

ETHNOCULTURAL ANALYSIS OF PRAYERS, CHEERS AND DAMNATIONS IN DIALOGICAL SPEECH

*BOYUKHANIM EMINLI

*Sumgait State University, 43rd Quarter, AZ 5008, Sumgait,
Azerbaijan
email: "resadok50@gmail.com"*

Abstract: The article deals with the description of the conclusion of research on the origin of prayers, blessings, and dominations, reflecting believers in magically powerful words associated with ancient mythological ideas. The main goal of this investigation is to identify the specificity of the linguistic view of folklore samples at the paremiological stage of the language. The thematic groups of small or short folklore samples: prayers, blessings, and domination are studied in this article. The quality of the presence of the national culture of each nation. Therefore, the use of folklore resources in the new accultural situation, which manifests itself in modern conditions, is especially important from the point of view of national interests. Folklore should be evaluated as a functional, structural model of culture. The origin of prayers, blessings, and dominations reflect believers in magically powerful words connected with ancient mythological representations. Where goodness and badness, positive and negative, coexist and fight, there will always be prayers, blessings, and domination. The fact that people are helpless before the mysteries of nature also arises in the formation of prayers, blessings, and dominations. This is still the period when faith in magic and the magical power of the word were very strong. In communication, people always direct their desires, feelings, and disgust to the chosen side. Paroemias reflecting these feelings can be considered a reflection of people's relationships with each other.

Keywords: Blessings, Culture, Dominations, Ethnocultur, Folklore, Language, Prayers, Semantics.

1 Introduction

Historically Azerbaijani culture is very ancient, it was formed on the basis of wealth folk literature. In the concept of ethnic development Azerbaijani culture can be a qualitative conclusion when various regional influences are accepted. If these influences are not ethnic in nature and they are not rooted in the national mentality, then they become a negative and destructive force that conquers the national culture and even threatens to destroy the national character.

The main criterion of while creating a factor of Azerbaijani culture (literature, art, etc.) and scientific-theoretical (aesthetic) analysis should be only the history of Azerbaijani culture and any other "criteria" (development, ideology, modernity, relevance, etc.) time becomes the opposite criterion. The author did not have national thinking and historical memory while such expressions were created. The author acted in accordance with the requirements of his time and thought and created as a son of the nation to which he belonged (within the limits of time and knowledge).

Ethnocultural characteristics are the creation of thinking, intellect, the expression of the people's culture and the concentration of the worldview on the national component. The trinity connection of consciousness-language-culture is considered the main indicator of ethnic culture and finds its expression in language. One of its main task is forming ideas about people's life, household, traditions, national psychology and comparing existing knowledge with a deep knowledge about native culture. "Ethno-cultural features are revealed in the minds of native speakers with ethical and cultural elements, they're distinguished in rituals, customs, stereotypes, beliefs, speech behavior" [3, p. 225].

Society members express their relations basically in the process of communication. Communicative function played an important role in the creation and development of language. To emphasize the role of the communicative function of language in social life, it is enough to mention that without communication and language, society cannot exist at all. A language that performs a communicative function not only develops itself, but also contributes to the development of society. Language develops as a conclusion of communication among society members, its grammatical structure and categories are created and developed; Along with the development of language, society and social consciousness increase.

2 Materials and Methods

During the research, the descriptive-comparative method of linguistics was used for the purpose of analyzing folklore samples. The main material of the research is folklore examples of the Azerbaijani language and fragments of folklore examples observed in dialogue speech.

Communication between people mainly takes place in the form of dialogue. Dialogue speech is the oral communication of people on any topic. Dialogue is not just a conversation, but it is an exchange of ideas and information between people of various intelligence, character, culture, and outlook. Dialog speech reflects the bright glorification of the communicative function of the language as a form of functional and stylistic speech diversity of the national language. In the scientific research carried out within the framework of the study, an extensive analysis of cheers and curses used in "Kitabi Dede Gorgud" epics, which is an ancient folklore example of the Azerbaijani people, was included [4].

2.1 Background

Information in the dialogue speech is transferred to the consistent interaction of the human collective. Although dialogic speech has been widely studied in Azerbaijani and world linguistics, it has not systematized and completed yet. The research is based on the materials of the Azerbaijani language, as well as colloquial speech and literary works. Interest in dialogue speech arose in the 40s and 50s of the last century. The foundations of dialogue theory in Russian linguistics were laid in the works of scientists such as L. P. Yakubinski, L. V. Sherba, V. V. Vinogradov, and M. M. Bakhtin. A large body of research on dialogue attests to the complexity and versatility of this concept. Dialogue is a concrete embodiment of language in concrete means, a form of speech communication, the creation of the sphere of human speech activity, a form of language existence. The logical-semantic relations between the parts of the dialogic community depending on the communication conditions are related to the content of the speech.

Dialogue speech requires a direct response. Thus, in the course of the dialog speech, the interlocutor expresses its attitude towards the interlocutor: either asks a question, confirms or denies. This aspect of dialogue speech affects the speaker's ability to express himself, directs him in a certain direction. Another characteristic of dialogic speech is that dialogue takes place in the conditions of emotional and expressive communication of speakers. At this time, the participants of the dialogue speech directly perceive each other and evaluate their emotional state. In the process of communication, people used different language units to express their personal relationships with each other. These language units reflected both positive and negative attitudes and emotions. Some of these expressions, sometimes emphasized by phraseological units, indicate the attitude of the subject to the subject, to various objects and events. Such phraseological units include blessing, dominations, oath, prayer, supplication, call, etc. They express the inner excitement of people. Some of these units entered our speech from folklore. Azerbaijanis are used to using small examples of folk in their speech depending on the situation.

Azerbaijan folk is one of the richest folklore the world. Deep wealth Azerbaijani folklore is the source of Azerbaijani literature. Traces of the mythological and artistic outlook are still reflected in folklore and classical literature. Azerbaijani mythology is not as systematic and complete as ancient Indian and Greek mythology. Traces of Azerbaijani mythology can be found in Azerbaijani folk. They are more cosmogonic and seasonal, and also carry some details of ethnographic myths.

Folkloric information is the only source of information about the past of a people without a chronicle tradition. Folklore texts tell about the ancient life of the people's ancestors, reflect the people's spirituality - outlook, worldvision and traditions.

3 Results and Discussion

In the national memory, the history of the nation passes through the fate of the entire nation. Folklore is the fate of the people: the fate of each ethnic group depends on its national memory. People who can restore his memory to the nation can rise to the top of the nation. The integrity of each people as a nation, the integrity of the country and the security of ethnocosmic memory depends on the form in which this memory is kept.

Folklore is the memory and destiny of the people: the destiny of each ethnic group depends on how it is connected to the national memory. A nation that can return to its memory can rise to the heights, which makes it a nation among nations. The integrity, safety, security of every nation as a nation depends on how its ethnocosmic memory supports it.

Folklore is knowledge that exists in oral tradition. In other words, every physical and spiritual experience of ethnos is an oral tradition in folklore. Folklore knowledge remains the main quality that distinguishes it from science. Inclusion in the oral tradition, the entire existence of the oral tradition is determined by its principles. Depending on the communication conditions, the logical-semantic relations between the parts of the dialogic community are related to the content of the speech.

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Folklore has the experience accumulated by the ethnos over the millennia. This experience is the basis of its relationship with reality, and ethnos conducts its behavior based on these experimental-traditional models. What they believe, what they say, what they create, occupation — these are the levels of realization of folklore, ethnos. Folklore reflects codes of behavior related to reality.

For example, belief in reality is one of the most important issues in folklore. The most obvious part is the beliefs that live in folklore consciousness. Folklore beliefs embody original mythological archetypes. On the other hand, the confirmation of the physical and spiritual experience of the folkloric ethnos in reality reflects an experience whose reality is beyond doubt. The "creation" of folklore by the collective is the reality of the ethnos. It includes all kinds of folklore "genres" related to the movement. Folklore reflects the "speaking" part of folk creativity, it implies oral texts.

Folklore is a means of bonding in social groups that exist within an ethnic group. In other words, social relations, the level of these relations existing in the oral tradition, are patterns of behavior. Each social group has its own relationship with other group(s), the devices existing in the social tradition are built with the help of ready-made models of behavior and cannot go without them.

Folklore belongs to the ethnic group and includes knowledge implemented in oral tradition (all types of ethnocosmic experience), social communication, methods of measuring ethnosocial values (ethnocosmic communication of the unit), models of socio-emotional relationships. Folklore loses its functionality by isolating it from the culture in which it exists. In other words, folklore is called a system that is part of the macrosystem of culture. Folklore is such a large and rich cultural phenomenon that it is impossible to characterize it from a specific point of view.

Folklore genres are divided into archaic and modern genres. Spells, divination, oaths, prayers, blessings and damations are widespread in archaic folklore genres. However, this division is conditional; As the folklore process continues throughout history, new examples are regularly added to these genres.

The status of folklore in ethno-national culture is an indicator of quality, status and standard of citizenship. In this sense, the study of folklore in the ethnic-cultural system in the regional context is of great importance. Folklore is an "important" unit of the ethno-national cultural system. The direct ethical-aesthetic manifestation of folklore ethnos thinking is in status. The folklore of various manifestations of ethnic culture is also in the genesis, in other words, the nationality of those quality types originates from folklore. Folklore does not allow national culture to break away from its code. Folklore is divided into blocks according to the direct status of ethno-national affiliation, criterion and standard of national affiliation. This exceptional "status" of folklore in the context of the local environment of the ethnos in its national structure and its regional structure is the main theoretical and methodological basis of the need to study.

Each piece of folklore is signed by the people who created it. Although this signature is not visible, the people's feelings and

thoughts, desires and ideals, everyday life and way of thinking are clearly visible in these works.

Various lifestyles of the people in different historical periods are reflected both in large epic works of folklore and in small genres of folk creativity: in phraseological units, proverbs and sayings that cover all areas of folk life in the past and nowadays: human nature and its phenomena, economic activity, views on socio-legal, family-household relations, religious, pedagogical and philosophical views. "Folklore is also a worldview. What people have understood throughout history and turned into a spiritual experience is reflected in folklore. So, the relationship between folklore and history is, in fact, the relationship between consciousness and reality in a broader sense" [5, p. 11].

More complex means of psychological influence gradually appeared in everyday life - prayers, blessings and dominations. They have been studied in the folk lately. Blessing and dominations have been studied in the field of education recently. From the ethnocultural point of view, they are practically not studied.

Human beings have always met goodness and badness in their conscious activity. The concept of welcoming goodness and badness also arose in the original imagination with the emergence of the concept of goodness and badness. The meaning of the word "cheers", meaning to please, was associated with the word "cheers", which is a red word. The opposite of goodness is bad. A person who accepts goodness has created a domination by condemning badness.

Blessings and dominations that living in the language of the people are grouped as follows: 1. Blessings and dominations related to ceremonies; 2. Blessings and dominations related to household life; 3. Blessings and dominations caused by mythological and religious ideas.

Blessings and curses related to the ceremony are related to the ceremonial rites and are widespread among the people: "*Baylik hamamına gedəsən*" (Wish you go to the groom's bath), "*Toy şirniyi yeyim*" (Let's eat your wedding sweets), "*Boyuna qəmiş ölçüm*" (Cane on your neck), "*Adın daşlara yazılsın*" (Let your name be written on stones) and so on.

Blessings and dominations related to everyday life are also widespread and differ according to their domestic character: "*Evin abad olsun*" (May your home be prosperous), "*Düz-çörəkli olasan*" (May you have bread and salt), "*Süfrən açıq olsun*" (Let your table-cloth be open), "*Evin yıxılsın*" (Let your house fall down), "*Ocağın sönsün*" (Let your stove go out), etc.

Cheers and dominations are influenced by mythological and religious beliefs. When a person is informed about their life, he fetishizes various forces and images, believes in them, and then this belief system is reflected in blessings and dominations: "*Həzrət Abbas köməyin olsun*" (May Hazrat Abbas help you), "*Qapında bayquş ulasın*" (Let an owl hoot at your door), "*Səni tapşırıram Həzrət Abbasa*" (I entrust you to Hazrat Abbas).

Among the examples of folk art, prayers, blessings and dominations reflect the positive and negative aspects of human relationships. In a contrast world, conflicting attitudes also appear between members of society. Prayers, blessings, dominations are formed in connection with natural and social events and are an expression of their belief in these events. Prayers and blessings that express the wishes of the opposite parties to each other are usually included in the etiquette section of ethnography, as they do not belong to a specific period.

Regardless of time and place, prayers are offered to each other, wishing each other good luck and everything will be fine. For this reason, prayer cannot be a kind of ceremony. But in some cases it is read in ceremonies and rituals. Rituals were held in honor of heroes' successes or victories over infidel enemies is shown at the end of the epic in "Kitabi-Dede Gorgud". Dede Gorgud, who participates in these rituals, prays like this:

Yerli qara dağların yıxılmasın! (Don't let the local black mountains fall!), *Qanadların uçları qırılmasın!* (Do not break the tips of the wings!), *Haqq چراغın yana dursun!* (May the truth stand by your lamp!), *Qadir Tanrı səni düşməninə möhtac etməsin!* (May God Almighty not make you need your enemy!), *Amin" deyənlər behişt görsün!* (May those who say "Amen" see heaven!), *Allah verən ümüdüün kəsilməsin!* (May the God-given hope not be cut off!) [4].

Azerbaijani folklorist B. Abdulla writes: "*Prayers are very close to blessing in terms of content and pronunciation. The prayer is sometimes read in parallel with the blessing, which is a separate independent concept*" [8]. In "Kitabi Dede Gorgud" Dirsaxan, who has no children, is informed that if he is fed, dressed, and frees debtors from debt, with God's permission, he can have a child. Dirsaxan did what is said. At the same time, a big ceremony is organized. He invites Oguz gentlemen to his house. It is said that the riders, knowing why they came to the ceremony, "held hands and prayed". God Almighty blessed the wife with the cheers of men: The wife became pregnant and after some time a boy was born [4].

Most of the prayers done in the live speech are directly Islamic phrases: "*Allah-Taala səni düşməninə möhtac etməsin*" (May God not make you need the enemy), "*Ey Uca Tanrı, süfrəmizin bərəkətini bol eyle. Bizi çörəklə imtahana çəkme*" (Oh Almighty God, bless our table abundantly. Don't test us with bread), "*Ey Qadir Tanrı, atğahına əl qaldır, dua eləyirəm ki, büt ün gedənlər sağ-salamat evbrinə dönsün, mənəm də birçə balam onların içində*" (O Almighty God, I raise my hand to you and pray that all those who go will return safely to their homes, and my child is among them), "*Ya on iki imam, düşmənlərimizi zəlilə-xar eyle*" (Oh... twelve imams, make our enemies miserable) and etc. After such prayers are usually says "Amen!" Some prayers are the result of personal relationships. In return for the good done to each other, these prayers are recited: "*Başın uca olasan*" (May your head be high), "*Dost-düşmən yanında üzüağ olasan*" (May you be humble in the presence of friends and enemies), "*Kölgən üstümüzdən əskik olmasın*" (May your shadow not be missing from above us), etc.

The origin of cheers and dominations, which reflect the belief in the magical power of words, is related to ancient mythological ideas. It is known that spirits are considered beings and are divided into two parts in the primitive worldview system: "goodness" and "badness". According to legend, these spirits play a very important role in people's lifestyle. It is these spirits that fulfill people's wishes and desires in a positive and negative sense and motivate them to do certain things. The particle "al" in the word "algish" and the particle "gara" in the word "gargish" are the names of spirits according to ancient beliefs. The first is a symbol of success, and the second is a symbol of failure. Of course, both of these names are ambiguous. The word "al" has a number of other shades of meaning, in addition to, it also means generation, tribe, trick, lie. In general, there are many words to which the ancient lexical unit "al" is added. Let's consider two of them — the processing of the words "alov" (flame) and "alçı" (gypsum). In Azerbaijani language the expressions used "alov dili" (tongue of fire): "*Səni görüm alov aparsın*" (Let you take the fire), and dominations such as "alov aparmış" (carried away by the fire) prove that "al" is a living being. "Alçı" the word has always had a positive meaning. "Alçı" is the name given to one side of the knee bone removed from the sheep's knee, and it is this side of that bone that is a symbol of success and happiness. If it is said that "*Aşığı alçı durub*" it means "lucky", "things are going well".

Throughout history, people have added words and suffixes to words like "algish", etc they created a mess. "*Qaragünlü*", "*qarabəxt*", "*qaradiş*", "*qarasu*", "*qarayaxa*", "*qarabasma*" etc. words are related to the word "qara" (black). The expression "*qarabasma // qarabasdı*" is of special interest. The word "qara" (black) in Azerbaijani language is the name of an evil force, and spirit, which is directly related to fear and misfortune. In the expressions "alqış" (blessing // cheers), "qarğış" (dominations), the particle "qış // gış" actually comes from the

verb “*qışırmaq*” (shout // scream), it means to call, shout, speak. The word “*qışırmaq*” (shout // scream) itself has the following meaning: simply to shout at someone.

While kneading dough, preparing dinner, or brewing tea, no one should hurt or insult anyone. Because at this time the dominations from the mouth fall into the tea and food. Thus, dominations will be addressed to family members and not to the addressee.

Azerbaijanis have such a sayings — the domination has “two heads”. That is, the direction to the other side changes depending on the situation. That is, it depends on the personality of the curse. If a person with negative energy recites a curse, one side of the domination applies to him, because he is rich in negative energy and attracts negative energies to himself like a magnet [2].

If someone who prays regularly curses someone accidentally, dominations will be fulfilled and no harm will come to him. Because he is a positive person surrounded by a circle of positive energies, curses and negative energy cannot approach him. Unfortunately, some parents use words with negative energy without thinking about the meaning. When the child doesn't study: “*Səni görəmiş olasan*” (Let me see you dead), or when he ignores the ban and annoys his mother and goes out to play in the yard; “*Sağ qayıtmayasan*” (You won't come back alive), “*Ciyərin yansın*” (Let your liver burn).

Parents often say that *I don't have anything in my heart, I don't mean it from the heart*. But they should know that nothing happens by chance in this world. Few people know that such negative words do not disappear. It is impossible not to know the basic law of nature (physics) — matter, energy does not disappear, it simply changes from one form to another. The words we use also await this fate. Curses, which we call sudden anger, then work against us like real magic. Currently, not only his generation is cursed. It is possible that the biosphere around someone is strong and the curse does not work on him. But even if we take revenge, it can do more harm to our children, whose aura is relatively weak. The most dangerous and fastest curse is the father's curse. Even such curses can be fatal. This is also written in the first holy book of mankind, “Avesta”. The book often says: “*Great God, don't curse us, father!*”. Ancient sources claim that the soul is subordinate to the father and the body to the mother.

If the mother curses, the blow only hits the body. In this sense, road accidents, fractures, burns and other injuries can occur. The curse of the father directly harms the soul. The outcome often ends with two outcomes: the cursed person either dies or goes insane. The mother's curse does not affect the child because breast milk protects the child. Breast milk creates an invisible bond between mother and child, and this bond protects the child from all kinds of nonsense and curses. It is interesting that we have heard a lot about mothers who curse their children, and sometimes the curses of mothers who curse their children come true. The researcher notes: “*The basis of curses, as well as the basis of good wishes, is the magic of words.*” At the same time, if you follow the value system they contain, then they carry the same information as good wishes, but “*vice versa*” [1, p. 522-524].

People don't talk about things or events they have never seen. But there is also the fact that in a certain period of time, some expressions that have a special meaning and have a special meaning related to events, traditions, and rituals, according to the requirements of social development and everyday life, its content is either completely forgotten or rooted, its real it is very difficult to determine what its existence and significance are. There are many expressions in our language whose original meaning has been changed or forgotten. For example, “*Başına dolanım*” // “*Başına dönüm*” (Let me go around your head), “*Qurbanın olum*” (Let me be sacrifice for you), “*Ayağının altında ölüm*” (Let me die at your feet), etc.

Because these expressions are used in a positive sense, dominations here has a figurative meaning. Those expressions are also used in these forms: “*Başına dövsən*” (If you turn around of my head), “*Qurbanın olum*” (Let me be sacrifice for you), etc. At this time, these expressions are addressed to the second person and have a negative meaning. These expressions, which are also to some extent related to shamanism, are actually the product of a time when people did not influence each other by doing things - imitation became a great belief in the power of magic. In ancient times, when a person fell ill, the head of the animal was cut off, but it was still believed that the one who chased him should be cured. According to the legend, all his pains and sufferings were transferred to the wild animal, and later people applied this rite to themselves in the form of words, believing that if someone touched the head of the sick person, he would also get sick, and the victim will recover. Even now, you see that when a child walks around a sitting person, they quickly say to him: “*Başına dolanım*” (Let me go around your head).

In ancient times, kings used ashes as punishment. They even say that the king thought the white-faced man was crazy and threw him into a specially dug ditch and sprinkled ashes on his head until he drowned. Although this custom disappeared later, its traces have been preserved in the folklore memory of the ethnoscience. The general functional direction of curses is determined by researchers in one vein: “*a curse is a wish expressed in words for any trouble that is a reflection of a certain state of mind of a person*”; “*Wish is hidden in the curse of health, well-being, happiness, sometimes the threat to life itself ...*” [6].

The culture of Azerbaijan undergone so much historical evolution that it has a universal character. The cultural system of Azerbaijan, which is a place where different cultures meet, can act as a component of a single whole in the universal context and national-cultural context.

Thus, cheers (algish) and cursing (gargish) have been passed down from century to century as one of the main moral factors in the traditions and folk of the Azerbaijani people. It should be noted that the tradition of blessing, cheers and cursing among Azerbaijanis is an integral part of manners both in everyday life and on solemn days. Blessings and prayers reflect basic concepts of happiness and well-being, as well as prescriptions that regulate human behavior in society. People influence each other in different ways in their life experiences.

In the process of understanding and understanding each other for centuries blessings and curses have played an important role. Although people's attitude towards curses has changed to one degree or another in modern times, they directly manifest themselves in the process of communication with their socio-psychological shades and determine their interpersonal relationships.

Blessings are an effective means of identification in the process of understanding and making sense of each other. The sphere of influence of curses is wider from the socio-psychological point of view. They are a psychological defense for the cursed, and a means of reflection and self-esteem for the cursed.

In the course of psychological defense, cursing also has a special meaning: when people curse someone, they empty their hearts and find relief [5, p. 2]. In the psychological direction, three types of blessings and dominations can be distinguished: a) blessings and curses used by people in different situations; b) blessings and curses of relatives (for example, mother or father for their children); c) blessings and curses of individuals. The one who did good was applauded: “*Allah sizi pisləkdən qorusun. Allah sizi qorusun. Alkəhuşəyiz ölümünü göstərməsin. Allah sizə oğul-qız məsib etsin. Allah ata-ananın yanında böyümsini, Allah uşaqların toyunu görməsini qismət eylesin. Süfrəniz bərəkətli olsun. Yüz il yaşasın*” (May God protect you from evil. God bless you. May God not show you the death of a child. May God grant you sons and daughters. May God bless him to grow up with his parents, and may God bless

his children to see their wedding. May your table be blessed. May he live a hundred years).

They would curse the evil does: “*Allah qapılarını bağlı qoysun; Balalarının xeyrini görməsin; Duz -çörək sənin gözünü tutsun*” (May God close their doors., May you not see the benefit of your children, May salt and bread catch your eyes).

The content and form of cheers and curses, on the one hand, depends on the level of goodness and badness itself, on the other hand, on the face and rating of people, the nature of the psychological distance that determines the boundaries of closeness. and the distance between them. If we compare cheers and cursing in terms of quantity, we will see that blessing is more important in everyday life. It is random and primarily due to socio-psychological factors. However, people's attitude towards them is ambiguous. Each of them has its own interpretation in the psychology of life. In the village, blessing, prayer and cursing are considered bad and discouraged.

Firstly, people give great importance to the person they wish good or bad to. He sympathizes with blessings to the people who are distinguished by the status of the village community, who enjoy the respect of the people, and objects to cursing in various forms. Blessings are praised as benevolence, especially when they take the form of prayer. Curses are the most severe means of psychological influence.

According to popular belief, a child is scolded by the father, not by the mother. There are two more interpretations of this proverb. There is a mysterious rule: mothers consider their children the light of their eyes, seek their happiness in their own happiness, and never curse with their hearts. Most importantly, according to popular belief, breast milk prevents spoilage, neutralizes it. In the Turkish country, mother's prayer removes the curse of seven men. “The social function of swearing is increasingly interesting due to its use by women — it is a typical female “weapon” that a mother can use against her son. In addition, the curse gives legal recourse to subjects who have no other way to protect themselves — wanderers or beggars, and of course women” [9, p. 14-22].

Cursing, like cheers, is a phenomenon of women's psychology as an effective means of psychological defense. In everyday life, women swear more than men. For example, there are negative emotional expressions such as “his house fell down, his son died, his homeland was lost, his ashes were blown to the sky, may it be forbidden, may it come from your nose, may it come from your eyes”, etc. These expressions can be divided into the following groups:

1. Expressions in the meaning of oath and request: *sən Allah* (for God), *mən ölüüm* (let me die), *and olsun* (*sənin canna*) (I swear bay your life), *and olsun* (*Allaha*) (I swear by God), etc.
2. Cursing phrases: *gözündən gəlsin* (let it come from your eyes), *burnundan əlsin* (let it come from your nose), *boğazın tikilsin* (let your throat be closed), (*allah səbəbin evini yıxsın* (let (God) destroy your house), etc.
3. Expressions expressing desire, request, hope: *Allah göstərməsin* (God forbid), *evimi yıxma* (don't destroy my house), *Allah kərimdir* (God is kind), etc.
4. Respect and agreement expressing: *qurban olum* (let me be sacrifice for you), *qadan alım* (let me take out youe pain), *övlərinin ehsanı olsun* (be the endowment of those who died), etc.
5. Expressions of gratitude: *çox sağ ol* (thank you), *xoş gəldin* (welcome), *Allaha şükür* (thank God) and so on.
6. Expressions expressing displeasure or fear: *dad əlindən* (save from one's), *vay dədəm, vay* (wow dadam (dad), wow and etc. Expressions that are more common in spoken speech: *sözünün qüvvəti* (the power of his word), *zəhmət olmasa* (please), *allah qoysa* (if God willings), etc.

A number of modal phraseological units express the speaker's attitude to the truth, the truth, the correctness or doubt of a

specific judgment, and play a role in clarifying subjective relations. In curses, imperative words — “*olsun*” (let it be) as in good wishes, indicate the desirability of the fulfillment of this wish, but have a negative meaning. [7].

What have people blessed and what have they cursed? If we analyze cheers and curses from this point of view, we will see that they are based on those treasures that are highly valued by the people, like oaths. This is especially true of certain oaths, blessings, and curses. For example, “*Allah haqqı*” (I swear to god) — oath, “*Allah köməyin olsun*” (Let God help you) — cheers, “*Allah əmə qənim olsun*” (May God give the punishment) — curse, etc. In this sense, some authors note that almost all oaths, blessings and curses are connected with the names of holy blessings and beings.

4 Conclusion

Cheers and prayers occur in relationships between relatives and friends. Grandmother's and mother's blessing are unique in their psychological parameters. Cursing was often used as an effective disciplinary tool when domestic conflicts arose. In fact, cursing a child in front of a crowd was an unusual psychological phenomenon.

Self-praise or curse is a unique means of self-awareness and understanding. These tools, accompanied by strong affective reactions, play an important role in the formation of psychological self-portrait and self-awareness.

One time they swear by these sublime treasures, another time they in turn encourage someone's actions, and the third time they condemn them. Thanks to this feature, blessings and curses act as a special type of reward and punishment.

Despite the progressive development of society over time, people regularly use the language units we learn in speech and seem to believe in the power of these expressions. Therefore, the structure of folklore thought (ethnocosmic code of thought) is paradigmatic and syntagmatic memory. It speaks, moves, is realized through figurative languages such as words, movement and music. Language is an important descriptive code.

People make influence in different properties their life experiences. Gradually, more serious events of psychological influence appeared in everyday life — prayers, blessings and dominations. Prayers are essentially conjunctive, dominations are disjunctive. In the analysis of the course of development, there were characters that, thanks to these features, not only the affective characteristics of interpersonal relationships are determined, but also cognitive aspects, as well as significant differences in the direction of behavior. They have been studied in the folklore many years ago. Prayers and dominations have been recently studied in the pedagogical field. From an ethnocultural point of view, they are practically not used.

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