



TYPES AND REASONS OF USING EUPHEMISMS

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This article discusses types of euphemisms in early American life and the usage of euphemisms in historical stages. A euphemism and its corresponding taboo are in fact two faces of the same coin. They refer to the same thing though they have different looks, the euphemism having a much more pleasant face than the taboo. Euphemism, as a variation of language, is applied everywhere in all human societies and used in human interactions. Euphemism is a cultural phenomenon which is determined by the norms, traditions, and ways of life in every culture.

Language, the unique essence of human communication, has also been a wonderful means of conveying the wonders of humanity and nature throughout the ages. This is reflected in the fact that the names and customs of various beliefs and traditions born in ancient times have been preserved in the modern Uzbek language. One such custom is taboos and euphemisms.

Taboo and euphemisms are inextricably linked. Taboo is a historical and ethnographic concept that is forbidden and prohibited. In the early stages of human development, taboo was based on mythological beliefs. After the death of a tribal chief, his body and property became inaccessible, and even his refuge was forbidden. The use of the names of diseases, spirits, and deities, as well as the names of animals worshiped and revered, was also forbidden. These are the first signs of a reverence for the wonders of nature.

Later, the circle of taboo had expanded. It also moved into tribal and family relations. The family had the habit of disguising the names of adults and children. The first case shows respect for older families and family leaders, while the second focuses on keeping the baby out of sight. With the passage of time, taboo became a part of ethical rules. In conversation, people have tried to replace some unfavorable words, phrases with others, and instead use words and phrases that can be understood. The penetration of the taboo into the speech area has caused euphemisms to be a product of a habit called euphemism.

Taboo and euphemisms are a historical-ethnographic category. But as a methodological tool, we do not have texts to prove when, at least in what age, they came into existence. More precisely, euphemistic speech is as old as language and goes back to the primitive system, the tribes, and the tribal languages. The fact is that the ritual of tabulation and euphemism was unique in all stages of language development, in all nations, in all social strata and groups.

However, in the past, the euphemic stratum has been neglected, and the historical stages of the development of the language are virtually unexplored. Taboo and euphemisms have been studied in ethnographic or ethnolinguistic terms, mainly for the second half of the nineteenth century.

The word Taboo (tabu, tabo, taboo) comes from Tonga of Polynesia, which means to forbid. However, its dialectal synonyms such as tapu, kapu, tambu, used in Polynesian and Melanese



dialects, also mean "to wear", which means "shabby" (things that are harmful, destructive, properties) [1]. Geographical discoveries of the Pacific Islands, the Australian lands and customs of the Pacific in 1768-1779, when the word and concept of the Tabu entered the language of the Aghilshin Empire, which at the time was a large territory, and then spread as an international term. Of course, the concept of taboo - the taboo tradition - does not come from the Polynesians in the eighteenth century. It is hardly possible to tell about the ethnogenesis of the taboo, when and where it came from. Ultimately, it is a socio-historical ethnographic phenomenon as ancient as language and thought. Its roots lie in the emergence of primitive consciousness, the concepts of good and evil, the divine understanding of existence (fetishism), the emergence of the concept of the soul (animism), migration (reincarnation), the worship of animals (animalism), and, more generally, mythology [6].

However, an American journalist Mencken offers the following definition of the origins of euphemisms. He called the early 19th century "the Golden Age of Euphemism." The religious hubbub and constant anxiety that accompanied conversations on high-speed mobile phones led to a constant demand for lies, not only about private topics like secretions and body parts, but also about many other new topics [4].

This event did not go unnoticed. Nathaniel Ames, the book's author, who spent many years at sea after being expelled from Harvard in 1814, was less afraid of the crude language of his sailors than of the flowery tricks he encountered along the coast. There he heard Ames, a woman suffering from visual inertia, a joke called dyspepsia, and a man who flirted freely with everyone, portrayed as very uninhibited in his manners.

Since many women wore corsets at the time, there was always a fear that the word might permeate men's minds and they would start using it. During a visit to Cincinnati in the early 1830s, a German touring troupe was criticized for calling it a "corset." The preferred synonym, he said, was "bottom." (The word remained in use in England.) A few years later, while in Cincinnati, Francis Trollope remarked that "many words, which I never added to their meaning, are completely contradictory and replaced by the strangest paraphrased sentences." [5].

Like Mrs. Trollope, foreign visitors paid attention to the language used by Americans in the antebellum period. Alexis de Tocqueville believed that this is precisely why men and women in the United States freely intervene, forcing both genders to choose their words carefully. Furthermore, the fact that Americans regularly consider themselves rich (even if they aren't) helps them choose the right words, precisely the words they hear there. This forced them to think.

Even for native English speakers, it wasn't always clear which terms were appropriate and which were avoided. In the summer of 1837, when British naval captain Frederick Marryat visited Niagara Falls, he clashed with a young American friend who asked him if he had injured his leg. The angry woman told Captain Marryat that such a word wasn't used in his country. When the aristocratic Englishman apologized and asked what body part he was referring to, he replied, "My leg."

Not to mention that the word "leg" at the time gave rise to euphemistic expressions. Beyond the pedestrian steps (of the lower extremities), new concepts and synonyms emerged in the mid-19th century. In his 1849 novel "Kavanagh," Henry Wadsworth Longfellow omitted the following warning from his description of a modern boarding school: "Young women are not allowed to go to school [2]." Years later, linguist Richard Mead Bach addressed the issue to an



American woman. In New England, women encountered difficulties before they were able to see well-developed limbs (i.e., arms and legs). After the Civil War, Bache, the son of Union General George Meade, asked another waiter to bring a chicken leg to another hotel. An English tourist at the time was surprised when a woman at the dinner table asked her if she could "pass on a first- and second-generation chicken" (again). At American tables, polite guests ask the hostess preparing the poultry to request white meat instead of "breast," black meat instead of "thigh," and drumstick instead of "leg," knowing they'll save money.

The birds were simply demonstrating verbal danger. Although the British still call them "cocks," in the United States, male hens are called "castles" and later "roosters." This didn't cause controversy. "The word 'cock' is an Americanism," said Bache, "the sooner we forget it, the better." The creator of the Americanism quotes a British critic who described "cock" as "a leism for rooster." "A British visitor claimed to have heard the story of the cock and the bull (i.e., the 'cock and bull tale')." In the mid-19th century, Canadian humorist Thomas Haliburton described a Massachusetts woman as a "cock-swallow." When the famous man asked the young woman what this profession meant, she replied, "Cock-swallow, if you understand, you're a wicked man. The word 'understand' doesn't apply to women."

What was the problem? On the one hand, the "rooster" was short for a male chicken. But due to the reduction in size of this pouch, the "custo" became a "tuft" for the male organ. Unfortunately, this profanity has become firmly entrenched in many other contexts. In the United States, especially in relation to such innocuous terms as "cock eyes" and "cock," use in mixed company became impossible. Under this regime, roosters became mere spies, and the weather became simply called "weather." Owls became haystacks, and apricots became apricots. Having been burned by surnames like Hitchcock and Leacock, they felt the full brunt of the consequences. In response, the American Alcock family changed their name to Alcox. Before introducing their daughter, Louisa May, in 1832, she became Bronson Alcott, fearing that this might not be enough.

Besides chickens, bulls presented a challenge for skilled speakers during the golden age of this euphemism. It is precisely these alluring, angry, and implacable images of monstrosities that excite people. Direct contact with bulls supposedly censors these images. This desire led to a wide range of euphemisms, the most popular of which is "male cow." Other acceptable synonyms include "cowshed," "cow-rough," "cow-shed," "bull-testicle," "toro," and "shout." The words "cows" and "cows" are also acceptable. Many who have read Longfellow's 1841 poem "The Fury of Hesperus" have read the last three words of the line as "the horn of a raging bull [3]."

Euphemisms to be Impolite - euphemisms are intentionally a callous or insensitive way of saying something. Euphemisms are usually used when being sarcastic or trying to make light of a serious subject or make it seem less serious.

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