

A COMPARATIVE ANALYSIS OF VULGARISMS IN ENGLISH AND UZBEK LANGUAGES

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F.f.f.d(PhD)

<https://doi.org/10.5281/zenodo.10560762>

Abstract. The article discusses the specific linguistic aspects of vulgarisms expressing the character of people and other features of their personalities in the language of Khorezmian dastans. These issues are based on the texts of manuscripts and lithographs spread in the Khorezm region.

Key words: vulgarism, dialectal vulgarism, comparative analysis, dialectism, ethnography, ethnographic vulgarism.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ВУЛЬГАРИЗМОВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. В статье рассматриваются специфические лингвистические аспекты вульгаризмов, выражающих характер людей и другие особенности их личностей в языке хорезмийских дастанов. Эти выпуски основаны на текстах рукописей и литографий, распространенных в Хорезмской области.

Ключевые слова: вульгаризм, диалектный вульгаризм, сравнительный анализ, диалектизм, этнография, этнографический вульгаризм.

Introduction The language of Khorezm dastans with its delicate linguistic units has already attracted the attention of our linguists. It is an important fact of life that colorful linguistic and poetic elements and ethnographic expressions are preserved in the language of our dastans. Determining their role and importance in the study of the Uzbek language and dialects poses great challenges for today's linguistics.

2. Main part In particular, in the texts of our dastans, vulgar linguistic means related to the Khorezm region, Oghuz and Kipchak dialects are characterized by their dialectal ethnographic aspects. In this article, we will try to make scientific comments on some of the lexical units of our dastans, as well as compare these vulgar units with alternative forms in the Uzbek literary language: Mäñläyqarä – the one whose forehead is black. This vulgar unit can be interpreted as “the one with black forehead” in its connotative meaning. However, this vulgar unit is actively used as a poetic tool to create meanings such as “the one with bad character” or “stubborn”. It should be noted that vulgarism mäñläyqarä has stayed in this form, is one of the vulgarisms that is always ready in speech, in its connotative sense it is almost never used. There is a change in its sound system, and we see that the third person possessive affix in Uzbek language “-i” at the end of the first part has omitted as the two components interact. In our opinion, the occurrence of this sound phenomenon is the coincidence of the sounds “y” and “i”. As a result, the expressive power of vulgarism, which creates a rough poetic image, is further enhanced. This vulgarism can be found in the dastan “Kampir” (Old Woman) in the series of “Gorogly” dastans: Odamga xayri tegmaydigan manglayqora, pes bir kampir bor edi. (Gorogly, p.210) Meaning in English: “Once

there was a stubborn, bad charactered old woman, who never helps other people”. Pes – this vulgarism is also far from its original meaning. It is literally a unit related to the Persian language, meaning “dirty, filthy; white spots on the skin; a white spot on the skin caused by a lack of pigment.”[1] In the language of dastans and in many dialects of the Uzbek language, we see that it is actively used in the sense of a person with very bad characters and manners. In the above passage, it is used as a poetic means of expressing character in this sense; Jalatay – (jolotoy) this vulgarism is used to create a poetic image in the sense of belligerent, bully (who is obstinate and makes other people to do what he says, even it harms them). The word is a dialectal vulgarism and is actively used in the language and dialects of Khorezmian dastans. It is often found in the poetics of the Gorogly series of dastans. For example: “...Sardor navkarsiz bo‘lmasligi garak dab, o‘ttiz-qirq dehqonchilik, mol qarash alinnan galmidovun jolotoy toifa yigitlardan alina yig‘nab bardilar...” (Gorogly, p.51) Meaning in English: “So that the captain would not be without a soldier, a group of thirty or forty obstinate young men were recruited, who could not look after the cattle and could not do any farm work.” or: “...bu na yotish, buvangni go‘zzini o‘yg‘one-ISSN : 2620 3502 p-ISSN : 2615 3785 International Journal on Integrated Education Volume 4, Issue 2, February 2021 | 204 yangangni olib getgan Arab Rayhonnan qasd olish o‘rnina o‘n-o‘n besh jolotoy bilan yeb-ichib yotisha uyalmaysanmi!?!...”; Meaning in English: “What a lying is this? Aren't you ashamed to eat and drink with fifteen stubborn people instead of taking revenge on Khunkharshah, who beheaded your grandfather, killed your uncle, and on Arab Rayhon, who kidnapped your sister-in-law?” Zäññär - zan+gar, zangar literally means “perverted woman”. However, this zäññär vulgar unit deviates from its original meaning in Khorezmian dastans and dialects. Often, this vulgarism is used in the dialect to mean bullies. In the following passage from the dastan “Birth of Gorogly”, this vulgarism creates a unique poetic image: “...Ganjimbek do‘g‘ri Go‘ro‘g‘lini aldina girib, qahri galib aytdiki, ey zang,,ar, Go‘ro‘g‘li, seni elga bosh etib, ko‘rganimiz shu bo‘ldimi, dedi. (Gorogly, p.51); Meaning in English: “Ganjimbek entered in Gorogly’s room directly and said angrily: “O bully, Gorogly, is that what we saw, after we made you a leader to the people?” Sirgiya is a vulgarism used for describing warlike teenagers or tomboys. In Khorezmian dialects, this vulgarism is synonymous with qirgin, birmäk, “diññisiz” (restless). Depending on its place as a means of poetic imagery, it can also be synonymous with vulgarism in the sense of “zäññär” (bully). It is found in the series of dastans “Gorogly” “...chor dog‘li Chondibel viloyatinda, takali turkman yurtinda Go‘ro‘g‘li dagan jalatay, sirg,,iyo bir yigit bor...” (dastan “Married Avaz”, p.99); Meaning in English: “Once there was a man named Gorogly, who was a warlike and bully in the four-mountain-Chandibel region.” Iljāymaq – means “to smirk, grimace”, is a vulgar synonym for “to laugh” and “to smile”. For example: “...Ganjimning og‘zi yorim tanob bo‘lib, iljayib o‘rninnan turib, egilib-bukilib qullug‘ qilavardi...” (dastan “Arabian Rayhon”, p.97) Meaning in English: “Ganjim’s mouth got wider and wider, he smirked, stood up, and went on bowing and bowing” or: “...kampirni-da maxtab yubara berdi. Ana kampirdi ovzi qulog‘ina yetib, iljayib, alpatakda-yelpatak bo‘lib chiqib ketdi...” (dastan “Khandon botir”, p.320). Meaning in English: “He also praised his old woman, and the old woman felt very happy and smirked, and went out honorably”. These passages belong to the Kipchak dialects of the dastans, and the vulgar word “iljāymoq” serves to reveal the personality of the negative characters. Ähmaq is a vulgarism used to exaggerate one's rudeness.

The vulgar word is derived from the Arabic words “stupid; who does not act wisely, who does foolish things.”[2] The vulgar word, which creates a negative poetic image of this person's character, can be used in both our literary language and dialects. We think there is another aspect to consider. Most of the vulgar units of the inactive layer are found mainly in the prose parts of the texts. But sometimes we see vulgar units in poetry. By using vulgar words in poetic texts, the color of negativity is expressed several times more strongly, because in such parts there is an opportunity to repeat vulgar words. Repetition is known to increase the expressiveness of a particular linguistic unit several times. For example, the following passage from the “Gorogly” series: Safar ko‘sa, eshit so‘zim, ahmoqsan, kulli ahmoqsan, Ko‘r bo‘lodir ikki ko‘zing, ahmoqsan, kulli ahmoqsan... (dastan “Khandon botir”

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