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TABU SO‘ZLAR O‘RGANILISHI VA KELIB CHIQISH TAHLILI

АНАЛИЗ ИССЛЕДОВАНИЯ И ПРОИСХОЖДЕНИЯ ТАБУИРОВАННЫХ СЛОВ

THE ANALYSIS OF STUDY AND ORIGIN OF TABOO WORDS

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Annotatsiya

Maqolada tabu so‘zlarning tadqiqot darajalari va sohalari, nazariy va amaliy ahamiyati hamda lingvo madaniyatshunoslikdagi ahamiyati yoritilgan. Bu esa lingvomadaniyatning nazariy asoslari va empirik topilmalaridan boxabar bo‘lishga zamin yaratadi.

Аннотация

Статья посвящена исследованию уровней и сфер исследования табуированных слов, их теоретического и практического значения, а также их значения в отрасли лингвокультурологии. Это позволит лингвистам дополнительно ознакомиться с теоретическими основами и эмпирическими выводами лингвокультурологии и даст более глубокое понимание, которое все еще в значительной степени ограничено.

Abstract

The article is dedicated to the investigation of the research levels and spheres of taboo words, their theoretical and practical value, as well as their importance in the branch of linguoculturology. This will allow linguists to further familiarize themselves with the theoretical underpinnings and empirical findings of linguoculturology and gives deeper understanding that is still largely confined.

Kalit so‘zlar: *tabu, lingvokulturologiya, tilshunoslik, til, madaniyat, falsafa, psixologiya.*
Ключевые словя: *табу, лингвокультурология, лингвистика, язык, культура, философия, психология.*
Key words: *taboo, linguoculturology, linguistics, language, culture, philosophy, psychology.*

INTRODUCTION

Need for communication has always been something essential in human beings’ lives as they want to exchange their ideas through it. People understand each other due to the language that they have created no matter whether it is spoken, written or gestured one. Undoubtedly, it plays a vital role in people’s daily activities. People will not be able to understand each other without communication as they do not have any social contact. Language is a means of transfer information and ideas that contain meaning in one or another culture. It is highly important for human being because it is considered as a foundation to build up relationship among people in the society.

LITERATURE REVIEW

The issue of the relationship between language and culture as a research subject has existed for a long time. In spite of the fact that this issue has already found in the works of linguists several hundred years ago, it still holds its relevance even at present time. In the works of experts who studied the problem of the relationship between language and culture, there are three approaches. The first one is based on one-sided influence of culture on the language, which was developed by the philosophers S.A. Atanovsky, G.A. Brutyan, E.S. Markaryan. The authors determined that language is understood as a simple reflection of culture. In according to the second approach language is understood as a spiritual force, and it affects culture. Language is the source of culture, philosophy and psychology, as well as the framework of the history of the people.

According to W. Von Humboldt, languages have a force that affects the "spirit" of the people, i.e. on culture. Moreover, this impact is comprehensive and harmonious. According to the figurative expression of Humboldt, “languages are the tracks along which the activity of the spirit proceeds, or, in another comparison, the channel along which the spirit rolls the waves of its life” [5, 245]. W. Von Humboldt formulated two main ideas of modern cultural linguistics. First of all, these are:

1. The idea that "any language that is spoken by the community is a commodity of the evolution of that county’s national culture and identity."

2. The idea that “the linguistic organizations effect the national culture, it is considered the characteristics of an ethnically determined individual as it is the national image of the world” [8, 302].

According to Fika Nur Anggita [4, 16], cooperation in social situations is a means to negotiate the matters of society that may affirm participants' specifications and also transfer cultures to other people. Thus, in order to make a social interaction work and carry on appropriately, it is indeed necessary for people to have language as a means of communication.

Liddicoat defines the language as a means of communication like many linguists. Nevertheless, communication is not always done using only a language itself. It also involves other attributes like contextual, situational and paralinguistic information. Language has different functions that are used by people like conveying messages or sending information with the help of body language in order to make the conversation much clearer to understand. In addition to this, language can also be used as a means of sharing different information such as news, traditions or gossip. On the top of it, Chaika [2, 82] mentions that people need a language so as to reveal their personal identity, personality, and origin even without realizing that they are actually doing so. Therefore, everyone can indefinitely have their own option for the certain variation of any language that can clarify their aim. However, sometimes people may subconsciously use language that has a strong impact on them especially when they are furious. As the mark of anger, offensive language can be chosen, that is inappropriate to use. One of the vivid examples of such words can be taboo words. People use taboos in order to show their bad feeling by insulting or curse someone as they see them as the strongest way to express their feelings. Most of the time, they display people's inner condition. In the article, we are analyzing the notion of taboo. We approached to the different sources on taboos and tried to reveal how the notion of taboo can be interpreted in linguistics.

RESULTS AND DISCUSSIONS

Here we try to find an answer to the question what taboo words are.

According to Frazer, the word taboo was originally taken from the addition of Tongan verb "ta" which means to mark and the adverb of amplification "pu". These words together literally mean: "completely highlighted, or marked." In other sources usual interpretation of this word is "sacred." It demonstrates the relationship of the subject with the gods, distance from ordinary occupations, the individual belonging of something to people or objects which are known as blessed at the same time, the taboo does not consist of an obligatory moral element. The term taboo was firstly introduced by Captain James Cook from his observations of the life of tribal people in Polynesia.

Moreover, it can be said that taboo is a strict injunction on the committing of any behavior or afford which is usually based on the idea that such behavior can be either sacred or damnable for people and they believed that it can bring the threat of supernatural judgement.

Taboo is a term borrowed from the religious and ritual institutions of Polynesia and is now adopted in ethnography and sociology to denote a system of specific prohibitions - a system whose features under various names are found among all peoples at a certain stage of development. In a figurative sense, taboo can mean any prohibition in general, the violation of which is usually viewed as a threat to society, without a clear understanding of what kind of threat it is.

There is another point of view which was given by Allan and Burridge [1, 12]. He says that taboo is a Tongan term that denotes a person, object or act which is dangerous and therefore it must be avoided. The case that is seen in Nguni societies of southern Africa can be an example for it. In Nguni, it is prohibited for a woman to pronounce her husband or father-in-law's name directly. If she does not obey this rule, she will be punished by the society. He thinks, in every culture, there are both taboo acts which are things that are not supposed to do and taboo words which are things that are not supposed to say. Both are related to each other because some taboo acts have corresponding taboo words, while others do not [3, 47]. The example for this can be the act of incest, which is known as taboo. However, there are other words that are considered as taboo while the action they denote is not considered as taboo., Sex is often considered as taboo especially when people talk about it while the act itself is not forbidden if it is done by the appropriate person in suitable place and time. Therefore, words that are related or linked to taboo act will automatically become taboo words [1, 13].

In ancient Polynesia, the system of prohibitions covered all spheres of life from Hawaii to New Zealand and was the only form of regulation that replaced everything that in other countries is called the official religion like legal morality and law.

A huge number of prohibitions and rituals created by this system are irrational even from the point of view of its followers, finding their justification solely in the categorical imperative of a religious demand. The genesis of these prohibitions lies in the superstitious desire of primitive man to protect every rational, from his point of view, religious rule or prohibition with a number of parallel prohibitions in completely extraneous areas, guided either by a simple analogy with the main prohibition, or by the

desire to protect the main prohibition from even the most remote possibility of violation. In turn, each new prohibition - created by analogy or to fence off the old - became the subject of further expansive prohibitions. The sanction and protection of such prohibitions was the fetishistic worship of primitive man before everything that is old, traditionally, bequeathed by past generations, and especially before that which is enshrined in the traditional attribute of taboo - sacredness.

The taboo can also be used for personal gain: in the 19th century, according to Russian navigator Otto Kotzebue's report, the king of Hawaii Kamehamea imposed a taboo on the diamond mountain. He decided that it was fraught with untold treasures, but this was unfortunately a mistake, and the taboo was canceled. First of all, the taboo was applied to everything that was directly related to the deity. The personality of the priests, temples and their property were the strictest taboo, that is, they were considered not only sacred, but the strictest inviolable. Further, kings and chiefs, who were descended from the gods, were eternal taboos. Everything that had even the slightest relation to their person and property was sacred and inviolable.

Even their names were taboo: subordinates were forbidden to pronounce them. If the name of the king accidentally sounded like some common word, then this last became forbidden and was replaced by a newly invented term. Everything that kings or chiefs touched also became taboo and alienated in favor of those who touched. A drop of the leader's blood that fell on the ground or thing (New Zealand) had the same effect. The path along which the leader walked, the house he entered, turned into a taboo. It was forbidden to walk along the path, it was necessary to get out of the house. In the same way, it became a taboo everything that a king or chief called a part of his body - for example, saying that such a house is his back or head. The food of such chosen ones was the strictest taboo. The one who tasted it, according to the conviction of the Polynesians, brought upon himself inevitable death.

CONCLUSION

As it is seen above taboo words are always associated with inappropriate language to use and it should be avoided in daily conversations. Although taboo is accepted as an offensive and vulgar word almost in every language, it can be observed throughout the communication, especially by the young. Long time ago in America, there were strict rules to avoid the use of taboo words in public such as in printed media. The use of taboos as some vulgar words would lead to prosecution and imprisonment, so that they were not used in printed media such as newspaper. Nevertheless, nowadays it seems that the attitude towards the use of taboo words has already changed. The changes happened because the legal sanctions were disappearing and there were tendency that now people are getting more used to accept taboo words. As a consequence, taboo words are now commonly found when someone expresses the emotive feeling, especially bad one.

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