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SOME CONSIDERATIONS ON THE STUDY OF TABOO PROHIBITIONS

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ABSTRACT

This article contains scientific comments about the study of taboo prohibitions in world folklore. Prohibitions are studied in detail by Russian scholars, and great attention is paid to the study of Turkic, especially Bashkir folklore. Scientific works devoted to the study of taboos are also analyzed.

KEY WORDS: *taboo, prohibition, Turkish prohibitions, holy, forbidden*

Taboos played an important role in the social and daily life of various nations. Since taboos are found in almost all genres of folklore, nowadays, their role and importance are widely studied. It is known that prohibitions have developed as norms of life over many centuries and have been generally perceived in people's mind as a specific measure of morality. As prohibitions have a syncretic character, the study of their genesis and mythological basis remains to be an actual issue today. The study of taboos in a scientific aspect helps to understand the process of the emergence of the first ideas about morality, to understand how people's views on morality, rights, duties, and responsibilities arose and developed. According to scientists, taboos were the only form of regulation of laws covering all spheres of life.

Although prohibitions have been studied in world folklore since the 18th century, they have been studied later in Russian, Turkic, Turkish, and Bashkir folklore. Analysis of modern Bashkir folklore as a separate genre means that prohibitions have their own characteristics. In Uzbek folklore studies, some comments about prohibitions have been stated.

In world folklore, the topic of prohibitions is first explored in the works of J. J. Frazer "Zolotaya Vetv" and Z. Freud "Totem i Tabu". Captain James Cook followed the life of the Polynesian Indians - aborigines, wrote an article in English in 1777 and coined the term taboo.

Taboo - "...words that are forbidden to be used in terms of incompatibility with religious beliefs and morals", actions, words and phrases that are forbidden to be used for some reason. Such acts were either sanctified or threatened as supernatural punishments that led to damnation. According to the understanding of ancient people, it was forbidden to mention the names of mythological creatures such as scorpions, wolves, scorpions, or animals, as if the names of such things would harm a person. **J. Frazer**, the concept of taboo appeared during the primitive community system and

was meant to celebrate, strengthen, sanctify, sometimes cursed. Tabu: Don't do this thing, because of this action, this ugly thing will happen. Gradually, in the social life of the society, various prohibitions arose from such thinking: ritual prohibitions - weddings, funerals, professional prohibitions - hunting, fishing, and moral prohibitions. The main reasons for the creation of these prohibitions were considered to be regulation of public life, protection of people from various dangers. Because these prohibitions, which encourage abstinence from habits and behaviors considered bad, appeared in ancient times, today's views on them are also different. For example, Frazer writes that the Eskimos forbade boys to play with string, supposedly because they thought that if he grew up to become a hunter, his fingers would become entangled in the string of a harpoon[1]. During the primitive communal system, there were more prohibitions on behavior and food that were considered indecent. Since taboos appeared very early, in the early primitive period of human society, it is impossible to determine for what purpose and when they were created.

While thinking about totems and prohibitions, Z. Freud notes that the ancient Romans, Jews and Greeks also had the concept of taboo. According to the scientist, prohibitions were used in two senses. The concept of taboos is even older than the concept of gods, meaning sacred or dangerous, stingy, forbidden, "holy fear". Z. Freud, commenting on the emergence of prohibitions, emphasizes that prohibitions arose as a result of the connection of people and things with supernatural, mysterious forces, that these taboos, which appeared under the influence of connection with supernatural forces, were taken over by the head of the tribe, the priest, and were passed down from generation to generation and became traditions. He points out that there are several main purposes for the emergence of taboos. Prohibitions arose in order to protect the priest's belongings



from damage, to protect weak women, children, and ordinary people from the priest's magical power and the dangers associated with touching the dead or eating forbidden foods [2]. In particular, there are more prohibitions related to important life events related to coming of age, marriage, childbirth. Various prohibitions appeared in order to protect people from the anger of supernatural forces - gods and devils, or the unborn, young children from various dangers. According to the scientist, the first system of punishing people is related to taboos. It was often possible to escape the inevitable punishment by performing religious ceremonies or by earnest penance. Sometimes taboos were both permanent and temporary. Taboos later gave rise to ritual folklore.

Since the 19th century, Russian scientists have tried to study this topic in detail. D.K. Zelenin, N.A. Alekseev, S.N. Artanovsky, Z.P. Sokolov, V.Ya. Propp, N.A. Baskakov, K.V. Chistov, V.I. Eremina, A. Scientists such as A. Popov, M.F. Kosarev, A.E. Burtsev, V.E. Dobrovolskaya, A.N. Afanasev [3] conducted serious research in this regard. Also, Russian scientists such as A.S.Kargina, A.V.Kostina, S.N.Belyakova, O.V.Egorova, L.V.Rubtsova have researched this topic in different aspects from their articles. In particular, D.K. Zelenin, A.E. Burtsev, V.E. Dobrovolskaya studied in depth the important role and specific features of prohibitions in the life of society. In 1929, the Russian folklorist D.K. Zelenin analyzed the forbidden words found in the peoples of Eastern Europe and Central Asia in his research. In this case, prohibitions related to the domestic, commercial and animal husbandry spheres of human activity are considered. According to the scientist, a word or a person's name can affect nature and human destiny[4]. A.E. Burtsev also studied the taboos used in the daily life of Russians living in Siberia [5]. Russian folklorist V. E. Dobrovolskaya also comprehensively studied the place and role of prohibitions in the life of the society, and focused on their semantics and significance. Also, this scientist studied prohibitions related to beekeeping and floriculture, sleep [6].

Taboo, which is one of the important magical concepts in the life of Turkic peoples, has been studied by Turkish folklorists as a concept that had a significant impact on the development of artistic thinking. Taboos and idioms in the samples of ancient folk oral works are first found in the work "Devonu lug'otit turk" by Mahmud Kashgari, a great researcher of the Turkic language, a great scientist of the 11th century. The culture, lifestyle and rituals of the peoples of Siberia, Altai, the Caucasus, and Central Asia have been extensively studied in a comparative-typological aspect.

Although prohibitions in the folklore of Turkic languages were initially studied by D.A. Zolotaryov, F.V. Plesofsky, A. Gadzhiev, A.A. Burykin, but the specific features of prohibitions related to the ancient worldview of the Turkic peoples were studied by A. Vildanov, V.I. Rassadin, N.A. Alekseev tried to reveal. G.Vidanov was the first to express his opinion about the place of prohibitions in the ancient religious outlook of the Turkic peoples[7]. V. I. Rassadin tries to explain the prohibitions on words and names. [8] His research focuses on the hunting prohibitions of the

Turkic peoples. N.A. Alekseev, while studying the first religious views of the Turkic peoples living in Siberia, also paid special attention to taboos [9].

Turkish scientist A. Inan[10] provides information about the prohibitions imposed on Shamonites. In the 20th century, Bashkir scientists such as R. Fakhretdinov, F.A. Nadyrshina, G.R. Husainova, R.A. Sultangareeva, A.M. Suleymanov, F.F. Gaysina, F. Khisamitdinova and A.S. Mutina researched. R. Fakhretdinov[11] studied prohibitions in children's folklore, while F.A. Nadrshina in his scientific research detailed the function and place of prohibition words in Bashkir folk proverbs[12]. G.R. Husainova identifies the types of prohibitions in Bashkir folk magic tales[13]. R.A.Sultangareeva, A.M.Suleymanov researches prohibitions in rituals[14], and F.Khisamitdinova researches types of moral prohibitions in Bashkir mythology[15].

Bashkir scientist Gaysina Fanira Faskhetdinova analyzed prohibitions as a separate genre and defended her dissertation "Zaprety kak folklornyy janr v traditsionnoy kulture bashkir" ("Prohibitions as a folklore genre in Bashkir traditional culture") in 2013. In the scientist's research, prohibitions are interpreted as an independent genre of folklore. F Gaysina pays special attention to the study of the pre-Islamic and post-Islamic prohibitions of the Bashkir people. In the pre-Islamic prohibitions, taboos related to nature, animals, birds, celestial bodies and natural disasters were created, while the prohibitions created during the Islamic era are taboos familiar to the entire Muslim world. Islamic prohibitions and spiritual values have entered folklore through hadiths, moral views, stories, oral and written monuments, teachings of Sufis, dervishes[16].

A.S. Mutina also tried to study prohibitions in Bashkir children's folklore. According to the folklore scholar, folklore genres, including bans, help a child overcome fear, regardless of nationality and place of residence[17].

In her article, L.A. Abukaeva tried to determine the genre specificity of Mari prohibitions - oysrts. According to the scientist who studied the relations between prohibitions and other genres of folklore, prohibitions have fully penetrated into the structure of fairy tales, songs, and legends. It states that the main function of taboos is to treat objects of worship with respect[18]. Tatar folklorist Kh.Sh. Makhmutov researches the specific aspects of folk aphorisms and taboos that appeared after Islam on a scientific basis. It is known that in the prohibitions created before the introduction of Islam, there were views related to supernatural forces, celestial bodies, and shamanism. With the introduction and spread of Islam, there were prohibitions that absorbed religious symbols[19]. M. Kh. Bakirov also tried to study prohibitions in Tatar folklore on a scientific basis [20].

In the following years, taboos were studied in philosophical, ethnographic, sociological, and philological aspects. Among the Bashkir scientists, ethnolinguistics of taboos was studied by R.N. Khadiev, history of prohibitions by R.N. Sulaymonova, philosophically by D.J. Valeev, Z.Ya. Rakhmatullina, L.A. Itkulova, and prohibitions in relation to creatures, wild animals and birds by A.F. Ilimbetova, F.F.



Ilimbetov, Z.G. Aminev, L.A. Yamaeva studied that as a result of the adoption and spread of Islam, prohibitions that absorbed religious symbols were formed [21].

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. 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 [22]. Folklorist O. Qayumov, who studied the folklore of Uzbek shamans, notes that prohibitions are important in the practice of Uzbek shamans and their rituals, taboos embody a certain mythological essence and are an integral part of the religious view. It is reported that in shaman's visions, pain is imagined as a result of evil spirits occupying the human body, and the tradition of finding the pain without telling its true name is the reason for the use of metaphor in shaman's sayings[23]. The scientist's candidacy work on fairies also contains comments on the prohibitions imposed on the image of fairies.

Also, Sh. Nazarova, who studied the specific features of the trial motive in Uzbek folklore studies, notes that the roots of this motive go back to the ancient men's association "Forty chiltons". It is argued that the roots of the test motif arose in order to discipline gray boys who broke the ban in ancient times[24].

In conclusion, it should be noted that prohibitions appeared in the early stages of human society, and changed and improved with the development of mankind. The prohibitions created for various reasons and purposes reflect the rules of the individual society.

So, the study of taboos and prohibitions in folklore can be evaluated as follows:

1. The specific characteristics of taboos have been thoroughly studied in world folklore by scientists such as J. Fraser, Z. Freud, Russian and Bashkir folklorists.
2. Some aspects of prohibitions in Uzbek folklore have been studied in the researches of K. Imomov, O. Qayumov, and Sh. Nazarova.
3. Although it has been studied as a separate genre in Bashkir folklore studies, we believe that it is necessary to study taboos as a separate category.
4. The study of the prohibitions in folklore genres expands the ideas about the development of moral views created during the development of mankind, and serves to form ideas about the education of a perfect person.

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