

The Use of Euphemistic Language in Lecture

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Abstract

The language of a nation is closely related to the people's character or the relevant social community, which is its cradle. It is true that as the language reveals and shows the character of a nation, the qualities and virtues of every people, are shown by the ethnography in which it speaks. The direct communication is often embarrassing, if we do not use the figures of speech and metaphors, for example: he does not have a good sight (*instead of he is blind*); he is slowly person (*we don't say that he does not catch things quickly or he is dumb*),etc. People have always tried to find less offensive words, instead of using hurtful, savage and tough words. The courtesy language has existed in every country and in every language, because it has been and still remains the expression of cultural traditions and is closely connected to the political and social organization, also the customs and traditions of a nation. Originally the taboos were related to the holy things that not only were not mentioned but also were not discussed. A lot of other things would be avoided, which were not sacred, but certainly not with a good utterance because they were considered shameful. *"The euphemism is the replacement of one word with a group of words or it paraphrases an acceptable meaning that is less hurtful or inappropriate, thus respecting, not the substance or the referential language denominator, but it especially respect the social code"*. The Ethical moral code of the respective community that traditionally requires not to use some expression or not to mention these kinds of expressions that are so-called the taboo. As such, they are regarded as the vanguard of the lecture department cultured and that helps against. As a phenomenon linguistic with a deep connection between political and social phenomena, especially with the mentality and behavioral norms in some communities, they have begun to be recognized and mentioned in Albanian studies since before the born of recovering sociolinguistics discipline study among us in the world.

Key words: euphemism, ethnography, courtesy language, mentality, communication tame, stops use.

Introduction

The life of language as a communication tool in human society can not be understood without its continued use. Connecting the communication process is such that society itself presupposes the existence of communication and the presence of life itself indispensable communications. In everyday life, people usually try to avoid using words and expressions uncomfortable and unsuitable for the environment or circumstances that conversation or where be carried out relevant speech. They, especially, during the speech avoid words that konideroheshin as *"taboo"*, walking, in some way, according syllogisms or maxim of old, but so well-known and applicable across the globe, which says: *"In the house of a hanged person don't mention the rope"*.

Thus, people are everywhere and always tried to find a word less offensive, less harsh to say instead of those who were hurtful, shocking, tougher. Initially the taboos concerned louder the holy things, which can not even be mentioned and discussed with other people. The other things would be also ruled out that were not holy, but certainly not good to utter because they considered shameful. To this day, as it is known, it continues to be alive stops those who are called "*dirty word*", "*shame words*", adding and keeping alive the traditions of each society to respect the prohibition language and performing, over and over again, to paraphrase a creative process and ways of saying that do eliminate the use of words or things "*taboo*" through euphemisms.

Thus the existence of taboos created and kept alive the tradition of the need to find words and phrases that enable people to speak for phenomena considered "*shameful*", making them not sound such in certain environments where mentioning them would be quite inconvenient or even "*scandalous*". Words, phrases or figurative way of speaking, mainly metaphorical type generally linguistic are categorized into all languages as euphemisms. The desirable behavior were created and adapted by the aristocracy in the royal courts. It was the only class that then could decide whether a certain practice should necessarily appropriate by humans. For this reason, during the fifteenth and sixteenth centuries desirable behavior or good manners represented a particular style of life. Along this practice after the emergence of the bourgeoisie, they began to accepted more and more and nowadays they are became the accepted norms.

What is the euphemism?

Because of the extended meaning of euphemisms not be limited in a way, so find them a variety of definitions. The term euphemism itself comes from the Greek word "*euphemo*", which means "favorable / good / good spoken. The euphemism in its origin was a word or a phrase used in place of a word or expression that should not be said out loud, etymologically euphemism is the opposite of blasphemy (speaking bluntly, no matter whether any limiting factor, neither the environment where you are, nor the circumstances of time and interlocutors), etc.

They are words used to name things and objects whose names for various reasons been excluded from use. So we are dealing with existing lexical units marking a new reference. Portage euphemisms are essentially naming of an object on another, then, they are the figurative meaning way. This label is used figuratively and it hasn't his own meaning, but to be called names which items are prohibited to be used by the linguistic community. Prohibition on the use serves as a reason for the emergence of certain vocabulary words, and to change the meanings of words that replace them.

The amount of things that can be linguistically prohibited is great: they may have about the faith (*phenomena, supernatural beings, monsters, clock, fairies, witches, sylph, etc.*), natural phenomena (*lightning, storm, bad weather, thunder, fire, sun, moon, parts of the body, physical severe illness physical, many beasts and animals as: wolf, fox, bear, snake, butterflies, etc.*) While another sees euphemisms definition of words used as a substitute for inadequate expressions, in order to drain insult to listeners or third side" (Aslan and Burridge 1991: 11.)

As in Albanian Language Dictionary (1980) euphemisms defined as "Word or phrase used in place of a word or other expression, which do not want or do not mention, soft words or phrases for example, "beautiful" for "tonsillitis", the unnamed for "spleen disease, he parted from us instead of "died".

So, euphemisms is a substitution of one word name that may contain objectionable from a interlocutors reaction using a compound words acceptable words that do not create ethical "problems". For example: When we don't want to mention the *wolf, fox, bear* or other animals, we knew as the beast that do harm and people are frightened, are relevant paraphrases used.

Euphemisms created by euphemistic vocabulary. By the euphemisms, many inappropriate words are expressed by a synonymous expression. Emphatic expression substitution or positive sense created in order to drain to any eventual misunderstanding when we communicate. Leaving the term inconvenient reality facilitates euphemism in social discourse. (Rawson 1981: 3).

Treatment of euphemisms in Albanian linguistics

Even Albanian linguistics there have been studies in this area so important language. In our country we must say that the first to have opened in this area are Cabej Eqerem, who, since the beginning of its activity study (1940) wrote about euphemisms. After him, but with an extension of the corresponding treatment, linguist Shkurtaj Gjovalin, first on some items, then in his books "Sociolinguistics" and "Ethnography of speech", "Sociolinguistics of Albanian" has paid attention sociolinguistic variables as gender specific.

With time, are also published various articles and studies for euphemisms, such as: by Osmani Tomor and Papa Simon "Taboos and euphemisms in Albanian language", Shkodra, 2000 and "Observations on some of Albanian euphemisms", Our Language, nr.1-2, 1992; by Pepa Simon, "On some euphemisms of northern Albanian", Scientific Bulletin, Shkodra, no.2, 1992, Osmani.T. and Pepa. S., "About taboos and euphemisms in Albanian for the animal world," Heralds of Historical Museum, Shkodra, 1995; Osmani. T. and Papa. S., "Reflection of euphemisms in oral and art literature ", "Scientific Bulletin" no. 1. Shkodra, of Historical Museum, Shkodra, 1995-1996; Zyberi Abdullah, "Some euphemisms and Albanian folk euphemistically expression" Albanian Language; IX, Prishtina. 1981.

A good measure of the meanings of words euphemistically categorized like this, are included in major lexicographical works in Albanian, such as: *The Dictionary of Current Albanian*, Tirana, 1980; *Albanian Language Dictionary*, Tirana, 2006; *Today Albanian Vocabulary*, Tirana, 20002; Thomai. J., *Frazologjik Albanian Language Dictionary*, Tirana, 1999; Zyberi Abdullah *Dictionary of rare words*, Prishtina, 1979; Zyberi Abdullah, *Agricultural and Livestock; Vocabulary of Latin idioms Montenegro*, Prishtina, 1996.

The special interest is the study of prof. Cabej, "*Some euphemisms of Albanian*", who during the study of words, which he called "*part of figurative speech*" examines one important element ethnopsychiatry, "taboos", which are present in all cultures and are related to different spheres of life. "*Euphemisms are the bridge that lead from language to folklore ... says prof. Cabej. This goes along with their special character, with the wording on its own syntax that goes along with folk poetry. The euphemism - he continues consists in a spiritual, an object, a concept, a figure popular belief, illness, etc. They avoided in some circumstances be named that, and this name is replaced with a different name, which comes to speak as it covers the first.*" Prof. Cabej studying ethnological aspect of euphemisms and their connection with taboos, makes comparisons with inside and outside Balkan and examines those dealing with the world of animals and insects. During the study of euphemism from the world of animals and insects discovering concourse between our language and many other European languages for *weasels animal*, he concludes that we are dealing with a relic of the common Indo-European mentality.

The use of euphemisms in speech

Euphemisms as sociolinguistic categories were and are an universal feature of the languages. All the different peoples, not only in Europe, but also beyond, generally in the world, though with differences of their respective particularities, use euphemisms for more naturally speak more freely about unpleasant phenomena or objects, such as: *war, epidemics and severe diseases extermination, death*, etc. Their existence connected with, a sort of "*mental referee*," such as: "*When remember the dog prepare the stick*". So, people paraphrases used euphemistically, as it were, to be protected from "taboos" and that, among other things, has led to their use in certain spheres of activity, such as hunting, which distinguishes removal of names of wild beasts; war, where owning avoid the harsh words and terms of injuries and damages that it causes; *in the field of religious beliefs*, which has been as fundamental axioms "*the failure to mention the name of the Lord or the God*"; *in the field of sex and sexuality*, where the necessity to dress intimate parts of the female and male body is coupled with the necessity of gag names corresponding parts of the body, particularly the genitals; *in the toilet*, where he also had a "ban" certain and are used everywhere **euphemisms** not to mention the stool and physiological processes of humans and animals, etc. Language without euphemisms would be a poor means of communication. That's why the euphemisms are seen as one of the important strategies of teaching or as is traditionally regarded as a rhetorical figure. Sociolinguistic euphemisms appear as a topic that does not depend on the standard, but the role they play in society: culture, literature, civilization, politics, religion, nation, etc. In this way, it has become possible, through euphemisms; also discuss certain phenomena for which it would be difficult even to be mentioned with relevant words. Let us remember, in this case, the necessity of words and terms in foreign languages in the field of anatomy and medicine, where so often used words such as: *testicles, penis, vagina, erection; urinate*, etc. No rule of the culture of language, no requirement for a pure language can not go so far as to ban of use of those terms in foreign languages and advised in the use of words that leave the relevant Albanian. One reason for the deviation from the common language is the permanent need to say something more forcefully, to fall more in the eye.

These words and expressions are used as the basic characteristic of conscious tendency to not follow the usual semantics of Albanian. In this respect, the use is one of the euphemistic use of language in teaching.

One of the clearest evidence of the links between language and culture is the phenomenon of **linguistic prohibition**, which is probably present in all linguistic communities of the earth, regardless of the variety shows no everywhere identical.

The stops and *taboos* haven't generally been genuinely language, but they have been primarily social, ethical that has to do with moral codes not strictly linguistic codes. Social relations in different social communities of traditional and modern created, saved and strengthened, or (rather) fade, break, starting by language (speech). Generally, at least in social unions in Albania and, certainly, beyond the Balkans, men and women differ in discourse precisely the character more pronounced euphemistic and the presence of more words taboo in women than in men, who everywhere, as noted prof. Shkurtaj. Gj. are more scurrilous or less euphemistic. This seems especially insults and curses. That doesn't lack to the men, but in that sector of human life, the discourse of women, although not lacking momentum emotionally powerful emphasis, again has possession of the euphemistically perifrased statements, rules attempt to avoid a paraphrase some words such as: names of private parts of the human body, especially women, it is generally associated with privacy as; verbs that related to sex and sexuality not only among people but also in the animal world.

Euphemisms used for social and emotional needs, because with them can also discuss "*hot topics*" or "*taboo*", but without "*burning*" without being harmed by them, such as: to remember the animal that eats birds and chicken, without mentioned the name but by saying nice words such as: *weasels* or *mice bride*, etc. We can speak for the wolf without mention the name but by caressing him or using pet words of metaphorical expression, such as: *godfather* (the one that doesn't eat my sheep) ; we can memorize *the fox*, but also flattered by the calling *godmother* (= the one that doesn't eat my chickens).

Language has a strong and permanent shaft that is exactly: *the said and unsaid*. Euphemisms and paraphrases euphemistically are just "play sociolinguistic to bring a balance between what is not said, not because it is not known and why should not states for social reasons, political and courtesy ones", etc.

From a careful observation of today communication, we note a particular communication dynamism speaking, as a result of major demographic movements that occurred in the Albanian society, especially after the years(1990), with the collapse of the totalitarian system and the opening of Albania with the world, which brought not only mixing of speakers as regional origin, but also as social groups, professional education. Communicative dynamism, among other things, relates to the influence of mass media, but especially under the influence of extensive contacts with other languages in terms of bilingualism and self modern trends in these languages.

Consequently in today's Albanian variants are vivify communication to avoid not only aware of the limits of the standard, but also the limits of natural conversational communication. Current side is associated with how we are seeing in Parliament, where the speech anyway and scurrility has created concern among the people and undermining the Albanian national culture and ethics.

Euphemisms are used in the language that we consider politically correct to avoid possible offense of different social groups, for example, they are present in politics for camouflage or to sound softer and more naturally unpopular policies or reduce such impact communication of an economic crisis, they say (we haven't economic crisis but no revenue decline or we have a decrease in the number of employed but no unemployed increase). Even in our time, not to go in the dusk of centuries, we could bring examples that until a short time ago were at least three types of prohibitions language, the name of the God, for heavy things (*diseases, death, and major disaster*) and "areas" associated with biological *gender (sex)* and *excretion functions*. In this lecture, so that allows us the space of this paper, the use of euphemisms phenomenon in discourse we've seen in the following uses:

First, the euphemistically anthroponyms as a widespread phenomenon in almost all of Albania, has existed and continues to exist today. It was an old tradition that we put the name of grandfather (by the father) to the nephew, even if he were alive. However, after the death of his grandfather, the grandson didn't call with his name, but the euphemism. These Albanian names are: *beauty, lovely*, etc. According to researchers Shkurtaj. Gj. in northern Albania have been and are frequently ugly names, for example by using the word "wolf". We note, especially in the area of Laberia names that sound very strange, which were set children day when their families happened disaster. These kind of names are usually belonging to an older age and associated with (born in the death day/grandfather or father); (born in days of despair because of the death of cousin) or (born when his mother died during her birth), etc. However, we note that there are such cases when the names of children who were placed today modified to not quite visible, such as: preacher. Once, such names were put to express happiness or joy of parents, such as: *Happiness* (to be happy in her life); *Happiness / joy* (to have pleasure in life); *Sugar* (be sweet lifelong); *Light* (to admit light life), etc. But many names that were placed usually boys only, or were called in different provinces, for example in the south of our country we find names such as: *Lion, Tiger, Falcon*, etc. In different regions different mentality found in the establishment of euphemistic names. Thus, when parents having many girls, daughter recently laid names such as: *Enough* (therefore quite so), *Vacation* (rest among girls), or otherwise, such as: *Welcome* (who was born after three boys), etc. At younger ages today set names such as: *Plane* (to have the longevity of a plane); *Insemination* (to go around life), etc. (4) In Kosovo (Peja) used the names of *Paradise* (to go to heaven) and the same nature have been names in the Highlands of Shkodra.

Second, the so-called "women's Speech," is full of euphemisms. About this phenomenon we have tried to investigate and fix data that can give a clear view about women's speech or as he called from Cabej academician, "*the women talked*." Many scholars believe that the women speech features are in most cases the expression of a cultural form louder than linguistic. By tradition the women have relatively narrow areas in the choice of words and language behavior. In patriarchal societies, as has been the Albanian space, impotence and lack of rights of the woman, it was in favor of men and this was reflected in their speech.

One of the distinguishing phenomena of female speech is undoubtedly the greatest frequency euphemism for women, but the men are not lacking either, particularly in the presence of both sexes in the same environment discourse. Euphemistically paraphrases are a clear indication of conduct and the intent to avoid injuries of uncomfortable situations, so they have been used just by the women (the females) who, because of psychological traits specific to sex, they use more euphemisms than men in their discourse. For example: the men talk about sex and sexual relations without hesitation, use the free hand dirty words, whereas women are shown always wrinkled and euphemistically (*went with x, came with x, it has been with x*), without mention names. In the past, the rule of patriarchal wild and fog of ignorance as new threats hanging over the heads of women, leaving deep scars in her soul. Pregnancy, one of the most beautiful moments in the life of a couple, in some cases, kept secret by women against men or the expression used indirect ways to declare this fact. Pregnancy remaining for women is even a "taboo". For a married bride, who has 2-3 years unborn, they used the expressions: *"It is impregnated", "It is loaded", "It is with stomach to mouth", "remained with the burden"*, etc. For women that have problems with uterus they said: *"I lifted the side"*. Coy of openness that woman who sings to the child, we will find the communication with men, where not to use the word breasts for feeding the children but they used: *"I'll give breastfeed", "cherish," crying baby to breastfeed"*, etc. Jespersen Otto, one of the pioneers of research in this area since the beginning of twentieth century, noted that the female speech manner was filled with reluctance and euphemisms. Women deliberately avoided the vulgar terms and tend to deposit on account of their role in social, civil manner and the education of the best: they are more likely than men to be reserved and elegant attitudes and linguistic behaviour. Some women do not use names in their speech and for the names of some parts of the human body, male and female, related to the genitals, sexual relations of humans and animals, women use different names periphrastic or euphemistically. The woman says to your son or daughter when the genital organ aches: *"there is a pain in the secret place", "hurt to the bird", "hurt to peach (for woman)", "ache to good stead, "hurt to the flower", "ache to pomegranates for breasts*, etc. While talking men with a vulgar use of the words, they say: *"stick", "rope"*, etc. to the male genital organ.

For sex, even when falling in the bed with their husbands, they said: *"I slept with my husband," "lay in bed with my husband," "he inserts me the corn (penis)", "he put the leek", "he put me the cucumber"*, etc. In speaking of women, not to mention the corresponding verb, meaning face metaphors and crossings. In speaking of the men they usually use: *pin, prick, thrust*, etc. In the South of Albania usually used: *rounding, waved, buckled, cleaned the chimney*, etc.

Other emancipated and waggish women said : *"I spent a fine night with my husband", "I funned in the bed with my husband", "I entertainment one crossing to the husband", "I spent a crossing the whole weave husband", "We spent that night for our pleasure", "the man was luxuriously and came in binge", "the man fell vicinity of", "husband found vicinity of", "husband more sneak into binge that when in love, "" husband fulfills the whims of my "" make for fun", "the man knows to respect me" "I spent white days", "I spent a white life", "you'll do binge", "he is fond of you", "stay gills to gills", "have been placed on the chord", "are allocated", "he makes up her mind", "he rubbed hard", "he takes massage", "She followed him just like before", "I have issues themselves in the auction", "make the habit", "they were down in the bargain", "She vibrate to that", "I got on her", "they found attached", "came up to work the garden(for immoral)", "He has done like his work", "He works dummy (rather than attempting to men chat her)", "she found with another", "he has done like his father' job", etc.*

With humorous overview, the third age women used the words that are especially used for animals, for example: "*bottom*", "*buttocks*", "*rut*", etc. Almost in all Albanian lands, the verb *do* has taken the meaning euphemistic of having sex: "*they were making the work*", "*killed him that made his mother*", etc. Women don't speak about menstrual cycles, but they say: "I'm with them ...", while the third age women said: "*she is with habits*", "*she has come habits*", "*she is with blood*".

When we are going for urinate used the expression: "*Let me go, I have a bit of work*", "*I'll make a call*", "*Let me go to the toilet*", "*I will go for personal needs*", etc.

Third, many euphemisms are used for death, for this bitter family event. The word death has its heavy weight. For the dead, often women in their speech, in their cries often use euphemisms that speak about vitality of the language and culture of their spirits. The purpose of these rituals is to try to close the way to death. Here are some examples of euphemisms for the dead: "*He who was in the gallery*", "*He remained in the mine*", "*He remained underground*", "*It gave the spirit*", "*He that is for better and for worse*" "*He extracted honey from the mouth*", "*It suffering from an incurable disease (cancer)*", "*It suffers from a disease*", "*He cut off your tongue*", "*It went down star*", "*He rests at ease*", "*We cried not what kept the country*", "*what did we leave*", "*We passed away*", "*It shared of us*", etc.

There are also euphemisms that, although the function of a gag of words serious a taboo, such as death, serious illness or problems associated with sex, touched by irony and humor, causing a game of endless discourse where, often under the guise of euphemism elements they appear quite clear. For example: if we don't want to say this person dead we can say any of metaphorically periphrasis, such as: *split living*, *died*, *left us over*, *was extinguished*, etc., but they also derisive expression full of humor, as "*turned legs towards the sun*", "*went with the many*", "*handed the plate*" etc., which are such that reflect certain times of the Albanian social community. If we don't mention the word "*prison*" we can say: he has been sentenced to imprisonment, but it can be said with an ironic euphemism in this way: "*they have led to rent-free home or in hotel free*".

Fourth, to prostitute used: *soft hand*, *goes to ignite the traffic*, *those to traffic lights*, etc. In the journalistic euphemistically labels for prostitute and prostitution we find: *the oldest profession in the world*, *white meat dealer*, *hand*, *soft hand*, *one of them*, etc. Self terms prostitute and prostitution are Latin expressions that are at the very beginning and had euphemistic character and have replaced the words written in the Albanian popular language, such as: *whore*, *bitch*, etc.

Fifth, *for the devil / hell*. According to popular superstition devil or Satan sits in the water, so water should not enter into troubled because "*Satan troubling*". In connection with this, perhaps, even the expression of Gjirokastra "*Satan pond*". Older women say "*the devil*" (South and north).

Sixth, euphemisms is for the mythological, various superstitions.

Seventh, the beast euphemisms for dangerous animals or believed malice. For the serpent used: *toxin* (Has Kukës), *dry mouth*, "*whining of the house*" (Mat), *he of the fence* (Gruda), etc.

Eighth, there are also euphemisms in folk songs, especially the ones with humorous content. Under the new conditions, when companies are becoming more open, intersections frequent between men and women belonging to ethnic, religious beliefs, social different class the need to study the key elements of communication to reach so the most effective speaking and listening, understanding better partner, faster solution of conflicts, improvement of parent-child communication, etc. This case was brought, especially in big cities and connected with development of emancipation more visible, as Tirana, but also other cities of Albania, reducing euphemism former, especially those related to backwardness and a stage social, anyway, unlabels as "*uninfected*" of modernity or, even as the property of the archaic stages illiterate. The discourse in modern society women will follow, even for inertia, some traditional euphemistically lines. Even in the offices of banks or companies or institutions where they work mainly men and women with higher education, sometimes with experience in areas foreign to the degree and PHD, again, despite the fact that unites the discourse them mainly to Albanian standard, and the ability of expression in foreign languages, especially English, still remains an euphemisti language feeling, there are now some discourse "*taboo*". In other words, they are outlined the contours of what we might call the "*modern euphemistic*".

Euphemisms and taboos, as in Albanian as well as in other languages, are more numerous in talking lecture and, anyway, most wrinkled practice of publishing text. Weight not few in vocabulary and phraseology Albanian today have also paraphrases built primarily as compound words free and stable, often with variety of derivations semantic numerous such that, without recognition of adherence to their fullest possible can not be made available particularly accurate and secure translation into other languages. Even euphemisms are also an integral part of today's trends of development, going out, not infrequently, in the discourse of politics, diplomacy, etc. Even in modern times, as in Albanian, as well as in other languages, some heavy works and that, as a rule, does not require neither special qualification, but also pay usually is low, used paraphrases euphemistically, as p .sh. instead of the cleaner said "*home worker*", according to Italian "*collaboratrice domestica*"; to guard the school, said "*school operator*", etc.

In conclusion, we can say that uttering some outspoken, although theoretically it is permissible in terms of democracy today, it would be inappropriate and unacceptable by the ethics and morals of society, even those modern as it is already the Albanian society. While in everyday life there are things that people don't want to speak directly, they will continue to use the euphemisms, even creating the other, along with those who have the tradition, because people will not be able to communicate among themselves as they wish, unless you also create euphemisms. As part of the lecture very mobile, they are not only numerous and varied to avoid the same object or item, but also they are renewable according to the respective needs of the community speaking. They are used by all ages even today, though with the necessary updates and innovations of "*modernization*". Therefore thought that euphemisms, as well as the taboo language, belonged only the world of uncivilized or periods before modern civilization, are not acceptable, while we see that even in today's Europe, the languages of small nations and least developed wastes , but also in much, perafrazimet euphemistically aimed at removing the taboo words are still widely in use. Although today is modernized societies of globalization it has taken vigorous proportions everywhere, euphemistically paraphrases and mitigating expressions generally go along, so that they can rightly be called "*modern taboo*".

These terms not only enrich adorn language showing vitality and strength of its expression, but also are associated with customs, rituals, family ceremonies, which have basically three important events in human life: birth, marriage, death. It is for this reason that euphemisms are also interested ethnologists and anthropologists because of their study can discover the habits and customs of primitive societies or modern societies in the early stages of their development.

Albanian taboos are often front or words derived, based on the basis of metaphorical or metonimisë crossing, always with the intent not to mention some specific words, as p.sh. : *whistl, bird, flourish* for genital organ of infant male sex; *cat, vagina* for young children of the female sex; *Balls* of adult male genitals; *hole, pussy*, for adult female genital; *chest, breasts* and *balconies* for woman breasts; *bowl, butt* for "ass" ; *habits, menstruate, menstruation, tempers* for menstruations; *restroom, loo, loo office* for " loo"; *compress it; to satiate her, I sleep with ... to have sex; pregnant, she is heavy, she is full*, for "pregnant with child", etc. But most of them come as compound words metaphorically, as *passed away, put wings earth, turned legs / saddlebags from the sun, went to the other world, the band of God, etc.* Not infrequently, especially in new times, as euphemisms used foreign words, such as: *gay = homo (sexual); passing stools, urinate, penis, vagina; prostitute, etc.*

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