



## **TABOO AND EUPHEMISM IN UZBEK AND TAJIK LANGUAGES**

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<b>Article history:</b>	<b>Abstract:</b>
<p><b>Received:</b> 11<sup>th</sup> August 2023 <b>Accepted:</b> 10<sup>th</sup> September 2023 <b>Published:</b> 11<sup>th</sup> October 2023</p>	<p>The article is devoted to the study of taboos and euphemisms in the Uzbek and Tajik languages. In this article, euphemism is compared with another linguistic-cultural sign - taboo. Particular attention is paid to the identification of similarities and differences in the activities of the respective units of the Uzbek and Tajik languages. The article shows that one of the main functions of euphemism is to replace the names of forbidden things, and also analyzes psychological motives, because in the linguistic literature, euphemism issues are considered, as a rule, in connection with the taboo phenomenon. This may be related to the specificity of the linguistic phenomenon. The article examines the problem of using social euphemisms in modern Uzbek and Tajik languages.</p>

**Keywords:** Euphemism, dysphemism, taboo, Polynesia, god, slang, linguistics, idiom, Uzbek language, Tajik

In recent decades, researchers have been increasingly interested in the problem of euphemization. At various stages of the development of human society, especially at the primitive stages of human society, some things and actions are forbidden. Such a phenomenon of prohibition is called **taboo**.

The word taboo is derived from the Polynesian language (the language of the nomadic peoples of the Pacific islands) and refers to the personal or religious custom of forbidding something, including the prohibition of hunting a certain animal or cutting a plant. This phenomenon also occurs in language. In the early stages of the development of society, the belief in demons, ghosts and similar divine things was very strong among people. Such nations thought that if the name of a person or object close to demons and ghosts is not mentioned, they can be avoided.

Taboo emerged as the oldest unwritten law of mankind through prohibitions. English captain J. Cook used this term for the first time in 1777. The original Polynesian meaning is "**tapu**", **ta:** (to indicate, mark) and **pu:** (to attract attention, to distract a person). Tabu refers to a prohibition, an environment that occurs at different stages of social development. Depending on different circumstances, such prohibitions may also arise on the basis of language. The origins of the taboo, which is considered different from the prohibitions of religion or morality, are also hidden in the pages of long history. As JJ Varbot points out, the word "taboo" is used in two senses in our time:

1) religious prohibitions of primitive people, i.e. prescribing avoidance of harmful consequences arising from higher powers;

2) prohibiting the use of defined words related to socio-political, historical, cultural, ethnic or affective arguments (1,552).

Religious and social taboos are clearly mentioned in the symbols cited by JJ Varbot. Also, ISKon defines taboo as "social cultural prohibition strengthened by religious sanction".

In ancient nations, as well as in nations that still live as tribes, it is forbidden to touch the belongings of tribal chiefs after their death, and to mention their names. They imagined that if their things were touched or the names of these things were mentioned, ghosts and demons would strike and cause some harm. It is also forbidden to mention the names of some wild and poisonous animals. As if the mention of such animals can cause harm. The remnants of the concept of taboo can still be found today.

For example, among Muslim women, if they call their husbands by their first name, such a situation is considered disrespectful towards the husband. As a result, it is necessary to use another word that expresses the concept instead of the forbidden words. For example: Euphemisms of husband and wife (Zanoshoi in Tajik)

According to the customs and traditions of the Tajiks and other peoples of Central Asia, before the October Revolution and partly even after it, the wife does not say her husband's name, and the husband does not say his wife's name directly: dadosh,



dadajonash, Otesh, ochesh, Onesh, buvesh, apesh, but in the absence of another the form of reference is changed (exclamations) - i hoy, ey. If there is a first-born child in the family, then **dadoi Rahim ( o tai Rahim )**, **o chai M alika ( o nai M alika)** and so on. Even in front of others, not in the form of the concept of husband (show in Tajik), but as partner (partner life) or partner, friend, friend, on kas, un kas, onho; woman(woman) in relation to her relative: pochoton, yazneton in Tajik language; In relation to his relatives, a man refers to his wife as: Khojayin, Khojayinzan, Hamsaram, Oila, Sahibkhanazan, Kadbonu, or Kaibonu.

Also, these concepts are used in literary speech in the form hambolin, hambistar, ba yak bolin sar mondan (zindagii yakjoya), hamkadami life, wife life, etc. Example: I live with you, my wife is my best friend, but it's a pity! (2,14). The master is not in the room, the pagoh is biyoed! (2,9). Bist sol meshavad ki onho dar yak bolin sar memonad. (2.41).

e) Family euphemisms.

In women's speech, special words and expressions used in relation to husband or wife, mother, father, brothers, sisters are more often used: khusur (father of the groom and bride), khusdoman (mother of the groom and bride), brother -in-law (groom's brother), kaygingil (groom's sister), awsun (wife of the groom's brother), boja (husband of kaygingil): In awsuni man soyai maro az devar taroshida gashtaast (2,17). Gov kunjoraro boja bojaro dost medorad (from folk proverbs).

The use of other words instead of such forbidden words is called euphemism.

For example: using the word "flower" instead of "measles", "donkey" instead of "scorpion" and "no horse" are euphemisms. In the later stages of the development of society, the phenomenon of using nicer, gentler, smoother words instead of rough, rude, uncomfortable words is also a form of euphemism. For example, instead of the word died ("murd" in Tajik), he died passed away from the world. Words or combinations of words such as he left the world (az dunya raft), gave his soul to his owner (jonashro ba sahibash suprid), closed his eyes (chasm poshid) are used. Euphemism plays a major role as a stylistic device in literature. Some social groups of the society, those who live a life of gratuity without working, such as thieves, thugs and gamblers, use different meanings of words to hide their evil intentions from others. Such words are called slang. For example, instead of the word to burden, they use the words

to eat (in Tajik language - vash ziyad kardan), instead of the word to kill, to bring a turban (in Tajik language sallaashro ovardan).

are expressed by linguistic means such as words and phrases, or even their constituent sentences. Because when taboo concepts are used in speech, communication between people does not like silent movements of consent and the use of gestures and facial expressions. For example, the concepts representing the names of god, devil, demon, giant, and fairy, which have existed in people's minds for a long time, are inevitably replaced by the words "shevo", "maleh". In the very distant past, people were powerless in front of various natural phenomena because they did not yet know the secrets of the development laws of nature, and they believed that good phenomena were the power of Ahuramazda, and bad phenomena were the result of his influence. Powers of Ahriman. Worshipping objects and events of this nature, making sacrifices to them. For example, the authors of the historical novel "Oriono Hasrati Zardusht", Juma Quddus, Muhammad Rahimi Karim described this topic as follows:

In the Tajik language, only dozens of euphemistic words are used to glorify the name of Ahuramazda, which are synonymous with the word God: O farinanda, Pushtibon, Peshvo, A huro, Mazda, A shavan, Fa rahmand, Dubnanda, Pushtu panoh, Do dor, Nigahdoranda, Shinosanda, Patwaranda, Shahriyori dodgar, Nofireftor, Bakhshandai dihissho, Bakhshoishgar, Podoshrasan, Nekikunanda, Sudmand, Nero'mand, Do no, Chorasoz, Hastibakhsh, Sarvari geti and ghaira (3, 186).

When Zoroaster appears and declares the demons to be lies, "All these demons are the peculiar ugly qualities of the people (4.137). However, according to the primitive people, mention of the names of gods and various events cause the anger of the gods, due to their anger, failures and chaos occur in people's lives, education and activities. This act led to the beginning of the taboo phenomenon and the emergence of euphemism in its context. Linguists believe that "euphemisms are words and phrases used in place of prohibited words in speech" (5, 58). Or: "Tabu is an ethnographic phenomenon and means to prohibit (5, 57).

In the beginning, events and the names of some things were taboo because people believed in mythological stories. They believed that there is a connection between a name, a concept, and the thing and event it represents. Such a concept was



widespread in ancient Greece and was associated with the name of Heraclitus. "A taboo word (from the Polynesian language) is a word, phrase, or phrase that is prohibited or restricted from being uttered by superstition, religious custom, etc." Taboo is an ethnographic phenomenon based on the legalization of certain aspects of people's behavior, religious activity or superstition, which creates restrictions and obstacles to the open flow of objects, actions and words.

The group of euphemisms associated with taboo includes:

a) Euphemisms used in place of fantastic and abstract (imaginary) beings.

The following words are used to express taboo concepts in Tajik dialects and especially in folk dialects located far from real administrative and cultural centers. thing, giant (Isfara-Tajikistan), fairy - ziyon// ziyun); parivara--arqavara; devqomat- giant; black (taj. ink) - demon; balo - flower; devan//degdon (bad suq kirgan- from suqi bad rasi in Tajik)- eye touched; insane (mad) - added pari; even among the people there are proverbs: " Gapi dev zadam, dev rasid". Examples: Moysafedro's bala za barin, one side of which is red-black.

**Loss-damage, oseb, loss-getting sick: In bacharo ziyon zer kardaast. Mulla is a handsome man, God willing, he is doing well.** (3.22).

The following euphemistic words and expressions are used to express the name of God: **Hastibakhsh, Yakto, O faridgor, Sarvari kulli geti, Khudoi dono;**

**Hastibakhshi yakto, Ofaridgori yaktoi hasti, Sarvari kulli geti va jahoni neko'i, X udoi dono- A huramazdost** (3,284).

In the religion of Islam, the name Illah-Allah is given several titles in respect of respect and reverence:

**Rab - Kh udovand - mentor, educator of the world:**

Ki nigoh dor obi moro az hasan,

Yo rab, on gawhar bad-on dare rason. (Rumi)

**God Almighty:**

O' miyan bastu biomad to the ground,

God bless you . (Rumi)

**Sone':**

Because Sone' host is human,

Goodbye to the beginning. (Rumi)

**Merciful, Merciful:**

On chi ba programi Rahman dihand,

The robbery of Ka y zi payi is done by the devil. ( X usravi Dehlavi)

When **people are happy, they are created;**

**Do dor – a dolatpesha, righteous; God the Almighty:**

The name of T'ugrai sukhan ba dodor,

K is a love affair. (falcon)

The taboo of the spirit and the name of the god still exists among the Pamiric and African tribes of Tajikistan.

b) Poisonous insects and venomous stingers are euphemisms

Such a movement can be observed when it is used instead of related nouns, animal names, villages, natural phenomena and similar words.

There are different linguistic means of expressing euphemism, which can be divided according to the types of appearance as follows: 1) naming method; 2) structural method; 3) stylistic paint

Taboo is an ethnic concept that prohibits the name of something or an action. With the implementation of such a custom in the language, a linguistic taboo was created. In the Tajik language, LS Peysikov's work "Lexikologiya sovremennogo persidskogo yazika" found the name of the scorpion, instead of it there is no name "**no horse**" (**benom**), "**kajpo**" for **a bear**, "**dozde dumdaroz**" for **a fox**, **etc. the words " living"** are used in relation to The pig is also taboo because it causes harm and is considered haram in the Sharia. In Afghanistan, it is called "**jonvare bad**" (**bad animal in Uzbek**). In Tajikistan, the wolf is called "**gosfande safed**" (**white sheep in Uzbek**) (7, 46).

Speech activity of a person follows moral norms. Euphemisms are the use of other words and phrases in place of morally and culturally prohibited or objectionable words (from the Greek euphemeo - "to speak softly"). Example: instead of lying, the expressions to speak wrongly, to make a mistake are used. Euphemisms have different meanings and properties. They also have different values according to their intended use.

**c) Disease euphemisms:**

A certain part of euphemisms will be associated with taboo. Most euphemisms are words and phrases used in place of words that are considered morally or culturally inappropriate to say. For example: from liver diseases, instead of **measles**, **oynoma** (in some districts of Samarkand region), the Tajik-Uzbek name is **guli kazamuq**; **Smallpox** is a Turkish-Uzbek word for **smallpox**, **flower, flower-gulak; long pain** in the place of **tuberculosis, lung (tuberculosis)**; **Sore throat - gulo'zindonak in Tajik, gulo'dard instead of (angina), white (safed)** instead of **pes**; instead of **kal**, **siyqabas**,



**adamsar, tossar; maimed instead of lame; jaundice, jaundice;** instead of crazy, it is used as defective, **and instead of sad , breathless is used.**

**d) Male and female euphemisms:**

**life partner , wife , remnant, family instead of wife;** to marry instead **of taking a wife ;** The use of words and expressions such as I will give **my daughter** to the **husband** , I will hand my **daughter over, I will marry my daughter is a euphemism.**

Taboos and euphemisms are used not only in literary and artistic works, but their use requires great art from the speaker. As mentioned above, under the term euphemisms is understood the use of a non-obscene word (phrase) instead of a rude, indecent word, phrase or taboo. The use of euphemistic expressions is not the result of prohibition, but due to "expressive-stylistic and social factors". One such mile is related to the emergence of euphemisms for ethics and politeness.

According to LSPeysikov, an Iranian scholar, such euphemisms are very common in the Persian language and serve to replace rude words and expressions that are against the moral rules formed in this society (6, 124).

It is necessary to change the words and phrases that seem rude to polite words in the process of politeness, compliance with the rules of etiquette, reacting to a person's behavior or describing it. In addition, the euphemistic use of this or that word, replacing it with an acceptable option, depends not only on the desire to react to the event, but also on the legal status (status) of the person speaking (narrating) or writing.

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