

CONCEPTS RELATED TO WATER IN WORLD CULTURES

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Abstract: This article focuses on the concept of water and water-related rituals in world cultures. In it, the concept of water in the worldview of different peoples, their attitude towards it, traditions that have not lost their meaning to this day, are interpreted on the basis of the culture of related or unrelated peoples.

Keywords: water, source of life, faith, world culture, tradition, ritual, Turkic ethnic groups, Christians.

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Introduction

Water will not only be a necessity in human life, but it will be the greatest gift, a wonderful blessing given to all of us. That is why people look at water with a holy look in their minds, consider it to be good and worship it. For this reason, there are different mythological views in the Muslim nations and in the nations of the world. All religious concepts of water purification remain traditions specific to cultures. According to the archaic ideas of people, the most perfect water appeared in nature, where a body like a large egg appeared and connected it to the earth. That is why the idea that water is the basis of livelihood was born [Encyclopedia,28-84].

Concepts about water have been analyzed a lot in world culture. For example, water is defined differently in Chinese culture: “Water is soft and clean, it washes people's dirt” this is the humanity of water. When the vessel is full, there is no excess water - this is justice, satisfaction. Water is always in motion, only standing still on the plain - this is justice. When people rise, the water accelerates downwards [Evsyukov V.V.,25]. This is humility. The attributes given to water summarize our philosophical understanding of water.

If we look at the history of mankind, we can see that water is not only the main source of human livelihood, but also the object of their economic culture, daily lifestyle, religious and worldly views, and environmental education. Also, different peoples had customs and traditions related to water. In the legends of the peoples of the world, water first appeared in nature. There are theories that fire, earth, and people originated from water. These ideas indicate that on the Day of Resurrection, the earth will be flooded, and all creatures will disappear and the world of the living will appear again.

Turkic people strongly believed in the divine power of water. They believed that water protects a person from all misfortune, destruction and even death. In the Turkic ethnos, water is

considered to be the soul, spirit, eternity, life-long sustenance. In the legends of the mountain Altai people, there is information that water was the first source that influenced the creation of the world. The legendary hero who sails the great seas, created the earth with the advice of White Ene, the mother of Ulgen. He placed it on top of three large fishes so that the land he discovered would not be flooded. Many Turkic peoples have similar legends. For example, every year the Kirghiz of Tianshan offered sacrifices to the water spirits, and the blood of the sacrifices had to be mixed with water, because they thought that through this ritual they would repel the wrath of mermaids and spirits who were disturbed by the evils among people and their evil deeds. It was believed that if he did not perform the ceremony, bad things would happen throughout the year. In the Turkmen people, as the god of rain, Korkut worshiped his father and performed various ceremonies for him. Several legends related to him are also widespread in the Turkmen people.

In Mahmud Kashkariy's work "Devonu Lugat it Turk" it is written that there was a custom of "quvuch-quvuch" in the Oghuz states in the 10th-11th centuries. This custom is designed to drive away evil spirits among people. In this case, people took cold water in their hands and kissed their faces if evil spirits were attached to them. This concept is also called "kash-kash" and is used in the sense of scaring various spirits [Mahmud Kashkari,178].

At the beginning of the 20th century, when the water in the canals was opened in Karakalpaks for the sake of the abundant water, he opened the water and deliberately pushed the murap into the water. After Murap survived the water, he slaughtered an animal, usually an ox, and drained the blood into the water. Meat

hung a pot there and shared it with me and distributed it to the people [Zhdanko T.A.,187]. Also, they made sacrifices dedicated to him during times of water shortage. This custom is called "blood sprinkling" and the blood of the victim is poured into the water [Alibekov U.,12].

Peoples of the world have different traditions and concepts related to this kind of water. For example, Christians have a tradition of immersing a child (grandchild) in water, i.e. "baptizing" it, which is called "kreshenie" in Russian. They put silver coins in the water and recite prayers. In this way, baptism, i.e. conversion to Christianity, is carried out in traditional water. Christians carve ice and bathe in cold water during the baptism of Jesus, which is held in the winter season. The water at this time will be clean and will not lose its freshness for a long time. This water can be taken by the patient.

Because water is a sign of toxicity and purity, different peoples use several traditions related to it. For example, wedding water, telling bad dreams to water, jumping in water, bathing a baby, etc. The tradition of testing the bride after marriage has been preserved to this day in most peoples. For example, in the Tatar people, after the wedding, the bride is sent to fetch water. If she brings water without spilling or splashing, she is praised as a beautiful bride, if the water is spilled, she is judged as lazy and lazy. In some villages of Kazakhstan, there is a tradition of showing the head of the spring to the bride. Brothers and relatives are gathered and taken to the spring or well. The bride should take two buckets of water to her mother-in-law's house. At the bottom of the bucket, a silversmith puts a tenge and guests in the house have to buy that water, that is, according to tradition, they put a tenge in the water or offer money to the bride. And one of the interesting ceremonies related to water is the

ceremony of bathing a newborn baby with 40 spoons of water when it is forty days old. The Karakalpak, Kyrgyz, and Kazakh people call this tradition "kirkinan shig'aryu", and the Tatar, Uzbek, Uyghur people call it "kiryk suu". This ceremony is performed by the dreamer, he bathes himself by dripping forty spoonfuls of water, and every time he pours out the spoonful of water, he says good wishes: "May Mother Umai help her", "May her life be as pure and long as water", "Let her flow like water, and let no one go astray". They put humis tenge and beans in the water. Coins mean wealth, beans mean famine and long life. During the bathing, the child should not be left untouched by the water, it is believed that if the water does not touch that place, it will invite bad luck. Ceremonial water has healing properties, and if you rub it on the face of a sleep-disturbed child, it will heal.

In many cases, on a long trip or from a hospital, as well as from other dangerous places they stop the people coming to the house at the threshold, turn a cup of water over their heads several times and make them cry. The water in the bowl is poured on the ground or under a tree, and the bowl is poured in front of the door. The purpose of this is to make the intention that the person being circumcised will have a long life, a clean life, and if there is a bad word, evil eye, or pain that he has encountered during his journey, then he will go away with that water. Sometimes, if a sick person does not recover, he crosses the water or ditch on the road they take them to another village. If it passes through the water, that's all the disease they say it will remain in the previous place. When a person recovers from pain, he returns to his place will come.

The main ceremony of the wedding ceremony is the betrothal. Before marriage in Turkic peoples, It is ready by pouring water into a bowl, adding sugar to it, and sometimes putting a silver coin in the bottom of the bowl they do. After the marriage prayer is recited, the bride and groom drink that water. When drinking the water, they intend to endure the heat and cold, ups and downs of life, to overcome all difficulties, to make our life and ourselves clean like water, and to have a long life. Sugar is added to the water with the intention that the marriage of the bride and groom will be sweet, noble and pure like silver. Because water is a sign of majesty, sweetness, purity, goodness The people who want to do the same as above.

In short, there are various ceremonies, traditions, concepts related to water in the culture of the peoples of the world, and all of them are related to the different perception of the world.

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