LINGUISTIC AND STYLISTIC FEATURES OF EUPHEMISMS IN MODERN ENGLISH

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Abstract: Man has always attempted to accomplish his or her objectives through the use of diverse weapons. But language's powers shouldn't be taken for granted. Euphemisms are one of the numerous tools that language has at its disposal for a variety of purposes. Even the fact that one exploits them in conversation may go unnoticed. The purpose of this thesis is to examine how euphemisms function in ordinary speech.

Key words: euphemisms, meanings, linguistic, lexical, definition, language, style, character, classification.

ЛИНГВОСТИЛИСТИЧЕСКИЕ ОСОБЕННОСТИ ЭВФЕМИЗМОВ В СОВРЕМЕННОМ АНГЛИЙСКОМ ЯЗЫКЕ

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Аннотация: Человек всегда пытался достичь своих целей с помощью разнообразного оружия. Но возможности языка не следует воспринимать как нечто само собой разумеющееся. Эвфемизмы — один из многочисленных инструментов, которыми располагает язык для различных целей. Даже тот факт, что кто-то использует их в разговоре, может остаться незамеченным.

Целью данной дипломной работы является изучение того, как эвфемизмы функционируют в обычной речи.

Ключевые слова: эвфемизмы, значения, лингвистические, лексические, дефиниции, язык, стиль, характер, классификация.

Introduction. The everyday language that one employs varies depending on the circumstance, and word choice is never random. Words acquire unique meanings, have unique purposes, and can even reveal something personal about the speaker. As a result, linguists categorize words according to different standards and assign them distinct characteristics. Thus, certain words are classified as euphemisms; nevertheless, linguists and researchers disagree over what constitutes a euphemistic phrase, just as they differ among historical times.

Definition of euphemisms. Modern linguists have resurrected the study of euphemisms, however it should be noted that many academics in the past did consider euphemisms and attempted to describe them based on rhetoric or some other subject.

While euphemisms were recognized as a language occurrence in antiquity and the Middle Ages, various rhetoricians classified them in different ways. Quintilian saw them as a unique kind of allegory, Cicero called them verbatecta ("covered words"), and Aristotle saw them as a sort of metaphor. The euphemisms of the English Renaissance were prophets of a happy finish.

However, these definitions are too vague for research conducted today. The definitions of euphemisms given above are imprecise and unsuitable for the thesis's objectives. In line with the definition of euphemism given by Longman's Dictionary of Contemporary English, which is "a polite word or expression that you use instead of a more direct one to avoid shocking or upsetting someone," modern linguists Allan and Burridge define euphemisms as "an alternative to a

dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offense, that of the audience, or of some third party".

Main part. According to Burridge, they have been there from the beginning of human language, meaning that they were utilized by preliterate humans.

According to Rawson, "even those who pride themselves on being plainspoken, ever get through a day without using them" these days.

Lexical and syntactic euphemisms

The speaker can decide how much of a euphemism to use—one word, a compound word, a phrase, the entire sentence, or even the entire compound sentence—whenever the occasion calls for it. In light of this, euphemisms might be lexical or syntactic.

Syntactic euphemisms, according to Burkhardt, are "whole sentences that are formulated in a way that warrants that unpleasant truths are hidden or at least played down, by means of words or phrases with no or relatively few negative connotations." They are partial accounts of current events that withhold undesirable facts from their intended recipient."

Politics and other contexts where referential ambiguity is used are rife with instances of syntactic euphemisms. Referential vagueness is used in situations where someone is accused of guilt, and its main goal is to avoid naming the author of a particular fact or action, even when participants in the relevant discourse are familiar with their name. For example, in the sentence "Some people will never learn to behave," the target is not specified; it could be anyone, but it is clear who the statement is directed towards.

Conversely, lexical euphemisms rely on the meaning of certain words, or more precisely, on the selection or construction of words within the speech. These might be positivizing or abstracting.

Abstracting euphemisms, such as "action" for "a military attack", "economically disadvantaged" for "the poor," etc., substitute the traditional name of an undesirable item "by an abstract hyperonym in which the negative features are absent".

Positively oriented euphemisms eliminate negative connotations from words by substituting positive ones. Examples of such euphemisms are "old people" for "senior citizens," "recession" for "negative growth," and so on. According to their degree of lexicalization, Fernandez (2008) claims that three types of euphemisms can be found:

a) lexicalized, whose figurative meaning is shed and regarded as the normal or literal meaning;

b) semi-lexicalized, i.e. substitute which is associated with the euphemized object because of "its inclusion in a conceptual domain traditionally tied to the forbidden concept" (Fernandez 2008:98);

c) creative, which is the result of a novel association with the subject to be euphemized, it is relevant only in a specific context

Certain euphemisms are compiled in dictionaries in relation to this category, while others are not. Lexicalized euphemisms, which are often easily understood, have come to be included in dictionaries and other sources, like Holder's Dictionary of Euphemisms, and have become established. "Conventional euphemisms" is another term for them. Other euphemistic terms, like inventive euphemisms, are seldom set in a language's vocabulary and are not instantly recognized. "An instant product, and its efficiency is measured by the rapidity with which it comes to existence and almost immediately vanishes again" (Abrantes 2005:88) is what these so-called official euphemisms are.

The distinction between official and ordinary euphemisms stems from the prior knowledge and comprehension required to grasp their actual meaning. It doesn't take much to decipher traditional euphemisms like "pass away" to indicate

that someone has passed away. However, the speaker cannot rely on the favorable meaning of the term "friendly" while using an official euphemism, such as "friendly lire." He or she must understand that characterizing fire as friendly does not, in and of itself, lessen its threat.

With regard to the situation in which a euphemism is used and its function thereupon, two types of euphemisms are recognized - veiling and concealing euphemisms. According to Burkhardt, veiling euphemisms express what ought not to be uttered explicitly. "They are used in the realm of religious or social taboo, i.e. in the context of divine or evil powers on the one hand and death, disease, excretion and sexuality on the other. Therefore, a magical and a social subtype of veiling euphemisms must be distinguished".

This results in calling God by Lord or He (magical euphemism), speaking of a dead person as the deceased and referring to cancer as the big C (social euphemisms). Concealing euphemisms, by contrast, are used deliberately to deceive others. These euphemisms are dominantly used in the realm of politics, military and advertising.

This means that, for instance, calling a car pre-owned blocks unwelcome thoughts about it being used, or second-hand; calling military attack a mission also hides unwelcome aspects of reality. Differentiating between veiling and concealing euphemisms is crucial for determining the situations when euphemisms are used and functions they fulfill in the language. The subdivision into veiling and concealing euphemisms is thus closely related to the notion of primary and secondary functions of euphemisms.

Every society has its own rules and laws. Each member should be aware of them and always follow them. The behavior which is not in accordance to the prescribed rules of the society is thus prohibited and often referred to as taboo.

Allan and Burridge claim that taboos usually arise when "the individual's acts can cause discomfort, harm or injury to him- or herself and to others." Taboo, however, is not only the matter of behavior but also the way people speak. Because of the fact that talking straight about the issues which are tabooed in the realm of society is not desirable, language is "constantly subject to censoring: individuals who do not censor their language, and so normally say whatever first enters their heads without considering the circumstances of utterance, are deemed mentally unstable". Speaking of the censoring of language, it is important to draw the line between censoring and the censorship of language. The term the censorship of language is used only for institutional suppressions of language by governing classes, supposedly in order to stabilize the nation and to enhance the common good. The censoring of language, on the other hand, includes both "the institutionalized acts of the powerful and those of ordinary individuals".

Conclusion. Euphemisms are linguistic strategies that speakers of many languages employ on a daily basis. Instead of using derogatory terms, Allan and Burridge suggest using them to avoid offending anybody. Aside from Alan and Burridge, a number of linguists have proposed additional applications of euphemisms, such as masking the truth, hiding a deception, or influencing other people's perceptions. These linguists include Barker, Burkhardt, Duda, Keyes, and Zhao.

It has been determined that euphemisms do serve these types of purposes as well after looking at definitions and use contexts. In the past, euphemisms were mostly employed to avoid offending people while discussing taboo topics like sex, death, or religion.

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