

## LINGUISTIC AND SOCIAL ORIGINATION OF TABOOS

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**Abstract.** *This article is dealt with the concept of taboo in English and Uzbek and its social and linguistic aspects, as well as, the origination and impact of taboo on people's lives, beliefs, their point of view as a lexical means of expression of thought. The notion of the taboo is learnt based on the leading theoretical conceptions of international scholars.*

**Keywords:** *taboo, language, culture, social constraints, prohibition, dangerous words.*

### ЛИНГВИСТИЧЕСКОЕ И СОЦИАЛЬНОЕ ПРОИСХОЖДЕНИЕ ТАБУ

**Аннотация.** *В данной статье рассматривается понятие табу в английском и узбекском языках и его социально-языковые аспекты, а также возникновение и влияние табу на жизнь людей, убеждения, их мировоззрение как лексическое средство выражения мысли. Понятие табу изучается на основе ведущих теоретических концепций зарубежных ученых.*

**Ключевые слова:** *табу, язык, культура, социальные ограничения, запрет, опасные слова.*

### INTRODUCTION

The most perfect form of taboo is preserved in Polynesia. This word actually appeared in Polynesia and was first reported and described to Europe by the famous English seafarer J. Cook. According to the religious beliefs of the Polynesian peoples, every person is born with a powerful supernatural force - "mana". "Mana" is very dangerous and can kill someone if touched. It has different powers depending on the caste, slaves did not have "mana", but on the contrary, great chieftains were considered to have powerful "mana". The concept of "Mana" is directly related to the word "Taboo". What is the owner of "mana", that thing is dangerous, that is, it is forbidden to touch it - it is considered taboo. Whoever violates the taboo system, which is very common in the Polynesian peoples, is severely punished by the chiefs and nobles. Also, according to the ideas of that time, it was understood that unnatural forces, spirits, and gods will punish a person who violates the taboo with illness or death. On the islands, everything related to gods and spirits, priests and tribal chiefs is taboo. The taboo system represents stratification in society. Examples of taboo can be objects, words, animals, etc. In fact, most taboos are related to material things.

### MATERIALS AND METHODS

Taboo may have originated in connection with the desire to subjugate individual behavior to the interests of the community during the formation of human society. Taboo regulated the important aspects of human life in clan society, first of all the observance of norms of exogamy marriage (for example, prohibition of sexual relations within the clan). As society progressed, some of the taboos became customary legal norms, and most of them were included in religion as prohibitions, and its violation was considered a sin. Even in the present era, some manifestations of the taboo can be found. In linguistics, it is taboo to forbid the use of certain words, phrases or nouns. In primitive times, a person who did not know the secret of natural phenomena understood that the only way to avoid fear-inducing magical and harmful evil forces, demons, ghosts, catastrophic diseases and monsters is to refrain from naming them. In particular,

the taboo regarding a person's name is widespread. For example, it is forbidden to say the name of the deceased, the name of a genius or a king, the name of gods, and the name of some relatives (father-in-law, mother-in-law, husband, mother-in-law), and such famous nouns are replaced by appropriate descriptive phrases. The names of animals that are hunted, sources of livelihood, animals that scare people, and other events are also sometimes taboo. For example, the word scorpion is called *eshak*, *benom*, *gazanda*, *ayriqyruq*, *beshbo 'g'in* and other names in Uzbek dialects. In today's languages, there is a habit of not talking directly about death, serious illness, remembering unpleasant, bad things, and avoiding mentioning them as taboos of grief [8].

Moreover, it can be said that taboo is a strict injunction on the committing of any behavior or afford which is usually based on the idea that such behavior can be either sacred or damnable for people and they believed that it can bring the threat of supernatural judgement [5, 358].

## RESULTS

As Elaine Chaika, an American linguist, [1, 55] states in her book called "Language, the social mirror", language has a social function as a means of communication among human beings. Additionally, she informs that Language and society are so interconnected that it is not possible to comprehend clearly one without another. By Language, what she means that we can describe our feelings, emotions and ideas. Therefore, this embodies the society's culture. In face-to-face communication, however, communicators often forget about the different assumptions of their culture. They may speak and act by using words and phrases or even body language that are banned. From linguistic point of view these words and gestures are named taboos.

In addition, words and phrases which have religious significance, in some societies, are acknowledged irreverent if they are employed when there are no religious ceremonies. Other types of words which are related to death, disease, poverty, sex and bodily functions are also an area of word groups where taboos are frequently met. In fact, these terms form important ingredients in the area of taboo language in many cultures. Consequently, people apply euphemisms in order to prevent conflicts in human relations during social interaction. It replaces the use of words that are considered unspeakable, inappropriate, variously negative, unpleasant, offensive, rude, and embarrassing, and closely related to taboo words, depending on the context of a particular culture. In other words, avoiding the literal meaning of rude words is the basis of euphemisms. It should be noted that euphemisms are not only the use of nice words, but also rather the voluntary avoidance of offensive or obscene words. For this purpose, in oral speech, the speaker prefers to use expressions that are relatively comfortable, less unpleasant, and less offensive [6, 161].

In her book Chaika says and names the title of the book that language is the mirror of the society's culture as it represents the judgement, hopes, ideas, beliefs, norms, emotions and feelings of its members. Furthermore, Wardhaugh notes that the relationship between "language" and "culture" has always captivated linguists from different backgrounds. He [7, 229] argues that the exact essence of the relationship between language and culture has attracted, and continues to attract, people from a wide variety of backgrounds. He believes that there should be some kind of connection between the sounds, words, phrases, idiomatic usage and syntax of a language and the ways in which speakers of that language practice the world and react to it".

The relationship between these two has attracted many scholars from different fields. Hymes [3, 21] agrees that as **speech is basic activity of any man, so the language is an integral part of his culture**". In other words, language cannot be studied in isolation from the culture of the people who speak it. Another linguist, Hudson [2, 73] believes that culture is something that everyone has, in contrast to those which are only found in cultural circles like in opera houses, universities and the others. He [2, 71] observes that if culture is the "know how" in general meaning, the "know what" is what an individual must have and use in his life. Shortly, it is the wisdom that the society has including music, literature and arts...etc.

## DISCUSSION

It is important to mention that taboos can vary from culture to culture. For example, asking someone about how much they earn is taboo in the United Kingdom but not in other cultures, oppositely homosexuality is a subject that many British people are comfortable with, but it is a clearly taboo word in many other countries. Taboos change as societies change, so topics also tend to be different. Such subjects like divorce, depression and illnesses may not be as taboo as they used to be (interestingly, almost no universal taboos have ever been identified, but many are shared by almost all cultures — incest, patricide and cannibalism are three examples of them).

## CONCLUSIONS

In Uzbek language, like many languages, people try to avoid taboo in daily life. Taboos may occur in the family, at school or at university. For instance, at a dinner table a young person must not begin eating unless an old person eats. This action is considered taboo in our country. In our family affairs, a new daughter-in-law must not talk loudly to the family members, especially to the elderly. This process may even last for years. In the family the daughter-in-law should bow to older people of the family and this act is considered as the sign of respect to them. If she does not do that, then it is considered taboo. According to our culture, children must obey their parents even after their puberty but in fact it is not the case in other countries [4, 24].

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