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Exploring the Euphemistic and Taboo Expressions from Punjabi and Saraiki Newspapers: A Comparative Study

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ABSTRACT

Aim of the Study: The paper aims to explore the taboo and euphemistic expressions in the Punjabi and Saraiki languages as well as compare the taboos and euphemistic expressions through jargon, contractions, metaphoric expressions, circumlocutions, etc.

Methodology: To explore the similarities between taboo and euphemistic expressions in the language of Punjabi and Saraiki newspapers the Politeness theory of Brown and Levinson is used. The data for this study is taken from the Saraiki newspaper Daily Jhoke Siraiki (2022) and the Punjabi newspaper Daily Bhulekha (2022), comprises fifteen clauses from Punjabi and fifteen clauses from Saraiki to undertake the research.

Findings: The findings show that both languages used a lot of euphemistic expressions, linguistic choices, and strategies that are similar to each other and portray the culture, norms, and behaviors of both areas. There is a lot of research and literature on euphemisms in western languages and cultures for example British, American, and French languages and their cultures. However, research on taboos and euphemisms in Saraiki and Punjabi language is not initiated yet.

Conclusion: The study explores the similarities between taboo and euphemistic expressions in the language of Punjabi and Saraiki newspapers. The study is significant because it highlights the similarities between the taboo and euphemistic expressions in the two different cultures. It focuses on the linguistic choices that had been made by addresses to avoid taboo words. Moreover, this research aims to explore the similarities between the cultures of Saraiki and Punjabi taboos and euphemistic expressions that are portrayed in the newspapers by using Brown and Levinson's Politeness theory so this study will add value to the discourse of taboos and euphemisms. Furthermore, this research will provide an opportunity for future researchers to explore more types and strategies of euphemism in the field of newspapers.

Keywords: Taboo, Euphemism, Brown and Levinson's Politeness Theory, Punjabi and Saraiki.

Introduction

Mass media has great importance in our life and it is the best way of communication. Nowadays euphemistic expressions have become a need of daily life. Language is a system that has an important role in human life. It helps to understand other persons, feelings, emotions, expressions, and thoughts and it allows us to express freedom of thought as well. Mass media is one of the sources that give the opportunity to demonstrate thoughts with complete freedom. For the first time, political euphemism has been observed by Rusman (2000) in print media, and for this purpose, he used the "comparative approach" to examine the interlinked meaning in the vocabulary of Indonesian and American. The main focus of Rusman in this study was to highlight the pragmatic lexical viewpoints in terms of repudiation and non-acceptance. The study demonstrates the role of euphemistic expressions in the news media such as hyperbole, denial, acronyms, metaphor, and abbreviations. In 2003, Ermayani organize research on euphemisms and wrote a study on euphemisms by using the headlines from the "Kompas Newspaper". From the headlines of the newspaper, she explores the different functions and types of euphemisms. In 2008, Azkiah conducted research on "The Jakarta newspaper" and found thirteen stances of euphemism in that newspaper in which six stances come under the types of euphemism and the remaining five comes under the function of euphemism. In 2011, Samoskaite also classified euphemisms in accordance with their topics, into six sub-categories: Professional euphemism, Disease euphemism, Death euphemism, Sex euphemism, Crime euphemism, and Political euphemism. Later on in 2012, Feri organize research on all posts and applied post sections of "The Jakarta newspaper" and for this purpose, she chooses the theory of "Beatrice warren" (2012). In her research, she divided euphemism into three categories:

   i.   Semantic innovation is comprised of five types: metonymy, hyperbole, metaphor, particularization, and implication,

   ii. Types, styles, and functions of euphemism,

   iii. Headlines on sports, people, world, lifestyles, business, national lifestyles, opinion, and reader forums.

In 2013, Tal discovered the effects of euphemisms on the speakers and the listeners and divided euphemisms into two categories (i) amplified euphemisms and (ii) minified euphemisms. In 2018, Fakhir Omar & Suhayla, organize research to understand the strategies that are being used to form euphemisms in sentences and words and they analyzed the Evro Daily Newspaper by using the methodological procedure of Berelson (1952) to reach accurate findings. The study aims to explore the types, functions, and verbal and non-verbal euphemistic expressions, in Saraiki and Punjabi languages in Pakistani Print media through the help of newspapers. The findings illustrate significant lexical expressions and their cultural implementations.

The study is significant because it highlights the similarities between the taboo and euphemistic expressions in the two different cultures that are Punjabi and Saraiki. It focuses on the linguistic choices that had been made by addresses to avoid taboo words. It brings out the social norms and behaviors of two different cultures in choosing the same euphemistic expressions for taboo terms. It explores the linguistic choices that show politeness in both Saraiki and Punjabi cultures. Moreover, this research aims to explore the similarities between the cultures of Saraiki and Punjabi taboos and euphemistic expressions that are portrayed in the newspapers by using Brown and Levinson's Politeness theory so this study will add value to the discourse of taboos and euphemisms.

Literature Review

The word taboo is taken as a term talking about any prohibited thing or something unapproved by society. In English, the Taboo was first introduced by "Captain Thomas Cook" in the Eighteenth century (Allan and Burridge, 2006). In "Tongan" language the word "Tabu" is an adjective that points out to any object or person that is disallowed (Abi-Esber, 2017, p.20). While the term Euphemism is related to pleasantly expressing a taboo or something unpleasant. Gomez (2009) studied euphemism and dysphemism from a

cognitive point ofview and introduced them as a cognitive process. He says that the concept of forbidden reality, which is the cognitive process, shows in the discourse through the use of lexical expression allows the speaker to soften their tone in a particular situation, or in contrast, it strengthens the effect of particular prohibited ideas and realities. In 1991, the term "X_phemisms" was coined by Allen and Burridge, and this term covers both euphemism and dysphemism in it (p. 29). Moreover, after fifteen years they introduced another new term and named it "orthophemisms". They introduced this term to cover the normal and direct expressions that are not as rude and harsh as dysphemism and nor as soft and polite as a euphemism and then they used the term X-phemisms as an umbrella term for orthophemism, euphemism, and dysphemism (p.33, 2006).

In 2008, Hai-long asserts that language and culture have no dividing line and euphemism tolerates the mark of culture as a nontransferable part of the language and somehow euphemism is a shadow of culture (p. 54-55). In 2012, adding his viewpoint about euphemism, Burridge says that not every person uses the same types of euphemism and dysphemism, even though it is difficult to find unity between the euphemism of peoples that belongs to similar backgrounds. In 1986, Wardhaugh states that euphemisms are those words and expressions that permit a person to utter unpleasant and bitter realities like the situation of someone's death or firing someone from the job. He says that euphemism allows making the unpleasant situation pleasant and unpleasant words pleasant and attractive to someone's ear. It is the glorification of commonplace and new world society thatwe are again and again trying to keep things better. Friedman (2004:10) states that theuse of euphemism will be more interesting when it will be used for a specific purpose in a certain communicative act. It will not be prominent for a certain group of people but it will be for all groups of people. It will involve all levels of society as euphemisms are the words used for substituting an offensive word in order to be polite.

It is a psychological factor that people use euphemistic expressions and lexicalchoices to avoid taboo words and expressions. In the field of pragmatics, the scope of euphemism is very high because the ultimate purpose of pragmatism is also saving theface through the help of polite words. A huge number of researchers have worked on the theory of politeness and introduced their own concepts, ideas, and theories of politeness and face-saving. In 1894, the theory of politeness was introduced by Smith, and Macgowen (1912) enhanced this theory by giving his own ideas and concepts on politeness, Lakoff (1973) came up with his own new ideas and concepts and give a different shape to thetheory, during the time period of 1978 to1987 Brown &Levinson worked on this theory and later on in 1983 Leech, in 1989 Grice, in 1990 Fasold, in 1991 Lim and Browers, in 1996 Yule, in 1999 Peccie, in 2003 Mills and in 2005 Brown and Attardo worked on this theory and introduced their own ideas, concepts and theories on it.

In 1995, the "face work theory" was developed by 'Goffin'. In his theory, he mentions the word face as self-esteem and dignity. He says that face is the image that we create in the sight of other people. It is our 'public image' that we want to portrayin society so that if anyone remembers or calls us so they recall us by our public image. The face can be positive and negative and it depends on the situation and circumstances that which image a person wants to fix from his/her personality. Later on, in 2013, 'Goffin' introduced another definition of the face according to which face is the social positive or negative value of a person that he proudly claims for him/herself when someone supposes them and the face is created by socializing and keeping in contact with people of society. The face is a public image of one own self that is portrayed through the acceptance of social values (p. 213).

According to Redmond (2015), the idea of the face was not introduced by 'Goffin'. It was found a hundred years ago in a script of two preachers (i) Macgowan, 1912, and (ii) Smith, 1984. In these scripts, these two preachers introduce face as a marvelous thread of the culture of China, and later on, this concept was introduced by 'Goffin' in the academic field. According to Redmond, 'Goffin' had never demonstrated a well-organized and systematic theory but researchers used his theory as a base and researched this concept in different contexts (2015, p. 31).

Any action or spoken act of a person that reveals its positive and negative face and seems to be alarming to a person for both positive and negative faces is known as a 'face-threatening act' or FTAs. Politeness is one of the important factors that help in avoiding FTAs. As cited in Brown and Attardo (2005), Brown and Levinson assert that politeness works as a tool in saving the face of both speaker and listener in an unpleasant situation (p.83). In 1975, Fraser defines politeness as property that is interlinked with different utterances. He says that this property allows speaker and hearers not to exceed any rights and on these bases, they never fail to fulfill any obligations (p. 13), on the other hand in 1996, Yule claims that the most burning topic is the field of linguistic is the face, politeness. Politeness is the tool that helps us to understand the face of other people (p. 134). Following the same channel, an anthropologist named Foley (1997) introducedhis own concept of politeness. He compares politeness to the word battery because in his viewpoint politeness is a social energy that helps everyone to feel pleasant and positive during their social interactions. So being polite to anyone speaker is not saving his own face, in fact, he/she is saving the listener's face too (p. 270). According to Redmond (2005), face threats are harmful as they can destroy a person's positive face, they can create a person's negative image in society, they can also cause feelings of disappointment, embarrassment, self-consciousness, awkwardness, uneasiness, discomfort, humiliation, shame, anxiety, trauma, uncertainty, hesitation, self-protectiveness and irritation (p, 8). According to Watts, Ide, and Eliche (2008), Brown and Levinson in 1978 and 1987, start working on the 'face theory' that had been introduced by 'Goffin' in the academic field and take this theory to the next level by extending it beyond its boundaries. Brown and Levinson used this theory as a base theory in order to examinethe behaviors of people and the politeness in their behavior, after that, they introducedthe theory of Politeness. Brown and Levinson introduced face as a psychological and emotional characteristic that can be disappeared, vanished, rebuilt, preserved, nourished, increased, and strengthen and it always remains the fundamental part of a person's day-to-day communication (1978, p. 61). Brown and Levinson (1978) categorize faces into two types (i) positive and, (ii) negative.

Positive Face: a desire of getting respect in society on the basis of characteristics that a person owes by following the moral values of society or a desire of being admired by other people (p. 13). *Negative face:* a desire not to be hindered by someone in any action (p. 13). In 1989, Lutz claims that negative euphemism is only used to dodge the realityor truth. She said that negative euphemism becomes the cause of misleading, vague, and misrepresentative reality, it makes communication pleasant, bad things good and helps in avoiding unpleasant and embarrassing situations, and makes unattractive and intolerable things tolerable able, and attractive. In 2005, Brown and Attardo enhanced this concept by introducing new definitions of positive and negative faces. They said that a positive face is fabricating someone's ego and longing of being liked and a negative face is the longing of being isolated, the longing of not having someone to be forced to do something and enjoy life as we please to live (p. 83). In 2005, Katamba named negative euphemisms as vagueness, ambiguity, and uncertainty.

In 2007, Abu Hammad says that the vaguest, most ambiguous, and uncertain field is the political field. For instance, if a group of soldiers is said to do an urgent withdrawal by saying that defeat is unavoidable or inescapable, it means that it's akind of 'strategic withdrawal', and the orders are given in a euphemistic way so no soldier can feel disappointed (p. 16). He further says that euphemism is used to normalize horrible things and it somehow looks like a fraud or deception. Giving the instance of ABC newspaper that was published on 18 November 2005: "a list of six upgraded interrogative techniques has been described by CIA". He says that here the word "upgraded interrogative techniques" is used to describe the word torture but is being used in a euphemistic expression to normalize its harsh effect (p. 18).

By figuring out the structure of euphemisms, some linguists had tried to divide euphemisms into strategies on which it is structured. The most appropriate and primary classified strategies have been given by Allen and Burridge in 1991 and Warren in 1992. In different studies, both strategies have been widely used to examine euphemistic classifications. In 2005, the model of warren was enhanced by Linfoot-Hame and later on in 2013 by Hassanein. In 1991 Allen and Burridge classified euphemistic strategies into Figurative Expressions, Metaphor, Flippancies, Remodeling, Circumlocutions, Clippings, Acronyms, Abbreviations,

Omissions, One-for-One substitutions, General-for-specific, Part for whole, Hyperbole, Understatements, Borrowing, Technical Jargon or Learned Terms, and Common or Colloquial terms. For the structure of euphemistic expressions, other strategies had been introduced by Warren's Model (1992). Warren's Model (1992) classified innovations in euphemisms into two parts: (i) Formal innovations and (ii) Semantic innovations.

The model of strategies in euphemism by Warren (1992) is later on enhanced by someresearchers. In 2005, Linfoot-Ham did an addition to this model and add two sub-categories. (i) Deletion (ii) Naming. Linfoot-Ham put deletion under the heading of Phonemic modification and put naming under the heading of semantic innovation with two sub-categories (i) proper nouns and (ii) geographic adjectives. In 2012 Rubab'ah and al-Qarni also made changes to Warren's 1992's model andintroduced two further categories in formal innovation (i) Nurseryism and (ii) Diminutive. In 2013, Hassanein made further additions to Warren's 1992's and Linfoot-Ham (2005)models. For the structure of euphemism, he further introduces five more sub-categories: (i) Neologism (coinage), (ii)Conversion, (iii) Iconicity, (iv) Cloning (reduplication), and (v) Back Formation.

Theoretical Framework

Language is a social phenomenon that helps to avoid shameful, offensive,rude, and unpleasant behaviors through sugar-coated expressions that can be created by using jargon, contractions, metaphoric expressions, circumlocutions, etc. or other strategies that help in referring to these taboos indirectly. The language of every societyis influenced by its culture. According to Pan, 2013, the viewpoint of society aboutthe world, society's experiences, behavior, syntax, words, and sounds of language had connections between them. If any change would happen among one of them, it will cause an effect on the language, which works as an expressive tool.

Every society is consisting of its own set of norms, patterns, utterances, behaviors, actions, and beliefs that represents things that a society avoids talking about or mentioning, and these things are known as taboos. Taboo is something that is forbidden or prohibited from every perspective in society. In 1984, Wardhaugh says that taboo is something with which society does not agree and is considered a harmful thing for individuals. The reason behind these taboos is either supernatural or it is considered morally ill. In 2006, Wardhaugh states that when a society notices that certain things are causing the reason of unpleasant and shameful behaviors so society prohibits those things and avoids speaking about them and this is known as taboo. In 2001, Allan claims that the words that cause shame and that are considered offensive, rude, and create an unpleasant environment are known as taboo words.

According to Huang (2005), euphemism is one of the phenomena of a language that is being acquired universally. This phenomenon demonstrates politeness,helps in easy communication and helps in creating better personal relations. Euphemisms are usually used to remove taboos and show politeness during communication. In 1985, Enright assumes that euphemism plays a significant role in the world because in the absence of it, the world would become bitter and people start communicating less with each other.

In 1995, the "face work theory" was developed by 'Goffin'. In his theory, he mentions the word face as self-esteem and dignity. He says that face is the image that we create in the sight of other people. It is our 'public image' that we want to portray in society so that if anyone remembers or calls us so they recall us by our public image. The face can be positive and negative and it depends on the situation and circumstances that which image a person wants to fix from his/her personality. Later on, in 2013, 'Goffin' introduced another definition of the face according to which face is the social positive or negative value of a person that he proudly claims for him/herself when someone supposes them and the face is created by socializing and keeping in contact with people of society. The face is a public image of one own self that is portrayed through the acceptance of social values (p.213).

Brown and Levinson used this theory as a base theory in order to examine the behaviors of people and the politeness in their behavior, after that, they introduced the theory of Politeness. Brown and Levinson

introduced face as a psychological and emotional characteristic that can be disappeared, vanished, rebuilt, preserved, nourished, increased, and strengthen and it always remains the fundamental part of a person's day-to-day communication (p.61). Brown and Levinson categorize faces into two types (i) positive and, (ii) negative.

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    (ii)   Negative face: a desire not to be hindered by someone in any action (p.13)

Theory of Politeness deals with the conception of politeness. It consists of the values related to social interaction. The components of politeness during social interaction consist of positive face-saving and negative face-saving. Penelope Brown and Stephen Levinson's politeness theory is really authoritative in the domain of research as it is being used as a model to discuss politeness during the interaction of people.

This theory is divided into two groups: positive face and negative face. The difference between these two types is (i) showing lenient behavior with others during conversation and (ii) showing a negative face. It includes the attitudes of independence and authority. In a positive face-saving the person welcomes the viewpoints of other people and shows polite nature such as admiration and appreciation. Positive face mentions self-confidence. On the other hand, negative face means liberation or emancipation to act.

Generally speaking, politeness refers to the way of acting with other people in a modest or humble manner. The most significant feature for speaking or interacting with other people is the face. This is one of the most prominent things which makes the meanings of conversations clear to addressees. On a broader level face refers to the public self-image. As how one is being portrayed in public. On the basis of face impressions rate of interaction increases and decreases. Individuals who are participating in a positive way get an increased rate of interactions within society. As people like to interact with such people.

On contrary to this, those who threaten faces during the conversation usually do not get much-appreciated conversational terms. Politeness theory means the awareness and consideration of an orderly person's face. During a conversation, if something happens that threatens the facial image of the addressee or an addresser it is face threatening act. This is possible in the form of order or questioning.

On the other hand, an act that shows face-saving capability is one where direct commands are not being imposed by the person. This case reflects the positive attitude towards the hearer. Direct commands are in the form of orders which condemn the actions of the hearer. This interaction among individuals hinders. Here negative and positive faces do not mean that positive is a good attitude whereas negative is a bad one. Rather, a negative face is that which is independent and dominating. This ruling ability is present in negative faces.

A positive face is opposite to a negative face which reflects humble and warm welcoming nature. As part of a group, positive faces connect them with other people. They step forward to start the conversation and provide a comfortable environment for interaction. Furthermore, during the conversation, every society and culture has its own set norms and traditions on the basis of which interactions take place. In certain cultures, the ratio of the positive face is more as compared to the negative. This is so because they are traditionally and culturally trained to reflect indirect commands. The same is the case with the cultures that practice negative faces. As the ones who impose direct commands and questions.

Such cultures richly practice dominance and ruling power. In this way, politeness varies from one culture to another. If any person in the society uses command in utterance and it is a society of indirect speech practices. Then that person would be considered impolite by all other people around him in society. A face-threatening act is an act that demonstrably defiles the face of the addressee or the speaker by combating the aspirations and preferences of other people.

Face-threatening acts can be done in various acts such as through language or verbal behavior by using words, through rising or falling the tone while speaking which falls under a para-verbal domain, or through non-verbal behavior which is the one in which no word is being spoken by anyone. The only to reflect inner thoughts is through facial expression. On the basis of conversation during social interaction, face-threatening acts are at times unavoidable.

Research Objectives

The study is designed to meet the following aims and objectives:

i. To identify the speaker's beliefs, cultural norms, and expectations regarding linguistic taboos and the way they empower the speaker's interaction

ii. To compare the use of taboos and euphemisms employing the use of jargon, contractions, metaphoric expressions, circumlocutions, etc.

Research Question

The study tends to answer the following questions in terms of jargon, contractions, metaphoric expressions, and circumlocutions:

What are the similarities in the use of taboos and euphemistic expressions in Punjabi and Saraiki newspapers?

Subsidiary Questions

What linguistic choices are made in the newspapers of the cultures to show politeness?

Research Methodology

The study focuses on exploring the euphemistic and taboo expressions in the Punjabi and Saraiki newspapers. It aims to explore the linguistic choices in Punjabi and Saraiki cultures that show politeness for the taboo topics that are considered sensitive in these societies by using the leading newspaper of both languages. In doing so, the study employs Brown and Levinson's Politeness theory which is a modification of the face theory introduced by Goffin (1995). The data for this study is taken from the Saraiki newspaper Daily Jhoke Siraiki (2022) and the Punjabi newspaper Daily Bhulekha (2022).

A wholesome of thirty clauses have been extracted from the newspaper in division of fifteen clauses from Punjabi newspaper Daily Bhulekha (2022) and fifteen clauses from Saraiki newspaper Daily Jhoke Siraiki (2022). The clauses were taken on random sampling parameter. The clauses include the similarities in the use of taboos and euphemistic expressions in Punjabi and Saraiki newspapers, the social norms and behaviors of Saraiki and Punjabi cultures, and the linguistic choices to show politeness.

This study tends to explore the different types, strategies, and linguistic expressions of euphemisms that are embedded in the language of newspapers. The researcher aims to explore euphemistic expressions by following the theory of politeness by Brown and Levinson (1978, 1987). The theory of politeness helps in exploring different euphemistic expressions in newspapers. It helps in figuring out different euphemistic linguistic choices as well as different euphemistic types and strategies.

Analysis & Discussion

This study deals with the analysis, findings, and interpretations of the euphemistic and taboo expressions from Punjabi and Saraiki newspapers. The data for this study is taken from the Saraiki newspaper Daily Jhoke Siraiki (2022) and the Punjabi newspaper Daily Bhulekha (2022). Fifteen clauses from Saraiki and fifteen clauses from Punjabi had been taken for the research from the Saraiki newspaper Daily Jhoke Siraiki (2022) and Punjabi newspaper Daily Bhulekha (2022). The clauses were taken randomly from the Saraiki newspaper Daily Jhoke Siraiki (2022) and Punjabi newspaper Daily Bhulekha (2022) but all clauses contain euphemistic expressions in them. As a framework, Brown and Levinson's politeness theory has

been used. The clauses include the similarities in the use of taboos and euphemistic expressions in Punjabi and Saraiki newspapers, the social norms and behaviors of Saraiki and Punjabi cultures, and the linguistic choices to show politeness.

Euphemistic and taboo expressions from the Punjabi newspaper Daily Bhulekha (2022)

The clauses that had been taken from Punjabi newspapers show the regular use of euphemistic expressions in the daily routine on the media level.

1. پچھلے 24 گھنٹاں وچ سکھر بیراج توں 12 <u>لشاں</u> برآمد۔

The death is euphemistically explained through the technical term لشاں in this clause. The word لشاں in a euphemistic minifying way conveys that twelve people lost their life within twenty-four hours. The word لشاںis used in Urdu Punjabi Language as a euphemistic expression for the dead body of those persons whose death is mysterious and nobody knows the reason for their death. Also, it is used as technical jargon and a common euphemistic expression for the dead body.

2. <u>آبی جارحیت</u> بھارت نے نا ل ڈیک وچ سیلبی پانی چھڈ دتا۔

The euphemistic strategy of phonemic replacement has been used in this clause. The Urdu Punjabi word آبجاہلیتhas been remodeled with the word جارحیت. Also, the word آبی جارحیت is a compound word of آبی and جارحیت. The word آبی is used for things related to water like sea and river and the word جارحیت is a remodeled shape or a phonemic replacement of جاہلیت. The cruelty of Indians had been explained in this clause. Indians and Pakistan are rivals and whenever India releases its water from its dam it will cause a flood in Pakistan and a lot of people lose their lives and homes in the case of it. So the euphemistic strategy of implication has also been used in this clause.

3. پنجاب حکومت سیلب نال <u>جاں بحق</u> ہون والے افراد دے لواحقین نوں 8،8 لکھ روپے <u>مالی امداد</u>دےوے گی۔

The positive euphemistic expression has been used in this clause. The clause explains that the next of kin who loses their life in the flood will be helped through the government by giving them eight lack. The clause also euphemistically explains the people who lose their lives in the flood. The wordجاں بحق in Urdu Punjabi Language is used as technical jargon and a common euphemistic expression for people who accidentally lose their lives. Also, the word مالی امدادis a compound word. In Urdu Punjabi Language the word مالی is used for the gardener and the word امدادis used for help.

4. اسلم آباد دا <u>سیف سٹی پراجیکٹ</u> سرکار لئ <u>سفید ہاتھی</u> بن گیا ۔

The metaphorical euphemistic strategy has been used in this clause. The word سفیدہاتھیmeans white elephant and the existence of a white elephant is impossible in the world. The clause uses a metaphorical strategy to indicate that the project of having a safe city has become something non-existing thing. The borrowing euphemistic strategy has also been used in this clause. The words سیف سٹی پراجیکٹ are borrowed words from the English language.

5. بھارتی فوجیاں اک ہور کشمیری نوجوانوں نوں<u>شہید</u> کر دتا ۔

The death is euphemistically explained through the technical term شہید in this clause. The word شہید is used in Urdu Punjabi Language as a euphemistic expression for a person who got died for some sacred purpose or by saving the lives of other people in his country. It is also a technical jargon and a common euphemistic expression used for the dead person.

6. دیس نوں <u>مسائلستان</u> بنان وچ پچھلی سرکار دا ہتھ اے: مولنا فضل الرحمن ۔

The euphemistic strategy of blending has been used in this clause. The word مسائلستانis a mixture of two words مسائل and پاکستان. The word مسائل in Urdu Punjabi Language is used for problems and پاکستان is the country in which we live. The clause here in a minifying way through using the blend word مسائلستان here explains that the root of all the problems in Pakistan is the previous government.

7. اقتدار دا سورج ڈبدیاں ای حکمران اتحاد **ہسپتال دی ایمرجنسی** بن گیا اے،جمشید چیمہ

The euphemistic strategy of implication has been used in this clause. The clause also in a minifying way explains that whenever any politician loses his authority. He immediately got hospitalized in the ICU. The words ہسپتال دی ایمرجنسی are referring to serious conditions. In an implication way, the clause is referring to the politician Nawaz Sharif because whenever loses his authority he became hospitalized in London with a serious condition. Here the word ایمرجنسی is also a borrowed word from the English Language.

8. ایس شخص نو **کرسی** د ی کنی ہو س اے ' خواجہ آصف ۔

The metaphorical euphemistic strategy has been used in this clause. In politics, the word کرسی is used as technical jargon and a common euphemistic expression for authority. So the clause in a metaphorical way is pointing out that Imran Khan has greed for authority.

9. ملکی استحکام لئ امن، **وحدت** تے باہمی احترام نوں یقینی بنایا جاوے ۔

Political euphemistic expressions have been used in this clause. The clause conveys that for the prosperity of the country all the political parties should work together and respect each other. The clause also used positive euphemistic expression because it talks about the unity of all political parties. The word وحدت is pointing out toward unity. By using a figurative strategy this word indirectly gives a message of unity to the political parties for the prosperity of the country.

10. (ن) لیگ **بیان بازی** دے سوا کجھ کرن دے قابل نہیں رہی، میاں محمد علی پیا ۔

A compounding euphemistic strategy has been used in this clause. The word بیان بازی is the combination of two words. In Urdu Punjabi Language the word بیان means giving statement and the word بازی means bet for something or play for something. The word بیان بازی in this clause is referring to the lame statements. By using minifying euphemistic strategy میاں محمد علی پیا is trying to say that the political party لیگ (ن) has done nothing for the betterment of the country except for making false and lame statements.

11. پنجاب: محرم الحرام ، صوبہ بھروچ **دفعہ 144** دا نفاذ ۔

Iconicity's euphemistic strategy has been used in this clause. The word دفعہ 144 is an iconicity euphemistic expression that points out to the law section according to which some specific activities got banned for a specific period of time. The euphemistic strategy of implication has also been used in this clause because only the people of Pakistan will understand why section 144 got implemented on the days of Muharramul-haram and what got banned under this section.

12. 11 سو ارب دا این آر او عمران خان دی **طوطا کہانی** اے، طارق گل

The metaphorical idiomatic euphemistic expression has been used in this clause. The word طوطا کہانی is a metaphorical idiomatic euphemistic expression that means a repeated story. In this clause, by using the figurative idiomatic linguistic expression طارق گل is trying to convey his message to the public that the stories of NRO told by Imran khan to the public are like the same lame stories that are being taught to the parrot by us and he starts repeating it again and again.

13. **خوبرو** اداکارہ ایمن خان دا **شوبز** وچ دوبارہ واپسی دا اشارہ ۔

An amplified euphemistic strategy has been used in this clause by using the word خوبرو for a female actor who announces a comeback in her career. By using the word خوبرو the beauty of the actress is being enhanced and she has been made an important and significant entity. The euphemistic strategy of borrowing is also used in this clause. The word شوبز is a euphemistic expression that had been borrowed from the English language. The professional euphemistic expression is also there in this clause. The word شوبز is used for the people who choose imitation of feelings and emotions as their career.

14. ملک نوں **کسے صورت** جمہوریت دی **پٹری** توں نہیں **اترن دتا جاویگا**، سلیم رضا

The metaphorical euphemistic strategy has been used in this clause. In Urdu Punjabi Language the word پٹڑی is used for tracks of a train. By using a metaphorical figurative expression سلیم رضا is trying to say that, at any cost, his party will never let down the country from the list of democracies. The political euphemistic expression can also be seen in this clause. The words نہیں اترن دتا جاویگا and کسے صورت are psychologically making a positive impact of Saleem Raza and his party on the mind of people that they are doing hard for the good of the country.

15. لہور **ہائی کورٹ** دے **جسٹس** راجم شاہد محمود عباسی دنیا تو **چلنا کر گئے** ۔

The death of the Lahore high court judge is explained through the euphemistic expression چلنا کر گئے. So the euphemistic expression of death has been used in this clause. The word چلنا کر گئے means he had left the earth which means he is no more on the earth and got died. The euphemistic expression of borrowing is also used in this cause. The words جسٹس and ہائی کورٹ are borrowed from the English Language. In the Urdu Punjabi language, the word ہائی کورٹ is used for a place where people get justice (if they are innocent) and punishment (if they are cruel), and the word جسٹس is used for a person who gives justice and punishment to the people after going through all evidence and regulations. Professional euphemisms and technical jargon can also be seen in this statement. The word جسٹس is a professional euphemism for those who give justice and punishment to the people after going through all evidence and regulations and it is also a technical jargon that is used in law.

Euphemistic and taboo expressions from the Saraiki newspaper Daily Jhoke Saraiki (2022)

The clauses that had been taken from Saraiki newspapers show the regular use of euphemistic expressions in the daily routine on the media level.

1. عمران خان نے عوام کوں **سبز باغ** ڈکھاوے –

The idiomatic euphemistic strategy has been used in this clause. The word سبز باغ means creating the illusion of false hopes for someone. The clause also uses a metaphorical strategy through the words سبز باغ that are pointing out the false hopes created by Imran khan for the people of Pakistan. The strategy of compounding is also there in this clause. The word سبز باغ is a combination of two words سبز and باغ. In Urdu Saraiki Language the word سبز means green and the word باغ means garden. The political euphemistic expression can also be seen in this clause. In a political way, this clause by using political euphemistic expression through the help of the word سبز باغ is trying to convey to the people of the country (Pakistan) that the prime minister of Pakistan Imran khan had done nothing for the betterment of the country instead of creating a false illusion of hope. This word سبز باغ in this clause is creating a negative impression of Imran khan in the unconscious of the people.

2. مسلمان سویڈن، فنلینڈ اچ **اسلموفوبیا** دے واقعات تے ڈکھی ہن ۔

The euphemistic strategy of blending has been used in this clause. The word اسلمو is a mixture of two words اسلم and کےمتعلق. The word اسلم in Urdu Saraiki Language is a name of religion and the word کےمتعلق means related to someone. The strategy of compounding is also there in this clause. The word اسلموفوبیا is a combination of two words اسلمو, which is also a blend of two words اسلم and کےمتعلق, and فوبیا which means fear of something. In Urdu Saraiki Language the word اسلم is a name of religion and the word فوبیا is a borrowed word from the English language word "phobia" which means afraid of something. The word اسلموفوبیا means the fear of the religion Islam.

3. حکومت عوام تے مہنگائی دے **کوڑے** بر سیندی پی اے، پیٹرولیم مصنوعات دی قیمتاں اچ اضافہ، **عوام بکھ مر ویسے** ۔

The metaphorical euphemistic strategy has been used in this clause. The word کوڑے in the Urdu Saraiki language is used for the strip of leather that is used for beating an animal by the driver of the cart also in the previous eras these strips are used to punish criminals. In a metaphorical way, the word کوڑے is here pointing out the intensity of the inflation by the government of Pakistan. The words عوام بکھ مر ویسے are

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also metaphorically referring to the intensity of inflation that the people are unable to buy goods for a living and end up dying of hunger. The clause is portraying the negative impact of the government of Pakistan in this clause.

4. ملک اچ 13 ہزار 84 **کورونا ٹیسٹ** کیتے گئن، این آ ئی ایچ-

The disease euphemism is used in this clause. The technical jargon کورونا in this clause is pointing out the deadly disease whose patient ratio is increasing day by day. The euphemistic expression of borrowing can be seen in this clause. The word ٹیسٹ is borrowed from the English language word "Test".

5. پیو پتر دی تخت نشینی غریب زندہ رہن دے حق توں **مرحوم** -

Technical jargon or a common term is used in this clause. The word مرحوم is a technical jargon or a common term for people who had no longer the thing or object that is related to them and get lost or snatched by them. The euphemistic strategy of implication has also been used in this clause. The word مرحوم in a minifying euphemistic way explains that the government of the leader of a Pakistani political party Shabaz Sharif and his son Hamza Shabaz has increased inflation to such an extent that people are unable to buy goods for a living and end up dying of hunger. The clause is portraying the negative impact of the government of the leader of a Pakistani political party Shabaz Sharif and his son Hamza Shabaz.

6. آ دیو لیک نے عمران نیازی دی سازش دا **بھانڈا پھوڑ ڈتے**، اگر 6 ڈینھ بعد دوبارہ انتشار کھنڈاون دیکوشش کیتی تاں عوام تہاکوں **آ خری ٹچ ڈیسن** –

The idiomatic euphemistic strategy has been used in this clause. In Urdu Saraiki Language the idiom بھانڈا بھانڈا پھوڑ means breaking the pots. The clause by using the idiomatic strategy through the words پھوڑ ڈتے is pointing out the revelation of the secret of the leader of the political party Imran khan. The political euphemistic expression can also be seen in this clause. In a political way, this clause by using political euphemistic expression is delivering a theatrical message to Imran khan by the opposition political party through the words آ خری ٹچ ڈیسن. These words using minifying euphemistic expressions are delivering a theatrical message to Imran khan by the opposition political party that he should not try to come in their way because his real face has been revealed in the audio that had been leaked. So he needs to stop doing any kind of long march and spreading anarchy in the country because this time if he tries to do this the people of the country will compel him to pay back.

7. **گورنر** پنجاب دے **ڈینھ تھوڑے رہ گئن**، قمر زمان کائرہ –

The figurative euphemistic expression has been used in this clause. The words ڈ ینھ تھوڑے رہ گئن are indirectly pointing to the days of the authority of the گورنر پنجاب that does not seem to be longer due to the strong position of the opposition political party. The borrowing euphemistic strategy has also been used in this clause. The word گ ورنر is a borrowed word from the word of English language "Governor".

8. اسرار ترین دی مزدور کیمپ تے **دہشت گرد** حملے دی مزمت -

Technical jargon or a common term is used in this clause. The word دہشت گرد is a technical jargon or a common term for people who due to their extremism took the life of their own as well as other people by considering it as a good deed of reward. Here, the word دہشت is derivate by adding the گرد as a suffix in it. Death is also euphemistically explained in this clause.

9. صا دق سنجرانی سردار آ صف احمد علی دی **فوتگی** تے ارمان -

The death is euphemistically explained through the technical term فوتگی in this clause. The word فوتگی in a euphemistic minifying way conveys that a person lost his life and the cause of his death was natural. The word فوتگی is used in Urdu Saraiki Language as a euphemistic expression for the death of a person.

10. وزیراعظم پاکستان میاں شہباز شریف دا28 ارب روپے دا **ریلیف پیکیج** دا اعلان ہر غریب خاندان کوں

2ہزار روپے ماہانہ اتے **یوٹیلیٹی سٹور** تے 10کلو آٹا 400 روپے دا ملسے-

The euphemistic expression of borrowing is used in this clause. The words ریلیف پیکیج and یوٹیلیٹی سٹورز are borrowed from the English Language words "Utility stores" and "Relief Packages". The compounding strategy is also there in this clause because the word ریلیف پیکیج is a combination of two words ریلیف and پیکیج. The word ریلیف means freedom from distress and the word پیکیج means a wrapped bundle of things. Also, the word یوٹیلیٹی سٹورز is a combination of two words یوٹیلیٹی and سٹورز. The word یوٹیلیٹی means beneficial and the word سٹورز means a shop of necessary items of life. Positive euphemism is also used in this clause that the government is giving relief to poor people. This sentence is creating the positive impact of government on its people.

11. **امپورٹڈ** حکومت نے خود تے درج مقدمات ختم کرن کیتے نیب قوانین اچ ترمیم کیتی -

The euphemistic expression of borrowing can be seen in this clause. The word امپورٹڈ is borrowed from the English language word "imported". The meaning of the word امپورٹڈ is "something brought to the country from foreign countries". So, by using the figurative euphemistic strategy clause is indirectly pointing out the Pakistani leader of the political party, Imran khan, whom his opponent considers as the puppet of the foreigners, and through the word امپورٹڈ, it is conveyed to the people of the country that Imran khan is a puppet of the foreigners so he will do nothing good for the people of country instead of ruining it as it is the conspiracy of the foreigners.

12. عمر قید دی سزا **بھارتی جبر** دی تازہ مثال اے، منیر اکرم دی میڈیا گالھ مہاڑ –

The cruelty of Indians has been explained in this clause using a minifying euphemistic strategy. The word بھارتی جبر is explaining that Muslims are treated inhumanly by the people of India and they possess their land because the Indian government is ruling and dictating the people of its country and raising their hatred towards Muslims, Kashmir, and Pakistanis by spreading false news against them and now giving the punishment of life imprisonment to the leaders of Kashmir is another example of Indian barbarism. The strategy of implication can also be seen in this clause as only the people who know the political history between Pakistan, India, and Kashmir can understand this statement.

13. **پاک چین یاری پوری دنیا اچ مثال اے**، مریم اورنگزیب -

A political euphemism is used in this clause. The words پاک چین یاری پوری دنیا اچ مثال اے are indirectly conveying a message to the opponent of Pakistan that Pakistan is a good friend of progressive country china who had good technologies and atomic bombs. If someone tries to harm Pakistan or put a bad eye on Pakistan china will not forgive it.

14. عمران نیازی **خزانہ خالی کر گئے** ۔ وفاقی وزیر احسن اقبال -

The figurative expressions are used in this clause. The words خزانہ خالی کر گئے are indirectly conveying that the leader of a Pakistani political party Imran Khan has looted all the money of Pakistani people by corruption and now flew away. This clause is creating a negative impression of Imran khan in the unconscious of the people.

15. شیخ رشید **خونی لنگ مارچ** دا بیان ولگھن، وفاقی وزیر داخلہ دی میڈیا نال گالھ –

The metaphorical euphemistic strategy has been used in this clause. The word خونی is metaphorically explaining that the long march that had been done by شیخ رشید had taken the blood of many people, many people got died and many of them became injured in that march. The euphemistic strategy of borrowing has also been used in this clause. The word لنگ مارچ is a borrowed word from the word of English language "long march". The strategy of compounding is also there in this clause. The word لنگ مارچ is a combination of two word لنگ and مارچ. In Urdu Saraiki Language the word لنگ means big in length and the word مارچ means a walk in the manner of the military. But here the word long march is used in the sense of procession.

Conclusion

There had been seen a lot of similarities in both languages euphemistic expression used for taboo things such as the words لنگ مارچ, کرونا ٹیسٹ, مالی مدد, لوڈشیڈنگ, لش, وحشی, انتقال, ریلیف, جاں بحق, امپورٹڈ, بیڑا غرق, تحریک انصاف, شہید etc. To show the politeness, the linguistic choices of the euphemistic expressions and strategies of blending, borrowing, compounding, and political, death, technical jargon, derivation, magnifying, amplifier, reversals, implications, disease etc are made in the newspapers of the cultures and these linguistic choices portray the social norms and behaviors of Saraiki and Punjabi culture.

Recommendations

This study invites future researchers to study the further different aspects of transgendered motivational speeches in different context. It will further help to address such social evils from our society particularly embedded through discourse. Moreover, this study does also not cover all the sub types of affect, engagement and graduation so future researchers can study them, explore them and worked on them.

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