



**MINISTRY OF HIGHER EDUCATION,  
SCIENCE AND INNOVATIONS OF THE  
REPUBLIC OF UZBEKISTAN**

**BUKHARA STATE UNIVERSITY**

**“ISSUES AND CHALLENGES OF MODERN  
LINGUISTICS IN NEW UZBEKISTAN:  
LINGUOCULTUROLOGICAL,  
PRAGMALINGUISTIC,  
NEUROPSYCHOLINGUISTIC AND  
LINGUOFOLKLORISTIC APPROACHES”**

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**O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM,  
FAN VA INNOVATSIYALAR VAZIRLIGI**

**BUXORO DAVLAT UNIVERSITETI**

**“YANGI O‘ZBEKISTON TILSHUNOSLIGIDA  
LINGVOKULTUROLOGIYA, PRAGMALINGVISTIKA,  
NEYROPSIXOLINGVISTIKA VA LINGVOFOLKLORISTIKA  
SOHALARINING DOLZARB MUAMMOLARI”**

*(Filologiya fanlari doktori, professor R.R. Boboqalonov tavalludining 65 yilligiga bag' ishlanadi)*

**XALQARO ILMIY-NAZARIY ANJUMAN  
MATERIALLAR TO‘PLAMI**

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### 2-SHO'BA. NEYROPSIXOLINGVISTIKA VA PRAGMALINGVISTIKA DOIRASIDAGI ILMIY IZLANISHLAR:

Tilshunoslikning turli ijtimoiy-madaniy sharoitlarida tilning pragmatik qo'llanilishiga oid tadqiqotlar hamda Yangi O'zbekistonga xos bo'lgan lingvistik jihatlar va neyropsixologik faoliyati o'rtasidagi aloqalarni o'rganishga urg'u beriladi.

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O'zbek xalq og'zaki ijodi va jahon folklorida ildiz otgan til an'analarni tekshirish, ayniqsa, og'zaki rivoyatlarga va lingvistik avlodlar avlodga o'tishga jihatlariga e'tibor qaratiladi.

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Tilshunoslik, filologiya va barcha ta'lim sohalari oldida turgan farqli va mushtarak ilmlarni tadqiq etishga asosiy urg'u beriladi.



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BUKHARA STATE UNIVERSITY  
FRENCH PHILOLOGY DEPARTMENT



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2021



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## THE PHENOMENON OF TABOO IN FRENCH LINGUISTICS



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**Abstract:** Taboos and euphemisms are still one of the topics that have not been studied in depth in French linguistics, the terminology of which has not been formed. Many articles have been written on the subject in France, and Western linguists are conducting in-depth research on the subject. At the same time, there are more explanations, terms, and terminological problems in the solution of linguistic problems related to taboos and euphemisms. This article explains the concepts of “euphemism” and “taboo”, their place, and their importance in linguistics, particularly in French linguistics.

**Keywords:** euphemisms, taboo, ephemeral group, religious dogmas, superstition, notion, term.

**Аннотация:** Табу и эвфемизмы до сих пор остаются одной из глубоко не изученных тем во французском языкознании, терминология которого не сформировалась. Во Франции на эту тему написано множество статей, а западные лингвисты проводят глубокие исследования по этому поводу. В то же время при решении языковых проблем, связанных с табу и эвфемизмами, появляется больше пояснений, терминов и терминологических проблем. В данной статье раскрываются понятия «эвфемизм» и «табу», их место и значение в лингвистике, в частности во французском языкознании.

**Ключевые слова:** эвфемизмы, табу, эфемерная группа, религиозные догмы, суеверие, понятие, термин.

**Annotatsiya:** Tabu va evfemizmlar fransuz tilshunosligida haligacha chuqur o'rganilmagan, terminologiyasi shakllantirilmagan mavzulardan biri hisoblanadi. Fransiyada bu mavzuga doir ko'pgina maqolalar yozilgan va g'arb tilshunoslari bu borada chuqur izlanishlar olib bormoqda. Shu o'rinda tabu va evfemizmlar bilan bog'liq tilshunoslik muammolarining yechimida ko'proq izohlar, atamalar, atamashunoslikka doir muammolar o'rta qismida chiqmoqda. Ushbu maqolada “evfemizm” va “tabu” tushunchalari, ularning tilshunoslikdagi, xususan, fransuz tilshunosligidagi o'rni va ahamiyati tushuntiriladi.

**Kalit so'zlar:** evfemizm, tabu, evfemik guruh, aqida, irim-sirim, atama.

## **Introduction.**

In world linguistics, special attention is paid to the practical use of linguistic possibilities, the use of euphemisms in speech, the disclosure of their peculiarities, the creative power of speech. Euphemisms have a special place in the coverage of aspects that have become a necessity of social life, such as speech etiquette, language culture, the effectiveness of communication. Taboos and euphemisms are still one of the topics that have not been studied in depth in French linguistics, the terminology of which has not been formed. Many articles have been written on the subject in France, and Western linguists are conducting in-depth research on the subject. At the same time, there are more explanations, terms, and terminological problems in the solution of linguistic problems related to taboos and euphemisms. In French, as in other languages, there are an infinite number of “taboo” or “forbidden” and euphemisms.

## **Results and discussion.**

According to the report, “... Explicit, obscene words and phrases that are forbidden in terms of certain ethical norms and certain beliefs are called taboo. “Taboo” is typical of Polynesian languages and is used in a number of humanities to mean “forbidden thing, action, word”, “generally forbidden”. Where there is a need to speak in a more civilized way, words and phrases that are taboo are replaced by words and phrases that are appropriate to the etiquette and conceal the meaning. Such softer, more civilized words and expressions, which are used in place of language units that are in some ways forbidden, are called “euphemisms”. The term is derived from an ancient Greek compound word meaning “I speak well” [1: 483,570]. We know that at different stages of development, especially in the early stages of human society, certain things and actions are forbidden. Such a prohibition is called a taboo. The word “forbidden” in linguistics vary according to different social periods of life. At the same time, it is necessary to recognize the stratification of society, that is, the specific linguistic prohibitions of primitive society and developed society. The emergence of “forbidden” words and phrases in linguistics is directly related to the development of human thinking at different stages of social life, the fact that language is the main criterion for the existence of social phenomena and society. At all times, it has been difficult for linguists to study the nature of “taboo” and “euphemism” and to draw the line between them.

It should be noted that, taboo, in contrast to euphemism, encompasses an event

as a whole, not just a speech phenomenon, but also the actions, behaviors, attitudes, behaviors, customs, and other characteristics of a society or an individual. The concept of euphemism is purely a linguistic phenomenon. Early humans had to keep secret not only words but also actions and deeds, depending on the time or circumstances. In the early stages of the development of society, people had a strong belief in demons, ghosts, and so on. Such peoples believed that demons and ghosts could be avoided if the name of a person or object was not mentioned. In ancient times, as well as in modern nations, it is forbidden to touch the belongings of tribal leaders or to mention their names after their deaths. They imagined that if their belongings were touched or the names of these things were mentioned, the ghosts, the demons, would strike and cause some harm. It is also forbidden to name some wild, poisonous animals. It was believed that if the names of such animals were mentioned, harm would be done.

Taboo remains can still be found today. So taboo is not just about words, it's about all aspects of life ” [2: 932-945]. Indeed, in linguistics, the concept of taboo usually coincides with euphemism, and in this case euphemism is an aspect of reflecting the taboo. Taboos are understood to be religious, magical, or superstitious, a primitive prohibition that reflected superstition.

Historically, euphemisms have been thought to be linguistic phenomena that originated in developed societies. There are many theories about euphemisms in the linguistic literature.

E. Tyurina defines euphemism as follows: “Euphemism is a veiled, soft reflection in other words and expressions” [3: 127].

Scholar I. Zabodkina writes: “Euphemism combines many positive qualities: politeness, courtesy, gentleness, decency, etc.” [4: 137].

N.S. Arapova describes euphemism as “a soft or figurative expression of a harsh, unpleasant truth” [5: 231].

Regarding euphemism, Galperin writes, “Euphemism is a word or phrase that is used to replace an unpleasant word, to express it in an alternative way” [6:29].

L. Chrisin writes: “Euphemistic exchange is used to avoid communicative conflicts and failures, which serve to avoid communicative inconveniences with the interlocutor” [7:65].

Vasilyevich describes euphemism as the avoidance of unpleasant words and expressions in social relations [8: 242].

It should be noted that it is impossible to completely stop the forbidden words and phrases in linguistics. Because the concept of taboo is as prevalent in modern

society as it was in primitive society. Only its appearance, its formation for one reason or another, can change.

Depending on the basis of social change, the semantic scope of the word “taboo” expands: from superstitions based on the nature of superstition are transferred to general prohibitions, as well as from the notions of “divine”, “holy”, and “sacred” to “inappropriate, inconvenient” [9: 12-13].

The concept of taboo has retained its value in linguistics, and it refers to words and concepts that are “forbidden” in modern linguistics. The concepts of “taboo” and “euphemism” have existed and complemented each other since the earliest stages of the development of social and material culture. An analysis of primitive taboos shows that the direction of taboos changed. Taboo words are no longer words of religion, superstition (supernatural beings, dangerous animals, and partly religious practices), but words that are forbidden in linguistics, should be used as euphemisms.

### **Conclusion.**

“Taboo” and “euphemism” have their own historical epoch, development histories, they are unique in different social environments, used in different ways. It also explores examples of the emergence of the concepts of “euphemism” and “taboo” in the field in which these concepts occur. Theoretical views on euphemisms and taboos are expressed and generalized by scientists.

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