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LINGUOCOGNITIVE CHARACTER OF TABOO IN THE TURKIC-SPEAKING WORLD

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Abstract. Taboo concept founded as basic notion in linguistic worldview originated from an ancient beliefs. Taboo is a forbidden word and action. The article contains views on taboo meaning based on principles, norms of beliefs, traditions, customs of Turkic people, determined by sociocultural, ecological environment. This study is devoted to prohibited lexis, its place in worldview of various cultural representatives, implementation of linguocognitive analysis.

The value of the study identify national, cultural features of prohibitions in Turkic languages. Facing taboo specifics in real use and materials, based on conclusions related life, culture, civilization, describes theories of moral, religious norms supporting by examples. The main goal is focusing on taboo in cognition, to consider prohibition concepts of Turkic and Kazakh people. Determine taboo's linguocognitive, linguocultural, educational value based on the continuity of cognition and traditions. During the study methods of selecting, collecting, classifying, analyzing materials were used.

The theoretical part based on scientists works studying lexicology and ethnolinguistics; showed the specificity, originality of prohibitions by prism of Turkic world languages. The practical significance is the use of materials from Turkic languages allows to create taboo dictionary.

The result of the study presented groupings of taboo types in Kazakh and Turkic people which preserved to present days. Analyzed linguistic manifestation of taboos in the Turkic languages, identified characteristics and common features. Taboos and linguistic taboos in Turkic languages can serve for analysis of linguistic units, create dictionaries, as a source of linguocognitive works.

Keywords: taboo, Turkic world, myth, faith, tradition, culture, knowledge, linguoculture, linguocognition

Introduction

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. We will consider the concept of «taboo» as a socially significant phenomenon of modern times. According to the explanatory dictionary «taboo» is a categorical prohibition on a religious basis. Taboo combines two concepts - sacred and forbidden, inviolable.

Turks are a nation spread evenly throughout the world, rich in history, culture, and literature. It is important that the unity and origin of the Turkic languages have been established for centuries, as well as that these languages take their place in the new linguistic policy of the modern society. The article examines the development of nouns common to all Turkic languages, and their linguocognitive nature. Before talking about the general description of Turkic languages or the specifics of the individual Turkic language, it is appropriate to talk about what are the common laws and features of all of them. Professor Berikbay Sagindykuly scientifically proves that all languages are descended from one language [1, p.45]. We consider indigenous words that have existed since the beginning of the language and are the basis of the vocabulary of the language as words common to the entire Turkic people. Every difference that happens in the society changes the language. Each nation has its own customs, traditions, beliefs. One of them is taboo words formed in the Turkic peoples and forbidden words formed in the customs of the Kazakh people. Prohibitions and taboos formed during the life of the Kazakh people also exist in the Turkic peoples. Taboo words are a set of social prohibitions and rules that have emerged on the basis of mythical, traditional, religious beliefs and customs. Taboo is a term derived from the Polynesian words ta «a mark» and ri «whole». In other words, taboo is a forbidden word, phenomenon, action [2, p.102].

Taboos are prohibitions that arise in public life at all stages of social development. In the Turkic languages, taboo words were used to a greater extent in ancient times in connection with the mythological beliefs of the people. The daily life of the Turkic people was limited by various taboos. The Turkic people had taboos associated with birth, death, naming, illness, belief in supernatural forces, hunting etc. On this occasion, in the proposed scientific study, we will focus on the formation of the term taboo, the peculiarities of the appearance of taboo in the Turkic peoples based on mythical, traditional, religious beliefs and customs. We will conduct researches by specially considering the features of taboo and taboos formed during the life of the Kazakh people.

At the study we provide information about taboos and prohibitions among the Turkic people. Determine taboo's linguocognitive, linguocultural, and educational value based on the continuity of cognition and traditions. Showing the importance of prohibitions and taboos in teaching the young generation to be polite, protecting nature, plants, and animals, to be tolerant, respect the culture, customs and traditions. In order to achieve this goal, the following tasks were set:

- To clarify the opinion of scientists regarding the term taboo;
- Comparative consideration of different features of the taboo in the Turkic peoples from the point of view of mythical, traditional, religious beliefs, customs;
- To show by examples the preservation of naming convention based on the customs of the Kazakh people;
- Established taboo groupings in the life of the Kazakh people.

«Taboo» in the Turkic languages is a value-fundamental concept; people's lives are built on its basis, and the foundation is worldview, national culture, spiritual, moral aspect and tolerance.

Methods and materials

The research methodological system included methods of selection, collection, classification and analysis of materials. Based on the above methods, we examined the types of taboos formed on the basis of traditional, mythical, and religious beliefs, and classified taboo words in the customs of the Kazakh people and determined their linguistic significance.

The materials provided during the examination of taboo language units are based on:

- 1) materials that clearly show the meaning of the prohibition, characteristic of the Turkic peoples;
- 2) materials explaining the consequences;
- 3) materials that explain the meaning through national knowledge.

Linguistic dictionaries, prescriptive sentences, proverbs, analyses of Turkic linguists, taboo language units are considered as the material of research.

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 taboos 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

Taboo 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 taboo and euphemism are two separate branches of lexicology.

Taboo in the dictionary of the Kazakh language is a set of religious prohibitions based on doing certain actions in the first community society, the violation of which is punishable by supernatural forces [2, p.401]. Scholars studying taboos have different opinions. For example, Freud says that the term taboo corresponds to the meaning of the everyday word «kutsal korku» (fear), Saadet Chagatai explains that taboo is a sacred concept formed on the basis of custom [2, p.164]. In modern linguistic lexicographic data, the following definitions are used for the terms taboo and euphemism. For example, in the dictionary of linguistics it is given as «taboo (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 taboos, the prohibition of naming people by personal.

A.A. Reformatsky in his work «Introduction to Linguistics» defined taboo as follows: «Taboo –an ethnographic concept that also concerns language. Taboo means a prohibition that arises in the sphere of public life at different stages of development of society. Based on various premises, such a prohibition may also apply to the facts of language. Likewise, for peoples at an early stage of social development (Polynesians, Australians, Zulus, Eskimos, etc.), word taboos arise on the basis of mythological beliefs. The designation of death, the name of diseases, the names of gods and spirits are subject to prohibition (taboo); The name of the animal that serves as the main object of hunting for a given tribe is often taboo. To replace taboo words, you need other words - euphemisms. Euphemisms are substitute, permitted words that are used instead of forbidden (taboo) ones»[3, p.104-105].

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 türskikh 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» [4, p.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. About the worldview, ethnography of the Kazakh people A. Kaidar (Kaidar A., 2013), S. Kenzheakhmetov (Kenzheakhmetov S., 1997), E. Zhanpeyisov (E. Zhanpeyisov, 1989) etc. we can mention works of scientists. Professor A.B. Salkynbai gives the following definition of the ban: «A ban is like an image of the Kazakh people's worldview, a verbal representation of the knowledge gained from life as a whole nation in the process of learning about nature and obeying its laws» [5, p.38].

In Uzbek folklore studies, attention is paid to the study of some aspects of taboos. K. Imomov's book «Poetics of Uzbek Folk Prose» contains ideas about one of the ancient mythological rituals-ceremony, «initiation» when a gray-haired boy - a teenager who has reached the age of puberty begins to break the clan-tribal order (that is, breaks the taboo). Initiation was considered a religious ceremony that a teenager must attend during the transition to manhood [6, p.146]. According to the mythological concept, the dead who broke the prohibition, resurrected after participating in the ritual ceremony, and considered born, indicates that the roots of the prohibition go back to very ancient times.

Taking into account the opinion of scientists, we have distinguished 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 folklore 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».

Also the name of «Wolf» has alternative names in the Turkic peoples. If we call a wolf a wolf, it will be heard by the wind and there is a fear that it will attack our livestock («malymyzga shabady»). That's why it is called as itkus, serek kulak, ulyma. This word used in the Kyrgyz language in the sense of «wolf» was formed by combining the words «dog, wolf» and «bird». Due to the name «wolf» taboo is widespread among the Kazakh people [7]. At the beginning of the 20th century, the scientist Rekhart Karuts, who was in Kazakh territory, said about this: «Kazakh people do not allow their children to be named after a wolf. Because there is a belief that if the order of hunting is disturbed, the wolf will bite and harm a person». In Kyrgyz, «Bügün erteñden kalsañ enesin izdep ayaksıp cogolot ce it-kushka cem bolot», in Turkish language «Bugün ya da yarın geç

kalırsa annesini arayarak yalnız kaybolacak veya kurda yem olacak» [8, p.31–32] in Kazakh the words «If he stays late today or tomorrow, he will look for his mother, he will disappear alone or he will be eaten by dogs and birds» are often used among the people. For example, the words wolf, bori, and kurt which are common to Turkic languages, and the words used instead of them in the Kazakh language: itkus (dog-bird), kara kulak (black ear), serek kulak, teris azu, kara auiz, ulyma; in Uzbek language: it-kush (dog-bird), karshikul (opposite hand); yt (dog), chery'dy (earth dog), kyzyl karak (red eye), long kuduruk (long tail) in Tuva language; Turkmen mesdan it (field dog), ady zhiten (no name), khyridar (hunter), janyvar (animal); Azerbaijani language janivar or aghzygara (black mouth) all these words and phrases are metaphorical vocabulary with ethnographic meaning. Because beyond their lexical meaning, there are ethnographic concepts such as «if the name is called, the wolf will attack the cattle or will kill the person» [8, p.9, 12].

Kazakhs living in Mongolia do not call by their name even such a harmless animal as the elik (roe deer). Instead of elik atyp aldym they say zhiren atyp aldym (lit. shot the red-haired man). Clearly this is a hunting taboo. Due to superstitious beliefs, people do not call even such insects as bedbugs by their name, and this ban is motivated by the fact that its real name supposedly leads to their rapid reproduction. Based on this belief, the bug acquired evemic names: kyzyl (lit. red), sasyk (lit. smelly), kebek (lit. bran).

One of the customs-based taboo is «at tergeu» to give a name. According to the old custom of the Kazakh people, brides cannot say the exact names of their father-in-law and brothers-in-law, they say them differently. The newly married bride keeps the customs of the Kazakh people, respects the elder and respects the younger, and gives a name. This is an example of great respect and honor. Naming is an expression of dignity and humility. For example, a newly married bride named her brother-in-law and sister-in-law «Erkem», «Tentegym», «Konyr Kozym», «Seri jigıt», «Totym», «Araylym», «Shyraylym», «Torem».

The concept of taboo, which came from foreign vocabulary into the Kyrgyz language, has a significant place in the life of the Kyrgyz people. For example, in order for the child to grow up alive and healthy, and so as not to be jinxed, they gave fictitious names, such as: Chon Murun, Bok Murun, Bokchubai, Itibai, Kebek, Zhamankara, etc. One of the striking examples of name tabooing is the secret names from the epic «Manas», «Chon Jindi» and «Bok Murun».

In general, the Turkic people carried the traces of the mythology period to different religions and different regions throughout history, considered them in the scope of topics such as beliefs, customs, prohibitions, and used them in their daily life activities. Among them, the Uyghur people considered water «great» and gave names describing its greatness to great rivers and some water sources. The Uyghurs considered spring water to be a secret water and believed that plants and trees had souls. An example is Uighurs believe that if the main fruit trees in the garden or yard wither, misfortune will come to the family, the owner of the

house will die, and another type of belief is that if the owner of the house dies, one tree will wither. In the Uyghur people, this is interpreted as the mourning of the owner of the tree.

Based on the results of ethnographic, archaeological and linguistic research, there is one scientific work that proves the existence of totemic beliefs and taboos in the culture of the Turkic peoples, including the peoples of Central Asia.

Taboo can be divided into the following three types depending on this feature, i.e. communicative function: *human-oriented taboo*, *community-oriented taboos*, *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 taboos 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.

Taboos that reflect national cultural characteristics have areas where they are spread and put into practice. Within each culture, they acquire specific properties and regulate the relationships, communication and behavior of representatives of the ethnic group. Let's look at a few examples. The Kyrgyz language has the word chechek. What does it mean? This is a very serious, contagious disease, accompanied by severe trembling of the body and a rash of small spots on it - smallpox. The disease was first recorded in ancient China and India, and the epidemic claimed millions of lives. Later it spread to all regions and continents. Only at the beginning of the twentieth century was its virus discovered and a vaccine was developed, which made it possible to first stop and then completely defeat smallpox. It also claimed hundreds of thousands of Kyrgyz lives. Fear forced people not to pronounce its name and to use allegories to refer to it, for example, uluu tumoo «great disease». The ancient Kyrgyz called her the word Chechek «flower» (now this name is preserved among the Altaians and Turks, also Chechek is the name of a girl). In order to defeat, deceive, curb the disease, they named it after the flower, but they also used such vague names as bayagi «ta», «tigi», uluu tumoo «great disease», chong zharyktyk «great lordship», bayagy zharyktyk «that lordship» [9].

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 taboo, first of all attention is paid to their semantics. Thematic groups of taboos:

- 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 [11]. They are stored in different lexical units.

Taboo contains a categorical prohibition. No one gives or asks for an explanation as to why this is so and not otherwise. Scientists attribute to its semantics such semes as «sacred», «unclean», «dangerous», «terrible». A taboo «protects» a clan, tribe, people or an individual from mysterious dangerous incidents and regulates the behavior and actions of people. Gradually, taboos passed into the customs and traditions of peoples, into their religious rituals and

ceremonies, and then into legal relations. Then many taboos gained the force of laws and became legal norms regulating people's lives. Laws, having acquired an international character, began to determine the rights and obligations of authorities and citizens, ensure the safety of life, protect the inviolability of property, limit and define family, official, property rights, regulating the development of mankind. If taboos were based on totems, things or animals considered sacred (Sun, Moon, Earth, living beings, trees, etc.), then religion focuses on the force that created the entire universe with all living and inanimate objects and phenomena (this power is called differently among different peoples: Yahweh, Buddha, Tenir, God, Allah, etc.), as well as on his messengers, holy books, with the help of which he influences the life of society. Taboos are usually divided into 1) taboos relating to the humanity 2) taboos containing cultural or national characteristics [12, p.186].

Conclusion

Word is one of the main concepts that should be considered in many aspects. In this context, it represents generosity, speechlessness, eloquence that creates conflict in your system, arrogance that does not tolerate inappropriate words, and seriousness that knows your place and worth. As we can see, each concept is combined with unique qualities and philosophical categories that are the guarantee of national mentality. It is analyzed and shows the place of the listed concepts in the system of national concepts.

Taking into account forbidden words in Turkic-speaking countries as a special linguistic category, their differences and features, mutual similarities are examined using various examples. Superstitions and prohibitions were perceived as the law of society and as generally accepted principles. In this regard, for every Kazakh and Turkic countries in general, these concepts had a high linguacultural value.

The article revealed such features of forbidden vocabulary as unconditional execution, not subject to execution and other properties of words used on the basis of strict rules. Forbidden words, incorporating national ideas about life and death, nature and knowledge, morality, reflect the moral prerogatives of Turkic society.

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ТҮРКІ ТЕКТЕС ТІЛДЕРДЕГІ ТАБУЛАРДЫҢ \ ЛИНГВОТАНЫМДЫҚ СИПАТЫ

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Аңдатпа. Әлемнің тілдік бейнесіндегі негізгі ұғымдардың бірі болып саналатын табу ұғымы ескі наным-сенімнен туындаған. Табу- ол тыйым салынған сөз және әрекет.

Мақалада түркі жұртының қоғамдағы әлеуметтік, мәдени және экологиялық ортаға байланысты қалыптасқан наным- сенімдерінің, салт-дәстүрлерінің қағидалары мен нормалары арқылы пайда болған табу ұғымы жайлы көзқарас қамтылған. Бұл зерттеу түркі тілдеріндегі тыйым

салынған лексикаға, оның әр түрлі лингвистикалық мәдениет өкілдерінің дүниетанымындағы орнын, мәнін лингвистикалық-когнитивтік түрде талдауды жүзеге асыруға бағытталған.

Зерттеудің құндылығы түркі тілдеріндегі тыйымдар мен табу сөздердің ұлттық-мәдени ерекшеліктерін анықтауда көрінеді. Нақты қолданыстағы материалдардағы тыйымдардың ерекшеліктері ескеріле келе, өмір, мәдениет пен өркениет тақырыбына қатысты тұжырымдарға сүйене отырып, моральдық, діни және құқықтық нормалардың теорияларын сипаттай келе түрлі мысалдармен расталады.

Мақаланың негізгі мақсаты танымдағы табу мәселесіне баса назар аударып, түркі халықтары және қазақ халқының дүниені қабылдауы, тыйым туралы түсініктерін байланыстыра қарастыру. Таным мен салт-дәстүр сабақтастығы негізінде табудың лингвокогнитивті, лингвомәдени және тәрбиелік мәнін айқындау. Зерттеу барысында материалдарды іріктеу, жинақтау, жіктеу және талдау әдістері қолданылды.

Мақаланың теориялық бөлімін қарастыруда лексикология мен этнолингвистика салаларын зерттеуші ғалымдардың жұмыстары басшылыққа алынды; түркі дүниесі тілдерінің призмасы арқылы тыйымның көріну ерекшелігі мен бірегейлігін көрсетеді. Зерттеудің практикалық маңызы зерттеу жұмысында қолданылған түркі тілдерінің материалдары табу туралы сөздік құрауға мүмкіндік береді.

Жұмыс нәтижесінде қазақ және түркі халықтарында кездесетін, қазіргі кезеңге дейін сақталған табу түрлеріне қатысты топтастырулар жасап ұсынылды. Түркі тілдеріндегі табулардың тілдегі көрінісі талданып, ерекшеліктері мен ортақ қырлары анықталды.

Түркі тілдерінде кездесетін табу, тілдік табуларға арналған бұл зерттеу тілдік бірліктерді талдау, сөздік жасау және тілдік танымдық бағыттағы зерттеу жұмыстарға дереккөзі ретінде қолдана алады.

Тірек сөздер: табу, түркі әлемі, миф, тыйым, сенім, дәстүр, мәдениет, таным, лингвомәдениет, лингвотаным

ЛИНГВОКОГНИТИВНЫЙ ХАРАКТЕР ТАБУ В ТЮРКОЯЗЫЧНОМ МИРЕ

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Аннотация. Понятие табу, заложенное как базовое понятие в языковой картине мира, берет свое начало в древних верованиях. Табу – запрещенное слово и действие. В статье представлен взгляд на значение и употребление табу которые сформировались на основе принципов и норм верований, традиций и обычаев тюркских народов, что обусловлены социальной, культурной и экологической средой. Данное исследование

посвящено осуществлению лингвокогнитивного анализа запретной лексики в тюркских языках, ее места в картине мира представителей различных лингвокультур.

Ценность исследования заключается в выявлении национально-культурных особенностей запретов и табу слов тюркских языках. С учетом специфики запретов в реальном употреблении и материалах, на основе выводов, связанных с жизнью, культурой и цивилизацией, описываются теории моральных, религиозных и правовых норм, подкрепленные различными примерами. Основная цель – акцентировать внимание на табу в познании, рассмотреть понятия запретов тюркского и индивидуально казахского народов во взаимосвязи. Определить лингвокогнитивную, лингвокультурную и образовательную ценность табу на основе преемственности когниции и традиций. В ходе исследования использовались методы отбора, сбора, классификации и анализа материалов.

Теоретическая часть статьи основана на работах ученых, занимающихся лексикологией и этнолингвистикой; Показана специфика и своеобразие проявления табу через призму языков тюркского мира. Практическая значимость исследования использованные тюркские языковые материалы позволяет создать словарь табу.

В результате работы представлены группировки видов табу, встречающиеся у казахских и тюркских народов и сохранившиеся до наших дней. Проанализировано языковое проявление табу в тюркских языках, выявлены специфические и общие черты.

Данном исследовании основное внимание уделяется табу, лингвистическим табу в тюркских языках, может быть использовано для анализа языковых единиц, создания словарей, в качестве источника лингвокогнитивных исследований.

Ключевые слова: табу, тюркский мир, миф, запрет, вера, традиция, культура, знание, лингвокультура, лингвокогниция

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