

SEMANTIC STRUCTURE OF PHRASE LOGICAL UNITS OF CULT IN TURKIC 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 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.

Keywords: linguistic map of the world, the structure of frame, phrase logical units, "Cult" concepts, Cult of the Fire, Cult of the Water, Cult of Tree, Cult of the Moon, Cult of the Sun.

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 ethnos. 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.

Material and Methods

Descriptive, comparative, comparative-historical methods, analysis, synthesis, generalization, as well as system-structural, classification and ethno linguistic methods were used in the study. Determination of the portable meanings of names, terms, lexical-phrase logical, pareomiological units, proverbs and sayings related to the cult in our language, as well as numerous motives that formed the basis for the formation of these values, confirms the relevance of the work. Along with this, the aim is to ascertain, from the point of view of anthropocentrism, the level of use in the Turkic peoples of names and linguacultural units related to cults and based on concepts related to the ancient worldview,

beliefs, customs and traditions and important socio-political events.

Phraseology is a branch of linguistics that studies different types of stable expressions that, like words, denote different objects and phenomena. They exist in the language as ready-made units. Phrases are units language that we use all of the time. This scientific work of one of the researchers of mythological, historical, ethnographic aspects of the emergence, propagation of religion and types of religion - the famous Soviet scientist S.A. Tokarev, "Early forms of religion" (Tokarev, 1964) is devoted to the problem of the appearance of the first religious beliefs and the types of cults in the culture of the peoples of the world. In it, the scientist examines from the religious and ethnographic position such early beliefs as totemism, shamanism, nagualism, magic, animism, healing, cult of burial, the cult of the first communities, craft cult, agrarian cult, family cult, sacrifice cult, mountain cult, etc.

In ancient times, all the concepts of the cult were based on religious beliefs, therefore in scientific works they were considered from the point of view of theology, mythology, ethnography. Thus, S.N. Akatayev, in his candidate's thesis "Ancestor cult of the Kazakhs and their ethno genetic and historical and cultural origins" explored the cult of aruaks, the sun's cult, the cult of mother earth (Akataev, 1973), the researcher of Uzbeks of Khoresm, G.P. Snesarev in the research work "On the reasons for conservation religious habits of life among the Uzbeks of Khoresm" (Snesarev, 1957) considers the philosophical

foundations of the religions of Islam, shamanism, animism, magic, as well as cult of aruahs, nature, saints.

Important information on the research topic was found in the collections "Myths, Cults, Rites, Peoples of Foreign Asia", "Symbols of Cults and Rituals of Peoples of Foreign Asia" (Myths, cults, rituals, peoples of foreign Asia, 1986; Symbols of cults and rituals of the peoples of foreign Asia, 1980). Valuable data on ancient beliefs, customs, mythological beliefs are presented in such works as "Relics of pre-Islamic beliefs in the family rites of Kazakhs (XIX beginning of the 20th century)" by A.T. Toleubaeva (Toleubaev, 1991), "Pre-Islamic beliefs and their survivals from the Kirghiz" T.D. Bayaliev (Bayaliev, 1972), "Relics of pre-Islamic beliefs and rites among the Uzbeks of Khoresm" G.P. Snesev (Snesev, 1969), "Mythology and beliefs of the Altaians. Central Asian influences" by A.M. Sagalayev (Sagaliev, 1984).

Religious concepts, types of cults, information about the myths and legends of all nations of the world, including Turkic-speaking peoples, are given in the world's mythological dictionary.

If we talk about the study of numerous religious concepts and cults, cult phraseological units in the culture of related Turkic peoples, namely, in beliefs, mythological worldviews, customs and traditions, life activity, it should be noted that these issues are not ignored by scientists. They can be found in the works of such scientists as G.N. Potanin, V.V. Radlov, Sh. Valikhanov, A. Margulan, A. Divaev, M. Adji, A. Konyratbaev, A. Amanzholov, K. Zhubanov, R. Syzdyk, K. Baipakov, T. Zhanuzakov, H. Argynbayev, S.A. Kaskabasov, A. Mahmutov, B. Sagyndykuly, S. Akataev, O. Suleimenov, A.K. Akhmetov, S. Kondybay, A. B. Salkynbay, K. Aronov, K. Gabithinuly and others.

Customs, rituals, cultural life of the Turkic-speaking peoples were common. The total number of Turkic-speaking peoples reaches forty. Among them there are six sovereign states: The Republic of Turkey, Kazakhstan, Uzbekistan, Azerbaijan, Turkmenistan, Kyrgyzstan. The languages and ethnography of the Turkic-speaking peoples have not been fully studied.

The scientist A.K. Akhmetov wrote the historical and comparative ethnolinguistic work "Taboos and euphemisms in Turkic languages" (Akhmetov, 1995) about the ethno-linguistic system of taboos and euphemisms occupying a special place in the customs of the Turkic peoples and their ethno-cultural basis. This large-scale, very valuable ethnolinguistic research work is directly connected with comparative linguistics, cognitive linguistics, sociolinguistics, language culture and ethnography. In the thesis of K. Gabithinuly "Stable combinations in the Kazakh language associated with beliefs", ethnographic aspects are considered stable combinations in the Kazakh language, related to popular beliefs and signs (Gabithinuly, 1995).

Results and Discussion

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. Language includes general and national social historic experience so we can say that enrichment happens in two directions: 1) life conditions and welfare determine people's behavior and consciousness which reflect on language, especially in its grammar and semantics; 2) person understands the world through native language which determines his behavior and cognition (Maslov, 2004).

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-semeiotic 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 (Stark, Rodney, 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. 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 *cultus* (worship), from the adjective *cultus* (inhabited, cultivated, worshiped), derived from the verb *colere* (care, cultivate).

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 (от)" in Kyrgyz, Uyghur, Kara kalpak, 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 is 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 Kakas language is called "ot atan", and it is explained in the dictionary by Butanayev as "pochtitelnoe obrascheniye k bogine ognya «почтительное обращение к богине огня» (an

honorable address to the woman god of fire)" (Butanaev, 1999).

Having the same meaning there are more phrases like "От ине"- "*Ot ine*", "От инезі" - "*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 Kakas 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 ZOROASTRISME. 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 ZOROASTRISME 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 ZOROASTRISME 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
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, Khoesrm. All the scientists who were investigating Khoesrm 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 Aburaihan, 1988). 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 kamyshtashuvi – 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 bc. 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 "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 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" (Bartold,1963).

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 gods, 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 "*Otka 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).

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. "Otyryn basynan, oshagynynnyn kasyndan 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 itermedi" – *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 otu arasynda tururcha", Uigur "Iki balanyn otturisasi". "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". Turkic people have had proverbs in their everyday 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".

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 Suleiman. For instance, the statements like "Owner of Water is Suleiman", "Owner of water is the prophet", "Suleiman of water", "Don't spit into the water which you drink" were made up due to its value. Worshipping the owner of water Suleiman 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 – Baiterek. According to the legend, Baiterek owns an essential and symbolic meaning. For example, people had proverbs like "Bir tal kessen on tal ek", "Zhalgiz agashti kima". 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" (Sagalaev,1984).

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, kneed 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 Muslims. 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. Usually they likened their favorite or saint horns to the moon and called them "Ay tuyakti tulparim", "Ay muizdi syirim", "Ay muizdi koshkarim", "Ay muizdi ak koshkar", "Ay muizdi kok (ak) serke", "Ay muizdi, asha tuyakti". "Ay muizdi, asha tuyakti" – they call four forms of cattle except horse "asha tuyak" or "ayir tuyak" and in Kyrgyz language the horse is called "ay tuyak". "Ay muizdi ak koshkar", "Ay muizdi kok (ak) serke" mean strong and powerful.

There are quite many poems of Turkic people which were sent to us from "guns". One of them is the poem of blessing children:

*Ay muizdi ak koshkarim seniki bolsin.
Kamistay tik kulagi bar aigarim seniki bolsin.
Shudalari togilgen kara tuyem seniki bolsin.*

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:

*Ay kordik aman kordik,
Zhana ayda zharilka,
Eski ayda esirke.*

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 Bashkir's asked goodness from the moon and worshipped and as for the Altai, they thought that it is the worst time to begin something. While most of the Turkish people worshipped the moon, the Yakut's 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 color and fire are the symbols of the sun. The sign of the sun was the symbol of the nomads who used it for a long time: round kiyiz ui, shanirak, oshak, fire, formation of the dishes, wheels of the cart, mirror, etc. 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 (Rysbayeva, 2009).

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.

During research the theory "image of language of the universe" was taken cognitive linguistics. Similar historical and comparable characteristics, systematic, grouping, comparison, etymological explanation, ethno linguistic analysis, composite and conceptual, application of the method analysis on the frame. With the help of a comparative method of studying Kazakh, Kyrgyz and Uzbek languages in their language history, culture, as well as religious, it became clear. The origin of cult phrase logical units in the language, is the history of the century, mythological and various popular beliefs, traditions and customs, is associated with the peculiarities of ancient culture, as well as manifestation in linguistic units. Kazakhs believed that this tree brought happiness, protected from disease and prolonged life, so it was considered the greatest sin to cut it. As they drove along, they stopped, kneed and prayed.

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." Cult "- an abstract category - worship - respect - worship, tried to distinguish with the above-mentioned mythemes. Analyze the appropriate elements of the lingvosemiotic units of the cult.

The concept of the cult was defined, and the associations of these tokens were divided into 3 groups. 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 lexicosemantic groups concerning to the cult's concept. Thirdly, they were 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 anthropocentric 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 Turkic nations. Thanks to the cult of the Moon, the cult of the Sun, the cult of Umai mother, the cult of Fire, the cult of Water, the cult of the Tree, the cult of solar power, the interrelation of cult phrase logical units and collusion of Turkic languages in synchronous development was manifested.

In conclusion we can confirm that we tried to determine the Cult and the names concerning it in the process of investigation, 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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Ә.НҮРПЕЙІСОВТИҢ «СЕН» РОМАНЫНДАҒЫ АДАМ ЖӘНЕ ТАБИҒАТ МӘСЕЛЕСІ

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Аннотация. В статье дается анализ художественно-идеологических исследований в романе А.Нурпеисова «Сен», взаимоотношений человека, взаимоотношений человека и природы, авторского представления о природе человека, природе взглядов.

Abstract. The article gives an analysis of artistic and ideological research in the novel by A. Nurpeisov "Sen", the relationship of man, the relationship of man and nature, the author's idea of the nature of man, the nature of views.

Ключевые слова: Поэтика, роман, символика, сюжет, природа, человек, время, экология, трагедия.

Keywords: Poetics, romance, symbolism, plot, nature, man, time, ecology, tragedy.

«Сен» романы – ел мен жер тағдырын арқау еткен шығармалар легінде шоқтығы биік тұрған шығарма. Жазушы кейіпкерлер болмыс-бітімін бейнелеуде, ішкі әлемін ашуда табиғат көріністерін психологиялық параллелизм тұрғысынан ғана емес, туындының идеялық өзегін ашу мақсатында да барынша шебер пайдаланады. Оның бір мысалын төмендегі жолдардан да аңдауға болады: «Сонан бері ел өзгерді. Жер өзгерді. Содан бері Сырдарияның суын кең арнаның екі бетін ала қоныс тепкен диқан елдер мақта деп алды, күріш деп алды. Малыма, жаныма деп жырымшылып ала-ала, сағасына келгенде сыңар тамшы да қалмады» [1,21]. Бұл жерде жазушы Орта Азия мен Қазақстан үшін өмірлік мәні бар экологиялық проблема Арал мәселесінің туындауының түп тамырына үңілдіреді. Сол мақта мен күріш өнімін арттыру үшін қажетті игілікті іс деп танылған арты сұраусыз шаруалардың көпшілігі Аралға қасірет болып төнді емес пе? Ол аздай, оған тағы бір зардап таңылды. Оның да зиянын екшеп жатқан жан жоқ. Жазушының жан күйзелісі кейіпкер ойына ұласады: «Сонан бері Амударияның ағысына қайық салсаң ала қашатын баяғы жойқын сары лай суын күдіреті жеткен кісілер ары қарай теріс ағызып, қайдағы Қарақұмға бұрып әкетті. Ол ол ма, ай мен күн астындағы тірлік орнында тұрғанда бұл жалғанда мұрты шағылмастай көретін кәрі Аралдың қазіргі сиқы анау» [1, 21]. Байқап тұрғанымыздай, кейіпкер толғанысынан Аралдың мүшкіл халі, қыл үстінде тұрған тағдыры ғана танылмайды, оның туу себебі мен ертеңгі эволюциясы да шынайы суреттеледі. Өмір шындығы өнер шындығына ұласа отырып, жер тағдыры не болмақ деген ой ағымына, сана арпалысына жетелейді. Қазіргі қазақ романының

поэтикасын зерттеуші Т.Рақымжанов көркем шығармалардағы пейзаж ерекшеліктер жайында: «Қазақтың сөз шеберлігі психологиялық пейзажда кейіпкердің жан құбылыстарын табиғат көріністерімен сабақтастырып немесе контрастылы, қарама-қарсы қалыпта алып сипаттаса, лирикалық пейзаж автордың сезімдік түйсік-қабылдауы арқылы беріледі. Ал символикалық мәні бар пейзажда жазушы бейнелі образбен өзінің дүниетанымдық көзқарасын білдірсе, объективтік-заттық пейзаж тек фондық міндет атқарады. Оның кейіпкердің көңіл-күй құбылыстарына қатынасы аз» [2,65],- деген пікір айтады. Осы орайда ой қозғар болсақ, Ә.Нұрпейісов романында ұшырасатын пейзаждардың лирикалық саздылық үстейтін көркемдік тәсіл ретінде қолданылуынан гөрі, дүниетанымдық көзқарасты айшықтайтын символикалық мәні бар пейзаж үлгісінде жиі пайдаланылатынын аңғарамыз. Бұл – шығарманың сюжеттік желісі мен композициялық құрылымында қаһармандардың рухани жан дүниесін, іс-әрекеттерінің мәнін ашуда табиғат көріністерін мақсатты қолдану үлгісі. Мәселен, Арал бейнесімен қатарласа берілетін Жәдігер – Бәкізат желісі немесе Жәдігер толғаныстары олардың өмір – өзен ағысындағы тағдырын баяндаумен шектелмейді. Олардың қай-қайсы да – идеялық салмақ арқалаған сюжеттік желілер.Туған жермен тамыры біте қайнасқан елдің теңіздің тартылуы салдарынан үдере көшіп, тамырынан ажырап жатқан сәттегі жан тебіреністері, көшкен ел суреттері адам мен табиғат сабақтастығын санада тағы бір жаңғыртады. Шындығын айту абзал, кір жуып, кіндік кескен және сол жермен тағдыры байлаулы жандардың бейбіт күнде атамекенін