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THEMATIC AND LEXICAL PARADIGM OF TABOO IN THE KAZAKH LANGUAGE

The article describes the thematic-linguistic paradigm of taboo words, one of the main concepts in the field of lexicology and ethnolinguistics. Taboo is a term taken from the religious and ritual principles of Polynesia and currently adopted to establish a system of special prohibition in Ethnography and linguistics. The word «taboo» entered European languages for the first time based on captain Cook's records of the third voyage to the world. In 1771, in the territory of Polynesia, namely the tango Islands, captain Cook established that the word «taboo» is used depending on certain forbidden customs. The article examines taboos from the point of view of Ethnography and linguistics. Also the article defines thematic features with an emphasis on the semantic structure of taboos in the Kazakh language. In accordance with this, a thematic and linguistic paradigm of taboo is created based on linguistic analysis. German psychologist V. Wund considers words to be the most ancient spiritual code of humanity, and A. Radcliffe-Brown noted that behavior aimed at taboo is a means of strengthening important rules and values to support society. Taboo also clarifies the boundaries between them, taking on two categories from the point of view of culture. Currently, taboo is considered as a universal phenomenon that takes place in society and fulfills these tasks. Paradigm – a theory obtained as an example for solving the problem under study; a system of combining theoretical views, methodological principles, methodological perception, and empiric results. And the thematic-linguistic paradigm of taboo is the classification and interpretation of semantic groups, considering various directions based on the analysis of data and research, the opinions of scientists related to this concept.

Key words: taboo, lexicology, euphemism, Ethnography, totemism, forbidden words.

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Қазақ тіліндегі табулардың тақырыптық-лингвистикалық парадигмасы

Мақалада лексикология және этнолингвистика салаларының негізгі ұғымдарының бірі табу сөздердің тақырыптық-лингвистикалық парадигмасы туралы баяндалады. Табу – Полинезияның діни-ғұрыптық ұстанымдарынан алынған және қазіргі таңда этнография мен лингвистикада ерекше тыйым салу жүйесін белгілеу үшін қабылданған термин. Табу сөзі еуропа тілдеріне ең алғаш рет капитан Куктың әлемге жасаған үшінші саяхаты туралы жазбалары негізінде енген. Полинезия жерінде, нақтырақ айтқанда, Танго аралдарында 1771 жылы капитан Кук «табу» сөзінің белгілі бір тыйым салынған салт-дәстүрлерге байланысты қолданылатын ұғым екенін анықтаған. Мақалада табулар этнография және лингвистика тұрғысынан қарастырылады. Қазақ тіліндегі табудың семантикалық құрылымына назар аудара отырып тақырыптық ерекшеліктері анықталады. Соған сай лингвистикалық талдау негізінде табулардың әрі тақырыптық, әрі тілдік парадигмасы құрылды. Неміс психологы В. Вунд табу сөздерді адамзаттың ең ежелгі рухани кодексі деп есептейді. Ал А. Рэдклифф-Браун табуға бағытталған мінез-құлық қоғамды қолдау үшін маңызды ережелер мен құндылықтарды нығайтатын құрал екенін атап өткен болатын. Сондай-ақ табу сөздер мәдениет тұрғысынан екіұшты болып келетін категорияларды нысанаға ала отырып, олардың арасындағы шекараны нақтылайды. Қазіргі уақытта табу қоғамда орын алатын және сол міндеттерді орындайтын әмбебап феномен ретінде қарастырылады. Парадигма – зерттелетін мәселені шешу үшін үлгі ретінде алынған теория; теориялық көзқарастардың, методологиялық принциптердің, әдістемелік қабылдаудың және эмпиризмдік нәтижелердің бірігуі жүйесі. Табудың тақырыптық-лингвистикалық парадигмасы дегеніміз – аталған ұғымға қатысты деректер мен зерттеулерді, ғалымдардың пікірлерін саралау негізінде табуларды әр түрлі бағытта қарастыра отырып, мағыналық топтарға жіктеу және талдап, түсіндіру.

Түйін сөздер: табу, лексикология, эвфемизм, этнография, тотемизм, тыйым сөздер.

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Тематико-лингвистическая парадигма табу на казахском языке

В статье описывается тематико-лингвистическая парадигма табу слов, одного из основных понятий в области лексикологии и этнолингвистики. Табу – термин, взятый из религиозно-ритуальных принципов Полинезии и принятый в настоящее время для установления системы особого запрета в этнографии и лингвистике. Слово «табу» входило в европейские языки впервые на основе записей капитана Кука о третьем путешествии в мир. В 1771 году на территории Полинезии, а именно на островах Танго, капитан Кук установил, что слово «табу» употребляется в зависимости от определенных запретных обычаев. В статье табу рассматривается с точки зрения этнографии и лингвистики. Определяются тематические особенности табу на казахском языке с акцентом на семантическую структуру. В соответствии с этим на основе лингвистического анализа создается тематическая и языковая парадигма табу. Немецкий психолог В. Вунд считает слово «табу» самым древним духовным кодексом человечества. А. Рэдклифф-Браун отметил, что поведение, направленное на табу, является средством укрепления важных правил и ценностей для поддержки общества. Также табу уточняет границы между ними, принимая на себя две категории с точки зрения культуры. В настоящее время табу рассматривается как универсальный феномен, который имеет место в обществе и выполняет эти задачи. Парадигма – теория, полученная в качестве примера для решения исследуемой проблемы; система сочетания теоретических взглядов, методологических принципов, методического восприятия и эмпиризмических результатов. Тематико-лингвистическая парадигма табу – это классификация и интерпретация смысловых групп табу, которая рассматривает различные направления на основе анализа данных и исследований, мнений ученых, относящихся к данному понятию.

Ключевые слова: табу, лексикология, эвфемизм, этнография, тотемизм, запретные слова.

Introduction

The definition of the concept expressed in terms forbidden to a name in linguistics is considered a taboo. This concept is found in many cultures of the world. At the end of the XIX-beginning of XX centuries taboos began to be explored by such foreign scholars as I.G. Herder and V. Humboldt. Famous researchers E. Taylor, J. Frezer, Z. Freud, R. Smith, F. Steiner made a significant contribution to the study of taboos at the world level. The scientific beliefs, mythological worldview, prohibitions and taboos associated with the customs and traditions of Turkic peoples, as well as taboos that testify to the culture of Turkic peoples, did not go unnoticed. The fact that this concept was considered among the Turkic peoples from an ethnographic point of view can be seen for a long time from a book in the Persian language of the world famous scientist Rashid ad-Din (1247-1318) in the «Yearbooks collection». Also, valuable facts related to totemic beliefs and prohibitions of Turkic peoples are found in the following works: S. P. Tolstov «Religion of the peoples of Central Asia», D.E. Tolstov «Reconstruction of totemism among the peoples of Central Asia and Kazakhstan. Relive of totemism among the peoples of Siberia and Far

East», N.A. Alekseev «Early forms of religion of the Turkic-speaking peoples of Siberia», G.N. Potanin «Kazakh folklore in the collection», A. Zolotarev «Remnants of totemism among the peoples of Siberia», «Traditional worldview of the Turks of Southern Siberia», in famous travel records of Marco Polo.

The bans of the Kazakh and Kyrgyz peoples are considered in the works of G.N. Potanin «Essays on Northwestern Mongolia», V.V. Radlov «From Siberia», Sh. Valikhanov «Collected Works in Five Volumes», A.A. Divaev «Signs of the Kyrgyz during the trip», A. Margulan «The Ancient Culture of Central Kazakhstan», A.T. Kaydarov «The Cult of the Word among Turkic Peoples», Kh.A. Argynbaev «Family and marriage among the Kazakh people», A.N. Samoilovich «Forbidden words in the language of a Cossack-Kyrgyz married woman», N.P. Dyrenkova «Marriage, terms of childbirth and mental prohibitions among the Kyrgyz», S. Altayev «Euphemisms in the Turkmen language».

Due to the fact that the language has ample opportunities, its wealth is manifested in the meaning of the word, of the use. In this regard, there are still problems that are not revealed in the exact definition of taboos from the vocabulary. This

should determine the need for a new discovery study and the relevance of this topic from a linguistic and ethnographic point of view.

For example, the scientist A. Khasenov considered taboo as a phenomenon that ultimately disappears: «In Melanesia and Polynesia there are synonyms for this word-capu, tambu. Their meaning is prohibition. In the early days, blind feelings and faith, the discovery of humanity on something, every phenomenon, considering them the holiest, most powerful in the world, left their mark on the language. At present, the taboo has almost come out of the customs and languages of peoples. There are still traces of taboos in different languages. But one truth is obvious: a taboo phenomenon that ultimately disappears in the future» (Khasenov, 2003: 153).

Scientists-researchers of linguistics I. Kenesbaev and G. Musabaev in their work «Modern Kazakh language» explain that the taboo is only the prohibitions that believers had during the era of the October Revolution who did not name several animals, close relatives and merciful spirits. In addition, the taboo is a temporary phenomenon, noting that after the October Revolution the taboos were completely destroyed, remained only among superstitious elderly people, some were included in the number of archaisms.

Along with the foregoing, the scientist Adil Akhmetov in his work «Taboo and Euphemisms in the Turkic Languages» expressed a different opinion: «The semantic meaning of the term «taboo» is not limited only by prohibition. At the same time, if we say that the linguistic taboos are part of the ethnographic taboos, we do not depart from the truth». (Akhmetov, 1995: 15) That is, the viability of taboos is inextricably linked with past history and with the future of an ethnic group in which such a thing as language and taboos is characteristic. To consider that the taboo will disappear, this applies only to linguistic units, which are still called «taboo words». Because the expression of an ethnographic taboo in a language is not limited to taboo words. If we take into account that this term means «prohibition», then in this series should also be supplemented samples of oral literature, such as forbidden words in the Kazakh language, «the At tergeu» tradition found in literature, poetry songs that are performed when people were bitten by a snake, tarantula, or black widow, are undoubtedly the most powerful indicators of faith in the power of words.

Experiment

The history of the origin of taboos is an extensive topic that is studied and analyzed in various fields of science. Therefore, it is impossible to fully recognize and explore the taboo in only one direction or method. In constructing the thematic-linguistic paradigm of this concept, one should be guided by four criteria. *This study of the image in the language, thematic and semantic in nature, communicative functions and dependence on the motives of origin.*

In a broad sense, a taboo, as a rule, means any prohibition, the violation of which is considered dangerous for society. *Taboo combines two directions. They are: saints and forbidden.* If you distinguish between them, you can determine the basis of this concept. Therefore, when studying taboos, you should first of all remember that this is an integral part of culture. The scientist B. Sagyndykuly classifies taboos on thematic grounds into five groups. These are: *taboos associated with traditional beliefs and beliefs, associated with mythology, associated with the names of diseases, taboos formed on the basis of totemic beliefs, taboos formed from belief in the magical power of a word.* (Sagyndykuly, 2008: 53). We may notice that several characteristics are combined in this classification. That is, the scientist took into account the factors causing the appearance of taboos, along with semantic features.

Taking into account the opinions of scientists, a broader description can be made by dividing the taboos into *prohibitions regarding actions and prohibitions on names.* Since a taboo is often characterized as a ban related to the commission or non-commission of an action, or as a restriction associated with the use of certain words. Many of the concepts are characterized by both types of taboos. *For example, Kazakh people do not call a snake by the name «jylan», instead they use words such as «tuyme» (button), «uzyn» (long), but it is also forbidden to kill a snake or whistle because a whistle can cause a snake.*

Name bans include all existing «forbidden words». Although there are not so many of them, the phrases «taboo words» are lexical units that occupy a special place in the Kazakh language. Because at least a small part of the folk tradition, mentality and history is reflected in each taboo word.

The taboo on action, although it dates back to the early stages of history, is still relevant in society. We can verify this from world experience. In the source below you can see his specific reasoning.

For example, journalist M. Domogatsky in the newspaper «Pravda» (VI, 1972) published one message: the Baduy tribe lived 150 km from the capital of Indonesia, Jakarta, in the mountains of Western Java, (Badazash Badawi, X.H.), but not one he/she doesn't say from the inhabitants of the island of Java that he/she saw baduys or baduy, at the same time, according to the law of the baduy tribe, representatives of other countries (tribes) should not visit the land of baduys and baduys themselves do not go a step away from their yard; they don't even go to another place for a day, they grow and develop only on their own land.

Baduys live in bamboo houses (in lashas); their houses are called «svayars»; locals do not receive any latest news; run away from them and turn around. ... According to the ancient Baduy law, four animals should not be kept; you cannot build a road; the most serious sin is being able to recognize letters and read papers. The Indonesian authorities can do nothing with prohibitions no matter how they try to build a school here. (Khasenov, 2003: 99)

This example is a true prohibition on actions and which is still relevant in certain societies.

Taboo is not only a ban, but also a ban caused by the fear that the saint cannot be a footrest, otherwise it can turn out badly. For example, according to the belief prevailing between the Turkish peasants, an empty cradle cannot be rocked. If this prohibition is violated, then in such a house a child is never born; if born, it will soon die. Kazakhs are still considered a bad omen to stand on the threshold or step on the threshold, kick the door. Because devils gather around the threshold more. If a person sits on the threshold, he may become disabled or go crazy (Akhmetov, 1995: 65). At the same time, in Kazakh knowledge, the words «with a negative meaning» should be used with caution. Kazakhs have a saying – a bad word comes out of a bad mouth.

It was said above that taboo serves as a regulator in society. This means that it targets certain objects and subjects. Taboo depending on these properties and communicative function can be divided into three types:

1. *personality-oriented taboos;*
2. *community-oriented taboos;*
3. *nature-oriented taboos.*

In all the forms of taboo, a person is the central point to which the prohibition is directed. That is, *the relation of man to man, the relation of man to society, the relation of man to nature* are established with the help of a taboo. Relativity rather than convention prevails in this classification, with features of prohibitions characteristic of nomadic

Kazakh being. Here, man, society, and nature are considered not as a specific subject or object, but in a wide typological context. The ban imposed on each of them is a prerequisite for maintaining equilibrium in society, nature.

It is necessary to dwell on the specific features of the forbidden forms in relation to man, society and nature, characteristic of nomadic Kazakh life.

The human-oriented taboo addresses prohibitions on all people: men and women, the child, and the adult, and the rich and the poor. Only each prohibition should be intended for a person's personality, regardless of any objects or actions in relation to another. In particular, a taboo against a person includes only those actions that concern the person himself. So, for example, «don't put a hand on your head», «don't lift your legs high», «don't shake your head», «don't rest on your hips», «don't clatter», «don't hug your knees», etc.

The ban on society contains actions and words of a person in relation to another person or object. That is, the prohibition required from a person is related to the subject or object of social life. So, for example, prohibitions such as «do not go in front of an old people», «do not run to the grave» and the Kazakh traditions of «At tergeu» can be included in this group.

And as prohibitions on nature, one can attribute human actions and words relating to the environment, animal world, celestial bodies, as a mother of nature playing an important role in many aspects of human life. Taboo aimed at nature include prohibitions on animals, faith-based totemic beliefs, and prohibitions on natural phenomena. For example, «do not count the star», «do not point to the moon», «do not sleep after the sun has come out» etc.

The words taboo have arisen in different cultures, in different nations for various reasons. This is manifested on the basis of their national, religious, linguistic characteristics. Given these problems, you can indicate three main reasons for the origin of all taboos in the Kazakh language. *These are: taboos arising in connection with religion, taboos associated with magic, and taboos associated with the psychoanalytic thinking of the population.*

The basis of many religious beliefs associated with taboos is in theological works. For example, in such works of F.B. Jevonz «Introduction to the History of Religion», V. R. Smith «Religion of the Semites» written in 1889, this issue is considered from a religious point of view. In particular, the prohibitions on marriage, including information about the Turkic peoples as a whole, are widely analyzed.

According to the religion of Islam, the commission of prohibited acts is considered as «sin». At the same time, some names considered «negative» by religion, the Kazakh people try not to say much, and in those cases when they should be used, they are replaced with other words. For example, such words as «Shaitan» (devil), «zhyn»(demon),«albasty»(a demonic creature in the image of a woman, allegedly harming a woman in labor), «ibilis», «peri», «obyr», «kuldırgısh», «montany», «abilet», «matru», «suk», «ubbe», «badik», «zheztyrnak», «kargu», «ausyl»(kinds of devil) etc. Therefore, many of these words are not common among the people. In particular, everyone used generalized names: «ignorance», «terisayak» (negative foot), «shimuryń» (thin nose), «saryshash» (yellow hair). For example, in the elastic ballad «Shimuryń» by A. Kekilbayev, this substitute word is used to express «shaitan» (devil).

And in the Tajik language, including the language of peoples located in regions remote from cultural centers, you can find the replacement «dev» (devil), that is, «chiz» (means thing, things) instead of the word «Satan» they use the word «Parikho» (fairy). And in the southern regions of the republic and some settlements of Uzbekistan people use the word «zien»(harmful) to replace negative names. As well as in English, they use different names. Among them are often such words and phrases, like «lord», «the black man», «the father of Lies», «the prince of evil» instead of «devil» or «demon».

Results and discussion

The concept of taboos varies depending on the knowledge and culture of each nation. For example, in foreign studies, including in English, rude, obscene words are also considered as a taboo. That is, among other peoples, regardless of the reasons, it is considered to be any forbidden words. Peter J. Silzer in his research work «The Encyclopedia of Linguistics» says: «*The words themselves are not divided into «taboos» or «foul words». Many of the words that are currently considered «inappropriate in public places» in the early forms of the English language were neutral, normal terms for objects or actions. Thus, many languages of the world are still trying to convey the physical function in a euphemistic form.*».(Peter J. Silzer, 2005: 99)

We were not mistaken in the fact that in our people there are unwritten laws and prohibitions,

which are clear manifestations of the psychoanalytic thinking of our people. Not only one of the means of upbringing, but also this is the result of a long history and experience of our people, which reflects its power and originality. The Kazakh people have a lot of forbidden words. They appear in the form of a restriction against the commission of various actions. Therefore, they do not always lose their relevance in our language and culture. *The main reason that prohibition is one of the expressions in the language is the functioning of the double concept of one goal. This is a warning and a warning against bad habits, negative acts and objects that can be harmful. In any society, the foundations of culture in a broad sense are formed by the prohibition of traditions, forms of religion, religion, law.* In particular, the ban is a pre-arranged event with the goal of teaching people what to call, what to do, why they shouldn't encounter, stop them from a strange word and warn against unknown threats. *The ban consists, as a rule, of three factors, such as the subject of the ban (the person performing the ban), the form of the ban (forbidden thing or action) and the purpose of the ban (warning of unknown misfortune).*

The complicated process of life, in moments of life together with nature, the life of the country, but in the nomadic life of our ancestors, the concept of pyrode was aggravated. At the same time, as in other countries, there are many new prohibitions that can consciously approach real-life conditions that have socio-legal significance, and now the position of people was based not on spirits, but on black-and-white, sinful, funky categories. With religions ahead of time, national traditions and customs, but Kazakh prohibitions have taken shape as an integral part. But at the heart of these prohibitions lies the worldview of the national rite.

Below there are the features of the taboo according to the three criteria that was mentioned at the beginning of the article.

The study of the taboos from different points of view shows that in Kazakh language this concept has six thematic groups. Also research work divided the taboo into two types according to manifestations in the language and with the aim of prohibition. By systematizing the lexical units that are taboo, it was proved that this layer of vocabulary is relevant now and in the future will also be an integral part of Kazakh language vocabulary. Taboo is a way of upbringing generation and the history of the people preserved in their native language.

<i>№</i>	<i>Thematic groups</i>	<i>Taboo on names</i>	<i>Taboo on actions</i>
1	About diseases	<ul style="list-style-type: none"> • Konak, aulie, meimankorasan → sheshhek (smallpox); • Tyryspai, takyl → tyryskak (cholera); • Sekirtpe, ushpa, alan → topalan (anthrax) 	<ul style="list-style-type: none"> ▪ Don't laugh at the patient; ▪ Don't play with face and mouth; ▪ Pregnant women are forbidden to eat rabbit meat
2	About animals, birds, insects etc.	<ul style="list-style-type: none"> • Uzyn, tuime → zhylyan (snake); • Ulyma, bori, terisazu, serek kulak, it-kus, kara-kulak → kaskyr (wolf); 	<ul style="list-style-type: none"> • Don't shoot swan; • Don't look at the teeth of a good horse; • Don't hit the horses on the head;
3	About negative creatures	<ul style="list-style-type: none"> • shumuryyn, teristaban, saryshash → shaitan (devil); • paleket → zhyn-peri (demon) 	<ul style="list-style-type: none"> • Don't hang your hat on the doorstep • Don't leave the table set for the night • Don't go in the middle of the night
4	About nature	<ul style="list-style-type: none"> • Zhai, zhasyn → naizagai (lightning) 	<ul style="list-style-type: none"> • Don't cut the grass • Don't cut down the only tree • Don't dig for no reason
5	About people and people's names	<ul style="list-style-type: none"> • Erkezhan (to name sister in-law); • Myrzazhigit (to name brother in-law); • Zhamanbala (to name baby/ infant) 	<ul style="list-style-type: none"> • Don't bite nails • Don't shake your head • Don't shake an empty cradle
6	About numbers	<ul style="list-style-type: none"> • Birsokyr (to count the word sokyr blind is used after the number to count the cattle); • Otar (to say a large number of sheep); • Uyir (to say a large number of horses) 	<ul style="list-style-type: none"> • Don't count a person • Don't go between two people • Don't get married until seven generations pass

Conclusion

A taboo is a culturally linguistic phenomenon that occupies a special place in the lexical and phraseological system of a language, which from ancient times has been developing together with the language. That is, it comes from the system of mythological thinking inherent in primitive humanity to the system of scientific thinking in modern space and in the era of the Internet.

The formation of national qualities in the consciousness of the younger generation is carried out through the national traditions of language and religion, customs and consciousness. It is important that words, as proof of the rich experience of our people, do not lose their meaning even now in the practice of generations.

It was no coincidence that the words taboo in social life and the life of our people were fulfilled by the younger generation. People perceived such words as law. If you look deeply at this issue, we

see that the taboo was used at the level of the rule of law. It is a set of mandatory rules that determine the behavior of people, manifested in various respects in social life. And so, at such a level to find words, using our people, without fail performed everything.

Taboo is a complex concept that depends on the situation, time and depends on the individual, society and people. Currently, in many languages of the world there are a large number of such words. However, over time, compared with the initial stages, there are features of their application and motivation. It is no secret that some linguistic and mental taboos generally go out of use and are forgotten. In this regard, this concept is linguistically studied and has not lost its place in the national dictionary, is one of the urgent problems in the development of the language. Taboo is also a wide layer of linguistic vocabulary that requires consideration in a dynamic form, since it does not lose its significance at the present time.

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