



## Forms and Functions of Sport Discourse Dysphemism in Selected Egyptian T.V. Talk Shows

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### Abstract

This study investigates the nature of dysphemism in selected Egyptian T.V. sport-related talk shows. The Egyptian sports discourse is currently characterized by intense hassles among those entrusted with managing this significant field. Many mass media manipulate hard to grasp the audience's attention through the very style of dysphemism which is utilized to condescend or voice disapprobation about one's opponents. Dysphemism is regarded as a figure of speech that is often encountered in daily conversation. The study aims at finding out the types of dysphemism and which ones are dominantly used. The adopted model of the study is based on the types and functions of dysphemism proposed by Allan and Burridge's (1991-2006). The study scrutinizes contextual clues and how crucial they are in achieving specific communicative goals depending on the speaker's intent. The study concludes that the speakers widely apply most categories of dysphemism that make utterances sound deprecating, derogatory or insulting. They add negative connotation to a statement. It was found that dysphemism is uniquely employed as a way of expressing emotional attitude to people, things or events. In most cases, it may be motivated by humiliating and disdaining others, characterizing an identity of a group, stating a very bad thing or condition and showing anger or dissatisfaction.

**Keywords:** *dysphemism, types of dysphemism, functions of dysphemism, sports discourse.*

## 1.Introduction

Language is uniquely put for communicative purposes, both orally and in written form. In order to carry out its functions effectively, language is used in a variety of styles in accordance with the speaker's moods and wishes. Language, according to Leech (1981), mirrors the speaker's personal feelings, including his standpoint towards the listener or his attitude about something he says. According to Allan and Burrige (2006), this is usually done through distinguishing euphemism "sweet talking", dysphemism "speaking offensive" and orthophemism "straight talking". Orthophemism is a term coined to "account for direct or neutral expressions that are not sweet-sounding, evasive or overtly polite (euphemistic), nor harsh, blunt or offensive (dysphemistic)" (Allan & Burrige, 2006, p.29).

In communication, speakers sometimes utter hurtful words to express their feelings or attitudes. This is usually achieved through the device of dysphemism. On the contrary, communications may be accomplished by using less offensive, more refined and more agreeable expression, which is usually referred to as euphemism. Allan and Burrige state that "euphemisms are used as alternatives to dispreferred expression and are used in order to avoid possible loss of face; either one's own face or, that of the audience, or of some third face" (1991, p. 11).

Dysphemism is the opposite of euphemism, which, according to Cuddon (2013), etymologically derives from the Greek "dys" which means "non or miss" and "pheme" which means "speech or reputation". It emphasizes defects- as in saying "a filthy dirty face". The term dysphemism denotes "(1) the substitution of disagreeable word or phrase for a neutral or even positive one; or (2) a word or phrase so substituted" (Garner, 2016, p.312). It can be added that euphemism is a marker of politeness whereas dysphemism is a marker of impoliteness. It is noted that the kind of negatively affective words has been treated by Culpeper (2011) under the heading 'impoliteness' as an alternative to dysphemism. "Impoliteness comes about when: (1) the speaker communicates face-attack intentionally, or (2) the hearer perceives and/or constructs behaviour as intentionally face-attacking, or a combination of (1) and (2)" (Culpeper, 2005, p.38). Language manipulates several devices that aim at reflecting and attracting the audience and hearers' attention to something or some conditions. Recently, Egyptian sports discourse is characterized by a harsh or rough style of speech whether be in audio, visual or written mass media mediums.

One of the language styles often used in sports discourse to censure or change or even shed light on something or some conditions is dysphemism which is not haphazardly employed but it is usually oriented to express disapproval or criticism. By using dysphemism in this regard, speaker tries to discredit a person or create a negative conception in the addressee and audience's mind. The essence of resorting to dysphemism in sports discourse is an attempt to reflect conflicting emotions and antagonistic situations that often convey disapproval or negative standpoint against a person or a whole group of people. It can be added that dysphemism may be used for putting pressure on a person or an entity to achieve a specific end. A word or phrase can be deemed as dysphemism or taboo by examining the context of the situation, the audience and the intent of the speaker. Dysphemism is essentially based on the idea of replacing a relatively neutral or courteous word with a harsher, blunt or more direct one. It implies changing the neutral meaning of a word into another connotation. Shifting from euphemism to its counterpart can give rise to changes in social norms, cultural attitudes or personal perspectives. This goes in line with Allan and Burrige's definition of the term dysphemism where they stated that it is "an expression with offensive connotations or pejorative traits in form of words or phrases which address to a certain person or a group of people" (2006, p.31). Considering the above definition, it is obvious that dysphemism has to do with implied meanings of a word that go beyond its literal or explicit meanings.

Therefore, two types of meaning are relevant to the study of dysphemism, i.e., denotative and connotative meaning. Denotative meaning refers to the literal dictionary meaning of a word. It entails the direct and explicit meaning as distinguished from additional, suggested, implied or associated ideas. Denotative meaning is the true meaning possessed by a word. This is what Lobner (2013) views of the denotative meaning as he discusses denotational meaning in terms of truth conditions where a word is denotatively a concept or set of all its potential referents. "For example, the meaning of a dog is a concept that determines the category of DOG of all dogs" (Lobner, 2013, p.24).

Connotative meaning refers to the wide array of positive or negative associative ideas that most words naturally carry. It symbolizes a meaning implied by a word apart from a thing which it describes explicitly. Connotative meaning is viewed by Yule (2006) as "the meaning which appears by association of language used by the speaker or listener about the language which they speak or read" (p.57). It is noted

that words may have denotational meaning as well as other cultural, emotional and associative overtones. “Words have literal or referential meanings (denotation) but also evoke feelings, attitudes or opinions” (Briton, 2000, p.132). The same notion regarding denotative-connotative load of everyday words was adopted and reiterated by other scholars and linguists such as Lyons (1977) who observed that the words of everyday language are “charged with emotional, associations or connotations over and above their primary, purely intellectual meaning” (p.449). Connotative meaning includes the emotive and affected types of meaning as called Leech by (1981) and Cruse (2000).

Words may display positive or negative implications according to their social, cultural and personal experiences of individual. In other words, connotative meaning, unlike denotative one, is culture-bound, varying from one culture to another and from one society to another. For instance, the words *childish*, *childlike* and *youthful* carry the same denotative meaning, but with different associative meanings. *Childish* and *childlike* have a negative connotation as being attributed to people of immature behaviour whereas *youthful* is positively ascribed to someone characterized by being energetic and lively. Likewise, when a person is assigned an animal’s name, it is a positive or negative attribute that is intended. When someone is referred to as *a lion*, it positively connotes his strength, bravery, boldness and willingness to undertake risky steps. On the other hand, in the sentence *he is a snake*, the word *snake* is not used in its superficial meaning, namely, “reptile”, “scaly” or “without leg” but it is used by way of dysphemism. The word *snake* negatively connotes treachery, betrayal and sneaky character, representing underlying danger or insidious enemy. Thus, connotative meaning is closely relevant to the study of dysphemism which, according to Spears (2001), describes words having unpleasant or taboo connotations.

Dysphemism or impoliteness primarily and intentionally aims at causing affront to one’s face or not observing the positive face of the designated persons. The term ‘face’, according to Culpeper (2011), may involve such notions as reputation, prestige and self-esteem. When these notions are threatened by dysphemism, the receiver experiences ‘losing face’, “meaning that one’s public image suffers some damage, often resulting in emotional reactions, such as embarrassment” (p.24).

The study attempts to account for the componential analysis of meaning which, according to Lyons (1977), is based on analyzing every lexeme depending on a group of more generic components of a sense or commonly called semantic

features. Components or features are indispensable elements in analyzing the meaning to its components. They assist us “to index the meaning of words, distinguish various meanings of words, and help us to examine relationships between similar words” (Hatch & Brown, 1995, p.14). Componential analysis is closely associated with investigating word meaning as “the method of reducing a word’s meaning to its ultimate contrastive elements” (Leech, 1981, 89). This method is based on treating the components as ‘a binary’ opposite to constitute separate semantic features aiming to construe the intended and contextual meaning. In breaking down the sense of a word into its minimal distinctive components, the notation/sing [+] and [-] are employed. Componential analysis can be exemplified by the following instances:

Man: [+human] [+male] [+adult]

Girl: [+human] [+female] [-adult]

Componential analysis of meaning may be linguistically helpful in determining the type of dysphemism due to taking into consideration analyzing the binary opposite features of a word in terms of distinct elements or components of meaning that each dysphemistic term or expression may have.

## **2.Types of Dysphemism**

According to Muhammed (2011), there are two general forms of dysphemism: conventional dysphemism and general dysphemism. Conventional dysphemism is used as a reference to a taboo topic whether in a polite way or in an impolite way. This category has more to do with politeness and social norms than the speaker’s feelings. For example, “shit” vis. “defecate”. General dysphemism is used to describe a situation or event which conveys an attitude towards a word or phrase. It is almost similar to metaphors. For example, the word “terrorist compared with the phrase “freedom fighter”. However, dysphemism was categorized into several detailed types that have to do with the functions it purposefully serves in a certain context according to Allan and Burridge (1991, 2006). The study opts for more elaborate types of dysphemism to provide a deeper and condensed understanding of dysphemistic utterances. These types can be investigated as follows:

### **2.1 Name Dysphemism**

A speaker may resort to using a name dysphemism or term of address dysphemism due to his/her anger or dissatisfaction with the audience or the

addressee. It usually occurs when the speaker uses a more casual or inferior style than is proper given in a social context. For instance, when calling people with their naked names instead of an appropriate kinship or address title such as calling Thomas rather than uncle Thomas or Albert rather than Dad/father.

## 2.2 Terms of Insult

An insult or taboo term extends to ethnicity, nationality, race, religion, mental disabilities and physical peculiarities of individuals. Terms of insult, according to Allan and Burrige (2006), are an expression or a statement or –sometimes behaviour– which is scornful and disrespectful, and they are not only dysphemistic but also socially tabooed. Dysphemistic terms of insults include:

(A) Epithets, according to Warren (1992), that refer to real physical characteristics treated as abnormality. These epithets are usually ascribed to someone physically viewed as inept in some way or another such as “baldly”, “fatty”, “one-eyed” or “cripple”.

(B) Swearwords or epithets that refer to defects in mind or madness-related malfunctions. For Example, the term “retarded” is often used to downgrade people with mental disabilities.

(C) “IST” dysphemism that includes ethnicity, racism, religion or race. This type might be used against someone of a particular sex, political affiliations, religious background or other personal orientations. It also includes epithets about one’s skin colour as an insulting quality to whom it is attributed. For example, the term “coloured people” is used dysphemistically to refer to a certain group or race of people. Likewise, the term “nigga” which is a racist word ascribed to people of dark or black skin.

(D) Terms of insults involving slurs ascribed to someone as “bastard” and “arsehole”. Additionally, terms of insults used as a taboo include secretions of body organs, death, disease, nickname or anything which may be described as unmentionable or unspeakable.

## 2.3 Synecdoche

Synecdoche is a figure of speech in which a specific part of something is used to refer to the whole thing or part-for-whole relationship. It is simply described as replacing a whole with a component part or a piece of whatever you are

characterizing when referring to something such as item, situation, place, among other things. It is less commonly used to refer to a name of a whole to represent a part of it. Synecdoche can be exemplified by the word “boots” used to represent soldiers as a whole in *we need boots on the ground*. That is because “boots” are part of the soldiers when they are fully dressed in the battlefield. One of the most common forms of synecdoche is when body organs are used to refer to the entire person as hand, heart, head and eyes.

## 2.4 Dysphemistic Epithet

Dysphemistic epithet usually implies comparison with animals’ naming. The speaker intentionally attributes the name of animal to someone as an offensive and insulting labeling to give a denial to the humanity of the target person. In everyday life, people are often compared to animals to express something vividly, mostly as causing affront to them. This is the case when someone is called “a pig” to connotatively and dysphemistically symbolize his/ her ugliness or uncleanness or even abhorrent nature. The word “chicken”, according to Allan and Burrige (2006), is attributed to someone, mostly males, to denote his cowardice or being scaredy cat.

## 2.5 Dysphemistic Euphemism

Dysphemistic euphemism is a term supposed to be offensive while the illocutionary force is euphemistic. To put it another way, the speaker’s intention is not hurtful in this regard. It is noted that Leech (2014) equates dysphemistic euphemism with banter in the sense that the main goal of dysphemistic euphemism is to convey the idea of fake offence and consequently, it is treated as mock-impoliteness. Such a type is used as a sign of familiarity between two close friends and it takes the form of insults but not animosity. For example, “silly bugger” in “Joe’s a silly bugger, he should never have married that woman” (Allan & Burrige, 1991, p. 151).

## 2.6 Euphemistic Dysphemism

Unlike the former category, euphemistic dysphemisms are euphemistic locutions whose illocutionary force is interpreted as dysphemistic. This type is equated with irony in the sense that euphemism is originally considered a face-saving device, but with euphemistic dysphemism, there is an implied offence at a deeper level to the character of the intended addressee. Euphemistic dysphemisms often emerge

from the act of swearing or from mentioning a taboo topic. They exist “to cause less face-loss or offence than an out-and-out dysphemism” (Allan & Burrige, 2006, p.39). Euphemistic dysphemisms are interpreted as mock- politeness. For instance, the expletive “shit”, which expresses anger, or frustration, or anguish, is ordinarily a dysphemism. (Allan & Burrige, 1991, p.30). Its locution is recognized as a euphemism even though the illocutionary force might be interpreted as dysphemistic.

## **2.7 Obscenity**

It is a term used to categorize certain (especially sexual) matters as offensive to the public sense of decency. The term obscenity usually violates contemporary community standards and has always pornographic and scatological connotations intended to degrade and stigmatize others. It is related to filthy expressions for the parts of the body as the word “cunt” (Hamza et al., 2023).

## **2.8 Profane Swearing**

Swear word, according to Allan (2001), is something intended to insult and downgrade the object of abuse. Although the act of swearing is originally put for a solemn declaration, statement, affirmation, promise or undertaking, profane swearing aims to scoff and deprecate others with offensive words. Such a kind of swearing consists in any use of the name of God, or Jesus Christ or the Holy Ghost.

## **3. Functions of Dysphemism**

Dysphemism is not randomly employed but follows a pattern of functions that is closely associated with both the form of dysphemism and the speaker’s intended meaning. Dysphemism, according to Allan and Burrige (2006), can impute the following functions: dysphemism is used to humiliate and downgrade others, it is used to show anger, it is used to characterize an identity of a group, it is used to emphasize something or some condition, it is used to state and represent a very bad thing or condition, it is used to show closeness in friendship and it is used to express astonishment and amazement.

## **4. Literature Review**

There are some previous studies that have been conducted on dysphemism in various fields. These studies are discussed below to compare them with the current study.



The first study found was that of Muhammed (2011) under the title *Translating Dysphemistic Expressions in Othello*. This study investigates how dysphemism is used in some literary works that abound in such a phenomenon. The main objective of the study is to explore how dysphemistic expressions are rendered in Shakespear's Othello from the SL to the TL. It is found that dysphemistic expressions are abundant in literature, especially sex and insulting expressions. Moreover, the findings showed that semantic translation approach is more appropriate than communicative translation in rendering dysphemistic expressions from SL to TL.

The next research in this regard conducted by (Kadoolry and Mugair 2021) was entitled *A Pragmatic Study of Euphemism and Dysphemism in Donlad Trump's Political Speeches*. This research aims to investigate the types and uses of euphemistic and dysphemistic expressions found in former US president Donald Trump's political discourse. The study is based on a qualitative approach to analyze five political speeches of Donald Trump. The researchers adopted the notion of Leech's (1983) politeness principle and Grice's (2002) cooperative principle. The main findings revealed that there are thirteen types of euphemism and one can find some of these types in Donald Trump's political speeches. It was also concluded that two types of dysphemism are found in Trump's political speeches, namely conventional dysphemism and general dysphemism.

Another study entitled *Dysphemism in Indonesian High School Students* was conducted by (Mulya et al., 2021). The objectives of the study are 1. to explore the use of dysphemism limited to high school students and 2. to analyze which types of dysphemism are frequently used by applying Allan and Burridge's classification of dysphemism. The study adopted a qualitative approach. The instrument was a questionnaire that included ten questions posed to sixty-eight students. The study concluded that four types of dysphemism were found; homosexual dysphemism, dysphemistic euphemism, dysphemistic epithet, and euphemistic dysphemism. It also concluded that high school students resort to dysphemism to degrade, humiliate or express anger among peers.

Hamza et al., 2023, conducted a study on dysphemism entitled *A Pragmatic Study of Dysphemism in Steven Berkoff's Play East*. They examined dysphemism, applying Allan and Burridge's (2006) classifications, Goffman's (1962) notion of face and Brown and Levinson's (1987) theory of politeness to the play. The approach adopted in this study is a qualitative descriptive one. The data are taken

from the script that is read and re-read to identify the dysphemistic expressions and then coded to be analyzed by using a qualitative discourse analysis method. The main findings of the study indicated the presence of four categories of categories of dysphemism. These are homosexual dysphemism which is the most frequent one followed by dysphemistic euphemism, dysphemistic epithet and euphemistic dysphemism. It is found that dysphemism functions as expressing anger or social distance of a specific group.

The four studies discussed above have focused on dysphemism in different areas. They qualitatively gathered and examined dysphemisms. However, there are some variations that distinguish this study from those previous ones that focused on dysphemistic translation in literary works or considering types and functions of euphemism/dysphemism dichotomy. Little attention has been given to investigating dysphemistic aspects and their related functions in sport-related domain. So, the researcher attempts to bridge the gap in this regard. What also distinguishes this study from the previous ones is that it attempts to investigate the metaphorical aspects of dysphemisms and provide a componential analysis of meaning of dysphemisms.

### **5-Scope of the Study**

This research is confined to dysphemisms that occur in two selected TV. talk shows (Zamalkawy) broadcast on Zamalek Channel that mainly stands for Egyptian sports discourse. Exclusive attention is given to two episodes broadcast during the period 2022 to 2023 at a time when the sports discourse teems with noticeably intense debates and strained relationships. Although there are several linguistic phenomena in these two episodes, only the utterances that contain dysphemistic terms and expressions will be analyzed in the light of theories already stated.

### **6. Research Questions**

The present study attempts to answer the following potential questions:

Q.1-What are the most common types of dysphemisms involved in the selected samples?

Q.2-How can dysphemism reflect communicative and social functions depending on the context of situation of the analyzed dysphemisms.

## **7-Significance of the Study**

This study can be beneficial to develop the theory of dysphemism since frequency of dysphemism compared to euphemism revealed that the research to date has given more focus on euphemism than dysphemism though the latter turns out to be equally important. Therefore, the study sheds light on dysphemism as a remarkable linguistic phenomenon that is widely employed in sports discourse. Additionally, the present study can be helpful in conducting further research in accounting for factors determining dysphemistic utterances, especially as displayed by other actors and participants concerning sports fandom that may constitute a fertile field for offensive and harsh style of language.

## **8. Method of Data Analysis**

The researcher adopts a qualitative quantitative method in analyzing the selected data. Qualitative approach focuses on identifying dysphemistic expressions contained in the selected data. First, the study attempts to explore the utterances that contain dysphemism by examining the situational context in which these utterances are used. Second, the study seeks to figure out what type of dysphemism is usually utilized according to the speaker's wishes or moods which are closely associated with governing the use of a certain type of dysphemism. This can be usually achieved through applying componential meaning analysis to the dysphemistic terms to show their semantic analogies and relatedness to other words. Then, it is essential to pinpoint the function and role of dysphemisms and illustrate what they imply in detail to provide a deeper understanding of the dysphemistic expressions involved. Then, quantitative approach serves to make the data easier to read. The study stresses context-dependent dysphemisms as context is an important factor that can turn a word or expression having neutral or even positive dictionary meaning into dysphemistic one.

## **9. Data Collection**

The data for the study contains excerpts from some selected T.V. episodes aired on Zamalek Channel. These two episodes were specifically chosen because of the omnipresence of dysphemistic instances contained in the selected excerpts under investigation. The data that had been collected are categorized according to the utterances and their communicative functions. The main actor in the first episode is the former Zamalek president Murtada Mansur where he was the principal and sole speaker and used to shower certain persons with the most offensive words. He was

known for his strained relationship with several characters within sport fields. The main participants in the second episode are the presenter of (Zamalkaway) talk show along with three other hosts whose backgrounds will be clearly stated in the sections to come.

## 10. Data Analysis

### Episode 1

Numerous occurrences of dysphemism are usually subsumed under different categories of dysphemism and taboo terms considered as socially inappropriate. This is the case in episode 1 broadcast on Zamalek Channel on the 11<sup>th</sup> of November 2022. Let us consider the following statements:

**Murtada Mansur:** الواد تامر أمين يروح للرقاصة تضربه بالشبشب

/ʻil wād Tamir ʻAmīn yurūḥ lirra ʻāṣah tiḍrabu bishibshib/

“The little boy Tamer Amin going to the belly dancer to hit him with flip flop”

The above statement is overloaded with dysphemistic expressions whose types and functions are greatly determined by the context of their occurrence. Murtada Mansur dubbed the media presenter Tamer Amin as الواد /ʻil wād/ “the little boy” whose locutionary force is recognized as a dysphemistic euphemism even though the illocutionary force might be castigated here as a euphemistic dysphemism. Murtada Mansur uses the word الواد /ʻil wād/ “the little boy” as a dysphemistic expression as causing affront to others in the type of name or nickname dysphemism mainly based on the speaker’s use of improper naming or not socially accepted titling of the targeted person to portray him in inferior terms. Murtada Mansur’s term expresses anger, frustration or anguish and at the same time is manipulated to cause greater face-loss or offence than the mere social or customarily acknowledged titling. It is perhaps essential to use componential analysis of the word الواد /ʻil wād/ “the little boy” used in this context to make it clear why it is considered a dysphemism.

[+ human] [+male] [-adult] [-responsible] [+downgrade] [-polite]

This type of dysphemism functions to humiliate others since the speaker is trying to influence public opinion in terms of cementing his portrait and winning over his allies on one side through the use of dysphemism.

Another dysphemistic expression in Murtada Mansur's statement is يروح للرقاصة /yurūḥ lirra'`āṣah tiḍrabu bishibshib/ "going to the belly dancer to hit him with flip flop". In this excerpt, Murtada Mansur uses the dysphemistic expression /yurūḥ lirra'`āṣah tiḍrabu bishibshib/ as an offensive labeling to the targeted person Tamir Amin. In Arabic culture, it is customarily familiar that the belly dancer-goers are attributed as immoral and characterized as having loose characters. This kind of language is often employed to defame and distort the targeted figure as a symbol of impoliteness and behavioural insult. That is because, as Gabriel (1998) notes, insults extend to behaviour or discourse, oral or written, which is perceived, experienced, constructed and intended as slighting, humiliating or offensive. Furthermore, the syntactic structures of the dysphemistic expression play a role in the irony process: the definite article annexed to the word للرقاصة /lirra'`āṣah/ and the dynamic verb يروح /yurūḥ/ "go" would probably connote the intimate and current relationship between the targeted person and the dysphemistic term. The history of this dysphemistic term /`arra'`āṣah/ has been subject to censure and criticism by Arab societies, especially the most conservative ones since it is mostly linked to the concept of vice and immorality. This dysphemistic expression has to do with breaching social norms and conventions. What can be envisaged as "a social norm or convention, how they are motivated, how people orientate to them, and so on are complex and controversial issues" (Culpeper, 2011, p.31). Likewise, different types of dancing and other corresponding movements are conventionally deemed as offensive acts that run counter to the precepts and codes of certain societies. "Rolling about: horizontal jogging, folk-dancing, doggy dancing, belly slapping, etc." (Allan & Burridge, 1991, p.94) are viewed as dysphemistic terms. To know the type of dysphemism of the expression يروح للرقاصة /yurūḥ lirra'`āṣah/, the following semantic features are provided below:

[+human] [+expression] [-activity] [+caused by undesirable habit] [+disreputable]  
[+humiliate]

Dysphemism in this regard belongs to the type of insult or disrespect dysphemism that is contextually functioning as causing face loss of others and showing anger with them.

The same excerpt also displays a highly hurtful and derogatory term, namely بالشبشب /tiḍrabu bishibshib/ "hitting him with flip flop". It is usually assumed that this dysphemistic term is dominantly and colloquially entrenched in Arabic culture. The word /shibshib/ "flip flop" which is essentially worn in legs, is in itself

a connotation of humiliation and disrespect. This word may be lexicalized with other items to form combinations exhibiting a load of dysphemistic associations such as *ضرب بالشبشب* /draba bishibshib/ “hitting with flip flop”, *لوح بالشبشب* /lawaha bishibshib/ “wave with flip flop” and *رمى بالشبشب* /rama bishibshib/ “throw with flip flop”. All these Arabic combinations metaphorically symbolize exacerbation of someone’s extreme indignation and resentment with the recipient of these acts. Therefore, this dysphemistic term is a sign of mock impoliteness since the person affected by this act is socially offended and prone to offensively dishonoring or contemptuous acts. It has to do with showing indignity and causing affront to the targeted person. The term under scrutiny may be given the following semantic features to determine its type:

[+act] [+ showing disrespect] [-considerate] [+ disparage] [+demeaning] [- polite]

The above componential analysis indicates that the dysphemistic expression in question belongs to insult dysphemism that intends to deprecate and debase others.

Another excerpt laden with dysphemistic terms and expressions is indicated by the following example:

**Murtada Mansur:** مرة مدمنة خمورية ، دي مرة شمّامة، مش عاوزين نقعد معاها، مش عاوزين نشوف

خلقة أمك يا شمّامة يا قوادة

/marah mudminah khamurgiyyah di marah shammāmah mish ‘āwzīn nu’ud ma’āha mish ‘āwzīn nushuf khil’it ummmik ya shammāmha ya qawwādah /

"A junkie and alcoholic woman, we do not want to stay with her, we want to see the back of you, Oh, druggie, Oh, pimp"

In the excerpt under scrutiny, there are abundant occurrences of dysphemism that are all directed by Murtada Mansur to an Egyptian businesswoman who left Egypt and settled abroad. She is used to appearing in videos attacking and criticizing the policy of the Egyptian government and the current political leadership. That is why her videos were remarkably supported by abroad-based activists who have similar stances and approaches towards the Egyptian policy. Murtada Mansur gets annoyed with the popularity of this woman whom he considers belonging to anti-Egyptian factions and banned groups overseas. He went further to cite her sons’ statements that have greatly proven their

relinquishment and denial of her maternity. The first dysphemistic term to be analyzed is the term *مرّة* /marah/ “woman” which is deemed in Egyptian colloquial Arabic as a dysphemistic word that belongs to the category of name dysphemism. However, this term is actually orthophemistic in some Egyptian dialects as the case with the upper Egypt dialect in which this term is synonymous with one’s wife. Thus, the alternative orthophemistic word for *مرّة* /marah/ is the literal word *زوجة* /zawgah/, “wife” which is used to express one’s actual wife without any dysphemistic implications.

On the contrary, this term is highly pejorative and degenerating as the person addressed by this title is offended and ridiculed. This can be supported by the specific context in which this word occurs and the loud high-pitched voice employed by the speaker, which sufficiently gives rise to the irony process and the extremely impolite connotation it has. This is the componential analysis of the word *مرّة* /marah/ to investigate the dysphemism type of this word.

[+human] [+female] [+adult] [-social addressing] [+humiliating] [+improper]  
[-prestigious]

The above analysis reveals that such a dysphemistic term belongs to name dysphemism that is mainly used to humiliate and hurt others by assigning them socially inept titling because of its “female”, “humiliating” and “improper” components.

Another dysphemistic term ascribed to the targeted woman is *مدمنة* /mudminah/ “junkie” which is usually used to depict people who illegally take to drugs. It derives from the Arabic root /dmn/ and the stem *أدمن* /’admana/ which literally denote the case when a person continues doing something and keeps doing it for a long time persistently and is hard to change this habitual and longstanding practice. This denotation applies to different derivatives of this term which often display offensive associations and are viewed as a stigma to the person involved in this act. According to Arabic dictionaries, the nature of this dysphemistic term originally arises from illegal and banned taking to certain drugs that are punishable by the law. For this reason, the term *إدمان* /’idmān/ is used in the sense of the misuse of chemical substances which leads to habituation and addiction in a way that it is difficult for the body to do without them. The componential analysis of the word *مدمنة* /mudminah/ “junkie” can be seen below in order to determine its dysphemism type.

[+human] [+female] [-controllable] [+passive activity] [+socially rejected person]  
[+humiliating]

From the componential meaning analysis above, the dysphemistic term *مدمنة* /mudminah/ “junkie” can be categorized as an insult dysphemism since slurs are targeted to the woman in an attempt to humiliate and portray her as a member rejected and outcasted by society. So, this term does not observe the positive face of the targeted woman and causes her greater face loss.

It is worth mentioning that out of this context, the term *مدمن* /mudmin/ or *مدمنة* /mudminah/ can be metaphorically orthophemistic and polysemous word carrying multiple meanings that are all related by extension. For instance, the expressions *مدمن قراءة* /mudmin qirā'ah/ “addict to reading”, *مدمن انترنت* /mudmin internet/ “Internet addict” and *مدمن طعام* /mudmin ṭa'ām/ “addict to eating” are not used by way of dysphemism but are metaphorically oriented by way of orthophemism and are connotatively used to describe some activities practiced abundantly or excessively. The word *مدمن* /mudmin/ lexicalized with these orthophemistic expressions can be interpreted in the first instance as “showing extreme avid to reading” or what is known as *bibliomania* which is a condition in which a person becomes compulsively engaged in reading. In the second instance, it also connotes excessive dependence on technological websites and social media platforms in a way that controls and haunts the Internet users whereas the last instance can be interpreted as “having a bulimia”. This orthophemistic use is motivated by the connotations held by many cultures of the word *إدمان* /'idmān/ which connotes acts, behaviours or activities undertaken beyond their normal occurrence. The word /mudmin/ in these three instances can be characterized by the following meaning components:

[- passive activity] [-humiliating] [+ excessive act]

Another dysphemistic aspect in the above excerpt is realized by the word *خمورجية* /khamurgiyyah/ “alcoholic” which is socially regarded as highly offensive and derogatory. This dysphemistic term originally derives from the word *خمر* /khamr/ “wine” and etymologically refers to the active participle of an addict who has persistently taken to alcohol. It is noted that the term *خمورجية* /khamurgiyyah/ “alcoholic” is coined in such a dysphemistic way to indicate the act of addiction to alcohol in a compulsive and obsessive continuity through which a person reaches the stage of being unable to stop using this



habitual act. There are other related dysphemistic expressions that give the same meaning as the word *خمورجية* /khamurgiyyah/ “alcoholic”, however, the speaker’s choice of the term /khamurgiyyah/ “alcoholic” is more indicative of dysphemism than the expressions *مدمنة خمر* /mudminit khamrah/ or *مدمنة خمور* /mudminit khumūr/ “addicted to alcohol”. That is because the latter expressions may echo less dysphemistic than the former term which might be a bit hurtful and insulting at the level of low slang language. Given almost the same componential meaning analysis as the word *مدمنة* /mudminah/ “junkie”, dysphemism in this context belongs to insulting dysphemism since the term *خمورجية* /khamurgiyyah/ “alcoholic” is a slur used to downgrade and cause affront to others. The term *شمامة* /shammāmah/ “druggie” is also considered a dysphemistic description employed to insult and slur the person to whom it is ascribed. This dysphemistic term serves to downgrade and humiliate others.

A dysphemistic expression declared by the Egyptian businesswoman’s sons was quoted by Murtada Mansur in the above statement, namely *مش عاوزين نشوف خلقة* /mish ‘āwzīn nushuf khil’it ummmik/ “we want to see the back of you”. This expression is mostly directed angrily at an addressee whose appearance is no longer welcomed or desired by an addressor. It carries a negative connotation levelled against the targeted person and is subsumed under a dysphemistic usage of language. The syntactic constituents of this expression add to its extreme dysphemistic force in the sense that the phrase *خلقة أمك* /khil’it ummmik/ “the back of you” is lexicalized with the rest of the expression to exacerbate its insulting overtones. The lexical item *خلقة* /khil’ah/ is used in the meaning of that human organ located at the top of the body or one’s face in the Egyptian colloquial Arabic. For this reason, when the expression /mish ‘āwzīn nushuf khil’it ummmik/ “we do not want to see you” is devoid of the phrase /khil’it ummmik/, it may convey a less dysphemistic meaning or a more polite association. The whole expression *مش عاوزين نشوف خلقة* /mish ‘āwzīn nushuf khil’it ummmik/ “we want to see the back of you” is a metaphorical dysphemism where the word /khil’ah/ is not used in its denotative meaning, rather, it connotatively symbolizes extreme hatred and detest of the targeted person.

The same expression may metaphorically and dysphemistically connote pessimism and gloominess that usually accompany a person whose presence is associated with misfortunes and expectation of calamities so that he/she may customarily become a symbol of ill fate or bad omen. Consequently, this

expression is often addressed to such a person by others in order to avoid jinx which always spells bad luck or grave consequences. The dysphemistic expression *مش/ميش علوزين نشوف خلقة أمك* /mish 'āwzīn nushuf khil'it ummmik/ can be further elaborated by giving the following semantic components:

[+expression] [+woman] [+organ of the body] [-pleasant] [-desirable]  
[+downgrade]  
[-welcomed]

Based on the above analysis, this dysphemism is considered a synecdoche dysphemism which is used when a part of something represents the whole thing or what is called “a part-for whole” (Allan & Burridge, 1991, p.32). In other words, it is a synecdoche dysphemism since the phrase *خلقة أمك* /khil'it ummmik/ “the back of you” is used to apply or refer to the whole person and not part of her. It can be said that a synecdoche dysphemism functions to show anger, resentment, indignation with others and at the same time to express astonishment and amazement at her sons' statement.

Another noticeable dysphemistic word cited by Murtada Mansur in episode 1 is the word *قَوَادَة* /qawwādah/ “pimp” which is totally loaded with immoral and abhorrent connotations. It is one of the most obscene and shameful accusations and viewed as one of the common words with bad characteristics in Arab societies where it is not just a word, but rather a disreputable description of the person. It is also considered an illegal and immoral profession that some people practice to earn money. It is widespread in various cultures and has been interpreted in many popular colloquial and classical dialects, all of which come to indicate negative and vile meanings. This word may be applied to males and females alike, the active participle of male practitioner of this dysphemistic act is called *قَوَاد* /qawwād/ “pimp” whereas the female active participle is called *قَوَادَة* /qawwādah/ “pimp”. In Egyptian Arabic, this term can be explained as a title given to someone who engages in procurement, facilitation or provision of prostitutes or releasing women for adultery, a forbidden act for an agent in exchange for money.

This reveals that this word is extremely dysphemistic as it is shamefully and unlawfully used to apply to someone working in the field of facilitating the affairs of prostitution and trafficking in women and honour. The meaning of this word is frequently used as one of the insults and obscene words referring to a person without honour or chivalry to indicate the severity of the crime of its perpetrator,

the corruption of his nature, and the detestable quality of his character. Adultery is one of the greatest sins and the ugliest of abominations.

It is worth explicating that the word قَوَاد /qawwād/ “pimp” differs in meaning from one Arab dialect to another. It may not display obscene interpretations in some Arab regions, but it may connote less dysphemistic load than in Egyptian dialects. This is the case with some Jordanian regions where the word قَوَاد /qawwād/ is used by young people to refer to a snitch or traitorous person who is not trusted with anything. The same word has another interpretation in the Saudi dialect as it is used in the sense of slander, cursing and insulting the cuckold person who is not jealous of his family and not protecting them from committing such immoral acts. Despite the variability of the interpretations exhibited by the word قَوَاد /qawwād/ “pimp”, they are mostly overlapped and lend a dysphemistic aspect to this word in several Arab regions and dialects. In order to identify the type of the dysphemistic word قَوَادَة /qawwādah/ “pimp”, it is important to know the components determined by looking at its literal meaning and picking some words considered semantically related. The meaning componential analysis of this word is provided below.

[+human] [+female] [+sexual] [-polite term] [+forbidden] +taboo] [+socially criminalized]

It is obvious that the word قَوَادَة /qawwādah/ “pimp” is analyzed in terms of belonging to obscenity dysphemism that basically stems from the speaker’s intent and desire to attribute downgrading and derogatory description to the targeted person.

Further dysphemistic instance can be displayed by the following example:

**Murtada Mansur:** كافر يا شعب مصر- الكافر ده الى عاوز ثورة في بلدنا، الكلب الهربان

/kāfir ya sha‘b maṣr- `ilkāfir dah`ili `āwiz sawrah fi baladna `ilkalb `ilharbān/

“Infidel, Oh, people of Egypt, the infidel who longs for a revolution in our country, the dog, the defector”

This statement is directly addressed to Muhammad Nasser, An Egyptian media journalist who became popular following joining Egyptian channels in the aftermath of June-30 Revolution 2013. He is known for his severe opposition to the current Egyptian regime, harsh criticism of the Egyptian government and

spreading lies intended to mislead Egyptian public opinion. His programs were broadcast from a number of countries, which exposed him to a wave of accusations by media outlets affiliated with the regime that amounted to legal accountability and demanding that his Egyptian citizenship be revoked.

Murtada Mansur gets annoyed because he was always represented as an object of ridicule and mockery on Muhammad Nasser's programs and was accused of being a puppet at the hands of the current Egyptian regime. In the above example, Murtada Mansur refers to Muhammad Nasser as *كافر* /kāfir/ or *الكافر* /'ilkāfir/ "infidel" which is socially a dysphemistic term used in some religions to refer to those charged with not believing in the basic teachings of those religions. The root /kufr/ is semantically the opposite of belief and linguistically means concealment and covering. That is because disbelief covers and obliterates the disbeliever's heart and prevents him from attaining the guidance and the right path of God. It is noted that the root /kufr/ is a polysemous word displaying different syntactic representations with different semantic representations. It further manifests another metaphorically dysphemistic interpretation other than that stated above, that is, ingratitude and denial of favours and bounties bestowed on a person. In this regard, it is taken to mean "disbelief in grace, which is the opposite of gratitude" (Ibn Manzur, 2016, p.3897). The two interpretations are overlapped and interlinked as the one who disbelieves in God is called *كافر* /kāfir/ "infidel" because he ungratefully covers God's graces after receiving them and consequently denies the existence of his creator. Dysphemism in the above example arises from the fact that when an individual customarily supposed to be a Muslim is referred to as *كافر* /kāfir/ "infidel", he is extremely offended by this term that includes both dysphemistic interpretations, namely disbelief and ingratitude.

Dysphemism in this context is realized by repeating the dysphemistic term at the level of indefinite lexeme *كافر* /kāfir/ "infidel" in the first clause and by the definite lexeme *الكافر* /'ilkāfir/ "the infidel" in the subsequent clause. The text may be foregrounded by repeated patterns such as anaphora which is a type of parallelism that repeats the same word or phrase at the beginning of each sentence or successive phrase. Parallel reference is characterized as either anaphoric or cataphoric. The former means looking backward in the discourse or "referring back" (Yule, 2006, p.132). It refers back to or substituting a word or expression for another preceding word or expression. Unlikely, the latter means looking forward in the discourse or an expression in a text referring to another expression later in the discourse and you need to look forward to understand.

The first mention is called the antecedent whereas the second mention is called anaphoric expression. In other words, the definite lexeme الكافر /'ilkāfir/ “the infidel” refers anaphorically to the indefinite lexeme كافر /kāfir/ “infidel”. The effect of repeating the term under discussion emphasizes and maximizes the dysphemistic load of this insulting term and underscores the strained relationship between the speaker and the targeted person. The definite article annexed to the word الكافر /'ilkāfir/ “the infidel” serves as an intensifying modifier in the sense that it further intensifies the debasing and improper experience for the perceiver. “Not only can nouns and adjectives used to refer to people be loaded with positive or negative affective meaning, but words used as intensifiers can also be thus imbued” (Culpeper, 2011, p.144). The componential meaning analysis of the word كافر /kāfir/ “infidel” can shed more light on its dysphemistic characteristics and pack of words that are semantically related.

[+human] [+male] [-religious] [+insulting] [+taboo] [-Muslim]

The use of this dysphemism found in episode 1 is one of the socially tabooed terms that can be categorized as an insulting dysphemism associated with religion where someone is dysphemistically stigmatized as a disbeliever that is socially and religiously inappropriate attribute intended to downgrade and characterize the identity of others. The above statement involves the expression عاوز ثورة في بلدنا /'āwiz sawrah fi baladna/ “longs for a revolution in our country” as a dysphemistic expression used as an insult to the targeted persons and functions to show astonishment or amazement.

Another dysphemistic aspect found in the above example is the word الكلب /'ilkalb/ “the dog” which usually implies absurd and belittling remarks according to the context in which it occurs. The word كلب /kalb/ is lexically used in the sense of “domestic animal from the canine species, it belongs to the category of carnivores. There are many breeds raised for guarding, hunting or pulling” (Anis, et al, 2004, p.794). This word, in its denotative meaning, is a symbol of loyalty and famous for intelligence and attachment to its owner. The word كلب /kalb/ “dog” has come to develop a metaphorical dysphemism and acquire bad and hurtful connotations over its denotative and orthophemistic interpretations where it is used to curse in a state of anger and resentment. An insult using such a word or likening a person to a dog is considered one of the forbidden insults and deserves discipline. It is also religiously forbidden on the grounds that it is at odd with the honor and dignity the God bestows on mankind.

In this context, Murtada Mansur describes the targeted person with bad character, attitude or behaviour as the term كلب /kalb/ “dog” dysphemistically runs counter to

the nature of human beings and comparison with this animal is not socially appropriate. Animal naming applied to the targeted person here connotatively displays a torrent of insults and insinuates deprecatory, disdainful, ignominious and demeaning qualities. Therefore, dysphemistic description with the animal's name كلب /kalb/ "dog" metaphorically connotes that the targeted person is held in complete meanness and contempt. According to *Webster's Ninth New Collegiate Dictionary* (1990), one sense of the word dog is "worthless person". It is noted that ascribing dog's name to a human being clearly flouts Grice's Maxim of quality which necessitates a person to say what he believes is true supported by sufficient evidence. The maxim of quality: try to make your contribution one that is true: i.e.

1-Do not say what you believe to be false.

2-Do not say that for which you lack adequate evidence (Leech, 1983, p.8).

The dysphemistic term كلب /kalb/ "dog" can be given the componential meaning analysis to determine its meaning through its semantic relatedness to the following words:

[-human] [+animal] [+downgrading] [+despicable] [+worthless] [+contemptuous]

[-honourable]

From the above analysis, it can be said that referring to the targeted person as كلب /kalb/ "dog" belongs to dysphemistic epithets suggesting comparison with animals' name. The main function of dysphemism in this regard is to humiliate and scorn others due to extreme anguish and wrath felt by the speaker. This is noticeably demonstrated through the components "animal", "despicable" and "worthless" that are associated with the term /kalb/. Likewise, the term الهربان /'ilharbān/ "the defector" is used dysphemistically to accuse the intended person of treachery and lack of loyalty to his own country where he resorted to foreign media platforms to attack and censure the policies of the Egyptian government. This dysphemistic term also connotes the timidness and chickenhearted nature of that person as he is only capable of expressing his standpoints and criticism through anti-Egyptian state platforms based abroad. The term الهربان /'ilharbān/ "the defector" can be given the binary semantic features below.

[+human] [+male] [-loyal] [+dastardly] [-socially respectful] [+coward]

This analysis reveals that such a dysphemistic term is categorized under the insult dysphemism type since the description الهربان /'ilharbān/ "the defector" is an

insulting slur attributed to the designated person to show anger on the part of the speaker and at the same time to state and represent a very bad thing or condition.

**Table 1. Other Dysphemistic Terms and Expressions Found in Episode 1**

No.	Dysphemism	Types of Dysphemism					Functions of Dysphemism
		Name	Insult	Obscenity	IST Dysphemism	Euphemistic Dysphemism	
1	كذّابة /kaddabah/ "liar"		√				Humiliating others
2	البت / 'ilbit/ "the girl" Attributed to an adult woman	√					Downgrading and scorning others
3	شوشو /shosho/ Attributed to Ahmed Shobier					√	Showing anger and insulting others
4	معفنة /mi 'affinah/ "stinking"		√				Humiliating others
5	قذرة /qazirah/ "shitty"		√				Humiliating others
6	شاذة /shazzah/ "homosexual"			√			Humiliating and stigmatizing others
7	بنت الكلب /binti-lkalb/ "the dog daughter"		√				Downgrading and insulting others
8	بتوع الشمال /butū 'ishshim		√				Characterizing an identity

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	āl/ “perverted”						of a group
9	سافلة /sāflah/ “slut”		√				Humiliating others
10	عملية المخابرات /‘amilati- lmukhabarāt/ “intelligence agent”				√		Stating and representing a very bad thing or condition
11	وسخة /wisikhah/ “filthy			√			Slurring and humiliating others
12	انت حاطط كحل وروج /’inta ḥāṭiṭ kuḥl wi rūj/ “putting on lipstick” Attributed to a male		√				Humiliating and downgrading others and expressing astonishment or amazement
13	إنت ياله /’inta yalah/ “Oh, little boy”	√					Downgrading and ridiculing others
14	المرءة الوسخة /’ilmaraha ’ilwiskhah/ “the filthy woman			√			Downgrading and slurring others
15	إنتى يا مرءة /’inti ya marah/ “Oh, woman”	√					Downgrading and ridiculing others
16	شرموط /sharmūṭ/ “he-whore”			√			Downgrading and stigmatizing others
17	عندھا سيلان /’andaha			√			Downgrading and



	sayalān/ “developing gonorrhoea”						stigmatizing others
18	خول / khawal/ “gay”			√			Downgrading and stigmatizing others
19	عاوز تعمل ثورة في مصر / ‘āwiz ti‘mil sawrah fi maṣr/ “you want to bring about a revolution in Egypt”		√				Showing astonishment or amazement

## Episode 2

This episode was aired on Zamalek T.V. Channel on the 14<sup>th</sup> of July 2023. In this episode, the presenter is conversing with three hosts, namely, Muhammad Ragab, a sport critic, Mostafa Goweili, head of the media system of Zamalek Club and Gamal Abdel Hameed, former Zamalek and Egyptian team player. All these participants have a common background, i.e., affiliation to Zamalek Club. The debate is centered on unveiling oppression and double-standard policy exercised against Zamalek Club.

**Mohammad Ragab:** خرجت الفيران كلها من الجحور قاعدة تسن السكاكين مخصوص للمستشار

/kharagati-lfirān kullaha mini-lguḥūr ‘a‘dah tisini-ssakākīn makḥṣūs  
lilmustashār/

“All mice rushed out of holes, keeping on sharpening the knives especially to the counsellor”

**Muhammad Ragab:** مرتضى منصور باقى والحرقان هيزيد

/Murtaḍa Maṣṣūr bā‘i wilḥara‘ān hayzīd/

“Murtada Mansur is assuming his post and flare-up is going to increase”

The first statement is primarily directed to Zamalek's archrival, Al-Ahli Club along with its electronic committees and board of directors. That is because those concerned with Zamalek affairs and the media system have always assumed that the Club is subject to conspiracy and numerous attempts of overthrowing at the hands of their counterpart Club, Al-Ahli. In this statement, Muhammad Ragab employs a structure that is entrenched in the Arabic culture where it is offensively exploited as an insulting and derogatory term to others. Culturally speaking, the word 'mice' is seen as a sign of destruction and evil and is considered as a bad omen. They are also associated with degrading health, betrayal and a symbolism of fear and feebleness. The expression *خرجت الفيران كلها من الجحور* / *kharagati-lfirān kullaha mini-lguḥūr*/ "all mice rushed out of holes" is a dysphemistic expression attributable to people who lack courage and confrontation and to those characterized by being opportunists as well. Dysphemistic terms of insult found in personal disputes of colloquial nature, according to Allan and Burrige (1991), "include comparison of people with animals conventionally ascribed certain behaviours, e.g., calling someone a mouse..." (p.40). In the expression under discussion, the act of going out of holes is symbolically an indication of fighting a hidden enemy since the mouse is accustomed to taking refuge when attacked by someone or some animals. Comparing humans with animals in this Arabic combination accentuates the idea of disequilibrium of powers in terms of human disputes and wars. In other words, comparison is based on the fact that there is a means of escape should escape be necessary.

This establishes an ideological concept about engaging in a balanced and equitable contest where one should not antagonize a more powerful, harsher opponent unless he has the means to escape their retribution. This often implies a tactful and witty means to avoid negative consequences. It is noted that the cat-mouth intricate and existential chase is metaphorically analogous to human clashes and disputes. The very use of the word 'mice' is a metaphorical dysphemism based on analogy between the word 'mice' and the person to whom this attribute is applied. It mainly connotes the concept of cowardice and leading an ambush-like battle and hit-and-run policy intended to bring about some gains. It is a characteristic of the word 'mouse' that it is often applied to women than men, partly because it is not normally applied to big people, it denotes "someone insignificant and timid" (Allan & Burrige, 1991, p.118). Thus, dysphemism is reflected in this Arabic combination where Muhammad Ragab's term 'mice' stand

for critics and opponents of Zamalek club, who lack boldness and bravery to engage in a face-to-face confrontation with the club's former president. Analyzing semantic components of the expression *خرجت الفيران كلها من الجحور* /kharagati-lfirān kullaha mini-lguḥūr/ "all mice rushed out of holes" may facilitate to identify what type of dysphemism the above offensive expression is.

[-human] [+animal] [+coward] [+ambiguous] [-direct confrontation] [+humiliating]

Based on the above componential analysis, dysphemism in this statement belongs to dysphemistic epithets based on comparison with animals' naming. The function of dysphemism in this context is to humiliate others and to state and represent a very bad thing or condition.

In the second statement, Ragab is defending the former president of Zamalek Club through using hurtful and derogatory terms against those he thinks the enemies and detractors of Zamalek Club. Ragab's use of the word *الحرقان* /ḥara'ān/ "flare-up" is another example of dysphemism used to cause affront to others. It is considered as a taboo term related to obscene and sexual connotations, especially when it is lexicalized in the expression *الحرقان هيزيد* /ilḥara'ān hayzīd/ "flare-up is going to increase". To assimilate the dysphemistic association of the word *حرقان* /ḥara'ān/ "flare-up", it is relevant to shed light of on its denotative meaning. It is put for medical usage, i.e., a feeling or a sensation of severe pain resembling a fire such as burning urine, heartburn, or hyperacidity in the stomach. A tentative explanation as to why this word has developed into this dysphemistic aspect is that just as whoever is suffering from severe pain corresponding to fire, it is attributable to people who develop sexual irritation. It can be said that the word *حرقان* /ḥara'ān/ "flare-up" is a dysphemistic owing to its negative connotation obtained from mapping it into a sense of sexual tendency to the same sex. In other words, the term *الحرقان* /ḥara'ān/ "flare-up" is a dysphemistic usage that connotes homosexuals or even gays. This expression can be given the following distinctive semantic features:

[+an act] [+sexual] [+taboo] [-polite term] [-habit] [+abnormal]

Dysphemism in this context can be classified as belonging to the type of obscenity dysphemism whose main function is to humiliate others and emphasize something or some condition.

**Muhammad Ragab:**

راح واد عبيط كاتب أوسيرو عاوز يفسخ عقده عشان مخدش مرتب

مايو ويونيو

/rāḥ wād ‘abīṭ kātīb Osorio ‘āwiz yifsakh ‘aduh ‘ashān makhadsh murattab Māyu  
wi Yunyu/

“An idiot boy had alleged that Osorio wants to break his contract as he did not get May and June’s salary”

There are two occurrences of dysphemism in the above statement. The first one is realized at the level of the lexeme واد /wād/ “boy” which is used in its indefinite reference without any definite annexation. This syntactic characteristic of the word واد /wād/ “boy” adds to its dysphemistic orientation where it lacks identity of reference which connotes indifference and not paying heed to whom such a word is addressed. The denotative meaning of this word is a male child, especially one who is still underage or who has not reached maturity yet and lacking judgement and discretion. The term is commonly used for a child or adolescent who develops different characteristics when reaching adulthood. In the above example, it is connotatively employed as an insulting term aiming to offend and hurt others. It is an impolite naming used by someone nagged by others as a way of expressing their inferiority and child-like behaviour. It also connotes irresponsibility, unreliability and conducting in a careless and uncalculated manner. Considering the literal meaning and contextual situation of this word, it is obvious that the dysphemism function of this term is to belittle and cause affront to others by not using appropriate addressing of the targeted person. The type of dysphemism here is a naming dysphemism where the speaker resorts to a more casual or inferior style than is proper in social context.

This dysphemistic word may be subsumed under the type of euphemistic dysphemism because the locutionary force of the word واد /wād/ “boy” may be interpreted euphemistically whereas its illocutionary force is interpreted as dysphemistic. To put it in another way, when the word واد /wād/ “boy” is addressed in terms of kinship bonds or during friendly banter or closeness, it is not contextually offensive to the co-speaker even though there is an offence at deeper level. Euphemistic dysphemism can be interpreted as mock politeness within the framework of Politeness Theory developed by Leech (2014). “Hence, banter is not normally used between people who are of unequal power status, or who are

strangers. And the use of banter itself can therefore be a signal of solidarity and camaraderie” (p.239).

The second occurrence of dysphemism is reflected through the word عيب /‘abīṭ/ “idiot” which has found its way into the colloquial Egyptian dialect used by millions in their daily lives. This word is multi-faceted dysphemistic one along with its different derivatives that have almost analogous interpretations depending on the context of their occurrence. The noun clause رجل عيب /ragulun ‘abīṭ/ is used in the sense of “an idiot immature man” (Anis, et al, 2004, p.581)). It is noted that the same dysphemistic flavour is manifested by the verbal form استعبط /‘ista‘bata/ which is derived from the adjective /‘abīṭ/. The verbal form may be lexicalized in the expression استعبط فلان فلانا /‘ista‘bata fulānun fulānan/ which carries the dysphemistic interpretation ‘he thought he was stupid or made him stupid’. The dysphemism mainly arises because the one who is attributed as عيب /‘abīṭ/ “idiot” is a person with little knowledge, little understanding and lacking the faculties of insight and awareness of judging matters. The above dysphemistic term violates ‘quality face’ of the person to whom the term عيب /‘abīṭ/ “idiot” is attributed. Quality face is defined as “we have a fundamental desire for people to evaluate us positively in terms of our personal qualities; e.g. our competence, abilities, appearance etc.” (Spencer-Oatey 2002, p.540). Quality face is relevant to personal qualities and emanates from our sense of personal self-esteem. The attribute of being /‘abīṭ/ “idiot” usually spills over one’s lack of competence and casts light on his/her physical or mental impairments. The componential analysis of this dysphemistic term /‘abīṭ/ “idiot” is as follows:

[+human] [ +male] [-polite sense] [+ridiculous] [+stupid] [+caused by a foolish action]

[-discrete] [+ mentally impaired]

It is revealed by componential analysis of this word that this particular dysphemism belongs to the type of insulting dysphemism which emanates from epithets ascribed to persons suffering from mind defect or mental defectiveness as being stupid, imbecile, immature or foolish. The main goal of using such a dysphemism is to portray the targeted person as unacceptable because “he/she is subhuman or physically, mentally or morally defective human and/or because the target’s behaviour is contemptible or despicable” (Allan & Burrige, 1991, p.137).

**Mostafa Goweili:**

مين دول! أصحاب المصلحة

زي بالزبط ما حصل مع الإخوان المسلمين

دول زي الإخوان المسلمين ركبوا الموجة

/mīn dūl! ʿaṣḥābi-lmaṣlahah zay bizabt ma ḥaṣal maʿa-lʾikhwāni-lmuslimīn dūl  
zayi-lʾikhwāni-lmuslimīn rikbu-lmugaha/

“Who are those! Interest seekers!

Just exactly what happened with the Muslim Brotherhood

“They are just like the Muslim Brotherhood, rode the tide”

In this statement, the speaker is talking about those who have manipulated the bad conditions and critical times that Zamalek Club has been going through, hinting at their extreme opportunism and the characteristics of being self-interested utilitarian profiteers. Mustafa Goweili’s use of the term الإخوان المسلمين /alʾikhwāni-lmuslimīn/ “The Muslim Brotherhood” is considered a dysphemistic one because it has already been declared a tabooed community by the state and, therefore dubbed الجماعة المحظورة /al gamāʿah ʿalmaḥzūrah/ “the banned group”. This declaration coincided with the community’s overwhelming desire to found a religiously based party, which is met with an alarming response by the authorities concerned. In a sense, the Brothers were striving to politicize religion and attain underlying political goals without realizing that politicizing religion is the worst kind of manipulation. Reacting to this, the state had taken strict measures to curb their activities and keep them under scrutiny. It is noted that the dysphemistic term under discussion has been repeated twice by the speaker in the last two clauses. Linguistically, such a clausal repetition in this statement may add to the dysphemistic connotation of this term as it suggests the Muslim Brotherhood’s never-ending quest for attaining certain objectives through manipulative channels to acquire more interests as if it remains the target of one’s pursuit.

Thus, the dysphemistic aspect is underscored by the analogical status between the Muslim Brotherhood and Goweili’s targeted persons. This analogical status connotes the latter’s insatiability of riding the tide and taking advantage of the status quo to gain the ground no matter what the grave consequences are. This parallel dysphemism between the two above-mentioned parties condenses the idea of blind surrender to one’s exploitive desires and resorting to illegal methods

without bearing in mind risks and losses experienced by others. Repetitive and parallel devices in the above statement are a way of showcasing the dysphemistic traits and unwaveringly manipulative approach of each party. The dysphemistic expression الإخوان المسلمین /'al'ikhwāni-lmuslimīn/ can be given the following componential analysis:

[+human] [ +group] [+ profiteer] [-fair] [+subjective] [+self-interested]

This dysphemism can be characterized by being “IST” dysphemism where it may be classified as racist dysphemism. This type of dysphemism “fails to demonstrate respect for some personal characteristic which is important to Hearer-or-Named’s self image” (Allan and Burrige, 1991, p.118). This means that this dysphemistic expression attacks the positive face of the intended group where the notions of self-esteem and reputation are violated. Therefore, racist vocabulary causes affront to the hearer as they insinuate isolating the Muslim Brotherhood from the natural fabrics of the society. The speaker’s analogy between the Muslim brotherhood and detractors of Zamalek Club connotes the idea of social distancing. Just as the state authorities are reluctant to subclassify the former group into societal communities, the latter should also be treated as socially unacceptable entity. Based on the above analysis of the dysphemistic term الإخوان المسلمین /'al'ikhwāni-lmuslimīn/ “The Muslim Brotherhood”, it is mainly used to characterize an identity of a group along with its tenets and orientations. The function of dysphemism in this context is similar to Spencer-Oatey’s term ‘social identity face’ defined as “the value that we effectively claim for ourselves in terms of social or group roles, and is closely associated with our sense of public worth” (2002, p.540). Social identity face “can include small groups like one’s family, and larger groups like one’s ethnic group, religious group or nationality group” (Spencer-Oatey, 2005, p.106). There is another dysphemistic expression involved in the above statement, that is, ركبو الموجة /rikbu-lmugaha/ “rode the tide”. This dysphemistic expression connotes exploitation of certain situations and events to achieve personal interests, especially by illegal and devious ways. This is greatly demonstrated by the highly dysphemistic expression أصحاب المصلحة /'aṣḥābi-lmaṣlahah/ “interest seekers”. The type of dysphemism here belongs to insult dysphemism and functions to characterize an identity of a group.

**Muhammad Ragab:** مش عاوزين نقول الزمالكاوية أو المتزملكين، لأن دول أعداء الزمالك

/mish 'āwzīn nu' ūl 'izzamalkāwīyyah 'aw 'almutazamlikīn la'in dūl 'a'dā'  
'izzamālik/

“We do not want to say Zamalek fans or fake Zamalek fans as these are the enemies of Zamalek”

In the above statement, disloyal and alleged Zamalek fans came under heavy fire by Muhammad Ragab who uses the term المتزاملين /'almutazamlikīn/ which is considered as a dysphemistic description. This term bears scornful and abject connotations that have to do with lack of faithfulness and faking loyalty to certain entities. It also dysphemistically and metaphorically implies abhorrent and underlying qualities of a hypocrite who usually says or does in contrast to what he/she conceals or the person who pretends to be what he/she is really not. There is a semantic distinction between the orthophemistic term الزماكوية /'izzamalkāwīyyah/ and the dysphemistic term المتزاملين /'almutazamlikīn/ “fake Zamalek fans” where the former is devoid of any offensive interpretations and may denote genuine attachment to their club. On the other hand, the latter term was formulated in a way that implicitly refers to pseudo affiliation or ostensible support as well as entertaining evil and malicious intentions to the club. Therefore, the above orthophemistic-dysphemistic dichotomy reveals that the speaker gets annoyed with those ostensibly proclaiming their advocacy and belonging to Zamalek Club and consequently, voices dissatisfaction by using a linguistic form which “distances him from Hearer-or Named in abnormal way” (Allan & Burridge, 1991, p.120).

It is relevant to give componential analysis of meaning to the above dysphemistic form to shed light on its type and characteristics. This analysis is provided below to show the components of the term المتزاملين /'almutazamlikīn/.

[+humans] [ +group] [-loyal] [ +purported] [-benevolent] [+hateful] [+malicious]

The type of this dysphemism is “IST” dysphemism that is usually attributed to a person to show his/ her orientation or affiliation. Such a dysphemism does not observe the self-image of the targeted person through causing a greater face affront. It is mainly employed by the speaker as a way to demonstrate “disaffection, disdain, or anger with Hearer-or-Named by using a style from the opposite pole of formality from the one normally required to mark the proper social distance between Hearer-or-Named and Speaker” (Allan & Burridge, 1991, p.121). The function of dysphemism in this context is to characterize an identity of a group



described as /'almutazamlīkīn/ in the speaker's own term. In the same vein, the above dysphemistic term has to do with the notion of 'social identity face' which may involve potentially impolite description that counters positive values that a specific group claims to have in common. The distinction between quality face and social identity face, according to Spencer-Oatey (2005-2008), is that the former is based on individual qualities whereas the latter is based on the group or the collective. In addition, the expression أعداء الزمالة /'a'dā' 'izzamālik/ "the enemies of Zamalek" is a dysphemistic expression that can be subsumed under insult dysphemism and functions to identify an identity of a group.

**Table.2 Other Dysphemistic Words and Expressions Found in Episode 2**

No.	Dysphemism	Types of Dysphemism				Functions of Dysphemism
		Name	Insult	Obscenity	IST Dysphemism	
1	الهارب /'ilhārib/ "the defector"		√			Humiliating others
2	قليل الأدب /'alīli-l' adab/ "ill-bred"			√		Downgrading and humiliating others
3	أولاد الشوارع /'awlādi-shshawāri' / "street boys"		√			Humiliating others
4	اللجان الاهلوية /'alligāni-l' ahlawiyyah/ "Al-Ahli committees"				√	Characterizing an identity of a group
5	شوية عيال /shwayit 'iyāl / "handful of immatures"	√				Showing anger and insulting others
6	عيال صايعه /'iyāl ṣay'ah/ "ruffian boys"		√			Downgrading and insulting others
7	الأخ جمال بيقبض كل شهر /'il'akh gamāl		√			Emphasizing something and representing a very bad thing

	biy' abbaḍ kull shahr / “Gamal who is a monthly briber”					or condition
8	الأخ بيبو /il'akh bību/ sarcastically, “brother bibu”	√				Humiliating others
9	هبيدة /habbīdah/ “nonsense makers”		√			Characterizing an identity of a group
10	قبيضة /abbīdah / “bribe takers”		√			Characterizing an identity of a group
11	ياخذ فوق دماغ الى جابوه /yakhud fu' dimāgh 'illi gabūh/ “punished degradingly”		√			Humiliating and downgrading others
12	نفس قلة الأدب /nafs 'illit-l'adab/ “the same act of discourtesy”		√			Emphasizing something and representing a very bad thing or condition
13	النفوس الخفية /ilnufūs 'ilkhafiyah/ “the hidden powers”		√			Emphasizing something and representing a very bad thing or condition

## 11. Findings

Analyzing dysphemistic utterances in the selected data, the researcher has found seventy dysphemistic terms and expressions. The researcher provides the table below to indicate the number of occurrences of the selected data analyzed in the two episodes.

**Table 3. Frequency of Occurrences of Dysphemistic Terms and Expressions**

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No	Dysphemism	Types of Dysphemism							Frequency of Occurrences	Percentage
		Insult	Obscenity	Name	IST Dysphemism	Epithets	Euphemistic dysphemism	Synecdoche		
1	وسخة /wisikhah/ "filthy"		√						5	7,14%
2	مرّة /marah/ "woman"			√					4	5,71%
3	الكلب /'ilkalb/ "dog"					√			3	4,28%
4	كافر /kāfir/ "infidel"	√							3	4,28%
5	عندها سيلان /'andaha sayalān/ "develpoing ggonorrhea"		√						3	4,28%
6	مدمنة /mudminah/ "junkie"	√							2	2,85%
7	شّمامة /shammāmah/ "druggie"	√							2	2,85%
8	الواد /'il wād/ "boy"			√					2	2,85%
9	الإخوان المسلمين /'al' ikhwāni -lmuṣlimīn/ "the Muslim Brotherhood"				√				2	2,85%
10	شرموط /sharmūt/ "he-whore"		√						2	2,85%

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11	خول /khawal/ "gay"		√						2	2,85%
12	عاوز تعمل ثورة في مصر / 'āwiz ti 'mil sawrah fi maṣr/ "you want to bring about a revolution in Egypt"	√							2	2,85%
13	كذابة /kaddabah/ "liar"	√							1	1,42%
14	قوادة /qawwādah/ "pimp"		√						1	1,42%
15	شوشو /shosho/ "attributed to Ahmed Shobier"					√			1	1,42%
16	معفنة /mi 'affinah/" stinking"	√							1	1,42%
17	قذرة /qazirah/ "shitty"	√							1	1,42%
18	شاذة /shazzah/ "homosexual "		√						1	1,42%
19	بنت الكلب /binti-lkalb/ "the dog daughter"	√							1	1,42%
20	بنوع الشمال /butū '- ishshim āl/ "perverted"	√							1	1,42%
21	سافلة /sāflah/ "slut"	√							1	1,42%

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22	عميلة المخابرات /‘amilati- lmukhabarāt/ “intelligence agent”				√				1	1,42%
23	يروح للرقاصة /yurūḥ lirra’ ’āṣah/ “going to the belly dancer”	√							1	1,42%
24	تضربه بالثبشب /tiḍrabu bishibshib/ “hitting him with flip flop”.	√							1	1,42%
25	إنت ياله /’inta yalah/ “Oh, little boy”			√					1	1,42%
26	المرءة الوسخة /’ilmaraha ’ilwiskhah/ “the filthy woman”		√						1	1,42%
27	الهربان /’ilharbān/ “the defector”	√							1	1,42%
28	خلفة أمك /khil’ it ummmik/ “the back of you”						√		1	1,42%
29	خمورجية /khamurgiyya h/ “alcoholic”	√							1	1,42%
30	خرجت الفيران من الجحور /kharagati- lfirān kullaha mini-lguḥūr/						√		1	1,42%

**Forms and Functions of Sport Discourse Dysphemism in Selected Egyptian T.V. Talk Shows**

	“all mice rushed out of holes”									
31	الحرقان هيزيد /’ilḥara’ān hayzīd/ “flare-up is going to increase”		√						1	1,42%
32	عبيط /’abīt/ “idiot”	√							1	1,42%
33	/’inta ḥāṭiṭ kuḥl wi rūj/ “putting on lipstick” Attributed to a male	√							1	1,42%
34	ركبوا الموجة /rikbu-Imugaha/ “tide the rode”	√							1	1,42%
35	المتزملكين /’almutazamli kīn/ “fake Zamalek fans”				√				1	1,42%
36	أعداء الزمالك /’a’dā’ ’izzamālik/”e nemies of Zamalek”	√							1	1,42%
37	البت /’ilbit/ “the girl”			√					1	1,42%
38	قليل الأدب /’alīli-l’adab/ “ill-bred”		√						1	1,42%
39	أولاد الشوارع /’awlādi-shshawāri’/	√							1	1,42%

**Forms and Functions of Sport Discourse Dysphemism in Selected Egyptian T.V. Talk Shows**

	“street boys”									
40	اللجان الأهلاوية /alligāni- l’ahlawiyyah/ “Al-Ahli committees”			√					1	1,42%
41	شوية عيال /shwayit ‘iyāl/ “handful of immatures”			√					1	1,42%
42	عيال صابغة /‘iyāl ṣay‘ah/ “ruffian boys”	√							1	1,42%
43	الأخ جمال بيقبض كل شهر /’il’akh gamāl biy’abbad kull shahr/ “Gamal who is a monthly briber”	√							1	1,42%
44	الأخ بيبو /’il’akh bību/ “sarcastically “brother bibu”			√					1	1,42%
45	هبيدة /habbīdah/ “nonsense makers”	√							1	1,42%
46	قبيضة /’abbīdah / “bribe takers”	√							1	1,42%
47	ياخد فوق دماغ الى جابوه /yakhud fu’ dimāgh ’illi gabūh/ “punished	√							1	1,42%

## Forms and Functions of Sport Discourse Dysphemism in Selected Egyptian T.V. Talk Shows

	degradingly”								
48	نفس قلة الادب /nafs 'illit- l'adab/ “the same act of discourtesy”	√						1	1,42%
49	النفوس الخفية /'ilnufūs 'ilkhafiyah/ “the hidden powers”	√						1	1,42%
50	أصحاب المصلحة /'aşhābi- lmaşlahah/ “interest seekers”	√						1	1,42%
Total								70	100%

As shown in Table 3, types of dysphemism are variably used. Some are repeatedly mentioned whereas others manifest limited occurrences as the following table indicates below.

**Table 4. The Occurrences of Types of Dysphemism**

No.	Types of Dysphemism	Frequency of Occurrences	Percentage
1	Insult Dysphemism	32	45,71%
2	Obscenity Dysphemism	17	24,28%
3	Name Dysphemism	10	14,28%
4	IST Dysphemism	5	7,14%
5	Epithets	4	5,71%
6	Euphemistic Dysphemism	1	1,42%
7	Synecdoche	1	1,42%
Total		70	100%

Based on the classification of functions of dysphemism throughout the study, they are given frequency of occurrences as shown in table 5.



**Table 5. The Functions of Dysphemism**

<b>No.</b>	<b>The Function of Dysphemism</b>	<b>Data Variation</b>
1	To humiliate and downgrade others	37
2	To characterize an identity of a group	8
3	To state and represent a very bad thing or condition	6
4	To show anger	5
5	To emphasize something or some condition	4
6	To show astonishment or amazement	4
Total		64

## 12. Conclusion

Dysphemism is commonly and widely used in the selected data. The study investigated dysphemistic words and expressions pervasively found in some selected sport-oriented talk shows on Zamalek Channel as a representative of Egyptian sports discourse. Based on discussion in the preceding sections, the researcher has found about seventy dysphemistic expressions throughout the data analyzed. According to conclusions derived from data analysis, the most frequent dysphemism types used in this study were an insult dysphemism with its different subcategories, obscenity dysphemism, name dysphemism, IST dysphemism, epithets dysphemism, euphemistic dysphemism and synecdoche dysphemism respectively. Dysphemism turns out to be a marker of impoliteness and it is usually employed to break social norms that lead to the loss of the positive face of the targeted persons.

It was found also that dysphemism served various functions intended to convey certain communicative messages. The study concluded that the type and function of dysphemism are inseparable from the contextual situation of these dysphemistic terms and expressions and the main actors and participants' background.

The classifications based on dysphemism functions revealed that the characters use dysphemistic expressions to humiliate and downgrade others, to characterize an identity of a group, to state and represent a very bad thing or condition, to show anger, to emphasize something and to show astonishment or amazement.

Dysphemism displays speakers' disapproving or negative attitude to people, things or events. Furthermore, it is concluded that the characters of the two episodes do not mitigate their expressions and do not observe the quality face and social identity face proposed by Spencer-Oatey (2002-2005)

The data analysis showed that there are figures of speech that establish dysphemistic tone of the utterance such as metaphor, simile, synecdoche. Additionally, it was found that the meanings of dysphemistic terms and expressions are connotatively oriented. This was achieved through using componential analysis of meaning which proved to be mostly relevant to determining the type of dysphemism.

According to the themes of dysphemism found in this study, there are five classes of dysphemism. They are 1) dysphemisms for ascription of physical and mental inadequacy; 2) dysphemisms for human vices or behaviour; 3) dysphemisms for ethnicity; 4) dysphemisms for religious taboos and 5) dysphemisms for acts amounting to a crime.

As a recommendation, it is expected that this research can be useful to other researchers to conduct similar studies about dysphemism in other fields.

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**Table of Phonetic Symbols**

Transcription symbols used in this study follow the IPA conventions. Following is a list of these Arabic symbols with some modifications for typing convenience.

**(Arabic Consonant Phonemes)**

Symbol	Arabic Phonemes	Description	Examples
/ʔ/	(أ)	Voiceless glottal stop	/ʔamr/ “order”
/b/	(ب)	Voiced bilabial stop	/barr/ “land”
/t/	(ت)	Voiceless alveolar stop	/talaf/ “ruin”
/g/	(ج)	Voiced velar stop	/gabal/ “mountain”
/ħ/	(ح)	Voiceless pharyngeal fricative	/ħarb/ “war”
/kh/	(خ)	Voiceless uvular fricative	/khubz/ “bread”
/d/	(د)	Voiced alveolar stop	/dīn/ “religion”
/r/	(ر)	Voiced alveolar trill	/rayb/ “doubt”
/z/	(ز)	Voiced alveolar fricative	/zawg/ “husband”
/s	(س)	Voiceless alveolar fricative	/safīr/ “ambassador”
/sh/	(ش)	Voiceless palato-alveolar fricative	/shams/ “sun”
/ṣ/	(ص)	Voiceless alveolar emphatic fricative	/ṣayd/ “hunting”
/ḍ/	(ض)	Voiced alveolar emphatic stop	/riḍa / “satisfaction”
/ṭ /	(ط)	Voiceless alveolar emphatic stop	/ṭullāb/ “students”
/ẓ/	(ظ)	Voiced interdental emphatic fricative	/ẓulm/ “oppression”
/ʕ/	(ع)	Voiced pharyngeal fricative	/ʕaql/ “mind”
/gh/	(غ)	Voiced uvular fricative	/ghurfah/ “room”
/f/	(ف)	Voiceless labiodental fricative	/fann/ “art”

/q/	(ق)	Voiceless uvular stop	/qalīl/ “few or little”
/k/	(ك)	Voiceless velar stop	/karam/ “generosity”
/l/	(ل)	Voiced alveolar lateral	/lawn/ “colour”
/m/	(م)	Voiced bilabial nasal	/mahr/ “dowry”
/n/	(ن)	Voiced alveolar nasal	/nahr / “river”
/h/	(ه)	Voiceless glottal fricative	/fahm/ “understanding”
/w/	(و)	Voiced bilabial semi-vowel	/walad/ “boy”
/y/	(ي)	Voiced palatal semi-vowel	/yusr/ “easiness”

(Arabic Vowel Phonemes)

Symbol	Description	Examples
/i/	High front unrounded short vowel	/min/ “from”
/ī/	High front unrounded long vowel	/dalīl/ “evidence”
/a/	Low central unrounded short vowel	/sabab/ “reason”
/ā/	Low central unrounded long vowel	/nagāḥ / “success”
/u/	High back rounded short vowel	/nukhbah/ “elite”
/ū/	High back rounded long vowel	/nūr/ “light”

### **Gemination**

Gemination is indicated by doubling the consonant phoneme in transcription. Doubled consonants are pronounced longer than their short counterparts and with greater muscular efforts such as /sadd/ "dam", /mu'allim / "teacher", and /ṣaffaqa / "he clapped".

### **Elision**

Elision is concerned with the omission under certain conditions of the short vowels /a/, /i/ and /u/, on the one hand, and of / ' / on the other. Elision is indicated by hyphen (-) in connected speech such as in /maqbaḍ 'albāb/ which becomes /maqbaḍu-lbāb/ "the handle of the door".

It is noted that some Arabic sounds in this study undergo phonemic variations according to the pronunciation system of the Egyptian colloquial Arabic. The Arabic sound (ج) is symbolized as /g/ throughout the paper except in one case in which it is symbolized as /j/ as the case with Modern Standard Arabic (MSA) as indicated in table 1, example (12). The Arabic sound (ق) is pronounced in colloquial Arabic as a voiceless glottal stop /ʔ/. Likewise, the sounds (ذ) and (ث) are symbolized as /z/ and /s/ respectively according to the way they are pronounced in the context of the examples cited.

## أشكال ووظائف سوء التعبير في الخطاب الرياضي في برامج حوارية مختارة بالتلفزيون المصري

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### المستخلص:

تبحث هذه الدراسة طبيعة سوء التعبير في برامج حوارية مختارة تتعلق بالرياضة في التلفزيون المصري. وذلك نظراً لأن الخطاب الرياضي المصري يتميز بالمشاحنات المحتمدة في الأونة الأخيرة بين القائمين على إدارة هذا المجال الحيوي. وتحاول العديد من وسائل الإعلام جذب انتباه الجمهور من خلال أسلوب سوء التعبير الذي يستخدم للتعبير عن استهجان المعارضين. يُنظر إلى سوء التعبير على أنه تعبير مجازي غالباً ما يتم استخدامه في المحادثات اليومية. تهدف الدراسة إلى معرفة أنماط سوء التعبير وأيها أكثر استخداماً. يعتمد نموذج الدراسة على أنواع ووظائف سوء التعبير التي اقترحتها آلان وبوريدج (1991-2006). كما تبحث الدراسة الاعتبارات السياقية ومدى أهميتها في تحقيق أهداف تواصلية محددة اعتماداً على نية المتحدث. وتبين تطبيق معظم فئات سوء التعبير التي تضيف دلالات مهينة ومزرية على الألفاظ. وتوصلت الدراسة إلى أن سوء التعبير يستخدم كوسيلة للتعبير عن موقف تجاه الأشخاص أو الأشياء أو الأحداث، وفي أغلب الأحيان قد يكون الدافع وراء ذلك هو إهانة وإزداء الآخرين، الوقوف على هوية جماعة ما، إلقاء الضوء على أمر أو وضع سلبي والتعبير عن الغضب أو الإستياء.

**الكلمات المفتاحية:** سوء التعبير، أنواع سوء التعبير، وظائف سوء التعبير، الخطاب الرياضي