc. Cult of the Fire is considered to be the most important one among all other cults. Most Turkic people evaluated the fire, respected and worshipped it. The fire is called "ot" in Kyrgyz, Uyghur, Kara kalpak, Karachai-Balkar languages; "Ut" in Uzbek, Tatar languages; "Od" – in Azerbaijan language. Fire has been an important factor, occupying almost all aspects of life. The wide usage of fire for domestic, technical, religious and other secular purposes shows its ready availability i.e. the word "fire" is highly appreciated, and it is seen from the phrase "ot-ana"; this word is equivalent to the word "Kudai"- God. The woman god of fire in Kazakh language is called "ot atan", and it is explained in the dictionary by Butanayev as "pochtitelnoe obrascheniye k bogine ognya (an honorable address to the woman god of fire)" (Butanayev, 1999.). Having the same meaning there are more phrases like "От ине"- "Ot ine", "Ot inezi" which mean in Kazakh "Mother of the Fire, The host of the Fire". The word combination "Ot iesi – The host of Fire" is left from the times of matriarchy. According to the Kazakh traditions God of Fire -"Ot ene", could supply with light and warmth. It was believed that it could protect the family from all evils, bring wealth and happiness. The Kazakh thought that fire had some kind of relation to the family members. It helped the host of the family that's why it was also called as "Zhurtin iesi, zhurtin kuzetshisi, adamdi saktaushi, maldi korgaushi".

The Kazakhs also worshipped and appreciated it like their neighbors – the Turkic people. Fire worshipping had been handed down since ancient times. It is considered to be the basis of Zoroastrianism. The fire is merciful god as one part of the sun on the earth. At the background of fire worshipping lies sun worshipping. Ancient people understood the benefit of the sunlight and warmth and as a symbol of the sun they made a fire on the earth. The people who lived in northern parts of the planet valued the fire more than anybody else, as winter came here earlier and the weather was too cold. That's why they constantly kept the fire as a symbol of the sun to get warmer. Hence, they celebrated the fire holiday not in summer but in winter. In the main book of Zoroastrianism religion "Avesta" the god of fire is described as merciful, supporting, goodwill and considered to be the greatest among all other gods. "Yasna" is the biggest part in the book of "Avesta". There is a prayer glorifying the fire at the beginning of the Zoroastrianism religion development, the god of fire was the basement of it and it was the first step in the formation of the religion (Braginsky, 1956). Some instances relating to the fire in the book of "Avesta" are traced in Kazakh beliefs as well. For instance, there are songs sung during the wedding fire worshipping:

Ottai ystyk dostyk ber,
Zhubyn zhazbai uzak ber
Zhaldaryn zharyk, zharkyn et,
Ot-ana zharylka!

Saying these lines the Kazakhs beg the fire mother to protect the young couple. Consequently, asking for help and begging the fire is the tradition of the Kazakh people coming down from ancient times and it is still kept alive. It was identified

that the fire place of the "eternal fire" is situated in central Asia, Khoresm. All the scientists who were investigating Khoresm and central Asia on the whole assumed that was where the fire was born. S.P. Tolstoy said that the saint fire of Zoroastrisme started at this place and he writes in his work: "in ancient times there was exactly here, as academician V.V.Struve justly stated, the main center of the sak-massaget tribes settlement who were persistent adversaries of ancient conquerors kir and dariay (Tolstov, 1948). At the places of Khorezm there were found some fireplaces of local people called Alaukhana. There was also a temple "Dashly - 3" in the xvii century b.c. All three temples were like circles, without ceilings having nine domes. Ancient people came here to pray to the fire (Bulatov, 1988). Topyrakkala situated on the territory of Khorezm was the oldest castle. There are fire houses for sermons. The palace of Khorezm kings is situated in Kara kalpak Biruny region. It is surrounded by the walls of towers. From the right-side wall gates there is a street till the sermon fire houses.

In ancient times Khorezm had a holiday called Adzhgar. A.Biruni says that this holiday was celebrated when there began agricultural works in this area and it was when Akhmed Ibn Mohammed took part in completing the calendar in 959. Adzhgar means "wood" and "flame" (Biruni Aburiyhan, 1957). It is connected with the Kazakh word "ot zhagar - firing". Y.G.Gulyamov in his work about the history of watering Khorezm lands wrote: "in ancient times there was a calendar of rivers flooding in Khorezm and it had some types as the first one, which is "Kok kamysh tashuvi – flood of blue reed", - it was when the blue reed was growing. Approximately it was on the 20th of march. The second one is "Ak balyk - tashuvi" – "The flood of white fish", the time of white fish which went along the river Amudaria from the Aral sea in April and spawned. The third one is "Yulduz - tashavi" – "the flood of stars" – taking place in the middle of may, the fourth is "Khyrk – chilgav tashavi" – "the flood of 40 days heat", took place from the second half of June till the first half of august and lasted for forty days (Gulyamov, 1957). It is similar to "40 days of heat" in Kazakh language. This means that this concept existed long times ago as well. S.P.Tolstov said: "the complex in Tashkent helped to find out the key, elements of the sak culture who inhabited the down region of the Syrdaria river in the first half of 1000 by. The town of slaughtered sheep is a fabulous monument to the classical blood shedding culture (the khanha tribe) in Khorezm (Tolstov, 1962). At that time when there began agricultural works near this temple, i.e. During the flood of yulduz tashuvi people celebrated the holiday Adzhgar. It coincides with the 8, 9 may by our calendar.

Traditions, customs, beliefs relating to the fire have been existing since the ancient times. It played an essential role in people's life. First, it was used in cooking, keeping warm, lightening the darkness. There is a proverb in this connection: "If you are cold, make a fire; if you are afraid, make a fire; if you are hungry make a fire". Second, the fire has a feature of getting rid of bad. People think that it can protect from evil and clear up from the sins. According to it, when people moved to a new place, they made a fire there and made the people and the cattle pass between two fires. This custom of getting rid of bad is called "alas". During this process people used to say: "Alas, alas, ar paleden khalas, Ot, ot tazart bizdi ar paleden". And saying "alas, alas, keep us from every evil; fire-fire, get us cleaned from everything bad," they get rid of the bad from the sick man's bed, the pram of a baby with the fire smoke. At the

beginning of the new year, it is the 22nd of March, people made fire and divided into separate groups according to their ages kept in hands the sticks with fire and passed between two fires. They sang songs in chorus. "Alas, alas, keep us from every evil" and cleaned the surroundings with fire and young people jumped over it. As for the last action it also had its own meaning. It was done for cleaning from different kinds of evil. There was also a custom to make a fire in the middle and dance, entertain around it. Such holidays were celebrated during the longest days in June. They are similar to those ones of the Russians "Ivan cupola", the Belarusian's "Yanka cupola", the French "the St. Sean". Following two words in – n – "young" n-iu "new" are met in the German language and iung (young) in English. In Turkish languages there is added an affix "i" to these words and having new ones in Uzbek as "angi – new, eni – new in Turkish. And in the Kazakh language ian-a means new as well. It could have been the reason of only the youth taking part in this holiday.

Third, the fire has a feature of clearing. The Kazakhs, the Kyrgyz worshipped fire and considered it a safeguard against evil. According to the animistic beliefs a mortal body is scared of fire, and the fire is afraid of candle. Fire can both support the person and be an enemy as well because it is dumb, merciless enemy. It makes people scared and frighten, that's why a dead body was guarded and a fire was put above his head not to have him come back home. Our ancestors believed that the soul didn't go out from the body for 40 days after death, so making the place lighter they put a fire for 40 days every day. This custom appeared due to the belief of worshipping fire and that is had the features of keeping warm and clean. Sh.Ualikhanov said: "The Kazakhs passed between two fires when they made a promise, swore and to clear themselves from sins... at the same time they worshipped the fire and were frightened of it, and swore having it (Sh.Ualikhanov). At first it was necessary to clear up with fire before swearing.

The ancient custom of the Turks began during Avesta. About fire worshipping much is said in a mythology about siyauish, that is common for the people of central Asia and Parsi. Professor S.P.Tolstov says about this story: "Siyawish, who was wearing a golden helmet and riding a black horse, to try himself in the fire clearing had to pass between two flames". The process of passing it is described in the work of Firdausi called "Shakhnama" in detail as well. Burning a mortal body is based on the belief of clearing by fire. The ancient people thought that this way would help the mortal body to get rid of sins. Gordizi who lived in the xi century wrote about the following: the Kazakhs like the Indians burnt a mortal body anal said at the same time: "Fire is the cleanest thing, everything that is put into fire can be cleared, and mortal body can also get rid of sins" (Barthold, 1893-1894). According to the archeological data found out on Kazakh lands, the tribes of the bronze period worshipped the fire; it is obvious by a widespread custom of burning a mortal body as there were found a lot of burnt people bones of that period. To the ancient people's mind, fire could clean the body from the evil and protect a dead body from bad spirits. Sometimes you could find the odds of ashes and coal at the tombs, it can also prove the custom of worshipping the fire. "During the bronze period there was a widely spread a tradition at the funerals when people put some ochre on a mortal body and onto his tomb while they were burying. To the people's mind a red color meant fire equivalent to the sun, the greatest force of fire can protect from bad spirits. Fourth, fire has a feature of

threatening. "appreciating fire people are at the same time afraid of its power that's why they curse saying the words of fire... they think that most diseases are because of the fire curse, so they are treated by fire". There is one of such treatments as to cut out seven pieces of meat from seven different parts of the animal body and after grilling them on fire, put on aching places of the body. To get rid of the illness people also heated a copper scoop until it was red, then poured some oil into it and put some part of blue fabric, after both of them began to burn, they got it close to the face of a sick man and poured some cold water into the scoop there was vapour out of it. This kind of treatment was called "Zhelushyk" (Sh.Ualikhanov). Fifth, fire was considered as a "totem". As fire was connected with oil, the Kazakhs might have considered fire as a "totem" as well. Professor K.Zhubanov shows the meaning of the word "mai" in Kazakh as "Mai ana k kotoroi obraschayutsya zhenschiny za pomoschyu v trudnye momenty ih zhizni – vo vremya ih rodov, ne mogla byt nikem inym, krome kak pokrovitelnitzy zhenschiny - Umai. No ee imya proiznositsya kazakhami ne kak v sibiru, a kak mai bez nachalnogo glasnogo u" (Zhubanov,1966). Consequently there appeared a custom of pouring some oil on the fire. In ancient times this custom, i.e. Adding oil to the flame had an important role in the beliefs of the Turkish people and it is still kept. The Kazakhs believe that the fire is a beacon of the house, that's why a just married woman has to worship it. It is as one kind of the fire worshipping, as the last one could protect the family like "god of sun". This custom, the background of which lies in the ancient times, has been kept with most Turkish people (Sh.Ualikhanov). A just married woman is taken to the house of her father-in-law. As soon as she enters the house she has to kneel and bow greeting at the same time. Then she is ordered to sit on the leather rug, as it means to be as soft as that leather. After it she pours oil on the fire and several times she bows in front of it saying "Ot ana, aiana, zharylka" and prayed. Sometimes these were replaced by those ones "Ot aulie, mai aulie". For example, a young just married woman while entering the house of her husband has to bow three times till she reaches the fire place and then pours a scoop of oil on the flame. The old women stretched their hands towards it saying "Ot aulie, mai aulie" and stroke their faces (Y.Altynsarin). The custom of pouring oil on the flame is done not only by daughters-in-law but by sons-in-law as well. It was performed when a young groom first came to his parents-in-law. The people call it "Otku kuyar". According to this custom "the groom while crossing the threshold bows three times and as he reaches the fire place, he is given a scoop of oil" (Y. Altynsarin).

Conclusion

In conclusion, we found out the symbolic and cognitive properties of the creation of concepts, discovered the past history of strong concepts of gods and the meaning of symbolic (semiotic) signs, superstitions and rituals of the whole Turkic the Cult of the Fire, the Cult of the Water, the Cult of the Tree, the Cult of the Moon, the Cult of the Sun. During the research it was shown that the word "cult" and its names, stable combinations, its understanding and basic pattern, the cult "is a cognitive model of the ethno cultural concept."

In the process of investigation we tried to determine the Cult and the names concerning it, an example of the phrase logical units from cognitive side, especially the most actual "CULT" ethno-cultural concept's cognitive model myphologemes as "Cult" → Abstract category → Pleading → Veneration → Worship → Begging. Concerning this there was divided lingua-semiotic units of the cult elements and the motivation related to its structure of names was regarded by socio-cultural, nature-historic environment connection.

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