

This paper investigates the communicative management of verbal taboos in Dagbani, Gurene and Kusaal, three (Gur) Mabia languages spoken in the Northern and Upper East regions of Ghana respectively. This study would be conducted among speakers of these there Mabia languages. Data would be gathered by sampling ten speakers each of these languages and each respondent will be required to mention at least six euphemistic expression used daily to refer to certain speech acts that are considered as verbal taboos. At the end of the interviews, the various euphemistic substitutes would realized. We show that there are verbal acts, which constitute an interdiction in daily interaction of the speakers of the Mabia languages and are thus, regarded as unmentionables. It is demonstrated that these behavioural acts are perceived taboos because they are in some ways considered harmful to either the user or the community as a whole, admitting however, that the degree of harm varies ranging from threat to one's positive face in interaction to utter fatality. Some of the verbal acts identified, as prohibitions in the languages under study are sexual intercourse, death, snakebite, menstruation, the use of swear words and impotency. In addition, social deviations such as stealing and blindness are identified as verbal taboos. The paper also addresses the euphemistic strategies that the speakers employ to avoid these verbal taboos. We conclude that failing to recognise verbal taboos triggers face threatening acts. Finally, the use of the euphemistic expressions oils social cohesion and serves as indicators of good knowledge of communicative competence. The analysis is based on the theoretical assumptions derived from the Conceptual Metaphor Theory of Lakoff and John (1980).