

## LEXICAL-SEMANTIC RELATIONS OF EUPHEMIC-DYSPHEMIC UNITS IN FRENCH

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### Abstract

In French linguistics, like in all languages, the use of euphemism has been formed as a historical ethnographic phenomenon in connection with the phenomenon of taboo. Euphemism is associated with the development of customs, cultural level, aesthetic taste and ethnic norms in nations. With the development of the language, its euphemistic layer also develops. Euphemism and dysphemism are contradictory concepts, if euphemism serves to hide and soften words considered to be "taboo" - "forbidden", "unpleasant", dysphemisms, on the contrary, are the rude, unpleasant words that reinforce taboo words through the use of expressions. This article deals with the concepts of "euphemism" and "taboo" in linguistics, particularly in French linguistics, as well as the concept of dysphemism, lexical-semantic relations of euphemic-dysphemic units.

**Keywords:** euphemism, taboo, modern French linguistics, dysphemism.

### Introduction

As the famous foreign scientist, to be more precise, the French linguist Sh. Bally rightly stated, "every idea expressed through language is determined logically, psychologically and linguistically". Each of these disciplines studies the sentence from its own point of view. This is an axiom. As Aristotle rightly noted, "Every speech expresses an opinion, but not all of them carry a judgment". Language and thinking are interconnected, but each of them has its own characteristics and aspects. It should be said that during the renaissance, at first, information about the world's languages increased significantly. The process of gathering important and necessary linguistic materials and facts for the further development of the science of linguistics was carried out. The development of the era, the emergence of nations and national languages, and national pride encouraged the creation of grammars of a number of languages.

According to the information, "... rude, vulgar words and phrases that are forbidden to be spoken in terms of certain moral standards and certain beliefs are called taboo. In places where it is necessary to speak more culturally, taboo words and phrases are replaced by convenient words and phrases that are in accordance with the norms of etiquette and express the meaning in a hidden way. Such milder, more cultural words and expressions used in place of language units that are forbidden in some ways are called "euphemisms". This term is derived from the ancient Greek compound word, which means "I speak well"[1, pp. 483, 570]. We know that certain things and actions are forbidden in various periods of development, especially in the primitive stages of human society. Such a prohibition is called "taboo". Our article talks about "euphemism" and "taboo", as well as the concept of

dysphemism, lexical-semantic relations of euphemic-dysphemic units in linguistics, especially in French linguistics.

We know that certain things and actions were forbidden in various periods of development, especially in the primitive stages of human society. Such a prohibition is called “taboo”. Taboo, unlike euphemism, is not just a speech event, it also covers the event as a whole, includes the actions, behavior, customs and other types of characteristics of society or an individual. “The concept of euphemism is characterized by the fact that it is a purely linguistic phenomenon. Early people had to keep in secret not only words, but also actions and deeds, depending on certain periods or circumstances. In the early stages of the development of society, belief in demons, ghosts and similar divine things was very strong among people. Such nations thought that if the name of a person or object is not close to demons and ghosts, they can be avoided. In ancient nations, as well as in nations that still live as tribes, it is forbidden to touch the belongings of tribal chiefs after their death, and to mention their names. They imagined that if their things were touched or the names of these things were mentioned, ghosts and demons would strike and cause some harm. It is also forbidden to mention the names of some wild and poisonous animals. It was believed that mentioning the name of such animals would cause harm. The remains of the taboo can still be found today. Therefore, finding is not only reflected in words, but also covers all aspects of life” [2, pp. 932-945]. In fact, in linguistics, the concept of taboo is usually associated with euphemism, and euphemism is the reflective aspect of taboo. A taboo is understood as a primitive prohibition related to religion, magic, or superstition.

### **Main Part**

There are scientific works dedicated to the study of taboos and euphemisms in the French language, and euphemisms are studied as a special object of research in French linguistics. Some aspects of this problem have been discussed in the scientific literature. Also, euphemisms and their importance in speech are discussed in textbooks and manuals, and many scientific articles. In the course of the research, if we first start looking for the French version of the term euphemism in the “Encyclopédie ou dictionnaire raisonné des sciences, des art et des métiers recherche, it describes it as follows: “L’euphémisme est un trope, puisque les mots n’y sont pas pris dans le sens propre: c’est une figure par laquelle on déguise à l’imagination des idées qui sont ou peu honnêtes, ou desagréables, ou tristes, ou dures; pour cela on ne se sert point des expressions propres qui exciteroient directement ces idées” [3, pp.207]. (A euphemism is a trope (figurative word or phrase) in which the words are not used in their correct, original sense: this is a figure that hides (changes) ungraceful, unpleasant, painful, cruel thoughts in the imagination. That is why expressions conveying these thoughts are not used, the original thoughts are not expressed.).

Looking back on history, euphemism is a linguistic phenomenon and is thought to have originated in advanced society. There are many opinions about euphemism in the linguistics literature. E. Tyurina defines euphemism as follows: “Euphemism is a veiled, soft reflection of language units that are inconvenient to say, and in some cases, rude, unpleasant words and phrases that are prohibited in some way, considered obscene” [4, pp. 127]. I. Zabodkina writes: “Euphemism includes many positive qualities: politeness, delicacy, gentleness, manners, etc.” [5, pp. 137]. E.M. Vasilevich characterizes euphemism as avoiding unpleasant words and expressions in social relations [6, pp. 312].

We noticed that there is no special information about dysphemism in the dictionaries of linguistics, except for a casual explanation in the euphemism section. When we turned to the etymology of the concept of “dysphemism” in French, we looked at this information:

1. Il s’agit d’une figure de style consistant en un durcissement, un enlaidissement, une exagération, une accentuation des aspects négatifs d’une chose ou d’une idée, en les exprimant de façon plus dure, plus critique ou plus vulgaire. Par exemple: “Vieille sorcière” pour une dame âgée. Ou: “Grosse vache” pour une femme enrobée. Le dysphémisme se distingue de l’hyperbole qui ne fait qu’amplifier la réalité. Et l’antonyme du dysphémisme est l’euphémisme [ 7, website]. (Dysphemism refers to a form of speech that consists in making ugly, exaggerating, emphasizing the negative aspects of something or an idea in a harsher, critical way. For example, the expressions “old witch” for an old woman, or “big cow” for a fat woman are examples of dysphemism. Dysphemism differs from hyperbole in that dysphemism only reinforces the real truth. The antonym of dysphemism is euphemism.) Euphemism and dysphemism are contradictory concepts, if euphemism serves to hide and soften words considered “taboo” – “forbidden”, “unpleasant”, dysphemisms, on the contrary, are the rude, unpleasant words that reinforce taboo words through the use of expressions. Every nation has its own culture and tradition. Also, each nation has certain prohibitions according to its views, in particular, prohibitions related to language, and no nation can violate these prohibitions – “taboo words”. After all, humanity is surrounded by various prohibitions from birth. “Linguistic prohibition” refers to the avoidance of indescribable (nameless) reality. However, its referential force remains in the human mind, just as the original reality cannot be completely rejected. This, in turn, creates the need to refer to the referent of the taboo word. Two cases can be observed:

1 If the speaker uses its “soft”, “unpleasant” equivalent to describe a rough, unpleasant event - euphemism;

2. Far from rejecting the idea of taboo, the referent that serves to strengthen it is dysphemism.

Today, there is no complete theory about the general laws of the formation and use of dysphemisms. The linguist A.N. Rezanova explains that the reason why dysphemisms have not been thoroughly studied is that they are “contrary to moral norms”. Despite the fact that dysphemisms are widespread in oral speech, their use in literary speech is prohibited, which does affect their study. The most important aspects of this phenomenon, that are, “the pragmatics of dysphemism leads to the fact that the causes of origin, socio-historical and psychological distribution are not studied” [8, pp. 3]. According to L.V. Kvaskova, “in order to fight against the origin of negative words in oral speech, it is necessary to study their linguistic and functional nature in detail” [9, pp. 353].

In the process of studying the difference between dysphemism and euphemism, it was found that their discursive and pragmatic bases are different. A euphemistic event is built on the basis of other expanded information by changing the initial structure of the denotation, while in a dysphemistic event, the informational part of the denotation drops to “zero” as a result of the emotional amplification of the thought. In other words, in the case of dysphemism, the denotation remains unchanged, the connotative content changes in its semantics [10, pp. 354].

## **Conclusion**

In speech, these two phenomena have different functions. The euphemistic phenomenon affects the mind of a person and makes him think about replacing the denotative name. And the dysphemistic

phenomenon affects a person's emotions and forces him to respond primarily emotionally. It follows that these two phenomena require different cognitive time. Euphemic phenomenon requires a certain preparation and a long time to “adapt” to the listener’s thinking process, while dysphemic phenomenon requires a quick reaction in speech [11, pp. 354].

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