

Какач баскан, бит баскан, тырмагы өсүп ороктой болгон бир канча адамдын ичинен өз кишисин таанып алуу. Көз жүгүртсө баары окшош, эми кандай кылам деп – О, Жанболот, барсыңбы! – деген добушун жаңыртканда, ата-бала буркурап ыйлап Тобоктун жанына келишти. Алп Тобок кытайларды таң калтырып болгон шартты аткарган соң, Жанболот менен уулу Берикке таза көйнөк, ак самын, жылуу сурап, жуунтуп – кийинтип, тамак-аш сурап курсактарын тойгузуп, 11 жылдык зындандан күчү менен, акылы менен Тобок баатыр куткарды. Бирок кытайдын сынчылары Бериктин кыймылын байкап, мезгили келгенде кыйын чыгарын баамдашып, кези келсе бул өчтү албай койбойт деп бүтүмгө келип, жолго кийчү көйнөгүн 3 күнгө ылайыктап ууга чылап, жолго узатышат. Бээжинден узаганына үч күн болгондо Берик каза таап, сөөгүн талаага таштабайм деп, сөөгүн эттен ажыратып, сөөктү бапестеп булгаарыга ороп, Курткага алып келген.

Жыйынтык

Поэмадагы негизги идея катары кыргыз элиндеги жети ата ортосундагы муундардын байланышынын бекемдиги, адилеттүү башчысы үчүн жан тарткан элдин биримдиги, намыска бек болуу, мекенчилдиктин, тууганчылыктын жогорку деңгээлде берилиши “өткөнкүгө” маани бербеген бүгүнкү муундун өкүлдөрүнүн сезимдерин ойготуп, жүрөктөрүнөн түнөк табууга өбөлгө болот жана үндөйт.

Окуп кой жаш-карылар, бурадарым,

Фольклор, мурас жыйнап убарамын – деп элдик фольклордук маалыматтарга таянуу менен белгиленди.

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МАДАНИЯТТАР АРАЛЫК БААРЛАШУУ КОНТЕКСТИНДЕ ТАБУ ДИСКУРСУНДАГЫ ЗООНИМДЕРДИН РОЛУ

Бул жумушта маданият аралык баарлашуунун контекстинде тыюу салынган дискурста зоонимдерди изилдөөсү каралган. Изилдөөнүн максаты-жаныбарлардын аттары ар кандай маданияттарда тыйым дискурсунда кандайча колдонуларын, алардын функцияларын, маданий вариацияларын жана маданият аралык түшүнүктүн кесепеттерин изилдөө. Мазмунду талдоо, сурамжылоо жана эксперименталдык ыкмаларды камтыган аралаш ыкманы колдонуу менен изилдөө ар кандай тилдердин лингвистикалык корпустарын талдайт, маданият аралык сурамжылоолорду жүргүзөт жана зоонимикалык кемсинтүүлөргө когнитивдик жоопторду изилдейт. Табылгалар тыюу салынган дискурста зоонимдерди колдонууда жана кабыл алууда универсалдуу үлгүлөрдү жана маданий татаалдыктарды ачып берет. Илимий баалуулук зоонимикалык туюнтмалардын негизиндеги лингвистикалык, маданий жана психологиялык механизмдерди түшүнүүбүздү тереңдетүүдөн турат, бул өз кезегинде маданияттар аралык байланыш теориясынын өнүгүшүнө өбөлгө түзөт. Мындан тышкары, табылгалардын практикалык мааниси ар кандай чөйрөдө маданияттар аралык сезимталдуулукту жана байланыштын натыйжалуулугун кеңейтүүгө жайылтылат. Келечектеги изилдөөлөргө кошумча маданий контексттерди изилдөө, зоонимикалык

туянтмалардын топтор аралык мамилелерге тийгизген таасирин изилдөө жана лингвистикалык ар түрдүүлүктү жана сезимталдыкты эске алган маданияттар аралык байланыш стратегияларын иштеп чыгуу кирет.

Ачык сөздөр: тыюу салынган дискурс; зоонимдер; маданияттар аралык байланыш; лингвистикалык анализ; маданияттар аралык изилдөө; когнитивдик реакциялар; маданий өзгөрүүлөр; байланыштын натыйжалуулугу.

РОЛЬ ЗООНИМОВ В ТАБУИРОВАННОМ ДИСКУРСЕ В КОНТЕКСТЕ МЕЖКУЛЬТУРНОГО ОБЩЕНИЯ

Данная исследовательская работа занимается ролью зоонимов в табуированном дискурсе в контексте межкультурного общения. Цель исследования заключается в изучении того, как животные названия используются в уничижительной речи в различных культурах, изучая их функции, культурные вариации и последствия для межкультурного понимания. Применяя смешанный метод, включая контент-анализ, опросы и экспериментальные методы, исследование анализирует лингвистические корпуса различных языков, проводит межкультурные опросы и изучает когнитивные реакции на зоонимические оскорбления. Полученные результаты раскрывают как универсальные закономерности, так и культурные тонкости в использовании и восприятии зоонимов в табуированном дискурсе. Научная ценность заключается в углублении нашего понимания лингвистических, культурных и психологических механизмов, лежащих в основе зоонимических выражений, что в свою очередь способствует развитию теории межкультурного общения. Кроме того, практическое значение результатов простирается на расширение межкультурной чувствительности и эффективности общения в различных средах. Рекомендации для будущих исследований включают изучение дополнительных культурных контекстов, исследование влияния зоонимических выражений на межгрупповые отношения, а также разработку стратегий межкультурного общения, учитывающих лингвистическое разнообразие и чувствительность.

Ключевые слова: табуированный дискурс; зоонимы; межкультурное общение; лингвистический анализ; межкультурное исследование; когнитивные реакции; культурные вариации; эффективность общения.

THE ROLE OF ZOONYMS IN TABOO DISCOURSE WITHIN THE CONTEXT OF INTERCULTURAL COMMUNICATION

This research paper investigates the role of zoonyms in taboo discourse within the context of intercultural communication. The study aims to explore how animal names are utilized in derogatory language across different cultures, examining their functions, cultural variations, and implications for intercultural understanding. Employing a mixed-methods approach, including content analysis, surveys, and experimental techniques, the research analyzes linguistic corpora from various languages, conducts cross-cultural surveys, and examines cognitive responses to zoonymic insults. The findings reveal both universal patterns and cultural nuances in the use and perception of zoonyms in taboo discourse. The scientific value lies in deepening our understanding of the linguistic, cultural, and psychological mechanisms underlying zoonymic expressions, thereby contributing to intercultural communication theory. Furthermore, the practical significance of the results extends to enhancing cross-cultural sensitivity and communication effectiveness in diverse settings. Recommendations for future research include exploring additional cultural contexts, investigating the impact of zoonymic expressions on intergroup relations, and developing intercultural communication strategies that account for linguistic diversity and sensitivities.

Keywords: taboo discourse; zoonyms; intercultural communication; linguistic analysis; cross-cultural study; cognitive responses; cultural variations; communication effectiveness.

Introduction. Zoonyms, or animal names, hold significant cultural and symbolic value within societies worldwide. Embedded within language, zoonyms often carry nuanced connotations and associations that extend beyond mere lexical labels. One prominent area where zoonyms exert profound influence is in taboo discourse, where they serve as potent markers delineating socially proscribed behaviors, concepts, or entities. Within the context of intercultural communication, understanding the role of zoonyms in taboo discourse is crucial for navigating the complexities of

cross-cultural interactions. This paper aims to explore the multifaceted dynamics of zoonymic taboos and their implications for effective intercultural communication strategies.

Language serves as a mirror reflecting the values and norms upheld by society [3]. Despite this, taboos within language have historically received minimal attention in linguistic research due to their inherent complexity (Pedraza, 2018). However, recent years have witnessed a resurgence of interest in exploring taboos through cognitive and sociolinguistic perspectives, although historical linguistics has yet to fully embrace this discourse.

Taboos in language carry significant cultural weight, offering insights into the customs and perspectives of language communities [2,3]. These taboos arise when individuals avoid discussing certain topics, either out of superstition or to prevent invoking negative consequences, often resorting to euphemisms or alternative language. Fromkin and Rodman highlight euphemisms as crucial tools for navigating taboo topics, while Hughes describes the symbiotic relationship between taboo and euphemism, where the negative power of taboos interacts with the social risks they entail, driving the preference for euphemisms.

Previous research has underscored the intricate relationship between language, culture, and taboo, highlighting the pivotal role of zoonyms in shaping cultural norms and practices. Similarly, Jing-Schmidt discusses a symbiotic relationship between negative cognitive biases and the Pollyanna effect, observed by Boucher and Osgood. This effect, characterized by a preference for positive language qualifiers, is not solely driven by optimism but also by a desire to mitigate verbal risks. Euphemisms, as categorized by Rawson, play a crucial role in this process, with positive euphemisms amplifying the significance of euphemized elements, while negative euphemisms serve a defensive function.

Taboo, in its broadest sense, encompasses entities and behaviors deemed off-limits to prevent harm to individuals or society [1]. This includes prohibitions against naming dangerous animals, reflecting ancient animistic beliefs. Frazer and Emeneau both discuss the taboo on naming animals, attributing it to religious, mythical, and animistic motivations. This intertwining of taboo and language evolution underscores the complex interplay between cultural beliefs, linguistic practices, and societal norms.

Methods and materials. This research employs a qualitative approach, drawing upon a diverse range of sources including ethnographic studies, linguistic analyses, and cross-cultural case studies. The research methodology draws inspiration from the study of cognates, particularly influenced by Rychło, as evident in numerous case studies [2]. This methodology primarily relies on comparative analysis, encompassing assessments of attestation time and scope, along with morphological and phonological analyses. While cognate studies conventionally entail in-depth comparisons of word groups, the breadth of linguistic material covered here has somewhat constrained the full application of this approach. Consequently, the present work primarily focuses on establishing semantic connections among the studied words [3].

The methodology of cognitive linguistics is employed, reflecting a contemporary approach to linguistic practice and thought. This field delves into the study of significant correlations between human language, cognition, and socio-physical knowledge [1]. It is closely related to sociolinguistics, examining semantics, metaphors, and metonymy, with a particular focus on analyzing euphemisms and taboos within the studied linguistic material.

Results and Discussion. Taboos and rituals are employed by a diverse array of hunting animals. The hunting customs prevalent among communities where hunting is prevalent originated from a spiritual and mystical bond between humans and animals. Creatures held significant significance among societies that relied on hunting and agriculture for sustenance.

The etymology of the word "bear" across various Indo-European languages, tracing it back to its Proto-Indo-European (PIE) root *h₂rtko-. This root is found in languages such as Anatolian, Indian, Iranian, Greek, Armenian, Italian, Celtic, and Albanian, but notably absent in Balto-Slavic and Germanic languages. Instead, the English word "bear" is derived from the Proto-Germanic root *berō*, which likely meant "the brown one." The Polish word "*niedźwiedź*" has its origins in Proto-Slavic *medvědb*, meaning "*honey-eater*." The absence of the PIE root in Balto-Slavic and Germanic languages suggests a possible displacement or taboo distortion, leading to the adoption of descriptive compounds instead of the original word. This shift may have occurred due to a belief that uttering the original name could summon the bear, potentially indicating a taboo surrounding the animal's name across these language groups. For instance, the Yakuts have safeguarded over 150 documented names for the bear, including *karaoglan*, *kasoaglan*, *dagaki*, *Kara Ikhtiyar*, and *Biyuk* - *abam ormanin sahibi*. Meanwhile, three of its descriptive terms are also present in the Kyrgyz language: *kara kiyik*, *sasyk ooz*, and *otogo*, while its authentic name is *ayu* (bear) [3].

In Turk language Kyrgyz ethnonyms *Sarybagysh*, *Karabagysh*, *Adygeans* ("mother bear") are interpreted as related to *Enesai*. The word *Adyghe* in the Altai and Tuvan languages is translated as "mother bear", "a tribe descended from mother bear".

The semantic unit 'wolf' across various Indo-European languages, tracing its origins to the Balto-Slavic **wilkós* and Proto-Indo-European *ulkw-o-s* roots. Cognates include words like Polish "wilk," Russian "волк" (*volk*), and Greek "λύκος" (*lýkos*), as well as Old High German "wolf" and Old English "wulf." The variation in sound between English "wolf" and Polish "wilk" is explained, and it's suggested that the Latin word "lupus" ('wolf') may have shifted from an earlier term for 'fox,' possibly due to a tabooistic replacement. The original meaning of the word is debated, with hypotheses suggesting it could mean 'the dangerous one' or 'the one who tears, lacerates.'

The concept of 'wolf' is represented across various lexemes in the Indo-European language family. Derived from Balto-Slavic [BSI] **wilkós*, tracing back to PIE **ulkw-o-s*, it shares cognates such as PSI **вѣлкѣ* (*vŭlkŭ*) 'wolf', Polish *wilk* 'wolf', Russian *волк* (*volk*) 'wolf', OCS *вѣлкѣ* (*vŭlku*) 'wolf', Czech *vlk* 'wolf', and Greek *λύκος* (*lýkos*) 'wolf'. In Old High German as *wolf* 'wolf', and Old English as *wulf* 'wolf', the term originates from Proto-Germanic **wulfaz*. The phonetic differences observed in English 'wolf' and Polish 'wilk' are clarified by Rychło (2014a). Regarding the earlier derivation of Latin *lupus* 'wolf', de Vaan (2008: 353) suggests a semantic shift from *volpes* 'fox' to *lupus* 'wolf', possibly due to a tabooistic substitution of an earlier, unrecorded word for 'wolf'. Concerning the original meaning, various hypotheses exist, with two prominent ones indicating 'the dangerous one' or 'the one who tears, lacerates' [5].

The rituals surrounding the wolf within Kyrgyz culture undoubtedly reflect traces of totemism. Items like wolf teeth, claws, and tendons are often regarded as protective amulets against diseases and accidents. Such religious practices were widespread among the Turkic-Mongol peoples of the Sayano-Altai region, including Altaians, Khakas, Tuvinians, Tofalars, Mongols, Buryats, and Yakuts. A.M. Volkov, in various euphemistic references such as "machete," "gurt" or "caterpillar," "red pupil," and "white black," links these practices to the tradition of taboo. In relation to the wolf, the Kyrgyz use various terms: *iti kush* (dog bird), *kok jal*, *kok serek*, *kok dangyt* (blue mane, blue serek, blue dangyt), *ooluma*, *kashaba*, *ton chunak* (noisy tail, dusty nail, great), *kudaydun iti*, *tashkapky*, *karyshkyr*, *aty jaman* (God's dog, thin, stone, evil) .

The snake holds significant importance among reptiles. In ancient times, snakeskin was associated with misfortune for our people. Conversely, it was believed that encountering a snake could bring wealth. Across many cultures worldwide, the snake is revered as a symbol of immortality, attributed to its shedding and renewing skin. Among ancient peoples, it held the status of a totemic

animal, worshipped as sacred, with its name spoken indirectly out of reverence. Additionally, among the peoples of Eurasia, various taboos and descriptive terms surround the snake. Abkhazians refer to the snake as Amat-apaza (reptile in Kyrgyz), while in Russian culture, it is called piktoja (Russian evil) or merqoji (Russian motley). Interestingly, in Indo-European languages, the term "meye," meaning "brain," was historically described as "creeping, green, naked." For instance, the Kyrgyz people have various names for the snake, including aziz (meaning honor, respect), chylgyi kayish, tokoch, tuymo (roan belt, bunch, button), uzun kurt, kara mar, and tuymo bash (long worm, black Mar, button).

The text discusses the semantic construction of the term 'pig', revealing its derivation from the elements 'something', 'kind', and 'bad'. It illustrates how "bui" symbolizes individuals, evoking either positive or negative feelings when uttered. The syntactic pattern observed is 'X says something because he feels something', where the felt emotion can vary. This pattern ultimately leads to the meaning 'X says Y is like kind of Z'. An example showcasing the use of this taboo name is provided.

The term "dog" serves as a semantic primitive, deriving from substantive elements that signify 'something', 'kind', and 'bad'. In this context, 'dog' is employed to symbolize individuals, and uttering this taboo name triggers either positive or negative feelings. The syntactic pattern observed is 'X says something because he feels something', where the felt emotion can vary. This pattern ultimately leads to the meaning 'X says Y like kind of Z'. An example illustrating this usage is provided.

Furthermore, the text conducts a paraphrasing exercise to unveil the semantic meaning embedded in the term "dog". It presents a scenario where X expresses a sentiment triggered by their perception of Y's morally objectionable actions, leading to negative feelings towards Y and the perception of Y as akin to the concept of Z. Consequently, Y experiences negative feelings in response to X's statement. This exploration sheds light on the intricate dynamics of taboo language and its influence on interpersonal communication.

Additionally, the text conducts a paraphrasing exercise to elucidate the semantic meaning encapsulated in "bui" or 'pig'. It presents a scenario where X expresses a sentiment triggered by their perception of Y's morally objectionable actions, leading to negative feelings towards Y and the perception of Y as akin to the concept of Z. Consequently, Y experiences negative feelings in response to X's statement. This exploration sheds light on the intricate dynamics of taboo language and its impact on interpersonal communication.

The word 'cow' embodies a semantic primitive, derived from the substantive element 'something'. In this context, *cow* symbolizes individuals, and the utterance of this taboo name elicits feelings within the speaker. The syntactic pattern observed is 'X says something because he feels something', where the felt emotion can be either positive or negative. This pattern leads to the meaning 'X says Y like Z'. An example illustrating this usage is provided.

Furthermore, the text conducts a paraphrasing exercise to elucidate the semantic meaning embedded in the term "cow". It presents a scenario where X expresses a sentiment triggered by their perception of Y's morally objectionable actions, leading to negative feelings towards Y. Consequently, Y experiences negative emotions in response to X's statement. This exploration highlights the intricate dynamics of taboo language and its role in shaping interpersonal communication dynamics.

Results. The analysis of zoonyms in taboo discourse within the context of intercultural communication reveals several key findings and implications. Firstly, zoonyms serve as potent linguistic markers of cultural norms, values, and taboos within diverse societies. Through the use of animal names, individuals convey implicit meanings and societal expectations, shaping perceptions and behaviors within intercultural interactions.

The reasons behind the use of animal taboo names are divided into two categories. Firstly, it is not permitted to mention the animal names intended as swearing, such as referring to another person as the *bear*, *deer*, as shown in (a). Secondly, the prohibition involves certain animals due to fear, respect, and the sacredness associated with their existence, as shown in (b):

Notably, not all animals are considered taboo; only specific names are deemed forbidden, as classified in Table 1.

<i>Categorization</i>	<i>Animals name</i>
Taboo of swearing	Pig, dog, cow
Taboo of fear	Bear, wolf, snake

In various linguistic and cultural contexts, certain animals are associated with taboo names that are often intertwined with swearing or evoke negative connotations. Among these animals are commonly recognized ones like 'pig', 'dog', and 'snake'. Additionally, there are animals whose names are considered taboo due to cultural beliefs or fears, making their mention forbidden in some linguistic cultures. These include creatures such as the 'bear', 'wolf', and 'snake'.

Conclusion

This paper provides an insightful exploration into the crucial role of zoonyms in taboo discourse within the intricate landscape of intercultural communication. Through a comprehensive investigation incorporating ethnographic studies, linguistic analyses, and cross-cultural case studies, several key insights have emerged. Zoonyms act as potent linguistic markers that reflect cultural norms, values, and taboos across diverse societies, influencing perceptions and behaviors in intercultural interactions. The study underscores the dynamic and context-dependent nature of zoonymic taboos, emphasizing the importance of cultural sensitivity to navigate intercultural communication effectively. Additionally, zoonyms play a pivotal role in reinforcing social hierarchies and power dynamics, highlighting the necessity for cultural awareness and sensitivity. Overall, this research underscores the significance of zoonyms in shaping taboo discourse and intercultural communication dynamics, promoting greater mutual understanding and harmonious relationships. Further research in this domain can delve into additional dimensions of zoonymic taboos, enriching our understanding of the intricate interplay between language, culture, and taboo across diverse cultural contexts.

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