

THE PHENOMENON OF TABU AND EUPHEMISM

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ABSTRACT

Tabu and euphemisms in Turkic languages, their research, euphemism grouping, methods of euphemisms and word changing techniques are explored deeply in this proposed article. Euphemistic tropes are provided with examples.

Keywords: tabu, euphemism, general linguistic euphemism, linguistic euphemism, occasional euphemism and euphemistic tropes.

Tabu and euphemisms are ethnographic lexicons that occupy an important place in the language of every nation. In the main sense, these are folk beliefs, customs, and traditions with which I am connected, so they are included in the ethnographic lexicon.

No language ever excludes any word, never bans any word by itself. Therefore, the reasons for the emergence of foreign words are formed not in the language itself, but in the society that uses the language as a means of communication, in various social centers.

Taboos and euphemisms are expressions of people's beliefs, customs, principles and norms formed in connection with the social, cultural and ecological center of the society, which have a strong place in the language.

Although the social causes that cause tabu and euphemisms are similar, their manifestations and functions in individual cultures and languages are distinguished by features unique to those cultures and languages.[1,7].

English writer George Blount was the first to draw attention to the fact that the term euphemism has a stylistic sign. Russian scientist VP Moskvina mentions that this term is related to eloquence [4,6].

The wide use of euphemisms during speech affects the special summation of communication, which has an ethical, emotional-psychological, aesthetic, general cultural function.

The main feature of euphemisms is to call a certain thing by another name. With the help of euphemism, on the one hand, the speaker shows humility to his listener, on the other hand, he tries not to express the inconvenience of the situation.

The theoretical foundations of euphemisms in linguistics are shown in the works of scientists such as B.A. Larin, L.A. Bulakhovskaya, A.A. Reformatsky, and their development, appearance, and features are shown. Scientists like V.I. Zhelvis, N.A. Evseeva study euphemisms using diachronic and synchronic signs, while V.P. Moskvina, E.I. Sheygal, T.L. Pavlenko shows different ways of creating euphemisms.

L.P. Krysin is believed to be the scientist who grouped euphemisms thematically. LP Krysin, E.I. Sheygal, A.D. Shmelev, etc. Scientists express their opinions about the relationship of euphemisms to word classes. Scientist EP Senichkina divides euphemisms currently in use as follows: historical euphemisms; linguistic euphemisms; occasional euphemisms[7, 18]. Euphemism is a communication tactic. G. Grice proposes the following principle in the case of language communication: message-ness; clarity; connection; truth [3, 32].

Euphemisms can be divided into three types according to their social rank, considering their stability and ease of understanding:

1. Common language euphemisms;
2. Linguistic euphemisms;
3. Occasional euphemisms. [4,111].

Common language euphemisms are used by regular, easy to understand, familiar words. Such euphemisms are stored in the mind as ready-made units.

By using this type of euphemism, things that are difficult to say and uncomfortable to say are explained easily, taking into account the situation of the listener. For example, *Әжетханаға бару*.

Linguistic euphemisms have a narrow scope of communication, they are used only in family and friendly relations. For example, *Жеке жерге бару*.

Occasional euphemisms, which are close to linguistic euphemisms, are used only at the moment of speech. Many linguistic and casual euphemisms are built on irony and are used only between people who are close to each other. For example, *Жұлдыздарды тамашалап келу*.

Tabu includes various religious, historical, socio-political, ethical factors of the life of society as a whole. M. M. Makovsky makes the following conclusion about finding and euphemism: «*Табу сөздерді ауыстыруға эвфемизмдер керек. Эвфемизмдер табуды ауыстыратын, тыйым салынған ұғымдардың орнына қолданылатын, рұхсат етілген сөздер*» [5,105].

Euphemisms used in domestic situations have their origin in taboo words. The purpose of using euphemisms is to politely and politely convey the manners of speech, unpleasant situations of speech. Such euphemisms include family and everyday life of a person.

The study of tabu and euphemisms can be found in many materials of Turkic languages. For example, A. Akhmetov in Kazakh linguistics, Kh. D. Zhapbarov in Azerbaijani, N. Ismatullaev in Uzbek, Sh. Ch. Sat in Tuva, etc. has works. N.A. Baskakov wrote an article on materials of Altai Turkic-speaking peoples, and I. Laude-Tsirtaustas on Kazakh, Kyrgyz, and Uzbek languages. [4,12].

Tabu - (in the broadest sense) comes from the Polynesian word "tapu" - a specific prohibition to perform certain actions or to say certain words.

Tabu words are based on a ritual approach to reality. The outstanding ethnographer and folklorist D.K. Zelenin believes that the first verbal prohibitions arose from the simple caution of the first communal hunters; they had thoughts that alert beasts who understand human language might hear their words and escape from traps and bows.

Believing in the magic of words was characteristic of Kazakhs. In the past, Kazakhs also performed such rituals during military campaigns and during hostage-taking. Sh. Ualikhanov writes that Kazakhs used secret names instead of naming each object, for example, "color" was called "kon" and "baila" was called "bekit" in order to be successful in the campaign.

Rituals of taboo and prohibition arise from the branch of magic consisting of negative principles. A clear manifestation of this phenomenon in Kazakh culture is the tradition of naming the bride's sisters and brothers-in-law indirectly with words that express the special qualities of their own or their names (artistic, charming). Tabu is a superstition that arises from the fear that if someone tramples on a sacred object, it will be shot. For example, according to the belief among the Turkish people, *бос бесікті шайқауға* will not happen. If this ritual is broken, no

child will be born in such a house, if it is born, it will go away. Similarly among the people *табалдырықты басу і босағада керілу* to this day it is considered a bad superstition. This is because there was a belief that demons gather at doors and thresholds [7,102].

Tabu is based not only on faith, but also on didactic advice, teaching: *жағыңды таянба, аузыңды керіліп ашпа, ішегіңді тартпа, жер таянып отырма, қолыңды төбеңе қойма, мазарға қолыңды шошайтпа, дәм мен дастарханды баспа, дастарханнан аттама, астың аузын ашық тастама, түннен қалған тамақты ішпе, нанды бір қолыңмен үзбе* etc.

Scientist A. who independently studied tabu and euphemisms in Turkic languages. Akhmetov: «*Эвфемизм дегеніміз – көрінісін айналдырған табу немесе тура атауға тыйым салынған ұғымның бет пердесі, бүркеніші немесе табудың жасалма синонимі*» defines that [1,7].

At the same time, the scientist emphasizes that if we say that it is first of all found words that cause euphemisms, sometimes found words always give their place to euphemisms and hide themselves under them.

Therefore, both of them cannot go without each other. Euphemism combined with the etiquette norm enriches the vocabulary of the language, increases the number of synonyms and plays a special role in the formation of language culture and speech culture norms.

Superstitions formed among the Kazakh people due to traditional beliefs:

- you can't move on Friday, if you stay on the street, either your horse will die or your pot will break.
- do not cut hair on Saturday, Sunday, Tuesday;
- if a pot is lit inside the house, it should not be tilted towards the door. If he leans against the door, his urine will spill out;
- do not walk with your hands behind your back. This reminds of a prisoner with his hands tied behind his back;
- a person whose father is alive should not eat his head, otherwise the father will die;
- you can't walk on a man, because he blocks the path of forty people. If a woman walks, she will correct the path of forty people: she will bring happiness and prosperity to forty people;
- while traveling «түс», «байла» Therefore, in order not to be in danger, say those words «*қон*» «*бекіт*» is replaced by

Some remnants of such beliefs have not completely disappeared from the minds of the people to this day, they still appear from time to time. [1,37].

In works of art *көңіліне ауыр алу* said *ренжу, өкпелеу* in the sense of *сөзге келу, жүз жыртысу* fighting, *өкпелесу* in fact, *аузы жеңіл өсекші* in meaning, politeness creates meaning [7,126].

Эвфемизмдердің жасалу жолдары мен тәсілдері әр түрлі. Like tropes, they are one of the most productive ways to create shifting meaning. Along with purely poetic (metaphor, metonymy, synecdoche, etc.) tropes, there are also tropes used in the language in a euphemistic sense.

Euphemistic metaphors. Metaphors arise from the changing meaning of words. For example, «*Қос түйме кеудеге жарасып тұр*» in the sentence *қос түйме* along with being a metaphor with a poetic meaning, it is also a euphemism with a variable meaning. But not all metaphors are euphemistic metaphors.

Euphemistic metonymies. In order for a metonymic meaning to appear, there must be a more or less certain connection between things or phenomena. For example, "Now from your house, we're going to eat the ear of the donkey" he teased (G.M). "Was there any...bitter in the house?" («Жалын»). The first wealth is health, the second wealth— *ақ жаулық* in those who say (proverb). *қорсылдақ, ащы, ақ жаулық* –in those who say (proverb).

Euphemistic synecdoche. Synecdoche variable meaning is based on the connection of quantitative relations. People say that a woman who has not given birth is barren *пұшпағы қанамаған, өкшесі қанамаған* is also expressed by regular phrases like The words "pushpak" and "heel" here have a euphemistic meaning along with being a specific part of the human body. In spoken language *баласыз, перзентсіз* instead of saying *тұяқсыз* euphemistic synecdoche is used.

A euphemistic symbol. A symbol is a way of conveying an idea through certain images. In this way, along with the creation of artistic images, it also performs the function of euphemism. For example, according to the long-standing tradition of the Kazakh people, when a girl was betrothed or betrothed, the party could never openly tell the betrothed what he was asking for. Bringing them from afar, wooing them, saying that they want to marry their sons or put birds on their hands, and that the head of the herd is a dot, and the grandfather is the god, that it is a tradition to get married, get a daughter-in-law, get a daughter-in-law, betrothed, and only then what is not in one of them is in the other. All these words are euphemistic symbols invented by folk wisdom. Found in the works of poets *асқар таудың құлауы, ағар бұлақтың құруы, ақ сұңқардың ұшып кетіп, қайтып оралмауы* etc. symbolic images describing a terrible death, complete euphemisms masking a cold message.

Euphemistic phrases. Phraseologisms are also used to politely convey rude, vulgar meanings. For example, someone scolded someone *жерден алып, жерге салды, ит терісін басына қаптады, аузына ақ ит кіріп, қара ит шықты* conveys through regular phrases like As well as *ала жібін аттамау, ауыз бастырық, көзіне шөп салу, беті ашылу, суық қол* Such expressions can also be euphemistic phraseology.

There are other ways to create euphemisms. For example, pronouns continue to be used instead of names of meanings that are considered inadvisable to speak openly in spoken language: For example, «Иттің *бірдемесі* if medicine, to Darya *бірдеме* етеді» Koshikul's humiliation is over (С.М.).

In conclusion, finding and euphemisms occupy the most important place in the deeper study of the lexical structure of the language, the relationship between language and thinking, language and society.

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