

Cult and Culture of the Caucasus in the Palestinian Context: Speech Segment and Substrate Anomaly

Sabrina Khanalievna Shikhalieva
Institute of Tsadasy Language, Literature and Art, Dagestan Scientific Center,
Russian Academy of Sciences, M. Gadzhieva Street 45,
367015 Dagestan, Makhachkala

Abstract: Within the framework of scientific knowledge, axiomatic of “pantheon” of the Caucasian people opens an abstract sphere of new paganism. Our senses that project shadows of the external world meet the objective reality and exist in the space-time concept. The principle of determinism argues that the phenomena of the world both exist in animate systems of Indo-European languages determine the causal mechanisms of the animate facts of non-Indo-European languages. Based on the conceptual apparatus of the Bible, the logic of primitive signs cues the quantum effect of information exchange of Caucasian languages. Each participant of the situation, both the speaker and the listener, confirms abstraction of subordinate word forms of time and location of the participant.

Key words: Text of the Bible, quantum effect, space-time concept, system of knowledge, animation, theonym, statements

INTRODUCTION

The culture of the Caucasus is the property of both Caucasians Caucasian civilization being well known to science. If we want to understand the nature of languages, we shall stay focused on both the speaker and the listener (Jespersen, 1958).

Any verbal formula shows the direction of the connotation of connotative generalization rather than the meaning of denotative difference by actualizing the emotional content in the mind of the speaker. That is how, empirical and ethical theory of dialogue is implemented. As an initial understanding of the combinations, the spiritual fragments can be mentioned. The pantheon of pagan gods of the Caucasian people was conditioned by archaic concepts of their own gods. In strengthening connotations, the invariant statement can be distinguished: “The God formed the man and breathed into his nostrils the breath of life”. The basic attitude of the speaker emphasizes the direct and interpersonal experience adapted to the communicative purpose (DeLancey, 1998). In the grammar, this factor reveals units of animate statements: God+man. These mechanisms lie in explication and implication of dialogue: “And God said to the man 1. Fill the earth and subdue it: 2, 3 and have dominion over the beasts”. The analysis procedure structures the script of the wildlife and identifies directives of various creatures of flora and fauna.

TECHNIQUE

Given these prior knowledge, we shall proceed to the construction of the conceptual apparatus. Namely, we shall consider the conceptual parameters of the semiotic nature: who is symbolized by means of syntactic relations what semiotic means symbolize the world of communicants God/man. The stepwise interpretation of emotive meanings converts the “coupled” texts of emotions (Shahovsky, 2004). Among the markers of “coupled” emotions an oral monologue takes the form of statements. These peculiarities have the main feature like whether to refute or to confirm the truth in every utterance (Paducheva, 1985).

MAIN PART

Communication aimed at mutual understanding, considers aspects of human communication from the perspective of scientific approaches. Various aspects of the dialogue between Russian and Western scientists indicate consistency of the mytho-poetic nature. Some demons and evil spirits of the Tabasarans are know from formulas of bullying children. These Tabasaran evil spirits were Buvg and Byabyush. Studying them may be useful to consider cross-cultural concepts of the anthropological factor to some extent, involve a search for national and geographic triangulation. Ebeltsan an agricultural deity of

the Tabasarans is identical to Russian Ded Moroz and European Santa Claus explains the introduction of the oral text in the speaker's view. It is known that the Phrygian word "bread" which was used in the expression "let it be" (Haaz, 1980), identified the most ancient people in the Greek parallels of Caria and Cappadocia. The same "bread" formula is in the Bible and is found in Aramaic epitaphs in Palmyra, Phrygia Asia Minor. During the spring holidays, devoted to gathering of edible herbs such as garlic (shvirar) and sorrel (lishvar), the Tabasarans made dolls (zhakul) of garlic and gave them to children. This doll impersonated the deity of cornfields and vegetation. This rite existed in Tabasarans until the first half of the 1960s. Additional language features help the hidden meanings to bring home to the reader that every discourse begins with a performative statement. Babylonian priests gave a sacred significance to numerical ratio of periods of time and space division. For example, the Nakh-Dagestani lexeme saat "clock" is identified with the Hittite theonym yiuatt "deity of the day, the day" (Ivanov, 1980). This deity of the day is associated with the appearance of the sacred numbers 3, 7, 12, 40, inherited by European and other nations.

Each part of the body of early man had its own deity. "The body, head, field of vision" as Klein (1982) noted "is the location of the speaker". A human psyche ability actively directs towards the transcribed oral discourse. The meaning "near" in Lezghian is expressed by somatism kva-la-v "a side" the meaning "in front of" is expressed by somatism vilik "an eye". The most ancient vocabulary of the early men was a sounding pantheon and considered as the product of basic metaphors is equal to the phenomenon of corporality (Arutyunova, 1990; Lakoff, 1993). Ethical and ethnic categories of language and thought develop the key features of communicative interpretations. For example, the Tabasaran expression unla ul ayir literally "Having an eye in the forehead" with the metaphorical interpretation such as "All-Seeing Eye" shall mean the spiritual God of Eye and Forehead. These names of the Tabasaran deities are compared with the same of Ancient Anatolian, they have similarities with Mon shamanism (spirit of body parts bones, arms, shoulders) and are found in the South American Indian ritual Purba spirits masters of body parts (legs, nails, hair, heart, etc.) (Langacker, 2002).

Analysis of the quality of Ingush language information gives us a new poetic statement. For example, the Ingush punish a murderer, who killed their tribesman by an expulsion from the village. Ingush usually say about this Viy khayakar literally "a curse proclaimed". Thus, linguistic statements form macro-meaning of the

communicants as a result, help building the social world in the Caucasus, according to which no contrast of capability and ought exists in epistemic modality (Akatsuka, 1985). Do you remember mysterious Gogol? The Ingush word Viy means "to kill". One, who has been cursed is considered to be killed, dead.

From the viewpoint of the tribal language of the Caucasus, the elements of speech could occur together with the initiators of communication the speaker and the listener. Now, it is quite clear, how the bases of cognate people of near Eastern nomad tribes kaski/kashki, who lived in Cappadocia at the beginning of the first millennium, look now as a multivalued ethnonym represented by the Tartars, Indo-Aryans and the Scythians (Kammenhuber, 1980). The word kaska itself is similar to the Hittic (Proto-Hittite) theonym Kayku "God of the Moon" and identified with the name of both the Caspian see ancient Georgian ethnonym kashag, ancient Armenian ethnonym gashke, old Russian ethnonym kosog, Ossetian ethnonym kasag Proto-Lezghian ethnonym kas which all literally mean "a man". Proto-Lezghian tribes Kas-ki, who spoke an early Semitic dialect, worshiped the God of the Moon and represented an ethnic Sumerians and Akkadians conglomerate of the Mesopotamian civilization. The ancient name of the Caspian see Kinneret has disappeared, however, we may find the similar ethnonym of Proto-Lezghian tribes in the place-name of the Caucasus "Kaf-kas" literally "Foam-man" and the Lezghin mythonym "Kas-pili" literally "a Dragon-Man, who owns a large water".

Primarily contradictory word or phrase explains the emergence of forms of statements. Like the ancients, the Proto-Lezghian believed a heart was a center of spiritual activity not a brain. Therefore, a heart is a semantic center of the descriptive grammar in Nakh-Daghestanian languages. Emphasizing a variety of information about the numerous nations of the Caucasus, we can generalize a relevant information: the ancient Greeks called the Eastern Caucasus Scythia, the Persians called it Turan the Chinese called, it the steppe of northern barbarians Bai-hu (Gumilev, 1991). The composition of statements that have united scientists fills the limit of Pre-Scythian component. The earliest examples of art characterizing the fact of Pre-Scythian component and containing a predicate symbol of color naming are fixed in the toponymy of Lezghian subgroup languages. The universal tradition of world masterpieces reveals formal epistemic predicate "to know" (Wierbicka, 1980; Steizner, 1984). Their skillful combination is also acceptable as ethnogenetic antique processes, accompanied by intercultural migration from the Caucasus. Jewish kings ruled the East European territory had control over

numerous tribes, including their own one Turkic Khazars. It is also a dialogue or rather polylogue between different scientific disciplines. Research methods integrate the ancient phenomena of the Caucasus. The book of the Bible is the book where everything is said and decided which leaves no doubts. It travels around the world to find its adherents.

Indo-Aryan contribution of the Northwest Caucasus is non-Greek and obviously cultic. During this period the Hittite Kingdom collapsed which led to the emergence of the Philistines from the sphere of Egyptian influence. There is a constant realization of emotions in the speaker's verbal behavior. Emotiology as the study of emotion representation gets a special communicative stamp in the onomastics of Dagestan, Who is IT? And what is IT? Apparently, we deal with various essences of the speaker, who constantly selects a particular style of communication (Lazard, 1999; Shihalieva, 2014). The supreme God of the Tabasarans prior to embracing the Islam was the god Umchar. Formulas, adapted for communication, fixe the theonym: Umchari kiuvat tuvri! "May Umchar grant strength!"; Umcharin bala yivrivuz! "May Umchar punish you!". A phrase is a statement based on the predictive core. The phrase analysis reveals different levels of control and communication (Tomas, 1997). There is a meadow Umcharin khyar "the meadow of Umchar" 3 km south of Lyachlya Village, Khivsky District, Dagestan which is cut only by public shepherds. All the rest of the time, the meadow serves as a place for public cattle grazing.

SUMMARY

Legends and myths of "primitive" Caucasian communities have no real author; they are the product of collective statement and human being in general (Heidegger, 1993). The most ancient anthropomorphic Gods of the Tabasarans are the Sun "Rig" the Moon "Vaz". Since, the year one, there was a battle between the cosmic Gods spots on the Moon are wounds received in battle. The Moon boasted that it is prettier than the sun hit the moon in a fit of temper in its face with a piece of sheepskin "kyar". The act of communication itself involves three elements such as "subject+addressee+communication", based on which the simple truths of dialogue adapted for communication can be interpreted.

History, culture morality are just a form of human existence while Christ is the content of humanity. Our analysis represents a kind of conglomerate of statements enters gradually into a logical system of objective mysteries of human speech. The text of the Bible relates

the phenomena of archaic facts of grammatical gender of the Caucasian languages and helps to identify their chronology in more ancient sources.

CONCLUSION

The character of possessor allows us to outline the personal sphere of verbal behavior "own" and the boundaries of individuality of the ancient facts. Isoglosses of the Eastern Caucasus constantly absorb an implicit and explicit practice of communicative studies. For example, Archi nicknames oIntollokI "big-headed", t'ahla "wide-mouthed", burun "Shorty". Universal model of number, except for an indication of physiological and racial units, includes a sequential count and a holder's name first, second, third, pale-faced, redheaded, black man. Emotiology actualizes the paradigm of gender and considers the text from the perspective of "human feelings". Speech actions are based on the habits, customs rituals: "I" and "YOU" means individually "uniqueness", "YOU" and "I" mean together "multiplicity". The concept of quantity provided in the specific form of "iterativity", "durativity" or "point", relates the event aspect of human existence in the quantitative measurement: one can talk for a long time and often, talk with several communicators cooperate.

Going beyond the general methods of the social sciences, pedagogics reveals the ethnic style, opens the prospect of the objectives of communication science: height, gender, age, sexual orientation, race, religion, profession, non-drinker/non-smoker, well-educated/intelligent. De Haan (1997) cites the component of spiritual culture as a participant-oriented example. Such objectivity requires no evidences of morpheme syntax; neither does the idea of God.

REFERENCES

- Akatsuka, N., 1985. Conditionals and the epistemic scale. *Language*, 65: 625-639.
- Arutyunova, N.D., 1990. The theory of metaphor. *Collection of Papers/ Bc, Moscow, Russia*, pp: 1-23.
- De Haan, F., 1997. Evidentiality and epistemic modality. *Proceedings of the 2nd ALT Meeting, October 6-8, 1997, Sendai, Japan*, pp: 1-5.
- DeLancey, S., 1998. The mirative and evidentiality. *Proceedings of the 6th Intertational Pragmatics Conference, July 19-24, 1998, Reims*, pp: 9.
- Gumilev, L.N., 1991. *Millennium Around the Caspian Sea. Tysyacheletie Vokrug Kaspiya, Baku, Azerbaijan*, Pages: 3.

- Haaz, O., 1980. *Artefacts of Phrygian. Ancient Languages of Asia Minor*, Moscow, Pages: 382.
- Heidegger, M., 1993. *Being and Time*. Blackwell, New York, USA., Pages: 231.
- Ivanov, V.V., 1980. *Anatolian Languages. Ancient Languages of Asia Minor*, Moscow, Pages: 134.
- Jespersen, O., 1958. *The Philosophy of Grammar*. G. Allen and Unwin, London, UK., Pages: 15.
- Kammenhuber, M., 1980. *Hattic Language. Ancient Languages of Asia Minor*, Moscow, Russia, Pages: 37.
- Klein, W., 1982. *Local Deixis in Route Directions*. In: *Speech, Place and Action: Studies of Deixis and Related Topics*, Jarvella, R.J. and W. Klein (Eds.). Wiley, New York, USA., ISBN-13: 9780471100454, pp: 161-182.
- Lakoff, G., 1993. *The Contemporary Theory of Metaphor*. In: *Metaphor and Thought*, Ortony, A. (Ed.). 2nd Edn., Cambridge University Press, New York, USA., ISBN-13: 9780521405614, pp: 251-251.
- Langacker, R.W., 2002. *Concept, Image and Symbol: The Cognitive Basis of Grammar*. Walter de Gruyter, New York, USA., ISBN-13: 9783110172805, Pages: 395.
- Lazard, G., 1999. *Mirativity, evidentiality, mediativity, or other? Linguistic Typol.*, 3: 91-109.
- Paducheva, E.V., 1985. *Statement and its Relation to Reality: Referential Pronouns Aspects of Pronouns Semantics*. Nauka, Moscow, Pages: 272.
- Shahovsky, V.I., 2004. *Emotional and semantic dominant in the natural and artistic communication. Language and Emotions: Personal Meanings and Dominants in the Natural and Artistic Communication*, Volgograd, pp: 147-168.
- Shihaliyeva, S.H., 2014. *Philosophical and cultural concept of new testament and the implementation of the mechanism of natural emotions. Proceedings of the International Electronic Symposium Integration of Science and Practice as a Mechanism for the Effective Development of Modern Society*, December 2014, Makhachkala, Russia, pp: 127.
- Steizner, W., 1984. *Epistemische Logik*. Akademie-Verlag, Berlin.
- Tomas, E., 1997. *Describing Morphosyntax*. Cambridge University Press, New York, USA., Pages: 278.
- Wierbicka, A., 1980. *Lingua Mentalis: The Semantics of Natural Language*. Academic Press, New York, USA., Pages: 37.