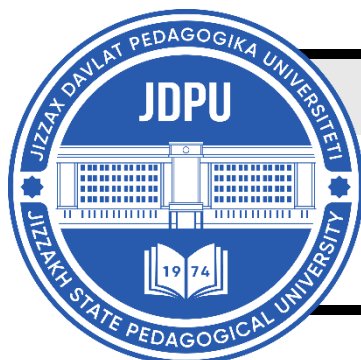


# MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL



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### THE ETIMOLOGY OF TABOO AND EUPHEMISMS

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#### ABOUT ARTICLE

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**Abstract:** This article examines the origin of taboo and euphemism and their close interrelation with language and thinking. It highlights that taboo and euphemism are historically and culturally rooted phenomena that evolved alongside the stages of human speech development. Euphemisms are considered as a refined, emotionally expressive means of communication that satisfy the needs of social interaction. The study also explores the ethnographic and ethnolinguistic aspects of taboo and euphemism, emphasizing their role in social control, moral regulation, and the establishment of cultural values.

**Introduction .** The phenomenon of taboo and euphemism is a speech layer that was formed and developed inextricably linked with the emergence of language and thought, went through evolutionary stages like language itself based on the need for people to communicate and the demand for eloquence, and later acquired its own object. As we know, since primitive times, humanity has been using euphemisms without knowing it, that is, unintentionally.

**Methodology and materials.** Linguist A.A. Reformatsky notes that euphemistic units used instead of taboo are inextricably linked with ethnic development. He points out that the

emergence of the taboo phenomenon was caused by various heresies and religious superstitions, and emphasizes that euphemisms serve to cover up its name. Mainly from the second half of the 19th century, the phenomena of taboo and euphemism began to be studied from an ethnographic and ethnolinguistic perspective. In general linguistics, Turkology, including Uzbek linguistics, there are several sources and opinions on the causes of the emergence of taboo and euphemism, for what purposes they are used.

At the same time, in linguistics, Kh.B. Kadirova , Z.T. Kholmanova, D. Rustamova expressed their opinions on this linguistic phenomenon, while Sh.Q. Shamsiyeva studies euphemisms in Chinese and Uzbek from a linguocultural perspective. In addition, N. Gaybullayeva studied medical euphemisms based on periodical materials, while Sh. Gulomova paid attention to the gender characteristics of euphemisms. A study devoted to the problems of conceptual comparative study of euphemisms in English and Uzbek was carried out by N.Z. Ruziyeva.

**Discussion and results.** Today, the study of taboos and euphemisms shows that the means of communication between people consist of three layers that are closely interconnected according to the level of the method of describing reality: language (message, communication), speech (relationship, dialogue) and superspeech (euphemistic, expressive-emotional communication).

Speech is the development of language, and the euphemistic layer is the development of speech. Euphemistic speech is the highest form of thinking, human intelligence, an elegant, “veiled”, neutralized, softened figurative expression of reality. Taboo and euphemism are historical-ethnographic categories. However, there are no texts proving when and in what century it appeared and was formed as a stylistic means. Euphemistic speech is as ancient as language, and goes back to the primitive system, to the languages of clans and tribes. The practice of prohibiting and using euphemisms is manifested in its own way at all stages of language development, among all peoples, in the speech of all social classes and groups.

Allan Burridge emphasizes that the word taboo (tabo) is borrowed from the Polynesian Tongan language and means prohibition. However, its dialectal synonyms, such as tapu, kapu, tambu, used in Polynesian and Melanesian dialects, are said to also express the meaning of “harmful” (things that have the power or property to cause harm) and “prohibition”. The introduction of the word and concept of taboo into the language of the Agilshin Empire, which at one time occupied a large territory, and its subsequent spread as an international term are associated with the great merits of the famous traveler, ethnographer, and scientist James Cook. Having circled the globe three times on a ship, Cook (Captain Cook) explores many islands of

the Pacific Ocean, Australian lands and customs. In 1768-1779, he studied their population and made geographical discoveries. He understood that the first form of establishing spirituality was taboo, that is, a prohibition on touching and consuming certain actions and objects in primitive society. Taboo appears as a historical form of social control over society, purification of the human soul, and establishment of social theory. For example, with its help, he considers it important to prohibit the slaughter and eating of old people, women, and children (cannibalism), to arouse public hatred against people who behaved in this way, to punish them, and to expel them from society and the tribe. As a result, through the elderly, he directs the activities of the tribe to animal husbandry and the improvement of the spiritual and moral process. In the conditions of ancient kinship systems, the use of euphemisms played a key role in the formalization of social norms and customs associated with the concepts of "revenge" and "death." In cases where a clan member is the victim of murder, customs require a response that implies the death of one of the killer's clan members. In this case, the terminology reflecting the murderous event was replaced by euphemistic expressions such as "death to death", "blood to blood", "life to life". These expressions performed not only a communicative, but also a ritual function, softening the perception of difficult events and giving them a symbolic meaning.

With the development of social relations and the prohibition of this custom (ethnographic taboo), the euphemistic system underwent changes: instead of direct revenge, such as "paying the price of death", "paying a ransom" or "compensating for losses"

It is worth noting that this custom, whose roots go back to ancient times, is widespread among different peoples and, having gone a long way historically, has retained its relevance to a certain extent to this day. Its functioning within the framework of linguistic and cultural traditions emphasizes the importance of euphemistic expressions as a means of softening communication and preserving cultural identity. Thus, euphemisms formed within these traditions perform not only a linguistic, but also a cultural-symbolic function, serving to preserve collective memory and strengthen social ties. The study of such phenomena is an important aspect of understanding the mechanisms of the formation and development of language norms from a historical and cultural point of view .

In the context of historical and cultural analysis, the concept of the dualism of good and evil occupies a key place and has a significant impact on the formation of the language and symbolic system of ancient peoples. In particular, in ancient times, the idea of a constant struggle between the forces representing virtue and the forces associated with evil was widespread. For example, the image of the victory of the knot over winter, a symbol of spring, was interpreted as the victory of good over evil. This motif was reflected in the work of Mahmud

Kashgari “Divoni Lugotit-Turk”, which emphasizes its importance for the cultural heritage of the peoples of that time. In parallel, the idea of the struggle between light and darkness, associated with the retreat of the night, was reflected in the idea of the sunrise .

Natural disasters, such as floods, earthquakes or famine, were also perceived through the prism of dualistic concepts. Thus, natural disasters were interpreted as the result of the victory of evil forces, which were embodied in the images of demons, giants or other terrible creatures. These beliefs were further developed in theological teachings, emphasizing their deep connection with religious worldview systems. Similar ideas were reflected in the culture of ancient England, where mythological and religious beliefs were based on the idea of the conflict between opposing forces. Euphemistic dictionaries were created during the period of the ancient English kingdoms. Under the influence of religious and mythological traditions, the euphemistic vocabulary was significantly enriched, while archaic elements were preserved, which are still used as the basis for new euphemistic expressions.

Fetishistic practices, which played an important role in the worldview of ancient peoples, contributed to the development of euphemisms. These practices reflected the complex interactions between linguistic, cultural and religious components, which, in turn, formed the specific features of euphemistic expressions. The study of such phenomena allows us to understand more deeply the mechanisms of formation of euphemisms and their role in intercultural communication.

Not only words (names), but also some numbers, dates, years, months, days, or human age associated with them were considered to be associated with magic. For example, among the Uzbek people, the number 7 is associated with naming a baby, cutting hair, putting him in a cradle in seven days, holding a cradle wedding or aqiqah, sending him to school at the age of seven, holding seven related to death, as well as seven brothers, being the mother of seven sons, seven stars (Etagon), seven pirates, seven treasures, seven miracles, seven layers of blankets, the seventh sky, from seven to seventy years old, seven measurements, seven pinks, giving a wedding for seven nights and seven days, and seven sleeps without dreaming, which shows that the word seven is not an ordinary number. Or the word forty, in addition to the meaning of the number 40, also expresses the concepts of perfection and maturity. The word “forty” also comes from the elements “forty” and “chil” (forty) + “la” + “ma”. For example, Muhammad was given the title of prophet at the age of forty. With Hazrat Umar, the number of Muslims reached forty. Now the development of Islam begins (from “Hadith”) . It means that euphemisms related to numbers are also widely used among the people, in popular speech. Unlike Uzbek linguistic culture, in English culture, the number 13 is considered an unlucky number. For this reason, in

some cases, when writing the serial number of multi-stored buildings, all numbers except 13 are written. It is worth noting that euphemisms related to numbers have a special place in Uzbek and English linguistic culture.

The phenomenon of euphemism and taboo is inextricably linked. The formation of euphemisms began with taboo and arose in order to cover the word. Based on this reason, the formation of euphemisms can be divided into types such as social needs, communication needs, and moral needs:

1. In the early stages of the development of society, the productive forces were relatively low, people's knowledge of the environment and nature was limited, they had various mythological ideas, and they could not explain the objective objects and natural phenomena they encountered. They believed that supernatural forces controlled the objective world and determined the next days as happy or unlucky.

As a form of early religious views, humanity was fascinated by supernatural forces. Since the level of knowledge of people in primitive society was limited, they naturally tried to compare language signs and all the real objects and phenomena they represented, and their description was explained on the basis of data. Since ancient times, people have tried to avoid using linguistic signs that denote bad things or events, which became a common psychological tendency of primitive people. Members of society lived with the idea that language brings happiness or destruction to humanity, that it is the main cause and source of happiness and destruction. If someone uses language for negative purposes, punishment is inevitable, on the contrary, the idea prevailed that whoever uses language correctly, that is, speaks beautiful words, avoids bad words, is under protection. Naturally, these processes led to the emergence of taboos in the language, the formation of strong beliefs in people.

In ancient concepts, real reality and undeniable social norms remained unchanged, which, of course, created the need to find a linguistic sign to replace it, as well as to express indirect concepts, thus, based on the requirements of the objective situation, euphemism arose for the needs of society.

2. Euphemisms, which arise from the need for communication, express interpersonal relationships, through which a certain person gets an impression of another person. This impression gives a certain understanding of the character traits and uniqueness of that person and leads to a conclusion about whether to continue relations with him or not. Not only appearance, clothing and other factors, but also, most importantly, the speech and behavior of this person. The use of euphemisms is one of the important factors in assessing the compliance

of a person's speech with the norms of etiquette. The use of euphemisms not only shows respect for another person, but also helps a person's personal needs.

3. Etiquette is a matter of norms in establishing and maintaining relationships between people, and therefore there is a moral need for the emergence of euphemisms. According to the English researcher Leech, the increasing level of etiquette is proportional to the development of modern society, and in this period the scope of use of euphemisms increases over time. The use of euphemisms that correspond to the norms of etiquette allows people to learn about the level of etiquette .

In the past, not only the layer of euphemisms, but also the historical stages of language development were almost not studied. For various reasons, taboos and euphemisms have been studied mainly from the second half of the 19th century from an ethnographic or ethnolinguistic point of view. It is worth noting that taboos and euphemisms are not only relics of antiquity that arose under the influence of primitive religion, unusual worldviews, secrets, superstitions, heresies of ancient people, but they are ethnolinguistic phenomena that also play an important role in the further development of society, in its stages of civilization.

**Conclusion.** Taboos and euphemisms are a widespread ethnolinguistic phenomenon in most languages of the world. However, there are no sources proving (proving) when they appeared as a methodological tool. Nevertheless, euphemism, like language, goes back to ancient times, to the languages of nations and tribes. It has been established that the use of taboos and euphemisms is unique at all stages of language development, in all peoples, and in all social groups. Taboo arose due to ancient totemic, fetishistic or anatomistic beliefs, prohibitions on the use of certain words, word combinations in the speech process, or a person's abstention from any customs or rituals.

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