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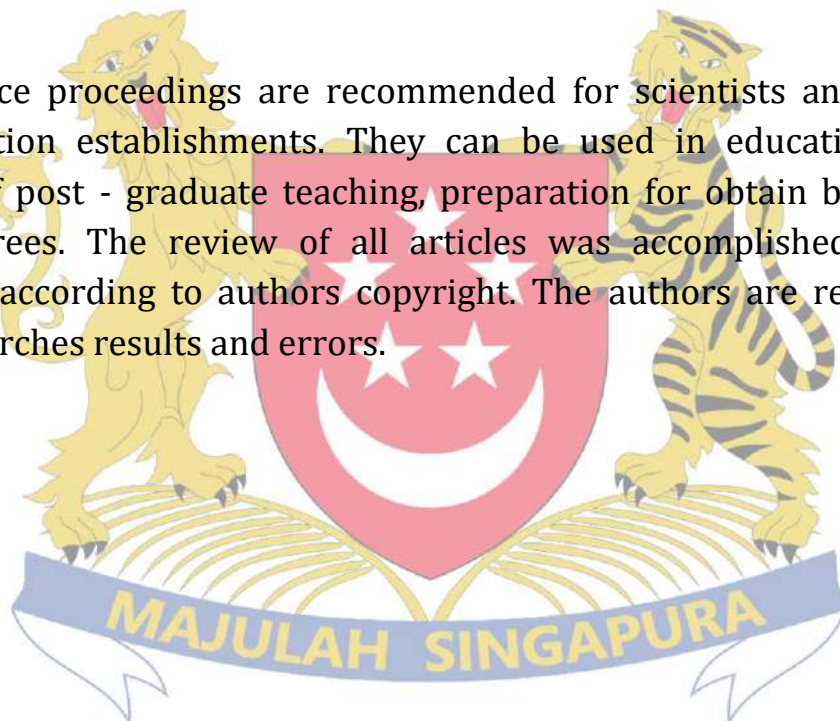
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## THE RELATIONSHIP BETWEEN EUPHEMISMS AND DYSPEMISMS IN THE FRENCH LANGUAGE

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**Abstract:** The usage of euphemism in the French language, like in all other languages, is closely related to the taboo phenomenon in historical and ethnographic events. Euphemism is related to the level of customs, social norms, aesthetic taste, and the development of ethnic characteristics among people. With the progress of language, its euphemistic aspect also develops. Euphemism and dysphemism are opposite concepts. Euphemism hides and softens words that are considered “taboo”, “restricted”, or “offensive”, while dysphemism, on the contrary, intensifies and emphasizes words and expressions that are considered vulgar, rude, derogatory, or obscene. This article discusses the concepts of euphemism, taboo, dysphemism, and the relationship between euphemistic-dysphemistic pairs in linguistics, especially in French linguistics.

**Key words:** euphemism, taboo, modern French linguistics, dysphemism.

**Introduction.** Language is used to convey, describe, and express the internal world of a person, including their emotional state. This includes emotions such as anger, fear, surprise, admiration, and more. It is worth mentioning that not all of these words and expressions have positive meanings; they also include words that have negative meanings like “insult”, “mockery”, “disrespect”, “rudeness”, “irony”, “sarcasm” to express negative emotions, hatred, and malice against societal norms and values.

**Main part.** Euphemism and dysphemism are opposite concepts, euphemism serves to hide and soften words that are considered “taboo”, “forbidden to say”, “unpleasant”, while dysphemism, on the contrary, emphasizes words marked as taboos by using coarse, rude, offensive, unpleasant words and phrases. It can be said that taboo, unlike euphemism, encompasses the entire event or phenomenon, and it is not just a linguistic phenomenon, but also includes the actions, behavior, interactions, manners, customs, and other characteristics of a society or individual. The concept of euphemism is characterized by the fact that it is purely a linguistic phenomenon. Ancient people had to keep not only words, but also actions and deeds secret, depending on certain periods or circumstances. In the early stages of society's development, belief in supernatural beings like jinn, spirits, etc. was very strong among people. Such peoples thought that if the name of a person or object associated with jinn and spirits was not uttered, they could be protected from them. In ancient peoples, as well as tribes living today, it was forbidden to touch the belongings of deceased tribal leaders or say their names. If their belongings were touched or their names uttered, they believed the spirits and jinn would strike them or cause some harm. Likewise, uttering the names of certain predatory, venomous animals was also prohibited. As if uttering the names of such animals would cause harm. Remnants of taboos can still be found today. Therefore, taboo is not just reflected in words, but encompasses all spheres of life. Indeed, in linguistics the concept of taboo is usually associated with euphemism, where euphemism is seen as an aspect reflecting taboo. Taboo is associated with the primitive era and includes religious prohibitions, magic, or superstition.

Every nation has its own unique culture and traditions. Likewise, each nation has certain prohibitions according to their beliefs, especially prohibitions related to language, that no nation can violate - these "taboo words". Because since the dawn of humanity, people have existed within various prohibitions. By "linguistic taboo" it is meant avoiding something that cannot be defined (nameless). However, just as the actual reality cannot be completely denied, its referential power is retained in the human consciousness. This, in turn, creates the need to refer to the referent of the taboo word. Here two situations can be observed:

1. If the speaker uses a "soft", "inoffensive" equivalent to describe some rude, unpleasant event or phenomenon - it is euphemism;
2. A referent that serves to emphasize rather than deny the taboo idea - dysphemism.

The phenomenon of dysphemism, like euphemism, has not been deeply studied, and in French linguistics this concept has not been a separate object of research. When we studied the essence of the concept of "dysphemism" in the French language and its study in French linguistics, we saw that scholars have studied this concept in variants such as "slang words", "coarse words", "rude words", "dirty words", "insults and abuse", "linguistic obscenities", etc.

De Silva Correa calls the concept of dysphemism "cacophemism", "contra-euphemism", "anti-euphemism" [2, pp. P.445-787]. The linguist L. Grant describes dysphemism as "mot fort" - "strong word" or "malphemism" - "to speak badly", which encompasses all bad qualities, including vulgarity, hatred, ridicule, profanity, etc. [3, pp. 354].

In the process of studying the difference between dysphemism and euphemism, it was found that their discursive and pragmatic foundations are different. The euphemic phenomenon changes the initial structure of the denotatum and is built on the basis of other expanded information, while in the dysphemic phenomenon, as a result of the emotional intensification of the thought, the information part of the denotatum is reduced to "zero". In other words, in the state of dysphemism, the denotatum remains unchanged, while its connotative composition in semantics changes [4, pp. 354].

In speech, these two phenomena have different functions. Euphemism forces a person's mind to think about replacing the denotative name by influencing their cognition. Dysphemism, on the other hand, affects a person's emotion and initially forces them to respond emotionally. From this it follows that these two phenomena require different cognitive time. While euphemism requires long time for a certain preparation and "matching" the listener's thought process, in dysphemism a prompt reaction occurs in speech [5, pp. 354].

**Conclusion.** In French, euphemism is understood as a phenomenon related to taboo. Euphemism is a relatively mild expression of crude, rude words/phrases and serves to thinly express wrong concepts, delicacies, religious beliefs, or units denoting by expressing an event with a certain name (hiding it), replacing words that are awkward to say as a result of lexical restrictions with others. Things considered too shameful to say, frightening and unpleasant to hear, causing bad feelings in a person, are replaced with soft, charming words and phrases. Dysphemism is a unit formed as a result of replacing an emotionally and stylistically neutral word with a crude word. During a conversation, when the speaker violates speech rules to demean, insult or disrespect their interlocutor, or pave the way for rudeness in relations, dysphemistic units are manifested in speech. In the emergence of dysphemia, the denotation is negatively or neutrally evaluated, and negatively evaluated denotations considered demeaning and as negative dysphemia in society, including death, diseases, human flaws.

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