

Phrase logical unites connected with cult concepts in Turkish languages

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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 shown; their ethnic linguistic and ethno cultural feature of the use. In any people, the "Cult" concept in system of the spiritual and cultural concept takes the place. "The spiritual culture is a view of people of world around, religious knowledge, character, believing, ability to learn through other concepts. By itself a word cult according to the abstract description is very difficult. 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 part of traditional religion, religious trust, part custom and traditions. Value of a lexeme the Cult abstract, not material, respect of any subject, worship sacred things, worship sacred, a prayer, the relations, and also is possible to suggest information parts.

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Introduction

Currently consideration of the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study of "language world" and "linguistic map of the world" in the trinity "Language-thought-world" is one of the urgent problems of modern linguistics. Language world - a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language.

Each people have the picture of the world as language is not only means of thinking and communication, it is also reflection of culture and spirit of all ethnic. Therefore special value has research of the cult phraseological units created on the basis of an ethno culture heritage and national knowledge from the etnologist 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 lingokultura unity, investigating ethno linguistic aspects. The history, culture, similarity of the kazakh, kyrgyz, uzbek languages, were summarized concepts concerning names a cult, seemed to similarity and feature. The concept of a lexeme "cult" phraseological, conceptual unit, as a part of a frame, is shown in the form of the scheme, the ethnocultural table of contents is chosen. The sun, the moon, water,

fire mother, a tree, a cult of spirits and "god's forces" conceptual phraseology, proverbs - sayings, popular expressions, legends, fairy tales, art compositions, is considered richness of language, in the above-named concepts associative features are specified, all this proves that there is an opportunity to distinguish features language images in the world and the universe.

Theoretical analysis

Theoretical importance of research work. Conclusion and the conclusion of research work vsovremenny language is the antiseptic linguocultural destinations, cognitive linguistics, language and culture, language and the nation, language and a outlook, a language and thinking interlacing, replenishment of scientific-theoretical bases at level is considered in ethno linguistic researches, assists on further enrichment of a collected language material in the new directions in science of the Kazakh language.

During research showed that the word a cult and the names concerning it, steady combinations, its understanding and the main sample, a cult" is cognitive model of an ethnocultural concept. "Cult" - abstract category-worship-respect-worship, tried to distinguish by means of the above-named mythemes. To analyze suitable elements the linguocultural of units of a cult.

"Cult" concepts were appeared in early times and meaning "worship, adoration, praying" they connect with latin word "cult". A cult is a religious group or other organization with deviant and novel beliefs and practices [1] owever, whether any

particular group's beliefs are sufficiently deviant or novel enough to be considered a cult is often unclear, and thus establishing a precise definition of cults is problematic [2]. 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 culte from latin cultus (worship), from the adjective cultus (inhabited, cultivated, worshiped), derived from the verb colere (care, cultivate). The name "cult phraseological units" occurs from the latin word "cult" that designates "honoring and worship". Worship is something honoring. Honoring of any subjects or supernatural beings - the ceremonial party of religion.

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" [3]. Like Troeltsch's "mystical religion", Becker's cults were small religious groups lacking in organization and emphasizing the private nature of personal beliefs [4]. Usage of "cult" began to be discouraged in favour of the neutral new religious movement in sociological literature [5].

There are a lot of forms of Cult. They are: "Cult of the Fire", "Cult of the Water", "Cult of Trees", "Cult of the Moon", "Cult of the Sun", "Cult of the Sky", "Cult of the Stars", "Cult of Worship the Nature" and "Cult of Worship the Statues", etc.

Ancient people had objects of worshipping the Moon, the Sun, and the Stars. These phenomena were considered as the most valuable and played a great role in people's lives. The Moon, the Sun, and the Stars were as saint and powerful for the nomads as "The God".

Cult of the fire is considered to be the most important one among all other cults. Most Turkish people evaluated the fire, respected and worshipped it. The fire is called [ot] in Kyrgyz, Uigur, Karakalpak, 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 «Fire – Mother» this word is equivalent to the word «God». The woman God of

Fire in Khakas language is called "fire - mother", and it is explained in the dictionary by Butanayev «as full communion to the goddess of fire» [6].

According to the Kazakhs traditions God of Fire «Fire needle– Fire Mother», could supply with light and warmth. It was believed that it could protect the family from all evils, bring wealth and happiness. The Khakas 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 «keep the people, the host nation, the keeper of mankind».

The Kazakhs also worshipped and appreciated it like their neighbors – the turkish people. Fire worshipping had been handed down since ancient times. It is considered to be the basis of Zoroastrism. 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 Zoroastrism 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 Zoroastrism religion development, the god of fire was the basement of it and it was the first step in the formation of the religion [7]. Some instances relating to the fire in the book of «Avesta» are traced in kazakh beliefs as well, 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. Tolstov said that the saint fire of Zoroastrism 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 [8].

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 [9]. 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 nation named-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 mukhammed took part in completing the calendar in 959. Adzhgar means “wood” and “flame” [10]. It is connected with the kazakh word «fire – 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 « flood of blue reed» - it was when the blue reed was growing. Approximately it was on the day 20th of march.

The second one is – «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– «the flood of stars» – taking place in the middle of may, the fourth is – «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 [11]. 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 bc. The town of slaughtered sheep is a fabulous monument to the classical blood shedding culture (the khanha tribe) in Khorezm [12]. At that time when there began agricultural works near this temple, i.e. During the flood of the flood of stars 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, 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.

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 Firdousi 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, mortal body can also get rid of sins» [13].

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 «oil» in kazakh as «May Anna-in transfer «oil mother», to which women address for the help during the difficult moments them to lives - during their birth rate, helped women on a name - Umay. But her name is told казахами not as in Siberia, and as May without an initial letter U" [14]. 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 guns, 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 «mother fire, oil mother-rescue» and prayed. Sometimes these were replaced by those ones «fire vseyshy, oil vseyshy». 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 «fire vseyshy, oil vseyshy» 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 «pouring oil in fire». 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).

Cult of Water. In the ancient times people worshipped water and valued a well. They considered that even water had a god, owner of water is Suleyman. For instance, the statements like «owner of Water is Suleyman», «Owner of water is the prophet», «Suleyman of water», «Don't spit into the water which you drink» were made up due to its value. Worshipping the owner of water suleyman is represented in the poems devoted to the sun god in the book «Avesta».

Cult of Tree. In the ancient times Turk people had a tradition of honoring trees. One of such saint trees is the universe tree. Universe tree is the most important mythical cult object.

The universe tree in kazakh people's lives is – tree Baiterek. According to the legend, baiterek owns an essential and symbolic meaning. For example, the slavs used the birch - tree as a medicine. They put a sick man under the tree and poured him with cold water. This legend shows us the importance of trees and people's lives. The kazakhs believed that the tree «Archa» could protect from all evil and fired it in the iron dish taking round the house and the cattle. A.M.Sagalaev who investigated the myths of altai people said: «the tradition of cleaning with the fire by «Archa-tree» was kept at the Yakuts» [15].

The kazakhs believed that this tree brought happiness, protected from diseases, and prolonged the lives, that's why it was considered as the greatest sin to cut it. While passing it they stopped and prayed.

Cult of the Moon was appeared in the times of stone century. The signed symbol of the moon is as following: the half moon sign – the sign of night light and the saint sign of moslems. The moon is the symbol of beauty and gentleness. Horns of the bull, image of snake, round mirror, names of tribes are also the signs of the moon.

Kazakh people thought that the moon could impact not only on the people's lives but on four types of cattle as well. There are quite many poems of turk people which were sent to us from «guns». One of them is the poem of blessing children:

Likening hooves and horns of the cattle only to the moon means that our people respected and worshipped the moon and asked the safety of people and the cattle. When people saw the new-born moon they said: «to new moon I see to mean I live».

Image of the new born moon paid an important role in the lives of not only the kazakhs but of the kyrgyz as well. While seeing the moon the kyrgyz blessed, the tatars of west siberia danced, the Bashkurts people asked goodness from the moon and worshipped and as for the Altai people, they thought that it is the worst time to begin something. While most of the Turkish people worshipped the moon, the Yakuts people asked for safety and goodness until the next the full moon.

Cult of the Sun. The symbol of the sun was represented on the signed stone: "The sun god is riding bull with horns", "Small people dancing around the sun god", "Many handed sun god". The hat of the king of saxes, snake-lights, horn, "Umai ana", red colour and fire are the symbols of the sun. The sun is the symbol of the beauty, warmth. The horse is the sign of the sun god, because our ancestors sacrificed with horse. In ancient Turkish language horse means the god [16].

The sun's shine, light were used instead of the sun itself, that's why we can see the respect the sun from the usage of these words. The Kazakhs call people whom they love "my moon", "my sun", "my light". They praised the cleverest, the most talented, and the smart one as "created from the sun light".

Signs of worshipping the sun is given not only in written form but you can see them as well. In Kazakhstan most people in the ancient graves were buried with their heads towards to the sun. It can be seen in all places where Turkish people lived.

Methodology

Used methods during research. During research the theory "Image of language of the Universe" was taken as a basis as antrotseptivny and cognitive linguistics. Similar to it the historical and comparable characteristic, systematicity, a sgruppirovaniye, comparison, an etymological explanation, ethnolinguistic analysis, compound and conceptual, application of analysis of a method on a frame.

By means of a comparative method of the Kazakh, Kyrgyz and Uzbek languages related roots in their language history, cultural, and also religious became clear. The origin of cult phraseological units in language, is century history mythological and various the relioznykh of popular beliefs, traditions and customs, is connected with features of ancient culture, and also found manifestation in language units.

The Kazakhs believed that this tree brought happiness, protected from diseases, and prolonged the lives, that's why it was considered as the greatest sin to cut it. While passing it they stopped prayed.

Cult of worshipping stone statues. It was handed out to us from our ancestors. They thought that statues had souls of the saint people. Cross is the symbol of the sun. It is spread in the world culture.

Conclusions

In conclusion we found out symbolic-cognitive properties of creation the concepts, discovered the past history of the power of gods concepts and the meanings of symbolic (semiotic) signs, superstitions and rituals of the whole turkic Cult of the Fire, Cult of the Water, Cult of Tree, Cult of the Moon, Cult of the Sun. During research showed that the word a cult and the names concerning it, steady combinations, its understanding and the main sample, a cult" is cognitive model of an ethnocultural concept. "Cult" - abstract category-worship-respect-worship-entreaty, tried to distinguish by means of the above-named mythemes. To analyze suitable elements the lingvosemioticheskikh of units of a cult.

The cult's concept was determined and the associations of these lexemes were allocated to groups. Firstly, we see that the basis of spiritual-ideological worldviews in kazakhs' life customs, religious signs and superstitions lies deep, written records and archeological records complement each other without any conflicts. Secondly, the cult phraseologisms were grouped into lexico-semantic groups concerning to the cult's concept. Thirdly, they was given etno-linguistic descriptions by the classifications given above and there was determined and proved the connotation property of the kazakh national being and was determined the antropocentric paradigm of the distinguished cult phraseologisms. Fourthly, the cult phraseologisms originated from mentioned familiar in structure and content concepts are often found. We understand it as it because of the historical interrelation of the turk nations. Due to moon's cult, sun's cult, the cult of Umai mother, Cult of the Fire, Cult of the Water, Cult of Tree, Cult of the Moon, Cult of the Sun power the interrelation of the cult phraseologisms and cahoots of Turk languages manifested in synchronic development.

The nature of the names of cult in kazakh, kyrgyz, uzbek languages and the cult phraseologisms was investigated from lexico-semantic, etno-linguistic side and the nature of language units originated from them were investigated by cognitive, lingua-semantic side.

In the process of investigation we tried to determine the Cult and the names concerning it, an example of the phraseological units from cognitive side, especially the most actual "CULT" etno-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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