

PHRASEOLOGICAL UNITS CONNECTED WITH THE TRADITIONS AND CEREMONIES OF THE CULT OF FIRE

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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 ethnoses. Therefore special value has research of the cult phrase logical units created on the basis of an ethnic cultural heritage and national knowledge from the ethnic linguistic point of view. In any people, the "cult" concept in system of the spiritual and cultural concept takes the important value. The spiritual culture is a view of people of world around, religious knowledge, character, believing, and ability to learn through other concepts. By itself a cult words 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 and religious beliefs.

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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 (от)" in Kyrgyz, Uigur, Karakalpak, Karachai-Balkar languages; "Ut (Ут)" in Uzbek, Tatar languages; "Od (Од)" – 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.

Scientific novelty of research work. 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 Khakas language is called "*ot atan*", and it is explained in the dictionary by Butanayev as "pochtitelnoe obrascheniye k bogine ognya (an honourable address to the woman god of fire)" [1]. Having the same meaning there are more phrases like "от ине" – "*ot ine*", "от инези" – "*ot inezi*" which mean in Kazakh "mother of the fire, the host of the fire". The word combination "ot iesi (от иеси) – the host of fire" is left from the times of matriarchy.

According to the Kazakhs traditions **God of Fire** "*Ot ine – 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 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 "*Zhurtin iesi, zhurtin kuzetshisi, adamdi saktaushi, maldi korgaushi*".

Theoretical importance of research work. 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 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 [2]. 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
Zholdaryn 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,

Khorezm. All the scientists who were investigating khorezm 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 [3].

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 [4]. 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 mukhammed took part in completing the calendar in 959. Adzhgar means “wood” and “flame” [5]. 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 “Kyrk – 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 [6]. 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 [7]. 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 kupala”, the Belarussian’s “Yanka kupala”, the French “the St. Sean”. Following two words in – n – “young” n-iu “neu” 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 “aingi – 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 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" [8].

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 "Mai ana 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" [9]. 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 "Ot ana, mai-ana, 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 “Otka kuyar” [10]. 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).

Kazakh people consider the fire as scared. Every family had the tradition of respecting the fire. That’s why there appeared the word phrases like “*oshak*” – a fire place. “*Oshaktyn ush butynan suraimyn*” – it is said while praying for the welfare of your family. “*Otynyn basynan, oshagynyn kasyan ber!*” – wish not to be dependant on somebody. “*Oty ore zhanbady*” – it means that somebody is miserable and in despair; and “*Ot basynan ort shyksyn!*” – curse meaning to say when you wish someone to end up in broke and to be destroyed. There are also word combinations connected with fire – “ot” in Kazakh as “*ot basy = ot basy oshak kasy*” – being among the members of your family. “*Ot zhagyp, kul shygardy = ot zhagyp – su tasydy*” – being busy with the domestic chores. “*Ot zhurek*” – *veru brave and courageous*. “*Ot keship, muz tosendi*” – having a lot of calamities in life. “*Otka it-ermedi*” – *causing failure*. “*Oty oshirdi*” – demolishing the hearth, to destroy the zeal. “*Otaskan da bar, ot baskan da bar*”, “*ot basyna ort salma, ozegine dert salma*”, such phrases also represent the culture of the people.

We can see that Turkish people have a lot of similar meaning proverbs and word combinations connected with “*ot – fire*”. “*Eki ottyn arasynda kaldy*”, it means that you are between two fires. In the Kyrgyz language it sounds as following “*Bir zhak zhar, bir zhak suu*”, in Azerbaijan – “*Ikl od arasynda*”, in Uzbek “*Ikki ud arasynda kolmak*”, Karachai-balkar “*Eki otnu arasynda tururcha*”, Uigur “*Iki balany oturisida*”. “*Ottan kashsan – zhalynga, enbekten kashsan donbekke*” sounds in Kyrgyz “*Angekten kachsa dongokko*”; in uigur “*Bir baladin kutulup, unindinmu yaman bir balaga tutulmak*”, Karachai-balkar “*Otdan chyk ta dzhalyna degencha*”. Turkish people have had proverbs in their every day life since ancient times such as “*Ot teas agyz koima*”- “*Ot degenge auiz kuimes*”; “*Otug ozguch birla ochurmas*” – “*Otty jalynmen oshirmes*”; “*Ot tutunsuz bolmas, iyigit yazuksuz bolmas*” – “*Ot tutinsiz bolmas, jigiti jazyksyz bolmas*”; “*Kul urguncha, koz ursa iyg*” – “*Kul urlegennen, shok urlegen jaksy*”.

Used methods during research. During research the theory “Image of language of the Universe” was taken as a basis as antropse-

tivny 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, its 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, kneeed and prayed.

Conclusion

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 lexica-semantic groups concerning to the cult’s concept. Thirdly, they was given ethno-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. Do 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.

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