



## LEXICAL-SEMANTIC ANALYSIS OF CERTAIN DEFINITIONS AND VULGARISMS USED IN TAHIR MALIK'S "SHAYTANAT"

Yuldashev Otabek

Namangan State University Uzbek Linguistics  
senior teacher of the department, PhD

Mohidil Olimova

Uzbek language course 3rd year student

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**Annotation:** This article analyzes the lexical-semantic aspects of some of the words and vulgarisms used in the work "Shaitanat" by the writer Tahir Malik.

**Key words:** *vulgarism, borrowed words, obsolete words, language enrichment, internal layer, synonymic series.*

In the years of independence, one of the works that was liked by a wide readership is, without a doubt, the work "Shaytanat". Its language plays an important role in the popularity of the work. That's why, in using language, the writer reveals the character of the characters in an integral connection with his point of view, views, the idea and theme of the work. It is no exaggeration to say that among the factors that determine the effectiveness of Tahir Malik's work "Shaitanat" are the vividness, vitality and richness of the characters' speech.

Each language embodies the way of life of the people belonging to that language and is reflected in their daily activities, knowledge, culture and their relationship with other peoples. Language is a bright mirror of the life of this people. The vocabulary of the language corresponds to the knowledge of the people who own this language, it testifies to its way of life, occupation, spirituality and connection with other peoples.

Also, the richness of each language is reflected in its naturalness. In this regard, the role of vulgarism and vocabulary words is incomparable.

Academician Azim Hajiyev's "Annotated Dictionary of Uzbek Linguistic Terms" states that the term vulgarism (lat. vulgaris - simple, simple,) expresses such meanings as a rude word, a rude phrase. Vulgarism - words used in the sense of insult. Such lexemes or their vulgar meanings are not considered a unit of literary language, their use is considered contrary to speech culture, but in the language of artistic works such words are used as a methodological tool. The words of this lexical layer often express expressiveness, that is, such words are mainly characteristic of colloquial speech and are used by authors to create expressiveness. Such words are used in artistic works in order to individualize the language of the hero. In such ways it is possible to achieve the effectiveness of the speech.

Vulgarisms used in the work can be analyzed into the following meaning types:

I. Disdain: befarosat, tonka, megajin.

For example: 1. Reckless - lacks understanding, does not have a lot of understanding, we say: "Yes, you are reckless, you threw the wet towel over your shoulder," Asadbek looked at Jalil. (T. Malik, Book 1. Page 278) 2. Tonka means a person who is tall and rude: "Even though you are approaching sixty, you are not chubby," he looked at Kesakpolvan with a grin. (T. Malik, Book 3. Page 76) 3. Megajin is a female pig, and also means cursing in this sense: "She turned her head megajin. I won't let him go," he cried. (T. Malik, Book 4. Page 107)

## II. Hate: a coward, a coward, an animal.

1. Gharkoz is a person whose eyes are playing from time to time. Strong swearing in this sense expresses hatred. "Don't let this scumbag cross your threshold," he said. (T. Malik, Book 4. Page 157) 2. Unsightly - his appearance is unpleasant, his body and appearance are not suitable, clumsy, rude. "O Behoshov, you spat in my heart," said Asadbek. (T. Malik, Book 4. Page 15) 3. Animal means similarity to an animal in terms of habits, behavior, behavior, etc., and an insult relative to an animal. "Animal, go away!" - said Kesakpolvan. (T. Malik, Book 4. Page 24)

## III. Insulting, belittling: shumshuk, maraz, khunasa, chuvrindi, khumkalla.

1. Shumshuk - refers to an insult to a person whose behavior is bad. - O shumshuk, why are you standing on the threshold? (T. Malik, Book 2. Page 124) 2. Disease - a wound with a wound that has received pus. This means an insult. "The disease will eat you in the end," said Anwar. (T. Malik, Book 2. Page 148) 3. Khunasa - a person or animal with both male and female sexual characteristics. Swearing with the same meaning: Naughty, stupid, rascal. "O Khunasa, call Kesak immediately," said Asadbek. (T. Malik, Book 3. Page 69) 4. Chuvrindi - a person with old, ragged clothes, poor, mainly in the sense of insult. In Chuvrindi's yard, he felt that Asadbek's restless eyes were looking for Khumkalla, and the next day he opened up. (T. Malik, Book 4. Page 78) 5. Khumkalla - no brain, kallavaram, pumpkin head. (T. Malik, Book 4. Page 78)

## IV. Strong anger: father's curse, haromi, enagar, juvanmarg.

1. Father's curse - a person cursed by his father's anger, a white person. - He gritted his teeth in anger and ordered Jalil: "Get rid of this curse!" (T. Malik, Book 1. Page 204) 2. Haromi is a child born from a man and a woman who are not married to each other. It represents a strong insult in the same sense: Filthy, naughty. If Haromi conspired with Haidar, he will do his job. (T. Malik, Book 3. Page 178) 3. Enaghar is a woman who wins the hearts of men by dancing in front of men with her charming behavior. It means swearing in that sense. "Are you going to put two innocent people in prison and call it a "misunderstanding" again, babysitter!" Jamshid, who noticed that his master's mood was nauseated when he tried to shout, pulled him aside. (T. Malik, Book 4. Page 124) 4. Juvonmarg means death, land is lost. "Oh young man, may you be blessed with the flowers of Hell," said Asadbek's eyes. (T. Malik, Book 2. Page 97)

Vulgarisms are mainly used in written artistic speech to express emotional and expressiveness. As an example, we paid attention to the following vulgarisms used to express the emotion of anger in "Shaytanat":

Go to your house and sleep. - If I prove it on the basis of historical evidence, he will say, "Your conclusion will cause a national conflict." He is the bastard who deliberately went to write these things...

Let's get acquainted with the meaning of these vulgarisms, which express strong emotions of anger and rage in the verbal and artistic sense:

Hunasa - a person or animal with both male and female sexual characteristics;

Curse - a person who cursed his father because of his displeasure; For this vulgarism, the phrase "was white" is also used;

Haromi - a child born from a man and a woman who are not married to each other;

Also, the use of animal names in a figurative sense as a vulgarism creates emotional and expressive coloring:



- This was the meaning of my life... If I say I am a snake... I am a worm... I could not enjoy suffocating them... (T.M)

- When he was ready to spread his poison like a scorpion that has caught his tail, the door opened and Chuvrindi came in... (T.M)

- In order to increase his wealth, he hummed like an ant, and when his time came, he laughed like a wild animal at people who annoy each other... An ant is any kind of small ant;

The following situation occurs when the speaker has a negative attitude towards the listener or another subject, or when it is necessary to open the doors of certain persons: What are we going to do with that guy? - said Asadbek, getting angry ... (T.M.)

- You were dirty from the beginning, you will die until you are dirty, - said Jalil - without even a word. (T.M.)

- Your dirty work has hit your fault, let's cut it, - said Asadbek nervously.

The range of use of vulgarisms is mainly characteristic of the style of speech. Nevertheless, each of the synonyms of the colloquial phrase meaning "crazy" is indicated separately:

- Their name is STUPID! Kozlov laughed. (T.M.)

- It's true that you used to be a stupid bull, but now you've grown up to be a stupid stupid ox... (T.M)

- Either you're crazy or I'm stupid... (T.M)

- A person who takes another's life for the first time wanders like a madman for a certain period of time. (T.M.)

Although vulgarisms are considered insulting words in popular language, they show the richness of the language. But according to the laws of language development, any language cannot live in a pure state. It is legal for languages to have certain relations with each other according to different historical conditions. For this reason, two general laws are observed in the development of the vocabulary of all languages in the world, including the vocabulary of the Uzbek language:

1. Replacing outdated words with new ones;

2. Learning words from other languages;

Therefore, the most productive factor in the development of the vocabulary is the external factor, which is the acquisition of words from foreign languages. The units borrowed from other languages into the vocabulary of the language are called lexical borrowings.

Lexical acquisitions mean words and phrases that have entered the language from foreign languages on the basis of word acquisition.

When it is said that the word is used in everyday use, its use in public speech is determined as the main criterion. If a borrowed word does not adapt to the written features of the language, does not correspond to grammatical categories, does not actively participate in the word formation system, is not grammatically assimilated, and is not used in collective speech, it remains a borrowed word. In particular:

- Today you put flowers on the grave, you are not smart enough to be a Muslim. (T.M.)

- You have never shouted like that, have you?! Give alms to a beggar when you go out... (T.M)

- Hazrat Ali, may God bless him and grant him peace, used to say: "The life of this world and the life of the Hereafter are like two wives of a man who are married at the same time. If one is satisfied, the other will marry." (T.M.)



- A man's bravery is determined by the purity of his evidence, young man...  
(T.M)

In these examples, the Arabic words such as Muslim and charity have been assimilated into the Uzbek language. According to the requirements of word assimilation and translation theory, the lexical units Hazrat Ali, raziyallahu anhu, nubuwat, nabi sallallahu alayhi wassallam have been adapted into the language. unaccustomed, remained as a foreign word, because these words did not fall under the criteria mentioned above.

Vulgarisms are often considered typical of colloquial speech. Such lexemes or their vulgar meanings are not considered a unit of literary language, their use is considered contrary to speech culture, but in the language of artistic works such words are used as a methodological tool. Sometimes the authors use insulting words to express the tense emotional state of the hero, pain, anger. There are two types of use of barbarisms:

1) deliberate misuse of language, when used in the language of the characters of the work, was used in order to show its negative character;

2) by using words of another foreign language, the author makes the speaker of another language "speak" in his own language. Such words are rarely used and this situation is viewed positively.

Also, there is another characteristic feature of the development of world languages, which is that the language tries to polish the acceptable words as much as possible. The language quickly accepts, assimilates and adapts the words expressing the vital, necessary, material and spiritual needs of the people.

The use of vulgarisms and lexical appropriations ensures the naturalness of the language of the work. Represents character traits and mental state of the hero. In parallel with artistic speech, based on the goals and tasks of the work, it uses patterns and elements of colloquial speech, words of the general level of speech: the author's speech, the statements and comments given in the form of the author's language are mainly based on the standards of literary speech ( the choice of words is also based on this), and in the language of images and characters, all types of functional style are used.

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