

DYSPHEMIA AND ITS EXPRESSION IN SPEECH

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Annotation:

This article discusses dysphemisms, one of the lesser-studied areas in linguistics. Dysphemisms are considered a subsystem of the broader concept known as X-phemisms, and in some literature, they are also referred to as cacophemisms. In addition to discussing this, the article provides insights into the similarities and differences between euphemism and dysphemism, along with examples. It also includes information about the types of dysphemisms, the historical development process, starting from ancient scholars to contemporary Uzbek scholars who have worked in this field.

Key words: x-phemism, dysphemism, euphemism, cacophemism, orthophemism

Dynamic processes in World linguistics, the socio-political changes taking place in it as a result of the influence of freedom of speech on society, are putting on the agenda a deeper study of previously insufficiently studied jabkhas in Uzbek linguistics. As a result of the fact that language is the basis of mutual social communication in all societies, its interaction with society acquires harmony with each other. The use of language by people in different social contexts in different extortions causes Language units to be activated in speech in a different palette, and this is different for all segments of society. This article is constantly devoted to dysphemisms that have an incomparable place in conveying speech impressiveness to Ma'romi in an active movement.

It is not a secret that today successful studies in the prism of “speech-lison” in linguistics have a new direction based on the principle of “lison-speech”. In view of this, such disciplines as sociolinguistics, Psycholinguistics, cognitive linguistics, computer linguistics, which depend on linguistics, in turn, are aimed at studying the social, cultural, national, logical, cognitive functions of linguistic systems, and not just theoretical ones. In World linguistics, up to this time, a number of studies have been carried out on the concept of dysphemism. Among others, Jeffrey Hugh, Michael Adams, Timothy Jay, and Deborah Cameron of modern Western linguists have researched dysphemisms from stylistic angles. In particular, Deborah Cameron's work on the role of taboo words and dysphemisms in revealing gender



stereotypes clearly reveals the gendered influence of dysphemistic words and phrases. Although an in-depth study of x-femisms among Western scholars dates the beginning of the 20th century to J. Vandries and L.A. Although bulakhovsky's works began through Uzbek scholars who conducted more research on euphemisms from among x-femisms. In Uzbek linguistics, the term euphemism was coined in 1963-64 by N. Ismatullaev's thesis, "euphemisms in modern Uzbek", entered through and became a source of research for many linguists, as a result of which several articles and dissertations were created, revealing their etymological, structural-semantic, stylistic sides. As for dysphemisms, while in most cases they are given a ratio in the case of a side with euphemisms, only scientific works dedicated to dysphemisms and their nature make up a small number. About this concept, at first, a certain level of thought was expressed in the textbook "stylistics of the Uzbek language", published in 1983, since this year the process of studying dysphemisms in the Uzbek language has continued, and dissertations and articles are being created that research the stylistic, etymological aspects of dysphemisms in the Uzbek language. Even so, the demand for research work is increasing, revealing the pragmatic analysis of dysphemisms that occur in the Uzbek language and English, their translation problems, linguistic aspects.

Defemisms. This phenomenon has been little studied, although it has long been known as the opposite of euphemism. The term "euphemism" was first used in 1681, and the term "dysphemism" is known to have been used in the first march of 1884. In the search section of Merriam Webster's dictionary, where the term "euphemism" is in the top 10% of words in terms of multiple searches, "dysphemism" stands within the following 30% of category words at most. As a result of freedom of speech in recent years, the use of dysphemisms has accelerated, and the demand for the study, classification, interpretation and analysis of this phenomenon has increased. Dysphemism (cacophemism) is the process of "replacing a methodically and emotionally neutral word with a relatively rude, awkward word". The study of dysphemisms and the identification of the causes of their use has shown that dysphemisms have three functions:

- they indicate the emotional attitude of the speaker, and this is usually negative and evaluates the subject of speech in a negative way.
- They make speech more colorful.
- They are language tools that can be used for exposure and manipulation.

Dysphemism means the use of negative units of meaning in speech does not mean that it has no place in literary language. Rather these units are used to leave an enhanced



negative establishment in the listener about the event or person. Classification of dysphemisms:

- A) dysphemisms that express death, illness, physical and spiritual defects;
- B) dysphemisms on a wide range of criminal groups;
- C) dysphemisms associated with human defects;
- D) dysphemic names of nationality;
- E) dysphemisms of religious content.

Both of the above phenomena are the product of the migration and speech process. Thus, although euphemisms and dysphemisms are identical in nature, they are opposite expressions from a positive and negative point of view. The use of Pleasant, cultured words instead of taboo, rude, obscene words is euphemism; dysphemism occurs through the use of rude, obscene expressions when talking about a person, thing, Action, situation, etc. Euphemism is a variable layer, that is, a layer that quickly alternates between the old and the new, while dysphemism is not unique. They are objective phenomena in language.

Euphemism and dysphemisms, which are specific speech phenomena of the linguistic capabilities of the Uzbek language, are tools that clearly demonstrate the connection of language and culture, language and spirit. Therefore, the study of euphemistic and dysphemistic tools that represent our national culture is gaining importance in this period when the concept of linguistics is globalized. Dysphemism, considered the opposite of the concept of euphemism, is also poorly studied, unlike euphemism, although it appeared and developed in the same period as the development of language. In many cases, the literature on linguistics does not specifically mention dysphemism, comparing it to euphemism and commenting on it in a way. In addition, the fact that this phenomenon has not been studied in the background of holistic Genetic Non-sister languages, in particular, on the example of English and Uzbek to this day, is another relevant aspect of it.

Expressions loaded with euphemic and dysphemic meaning have been of interest to scholars since antiquity. O.M.The work “Antichnie teorii yazikoznania I styliya”, published by Freydenbarg, also mentions the concept of “euphemism” by scholars of antiquity such as Democritus, Plato, Aristotle. Aristotle, in his” rhetoric”, writes that this is achieved through positive and negative forms of language, in the parlance of speaking about the manipulative nature of language. Texts from antiquity, including plays, poetry, and philosophical writings, frequently used figurative language, including euphemism and dysphemism, to convey emotions, social dynamics, and moral judgments to the reader. For example, the ancient Greek



playwright Aristophanes is known for his use of satire and humor in his works, providing insight into the comedic effect of dysphemisms and how they were used for social criticism. In ancient China, philosophers such as Confucius and Mozi emphasize the importance of correctness and respect in the process of using language, which informs that euphemistic and dysphemistic words are the initial stage of study.

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