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Linguocultural function of taboo in cognition of nation

Abstract. *The concept of “taboo” is one of the basic concepts in the linguistic picture of the world and is of great importance both for an individual linguistic personality and for the linguistic community as a whole. Taboo means “sacred” or “untouchable” in Tongan and comes from superstitions and various fears. This is a ban not only on the concept, but also on the name of this concept in the language, that is, on the word.*

Since knowledge in general can be defined as a socially and historically formed human attitude to the world, the study examines the linguistic and cultural features of prohibitions and taboos arising from folk knowledge. The main goal is to focus on the problem of taboos in consciousness, to compare the worldview and understanding of the ban by Kazakhs, to determine the linguistic, linguistic, cultural, educational values of taboos based on the continuity of knowledge and traditions.

As a result of the research, it was proved that the phenomenon is viable and it needs to be studied from both an ethnographic and linguistic point of view. The differences between taboos and euphemisms are shown. Functional-semantic, cognitive models of analysis in this study can be used in the field of lexicology.

Key words: *taboo, ethnolinguistics, faith, myth, tradition, culture, cognition, linguoculture, linguocognition.*

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Basic provisions

Taboo (in a broad sense) is the object of study of several sciences: religious studies, history, ethnology, psychology, etc., and in these sciences it has been studied in detail. In modern linguistics, a narrower aspect has been developed - verbal taboo, but only as a phenomenon of modern language, that is, as a ban on the use of certain words, caused mainly by social factors: etiquette, censorship, etc. The verbal taboo in its historically primary meaning (as determined by religious and ideological archaic requirements) does not attract the attention of scientists as, apparently, it is not relevant for the language at the present stage. In Kazakh culture: “Soz tas zharady, tas zharmasa, bas zharady” (The word breaks a stone, if it doesn’t break a stone, then it breaks a head); “Zhaksy soz - zharim yrys” (A kind word is half the battle). The word is the main “tool” of magic. The existence of verbal prohibitions is explained by the belief in the magical power of the word, in the identity of the word and the object called by this word. Belief in the magical power of words played a big role in the lives of many peoples. In modern languages, taboos include the tendency not to speak directly about death, serious illness, to avoid mentioning “indecent” objects, etc. The purpose of the research is to consider the phenomenon of “taboo” as a socially significant phenomenon of our time.

Introduction

A large classification of objects and activities related to taboos was made by D. Frazer, an English cultural scientist, a major representative of the English anthropological school led by

Edward Taylor. In the second volume of the 12-book fundamental scientific work "The Golden Bough", the scientist examines taboo in world culture as part of magic and describes it as the negative side of magic. He classifies taboos into 4 major groups. They are: taboos related to actions, people, things and words (FraserD). There is also a monograph called Totemism and exogamy. In this study, the scientist, in addition to comprehensively proving that the worship of totems was a very widespread belief in the early days, focuses on various types of prohibitions related to marriage that are characteristic of the vast majority of peoples of the world, formed on the basis of that belief, i.e., totemism. Among those prohibitions, there are valuable data related to the Turkic peoples.

Taboos in the ancient world are closely related to religious rites and beliefs, which in turn are theological scholars W. R. Smith's "Religion of the Semites" and F. B. Jevons "An Introduction to the History of Religion" reflected in his scientific works.

And Z. Freud considers the meaning of discovery in terms of the analogy between religion and neurosis. Taking this view of prohibition, he concludes that prohibition is a very ancient rule imposed by some authority and directed against the strongest passions of the people. According to the scientist, unconsciously, people have a tendency to break taboos. People who practice tabu have a ambivalent relationship with what is forbidden. Firstly, it avoids the temptation of the prohibition, and secondly, it awakens a great desire to break the prohibition. In the study of the scientist, the forbidden topics are mainly related to sacred objects and phenomena (the Latin word sacer means the most sacred, the highest and the lowest, dirty, shameful, cursed), it is forbidden to call them by their names, because it is assumed that the taboo can be violated by using their linguistic symbol. (Freud Z.2015:78).

Names similar in meaning to the Polynesian taboo/taboo are found in many ancient languages (Hebrew kodaush, Latin sacer, Greek agos, etc.). Polynesian words taboo, noa are antonyms. The meanings of the first word are "holy, suspicious, dangerous, terrible, dirty, impure", and the second word "ordinary, everyday, familiar, all the same". Therefore, the word prohibition required caution, and was used in cases related to particularly important actions. This word works in cases of prohibition, restriction, prevention of certain actions. Ancient times the goals of prohibitions were considered in different directions. They aimed at the following direct goals of the ban: a) protection of things, their necessary aspects, leaders, clergymen, things, etc. from various threats; b) protection of the weak - women, children, ordinary people from the oppression of the authorities, from black magic forces; c) prohibition to touch corpses, eat forbidden food; d) protection of vital ceremonies - childbirth, initiation of a male child into manhood, marriage, sexual intercourse; e) protection of people from the wrath of the gods and demonic forces; f) protection of unborn babies or babies who need special care of their parents, etc. Taboo was also used to protect one's personal property, weapons, and crops from robbers, raiders, and thieves (Freud Z 2015:386). Among many types of prohibitions, Z. Freud analyzes the following types: a) against the enemy, b) against the leader and b) against the deceased (Freud: 404-441). Many "savage" ethnic groups a) bring the head after killing an enemy; b) the leader of the winners accepts restrictions, lives separately from people, does not have contact with his wife, does not consume certain types of food, etc.; c) various rites are performed: expressing pity for the deceased, asking for forgiveness; d) performance of ritual songs and dances. Different peoples imposed different prohibitions on tribal leaders: behavior, sitting, walking, eating, talking, etc.; there are restrictions on the dead: those who wash the corpse and mourners are untouchable, they must not touch anything or anyone with their hands, they must not eat with their hands, they must stay away from the clan. , hiding from people, a woman should not show herself to anyone for 7-8 days, she should not live at home; a widower is deprived of all rights, must avoid people, has no right to marry; The name of the deceased is not mentioned, they talk about him in plain language, everyone is afraid of his ghost. For many ethnic groups, the deceased is said to be "dead", there is no such thing as "dead by itself".

We can see that this concept in the Turkic peoples is considered from an ethnographic point of view in the valuable contribution of Rashid-ad-Din, a world-famous scholar who lived

in 1247-1318, written in the Persian language "Collection of Chronicles". Also, valuable data related to the totemic beliefs and prohibitions of the Turkic peoples are S.P. Tolstov "Religion of the Peoples of Middle Asia", Haitun D.E. "Relics of totemism among the peoples of Central Asia and Kazakhstan." Relics of totemism among the peoples of Siberia and the Far East", Alekseev N.A. "Early forms of the religion of Turko-speaking peoples of Siberia", G.N. Potanin's "Kazakh Folklore in the Gathering", A. Zolotorev's "Survivals of Totemism in the People of Siberia", "Traditional Worldview of the Turks of Southern Siberia", and the writings of the well-known giant Marco Polo. G. N. Potanin "Essays of North-West Mongolia", V. V. Radlov "From Siberia", about the prohibitions of the Kazakh and Kyrgyz peoples among the Turkic peoples.

Sh.Ualikhanov's "Collection of essays in five volumes", A.A. Divaev "Signs of Kyrgyz during travel", A. Margulan "Ancient culture of Central Kazakhstan", A.T. Kaidarov "Cult words of the Turkic peoples", H.A. Argynbaev "Family and marriage in the Kazakh people", A.N. Samoilovich "Forbidden words in the language of a Kazakh-Kyrgyz married woman"⁶, N.P. Dyrenkova "Marriage, term of kinship and taboos of Kyrgyz", S. Altayev's work "Euphemisms in the Turkmen language" was comprehensively reviewed.

The possibility of using our language is wide, its richness is evident from the meaning and usage of words. We notice that the opinions about the discovery in the researches of foreign and domestic scientists are not consistent, but different. This alone should clarify the necessity and urgency of the problem. In the research work of the scientist Adil Akhmetov "Taboo and euphemisms in Turkish languages", taboo is distinguished as follows: "It is not wrong to say that linguistic taboo is a part of ethnographic taboo. The relationship between taboo and euphemisms should be seen as cause and effect. Because taboos are create euphemisms. That is why they cannot go without each other. Then, taboo not only creates euphemisms, but always gives them their place and hides itself in their bowl" (Akhmetov A, 1995:24). Confusions are not absent in this work of the scientist, which is considered to be the only scientific research that is guided in the study of finds in the Kazakh language. In particular, connecting euphemism with discovery, that is, considering two concepts as two sides of the same thing, the scientist often ignores dysphemism and gives much attention to foreign works. This is because the precise definition of euphemism has been established in linguistics. After getting acquainted with the mentioned work of the scientist, we notice that the theoretical part of the research work was significantly influenced by the opinions of Russian and English linguists regarding euphemisms. However, the lexicologist scientist A. Aygabylov distinguishes between taboo and euphemisms as follows: "Euphemisms, like taboo, are words related to changing the name of an object or phenomenon, its quality and movement. But taboo and euphemism are not the same thing, they are two different things.

Euphemism does not come from fear, panic, or disbeliefs like taboos. It is often formed due to decency, politeness, and the purpose of softening" (Aygabylov A. 2013:38). Also, in his studies in the field of lexicology, professor B. Sagindykuly proves on the basis of specific examples that taboo and euphemism are two separate branches of lexicology that are used for two purposes. A scientist can distinguish between them and introduces the new terms just unique to taboos, they are linguistic taboos and mental taboo. According to the researcher: "Ethnographic concepts that are forbidden to directly speak and report (related to things, phenomena, movements, actions, words and language, etc.) belong to the mental taboos. Secondary and indirect words that replace linguistic findings, i.e. replace them, are considered linguistic taboos. (B. Sagindykuly 2008:34). This conclusion is very important to avoid confusion in linguistics, and allows us to use terms that do not deviate from the concept of "taboo" and give the exact meaning.

Taboo and euphemism is different

Taboo	Eupemism
Sacred	Polite
Prohibited	Pleasant

Research methods and materials

The scientific basis for considering linguistic data from a linguistic and cultural point of view is characterized by being guided by the principle that "Language and cognition" and "the language and the people are united". In particular, research in this direction describes the continuity of "language and cognition". This is because these linguistic data can be viewed as a verbal-associative category formed according to the cultural-cognitive level based on the historical and social experience of the people speaking that language in each period. "Language and nation are one." This principle is determined by the preservation of ancient cultural manifestations and various traditions through the language, which unifies and continues the nation (Mankeeva ZH.A. 2010:285).

In the course of studying the linguistic and cognitive features of taboos, we consider taboo words, prohibited words, samples of oral literature, poems, oratory and historical etc., genealogies, various lexicographical works as the material and sources of our research work. Today, taboo is considered as a universal phenomenon that takes place in society and fulfills the same tasks. And cognition tries to answer the question about the phenomena and laws of the objective world (Altaev Z.A. 2007:17). Cognition should be considered not only in a philosophical direction, but on the basis of a number of other special scientific disciplines, such as cognitive psychology, scientific methodology, history of science, scientific studies, sociology of education (Myrzaly S. 2008:67). The basis of the cognitive direction in linguistics is N. Chomsky, J. Miller, F. Johnson-Laird, J. Lakoff, R. Schenk, M. Johnson, T.A. van Dijk et al. was born based on his research Today, in the field of Russian linguistics, N. D. Arutyunova, E. G. Belyaevskaya, E. S. Kubryakova, V. Z. Demyankov, Y. S. Stepanov, I. A. Sternin, V. N. Telia, It is widely supported in the works of other scientists such as V. A. Maslova and is being studied.

According to the scientist E.D. Suleymenova, the linguistic image of the world is often "viewed as a problem of different worldviews.

Today, the concept of the linguistic image of the world has two different characteristics. The first one has nothing to do with specific languages and the differences between them, while the second one is related to the linguistic image of the universe, which guides the differences between languages, such as the system of lexical names formed with the participation of specific national languages" (Suleimenova E. 1989:39). If we compare the linguistic image of the world with the historical and literary image of the world, the linguistic image of the world can make a breakthrough between scientific and humanitarian ontologies that are of practical importance for the stable stage of further development of humanity due to its universality, the severity of the methodology used (Maclova B.A.) Consideration of philosophical issues through the prism of language is different reliably entered the style of thinking of philosophers belonging to philosophical traditions and directions.

Taboo in Kazakh cognition is classified into meaningful groups, analyzed and explained based on the data and researches related to the mentioned concept, the differentiation of scientists' opinions, and it is classified into semantic groups, as a result of which the specificity of taboo in Kazakh cogntionis determined.

In our opinion, taboo can emerge from the interests of language only when considered in connection with national-psychological cognition. The small number of taboos in the Kazakh language does not hinder the determination of the individuality of Kazakh cognition. The language always develops in relation to space and time, and the units in the vocabulary of the

language need to be analyzed in connection with these two concepts. The meaning of taboo is a prohibition. However, it should be noted that there is a big difference between Kazakh's understanding of prohibition and taboo. First of all, taboo first appeared in tribal languages and in regions far away from the Kazakh land (in Polynesia). Second, the ultimate meaning of taboo not simply a ban, but a taboo based on fear. That's why it is natural that some findings are baseless, as a result of low consciousness. Nevertheless, the taboo informs people's cognition about that concept. In this regard, it is important to consider the Kazakh taboo and the taboo recorded by Captain Cook from a cognitive point of view. Not only the cultural gap, but also worldview and geographical location, time factor, people's economy, source of livelihood, beliefs, all these should be taken into consideration in the study of taboo.

Results and discussion

Tabu words combine important cognitive concepts and linguistic units in the vocabulary of the Kazakh language and are closely related to traditions and customs. It was also determined that tabu and euphemism are two separate branches of lexicology.

In modern linguistic lexicographic data, the following definitions are used for the terms tabu and euphemism. For example, in the dictionary of linguistics it is given as "tabu (Polynesian tabu - mark, separate + ri - single unified individualized, specially designated), i.e. words or expressions that are forbidden to be used." And A. Salkynbay, E. Abakan's "Linguistic Explanatory Dictionary" lists some prohibited words, names, and phrases. Scientists point out that the most common example of finding is the prohibition of naming people by personal names (Salkynbay A. 1998:21).

Taboo is a forbidden word and action. From a linguistic point of view, the problem of word power and strength comes to the fore. A. Kaidarov comments on this in the research article "Kult slova u türkskikh narodov (na materiale kazakhskogo yazyka)": "In the system of views and ideas of the Turkic peoples, a special place is occupied by the cult of the word, which has its roots in ancient times. The cult views of the ancient Turks, including the veneration of the word, were closely intertwined with their mythological and many other ideas, which was reflected in the traditions and rituals of individual peoples. We must assume that our distant ancestors, at earlier stages of their development, saw a lot of incomprehensible, mysterious Supernatural in natural phenomena and around them. Undoubtedly, among such phenomena was human speech, with the help of which they not only communicated with each other, achieving mutual understanding in a joint struggle against the natural elements, but also tried to influence their environment in a certain way" (Kaidar A. 2018:56). People believed in the magical power of human speech, the special meaning of words and saw in them, like any phenomenon of nature, the image of good and evil. I. M. According to Troisky, "for archaic thinking, a word as a name is inextricably linked with a thing and serves as a carrier of its properties."

The description of taboo was specified in the cognitive aspect as a special linguistic and cultural phenomenon. Scientist B. Sagindykuly classifies finds into five groups according to thematic features. They:

- due to traditional beliefs
- findings related to mythology
- established findings related to disease names
- inventions formed on the basis of totemic beliefs
- inventions formed by believing in the magical power of words.

From the given classification, it can be seen that several properties of finding are combined. That is, the scientist considered the factors that are the basis for the emergence of tabu and the semantic features of taboo (Sagindykuly B. 2018:104).

Taking into account the opinion of scientists, we distinguish taboos according to the types of transmission into prohibitions related to actions and prohibitions related to names.

Taboo often takes the form of a ban on doing or not doing something, or a restriction on the use of certain words.

Many concepts in Kazakh lore are characterized by both types of transfer. For example, in addition to calling a snake a “button” and a “long worm”, our people also have prohibitions such as “do not kill a snake”, “do not drive cattle while whistling, a snake will come”. Name prohibitions include all “keywords” known to date. Although their number is not large, they are considered lexical units that have their own place in our language. The reason is that the history, tradition, and language of our people are reflected in every found word. Prohibitions on actions, even though they originated from early times, still retain their meaning in society.

Table 2

Taboo and prohibition

Taboo	Prohibition
Spiritual	Social
Religious	Spiritual
	Ecological
	National
	Religious

It was mentioned above that taboo has a regulatory function in society. This means that it is directed at certain objects and subjects. Taboo can be divided into the following three types depending on this feature, i.e. communicative function: human-oriented taboo; community-oriented discoveries; nature-oriented taboos. In all three of these, the middle person to whom the ban is addressed is a Mankind. That is, the relation of man to man, the relation of man to society, and the relation of man to nature are slowed down by prohibition. In this classification, rather than conventionality, consideration with the peculiarities of prohibitions characteristic of nomadic Kazakh existence prevails. Here, man, society, and nature are not considered as concrete subjects or objects, but in a broad typological sense. The ban on each of them is considered a prerequisite for maintaining balance in society and nature. It is necessary to focus separately on the specific features of prohibitions related to people, society and nature, characteristic of the nomadic Kazakh nature. Taboos related to people include man, woman, child, adult, khan, novem, chief, and companion. Only, each prohibition must be directly addressed to a person, without connection with any object or other related action. In other words, a taboo related to a person includes only the action word of the individual himself. For example, “Don’t put your hands on your head”, “Cover your mouth”, “Don’t shake your head”, etc. In the ban on society, actions and words of a person related to another person or thing are covered. That is, the prohibition required of a person is expressed in relation to a subject or an object in social life. For example, “Don’t run in front of elder people”, “Don’t run to the grave”, etc. Also, the Kazakh tradition of “At tergeu” can be included in this group. In the category of taboos related to nature, one can include actions and words related to the environment, animal world, celestial bodies, and even many aspects of human being as a child of nature. Taboos focused on nature include animal prohibitions based on totemic beliefs and prohibitions related to natural phenomena. For example, “Don’t count the stars”, “Don’t show the moon with your hand”, “Don’t sleep after sunrise”, etc. Also, it is possible to refer to the category of taboo words and taboos, saying “button” instead of “snake”, saying “dog” instead of “wolf”, saying “skunk”, “son”, “wolf”, saying “the sun has set” instead of “the sun get rich”. To give another example related to the phenomenon of taboo, it is related to the word dreaming, which has been formed in our minds since ancient times. That is, our ancestors, older brothers and sisters warn that when telling someone what they saw in a dream, they should say that they saw it in a dream, not in a dream. There is a concept that if you talk about what you saw in a dream, you may be affected. The problem of discovery in Kazakh knowledge requires great diligence. Firstly, knowledge of the Kazakh people is a part of the knowledge of nomads. Secondly, some concepts that are considered taboo in the Kazakh language do not correspond to this category. Thirdly, Kazakh prohibitions have a

specific cognitive value. Is the Kazakh tradition of “Name investigation” and the findings related to personal names in other languages at the same level? No, because “At tergeu” is a tradition. It has its own meaning and importance. The grouping of taboos in Kazakh linguistics according to the topic can be found in the works of B. Sagyndykuly, A. Akhmetov. In this classification of tabu, first of all attention is paid to their semantics. Thematic groups of findings:

Taboos related to types of diseases;

- Related to the names of animals, birds, insects;
- taboos related to natural phenomena;
- taboo and conclusions related to people and people’s names;
- taboo related to demons, “negative” concepts;
- taboo related to numbers;

The worship of the word is a common good of many Turkic tribes and uluses, which explains the presence of common sacred meanings of many words, traditional superstitions and taboos associated with the word, as well as similar and identical oral formulas, stamps and regular phrases full of ethnographic content. They are stored in different lexical units.

Conclusion

A word is a name used to label a thought in cognition. If there was no concept of an object or phenomenon in thought, then the name would not have been created (Samenova S:2010:13). On this basis, scientific opinions, principles and theoretical concepts related to the cognitive aspect were taken as a basis, scientific data was analyzed, and the obtained points were used as a theoretical and methodological basis for the work. After all, formation of national qualities in the mind of the generation is carried out through language and religion, customs and consciousness, and national traditions. Taboo, as a proof of the rich experience of our people, has not lost its significance in the education of the next generation. The educational value of prohibitions that protect against calamities and consequences is very great.

Taboo has been unceasingly performed by the younger generation in the social life and daily life of our people. Taboo has become a role model in society, the main principle of decency. That’s why we believe that taboos, which is considered to be the basis of the lack of faith and morality in our society, is a shield against evil and harmness, and used as a source of kindness and goodness.

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Халық танымындағы табудың лингвомәдени қызметі

Аңдатпа. «Табу» ұғымы әлемнің лингвистикалық көрінісіндегі негізгі ұғымдардың бірі болып табылады және жеке лингвистикалық тұлға үшін де, жалпы лингвистикалық қоғамдастық үшін де үлкен маңызға ие. Табу тонған тілінде «қасиетті» немесе «қол тигізбейтін» дегенді білдіреді және суымдар мен түрлі қорқыныштардан туындайды. Бұл тек ұғымға ғана емес, сонымен бірге тілдегі осы ұғымның атауына, яғни сөзге де тыйым салу.

Білімді жалпы түрде адамның әлемге деген әлеуметтік және тарихи қалыптасқан қатынасы ретінде анықтауға болатындықтан, зерттеу халықтық білімнен туындайтын тыйымдар мен тыйымдардың лингвомәдени ерекшеліктерін қарастырады. Негізгі мақсат-санадағы тыйым салу проблемасына назар аудару, қазақтардың тыйым салуды дүниетанымы мен түсінуін салыстыру, білім мен дәстүрлердің сабақтастығы негізінде тыйым салудың лингвистикалық-танымдық, лингвомәдени, тәрбиелік құндылықтарын анықтау.

Зерттеу нәтижесінде құбылыстың өміршең екендігі және оны этнографиялық және лингвистикалық тұрғыдан зерттеу қажет екендігі дәлелденді. Табу мен эвфемизм арасындағы айырмашылықтар көрсетілген. Осы зерттеудегі талдаудың функционалды-семантикалық, когнитивті модельдерін лексикология саласында қолдануға болады.

Түйін сөздер: табу, этнолингвистика, сенім, миф, дәстүр, мәдениет, таным, лингвомәдениет, лингвотаным.

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Лингвокультурная функция табу в когниции народа

Аннотация. Понятие «табу» является одним из основных понятий в языковой картине мира и имеет большое значение как для отдельной языковой личности, так и для языкового сообщества в целом. Табу означает «священный» или «неприкасаемый» на тонганском языке и происходит от суеверий и различных страхов. Это запрет не только на понятие, но и на название этого понятия в языке, то есть на слово.

Поскольку знание в общем виде можно определить как социально и исторически сложившееся отношение человека к миру, в исследовании рассматриваются лингвокультурные особенности запретов и табу, вытекающих из народных знаний. Основная цель – акцентировать внимание на проблеме табу в сознании, сопоставить мировосприятие и понимание запрета казахами, определить лингвопознавательные, лингвокультурологические, воспитательные ценности табу на основе преемственности знаний и традиций.

В результате исследования было доказано, что явление жизнеспособно и его необходимо изучать как с этнографической, так и с лингвистической точек зрения. Показаны отличия табу от эвфемизмов. Функционально-семантические, когнитивные модели анализа в данном исследовании могут использоваться в области лексикологии.

Ключевые слова: табу, этнолингвистика, вера, миф, традиция, культура, знание, лингвокультура, лингвокогниция.

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