

LINGUOPRAGMATIC FEATURES OF EUPHEMISMS AND DYSPEMISMS IN MODERN UZBEK

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Abstract

This article examines the linguopragmatic features of euphemisms and dysphemisms used in the modern Uzbek language. The study explores the theoretical foundations of the concepts of euphemism and dysphemism, their pragmatic functions, and their communicative significance in the process of speech. Furthermore, it analyzes the reasons for the use of euphemistic and dysphemistic expressions in mass media, political discourse, Internet communication, and everyday interactions, as well as their pragmatic impact on the addressee. The findings demonstrate that euphemisms serve as an effective means of maintaining communicative politeness, mitigating negative information, and observing the norms of speech etiquette. In contrast, dysphemisms function as linguistic devices that intensify expressiveness, convey negative attitudes, and enhance pragmatic influence in communication.

Keywords

euphemism, dysphemism, linguopragmatics, pragmatics, discourse, communicative strategy, speech etiquette, connotation, expressiveness, modern Uzbek language.

INTRODUCTION

In recent years, the rapid development of the anthropocentric approach in linguistics has significantly increased scholarly interest in studying linguistic units from a pragmatic perspective. Language is no longer regarded merely as a grammatical system but as a complex phenomenon reflecting human cognition, culture, communicative needs, and social relationships.

Linguopragmatics is a branch of linguistics that investigates how linguistic units are employed in communication, focusing on the speaker's communicative intentions and their influence on the listener. From this perspective, euphemisms

and dysphemisms represent important objects of pragmatic research. Euphemisms and dysphemisms occupy a distinctive place within the lexical-semantic system of language, providing alternative means of evaluating the same reality. While euphemisms soften the expression of unpleasant, sensitive, or socially undesirable concepts, dysphemisms, on the contrary, replace neutral expressions with coarse, offensive, or emotionally charged ones, thereby intensifying the expressive and evaluative force of speech.

The processes of globalization, digital communication, and the rapid expansion of social media have considerably broadened the scope of euphemisms and dysphemisms in modern communication. These linguistic phenomena are particularly prominent in political discourse, advertising, mass media, and online communication, where they function as effective communicative strategies. The relevance of the present study lies in the necessity of investigating the pragmatically conditioned use of euphemisms and dysphemisms in modern Uzbek through contemporary linguistic approaches and anthropocentric perspectives.

The aim of the research is to identify the linguopragmatic characteristics of euphemisms and dysphemisms in modern Uzbek and to provide a scientific explanation of their communicative functions and their role in discourse.

Research objectives:

- to examine the theoretical foundations of euphemism and dysphemism;
- to analyze the fundamental principles of the linguopragmatic approach;
- to classify euphemistic and dysphemistic units in modern Uzbek;
- to investigate their usage in mass media, Internet communication, and political discourse;
- to determine and substantiate their pragmatic functions.

Research object: euphemisms and dysphemisms in the modern Uzbek language.

Research subject: the linguopragmatic characteristics and communicative functions of euphemisms and dysphemisms.

RESEARCH METHODOLOGY

The study employs descriptive, comparative-typological, semantic, componential, discourse, pragmatic, and contextual analysis methods. Examples collected from mass media, online publications, social networking platforms, and literary works were analyzed to identify the linguistic and pragmatic characteristics of euphemistic and dysphemistic expressions.

THEORETICAL FOUNDATIONS OF EUPHEMISM AND DYSPEMISM

The term euphemism originates from the Greek words eu ("good, well") and phemi ("to speak"), referring to the use of milder or more acceptable expressions instead of words that are considered unpleasant, frightening, or socially sensitive. Euphemisms are closely associated with ethical norms, cultural values, and the principles of speech etiquette.

For example:

passed away instead of died;

visually impaired instead of blind;

low-income instead of poor;

position eliminated or position made redundant instead of dismissed from work.

Such expressions help reduce the negative emotional impact of communication and contribute to maintaining politeness and social harmony.

Conversely, **dysphemism** represents the opposite phenomenon. It refers to the use of harsh, offensive, or negatively connoted expressions instead of neutral or positive lexical units.

For example:

lied blatantly instead of told a lie;

skinny as a stick instead of very thin;

fat as a barrel instead of overweight;

dragging one's feet instead of walking slowly.

Dysphemisms are primarily employed to express irony, criticism, sarcasm, negative evaluation, or emotional intensity. Contemporary linguistics recognizes euphemisms and dysphemisms not only as lexical-semantic phenomena but also as linguopragmatic and sociolinguistic categories. Their selection is determined by communicative context, the speaker's intention, the social status of the interlocutors, and the situational conditions of discourse. Consequently, these linguistic units play a significant role in shaping interpersonal communication and influencing the pragmatic effectiveness of speech.

CONCLUSION

The findings of the study indicate that euphemisms and dysphemisms constitute important linguistic units that reflect the pragmatic potential of the modern Uzbek language. Their use is determined not only by lexical-semantic factors but also by the communicative situation, the speaker's communicative intention, national and cultural values, and the social status of the participants in communication. The analysis demonstrates that euphemisms perform several significant pragmatic functions, including maintaining the principles of linguistic

politeness, mitigating negatively perceived information, preventing potential communicative conflicts, taking into account the psychological state of the interlocutor, and ensuring compliance with the norms of speech etiquette. Their extensive use in formal communication, mass media, political discourse, and medical communication further enhances their communicative effectiveness.

In contrast, dysphemisms function as linguistic devices for expressing negative evaluation, criticism, irony, sarcasm, and emotional intensity. The frequent occurrence of dysphemistic expressions in online communication, social media, and journalistic discourse contributes to increasing the expressive power of speech; however, in certain contexts, it may also exert a negative influence on the culture of communication. Furthermore, the study reveals that the pragmatic meaning of euphemisms and dysphemisms is not fixed. Their communicative value varies depending on the communicative situation, contextual factors, and the speaker's communicative intention. Consequently, the same linguistic unit may function either as a euphemism or as a dysphemism in different communicative contexts, highlighting the dynamic and context-dependent nature of these linguistic phenomena.

The results of this research provide both theoretical and practical contributions to the study of the linguopragmatic characteristics of the modern Uzbek language. They also offer a systematic framework for describing the functional potential of euphemisms and dysphemisms and may serve as a valuable basis for further investigations in mass media discourse, political discourse, advertising language, Internet communication, and speech culture. Future research may focus on the corpus-based statistical analysis of euphemisms and dysphemisms, the development of artificial intelligence methods for their automatic identification, and comparative linguopragmatic studies of these phenomena across Turkic languages. Such directions are considered among the most promising areas for further research in contemporary linguistics.

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