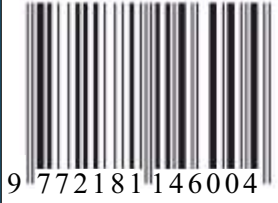




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THE MAIN AREAS (SPHERES) OF EUPHEMISMS AND TABOOS IN FRENCH LINGUISTICS

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Abstract:

Background. *In world linguistics, special attention is paid to the practical use of linguistic possibilities, the use of euphemisms in speech, the disclosure of their peculiarities, the creative power of speech. Euphemisms have a special place in the coverage of aspects that have become a necessity of social life, such as speech etiquette, language culture, the effectiveness of communication. Taboos and euphemisms are still one of the topics that have not been studied in depth in French linguistics, the terminology of which has not been formed. Many articles have been written on the subject in France, and Western linguists are conducting in-depth research on the*

subject. At the same time, there are more explanations, terms, and terminological problems in the solution of linguistic problems related to taboos and euphemisms.

Materials and methods. *In French, as in other languages, there are an infinite number of “taboo” or “forbidden” and euphemisms. In our article, we have mentioned the four main areas for the emergence of euphemisms and taboos:*

I. a group of superstitions, sorcery, fear, and religious beliefs;

II. a group associated with kindness, death, and shyness (shame);

III. a group of tenderness, kindness, compassion (regret, remorse, repentance) compassion;

IV. caution, etiquette, foresight, interest group. Methods of description, classification, comparison, ethnolinguistic analysis and sociological analysis were used to cover this topic.

Results. *The concepts of “euphemism” and “taboo” in modern French linguistics, the history of the formation of these concepts, the areas of their origin were analyzed and identified.*

Conclusion. *“Taboo” and “euphemism” have their own historical epoch, development histories, they are unique in different social environments, used in different ways. It also explores examples of the emergence of the concepts of “euphemism” and “taboo” in the field in which these concepts occur. Theoretical views on euphemisms and taboos are expressed and generalized by scientists.*

Keywords: *euphemisms, taboo, ephemeral group, religious dogmas, superstition, notion, term.*

Introduction. In the process of rapid globalization of science and technology around the world, as in any science, linguistics is developing day by day, giving rise to various new trends, directions, new scientific and theoretical views. At the same time, a number of decisions and orders, efforts made by our esteemed President Sh.M. Mirziyoyev, the next generation will be highly spiritual, perfect, able to think freely in foreign languages, love to read books, have high abilities. The launch of 5 important initiatives, their implementation throughout the country, as well as the meetings of the President with intellectuals and academics, the appreciation of the work of science-loving people will inspire scientists to create a variety of new research.

According to the report, “... Explicit, obscene words and phrases that are forbidden in terms of certain ethical norms and certain beliefs are called taboo. “Taboo” is typical of Polynesian languages and is used in a number of humanities to mean “forbidden thing, action, word”, “generally forbidden”. Where there is a need to speak in a more civilized way, words and phrases that are taboo are replaced by words and phrases that are appropriate to the etiquette and conceal the meaning. Such softer, more civilized words and expressions, which are used in place of language units that are in some ways forbidden, are called “euphemisms”. The term is derived from an ancient Greek compound word meaning “I speak well” [1: 483,570]. We know that at different stages of development, especially in the early stages of human society, certain things and actions are forbidden. Such a prohibition is called a taboo. The word “forbidden” in linguistics vary according to different social periods of life. At the same time, it is necessary to recognize the stratification of society, that is, the specific linguistic prohibitions of primitive society and developed society.

The emergence of “forbidden” words and phrases in linguistics is directly related to the development of human thinking at different stages of social life, the fact that language is the main criterion for the existence of social phenomena and society. At all times, it has been difficult for linguists to study the nature of “taboo” and “euphemism” and to draw the line between them.

It should be noted that, taboo, in contrast to euphemism, encompasses an event as a whole, not just a speech phenomenon, but also the actions, behaviors, attitudes, behaviors, customs, and other characteristics of a society or an individual.

“The concept of euphemism is purely a linguistic phenomenon. Early humans had to keep secret not only words but also actions and deeds, depending on the time or circumstances. In the early stages of the development of society, people had a strong belief in demons, ghosts, and so on. Such peoples believed that demons and ghosts could be avoided if the name of a person or object

was not mentioned. In ancient times, as well as in modern nations, it is forbidden to touch the belongings of tribal leaders or to mention their names after their deaths. They imagined that if their belongings were touched or the names of these things were mentioned, the ghosts, the demons, would strike and cause some harm. It is also forbidden to name some wild, poisonous animals. It was believed that if the names of such animals were mentioned, harm would be done.

Taboo remains can still be found today. So taboo is not just about words, it's about all aspects of life " [2: 932-945]. Indeed, in linguistics, the concept of taboo usually coincides with euphemism, and in this case euphemism is an aspect of reflecting the taboo. Taboos are understood to be religious, magical, or superstitious, a primitive prohibition that reflected superstition.

Historically, euphemisms have been thought to be linguistic phenomena that originated in developed societies. There are many theories about euphemisms in the linguistic literature.

E. Tyurina defines euphemism as follows: "Euphemism is a veiled, soft reflection in other words and expressions"[3: 127].

Scholar I. Zabodkina writes: "Euphemism combines many positive qualities: politeness, courtesy, gentleness, decency, etc."[4: 137].

N.S. Arapova describes euphemism as "a soft or figurative expression of a harsh, unpleasant truth" [5: 231].

Regarding euphemism, Galperin writes, "Euphemism is a word or phrase that is used to replace an unpleasant word, to express it in an alternative way" [6:29].

L. Chrisin writes: "Euphemistic exchange is used to avoid communicative conflicts and failures, which serve to avoid communicative inconveniences with the interlocutor" [7:65].

Vasilyevich describes euphemism as the avoidance of unpleasant words and expressions in social relations [8: 242].

It should be noted that it is impossible to completely stop the forbidden words and phrases in linguistics. Because the concept of taboo is as prevalent in modern society as it was in primitive society. Only its appearance, its formation for one reason or another, can change.

Depending on the basis of social change, the semantic scope of the word "taboo" expands: from superstitions based on the nature of superstition are transferred to general prohibitions, as well as from the notions of "divine", "holy", and "sacred" to "inappropriate, inconvenient" [9: 12-13].

The concept of taboo has retained its value in linguistics, and it refers to words and concepts that are "forbidden" in modern linguistics. The concepts of "taboo" and "euphemism" have existed and complemented each other since the earliest stages of the development of social and material culture. An analysis of primitive taboos shows that the direction of taboos changed. Taboo words are no longer words of religion, superstition (supernatural beings, dangerous animals, and partly religious practices), but words that are forbidden in linguistics, should be used as euphemisms.

For example, the French word "le diable" is used with different euphemistic units:

diantre,
diatre,
le malin,
le vilain,
l'adversaire,
l'ennemi,
le compère,
le cousin,
le mauvais esprit.

It is also possible to observe that such linguistic prohibitions are disappearing from the language today.

For example, if we compare the level of using such kind of words in primitive and civilized society or the rate of its emergence in different groups, we can say that in modern, developed society, such prohibitions are rarely used. Such a distinction can also be found in the example of remote and developing regions or highly developed and developing countries.

On the other hand, superstitions are often replaced by taboos based on other ethnic, social norms, or words whose origins are not sufficiently discussed in the modern context of social life. For example, the use of the word “diable” (devil) in some social classes has a strong effect, which means that the speaker has signs of indecency in term of his culture of speech.

Prohibitions in linguistics have stabilized relations between members of society and are directly related to social ethics.

Materials and methods. There is no consensus among scholars as to where euphemisms are used in linguistics. Each period has its own areas of taboo and euphemism, and these areas are unique to a particular period or society. In our century, there are areas that have become an integral part of today’s society and will not go unnoticed. These include economic life, domestic and foreign policy, finance, the relationship between manager and subordinate, and more.

This article discusses the concepts of “euphemism” and “taboo” in modern French linguistics, as well as the origins of these concepts.

“In French linguistics, four groups are identified as the main areas for the emergence of euphemisms and taboos: [10: 166]

- I. a group of superstitions, sorcery, fear, and religious beliefs;
- II. a group associated with kindness, death, and shyness (shame);
- III. a group of tenderness, kindness, compassion (regret, remorse, repentance) compassion;
- IV. caution, etiquette, foresight, interest group.

I. Taboos related to magic, sorcery, and religious beliefs. This area of taboo stems from the ancient view that there is an ambiguous connection between a word and a person or a word and an object. Accordingly, a noun denoting an object or person is not only a noun but also a part of that object or person.

In ancient times, it was thought that when a name was pronounced, it could be directly related to it. That is why the ancients were very careful when talking about a supernatural being, whether it was good or bad, dangerous or harmless, or when they were talking about scary and wild animals, death and disease.

Humans have been very careful with creatures that are stronger than they are. There is a French proverb that says “quand on parle du loup on en voit la queue”, which means “if you visit a wolf, you will see its ears”.

This is a product of the above view, which has its own version in other languages. Even today, among ordinary people, the word “*Dieu*” – “*God*” is used in different variants.

For example,

- le Bon Dieu (The Good God),*
- le Seigneur (The Lord)*
- Notre Seigneur (Our Lord),*
- or in an oriental tone,*
- le Tout-Puissant the All Mighty),*
- le Créateur (Creator),*
- l’Éternel (Absolute Ruler), (The Eternal)*
- le Sauveur (Saviour),*
- l’Etre Suprême (the Supreme Being),*
- le Grand Etre (the Great Being),*
- la Providence (God).*

In many countries, including Italy, Germany, and Poland, the word “*Jesus*” is a taboo word that has been removed from the list of baptismal names. In France, the word was taboo in the Middle Ages and is used today as an exception.

The feminine name “*Marie*” is easily used by women in France, and in some countries, especially Spain, the word has its own euphemistic variant [11:45].

In other less developed areas, there are some language taboos associated with saints. In French, the word “saint” is used before the name of a saint as a sign of religiosity, godliness, respect, reverence. Even today, in French linguistics, the words “*satan*” – “*satan*”, “*sorcière*” –

“*witch*” are taboo words and are understood to be harmful to anyone who thinks about them. Even hunters who go hunting do not pronounce the name of the animal they want to hunt for fear of losing it [12: 156].

II. Taboos related to cheerfulness, death, and shame. The euphemisms used in this group are used in place of words and phrases that are considered obscene. When the French people speak on topics related to death, shyness, shame, they replace the words and expressions with other linguistic synonyms, especially in social relations, for avoiding appearing an unpleasant conversation between the speaker and the listener. They prefer to use euphemistic expressions. Special mention should be made of various agreements, contracts and cooperation. This group includes euphemisms for human body parts, physiological movements, intimacy, and other processes. In the above cases and in other similar cases, expressions that are considered “*indecente*” are replaced by euphemisms. These euphemisms are often used in the modern world. (It is also interesting to find that while the euphemisms of superstition are linked with the less advanced in the progress of civilization, the euphemisms of delicacy and decorum are for the most part born out of modern civilization and that they most often result from the canons which worldly relationships.)

It should be noted that while euphemisms for superstition and superstition are used in a more backward, backward society, most euphemisms for kindness and shyness have emerged in modern society. The roots of this group are based on religious principles. Surprisingly, the peasant who will be afraid of pronouncing the words such as “*diable*” (*devil*), “*loup*” (*wolf*), “*belette*” (*weasel*), and will use words easily and without shy away from the words that are embarrassing for a highly educated person.

III. Taboos related to kindness, gentleness, pity (regret, remorse, repentance) and compassion. The euphemisms in this group are characterized by low tone, softness, and extreme caution. Areas that fall into this category include areas that are deadly, dangerous, or infectious. For example, when talking to a sick person, it may be helpful not to mention the name of the illness or, in compulsory situations, to replace the illness with another, non-verbal pronoun. For example, a person with tuberculosis (*le tuberculeux*) is called

“*enrhumé*” (*runny nose*),
 “*indispose*” (*unhealthy*),
 “*faible*” (*weak*).

It is represented by euphemistic words such as “*pale*” (*pale*), or the disease can be expressed as “*malade des poumons*” (*a patient with lung disease*) for figurative purposes. The phrase “*une personne malade*” is also an ancient euphemistic unit derived from the word “*mal habitus*”, meaning “*bad habits*”. Today, the word is associated with other euphemistic units, including “*faible*” (*weak*),

“*se sent mal*” (*feeling bad*),
 “*indisposé*” (*unhealthy*),
 “*incommode*” (*not quite healthy*),
 “*souffrante*” (*suffering*).

In order to calm the patient or to build his self-confidence, the patient is politely referred to as “*sanatorium*” (especially for tuberculosis patients), rather than a “*hospital*”

“*À la maison repos*” - “*at the rest home*”.

“*l’observation du médecin*” - “*under observation of the doctor*”, and

“*the intervention of the doctor*” will appear to him less threatening and dangerous than the operation which causes worry.

In many cases, words and phrases that have a “strong” effect on the other person are used with a slight softening of the expression. Anyone who wants to avoid the impression of being “rude” or “uncivilized” will try not to say certain words “openly”. A good example of this is a case of some defect, defect or error.

For example, “*sot*” is the word for “*fool*” is replaced by the words
 “*sans expérience*” - “*inexperienced*”,

“*naïf*” – “*simple*” (Latin euphemistic unit “*nativus*”).

It should be noted that euphemisms also change over time. So, a word or phrase that is a euphemism in one period is a taboo word for another. “*Bênet*”, which means today “fool”, was formerly an euphemism and meant “*benedictus*”.

IV. Taboos related to prudence, etiquette, foresight, and interest. The taboos in this category are in some ways closely related to the groups listed above. Most of the euphemisms in the group are intended to make a good impression or to convey a good mood to the interlocutor.

So, the euphemistic units in this category are mainly based on the desire to make a good impression, to please the interlocutor, or simply on the basis of tenderness and delicacy.

For example, the French call *a waiter (or waitress)* in a restaurant like

“*patron*” – “*boss*”,

a police officer (l’agent de police) is called a “*commissaire*”.

For various reasons and circumstances

worker (l’employé) is called “*directeur*” – “*director*”,

the speaker (le lecteur) or *his assistant (l’assistant)* is called a “*professeur*” - “*professor*”.

Such euphemisms are especially common between a leader and his subordinates [13:13].

Euphemisms or words that are a sign of elegance, politeness, such as

“*Monsieur*” – “*Mr*”

“*Vous*” – “*You*”,

“*Votre Excellence*” – “*Your Excellency*” are used in this direction. [14: 295-367].

To this group also belongs the phenomenon of the raising of incomplete titles to their superior correspondents complete, for example “*consul*” for “*vice-consul*”, “*colonel*” for “*lieutenant colonel*”, etc. Sometimes, symbolically, in order to overcome the situation of “upper class”, “stratification”, “inequality” in social relations, especially to create an atmosphere of sincerity and friendship between the director and his staff, the leader and his employees or adults and young people are used euphemistic units. This group also includes euphemisms based on the speaker’s personal interests. The French people also have a desire to express themselves and their actions in the best colors. In this way, they try to hide their shortcomings and emphasize their positive qualities. There are several examples of this process: *the house (maison)* will be called a “*villa*” or a “*palace*” (*palais*), *the accommodation (logement)* an “*apartment*” (*appartement*), *a hairdresser’s or a tailor’s room* a “*salon*” (*salon*) or “*fashion house*” (*maison de mode*), *a shop (boutique)* will receive the noble denomination of a “*department store*” (*un grand magasin*). In trade, at the market, “*beef*” becomes “*veal*” (*du veau*) and “*a hen*”, “*a chicken*” (*un poulet*), which expresses the tendency to present the goods as younger, and therefore better [15: 111]. They do everything to present the things for sale as excellent and try to captivate and conquer the customer. In turn, the perfect, exemplary presentation of a product encourages and convinces consumers to buy the goods. The client is automatically referred to as “*monsieur*”- “*gentleman*” and many other adjectives. The buyer has the right to “order” – “commander”, as well as “run money” or “manage money” (*régler la note*) to receive the product in the store. This right is given to him directly by the store staff.

Results. The article deals with the concepts of “euphemism” and “taboo” in modern French linguistics, the history of the formation of these concepts, the areas of their emergence. The views of foreign scholars on the phenomenon of euphemisms are summarized, and the formation features of euphemisms are analyzed. We believe that the results obtained are useful as an important source for the problems of modern French linguistics, especially for specialists working on taboos and euphemisms, students in higher education, masters, senior researchers and independent researchers. The content and results of this article can be used in the teaching of a number of subjects in higher and secondary education, including linguistics, comparative linguistics, literature, history, oral and written practice.

The results of this article can also be used in practical training and special courses, in the creation of textbooks, manuals and programs. The views of scholars on the phenomenon of euphemisms are summarized. We believe that the results obtained are useful as an important

resource for specialists in modern French linguistics, including taboo and euphemisms, undergraduate students, graduate students, senior researchers, and independent research teachers. Introduction to linguistics in higher and secondary special education institutions, comparative linguistics, literature, history, oral and written practice of the countries where the language is studied, language and intercultural communication, foreign experience in learning a foreign language, practical training and the content and results of this dissertation can be used in practice in teaching special courses, creating textbooks, manuals and programs.

Conclusion. In short, in modern French linguistics, as in other European languages, language taboos are defined as words that are “forbidden” or unwelcome, considered inappropriate, harmful, or painful to use. Euphemisms are used to soften the word and “wrap it in paper”. In French, as in other languages, there are an infinite number of “taboo” or “forbidden” and euphemisms. In our article, we have mentioned just a few of them as examples.

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