

Transformation of Vulgarisms into the Azerbaijani Language

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Article Detail:	Abstract
<p>Received on: 19 Jan 2025</p> <p>Revised on: 17 Feb 2025</p> <p>Accepted on: 22 Feb 2025</p> <p>©2025 The Author(s). Published by International Journal of English Language, Education and Literature Studies (IJEEL). This is an open access article under the CC BY license (https://creativecommons.org/licenses/by/4.0/).</p> <p>Keywords – vulgarism, colloquial, lexicon, taboo words, vulgar lexicon</p>	<p><i>This study examined the translation of vulgarities from English into Azerbaijani. Language constantly evolves, reflecting societal changes and cultural interactions. One fascinating aspect of this evolution is the transformation and incorporation of vulgarisms – words or expressions considered coarse, offensive, or taboo – into a language. The cultural advancement of society as a whole, as well as the formation of diverse relationships between individuals, are significantly influenced by the translation of fiction. The study of vulgar language intersects with various areas of linguistics, such as sociolinguistics, semantics, and pragmatics. Jay (2000) argues that vulgarisms are not just offensive terms; they also serve expressive and cathartic purposes, frequently used to communicate intense emotions or societal attitudes. Research in sociolinguistics, including Labov's work (1972), demonstrates that the use of such language differs across social groups and contexts, revealing deeper power structures and cultural norms. For amusement or language learning purposes, people watch American films or read English-language literature. There are instances when we are unsure of the exact meaning of the words they are speaking at any given moment. It's common to come across crude language, prohibited words, and vulgarity at this time. The majority of the time, these words are utilized in Western films. Similar to this, some literary critics have used the word "vulgar" without knowing what it means. The word "vulgar" actually has multiple meanings. If we label a man vulgar, it's just an insult. Actually, what we're trying to say is that we don't like or approve of the man. When a guy acts in a way that is inappropriate for the society he belongs to, he may be said to as vulgar. They serve several functions and are essential to the vernacular English language. In the Azerbaijani context, vulgarisms have undergone significant transformation, influenced by various factors including globalization, media, contemporary influences, and historical language contact. The linguistic landscape has been influenced by interactions with Russian, Turkish, and Persian, each contributing distinct colloquialisms and vulgar expressions. This contact has resulted in</i></p>

the borrowing and integration of these terms into everyday Azerbaijani language (Khalilov, 2015). This paper explores how these vulgarisms are adapted and integrated into Azerbaijani, examining their origins, transformations, and the social dynamics surrounding their use.

I. INTRODUCTION

The evolution and adaptation of language are essential components of linguistic development. In recent years, the Azerbaijani language has undergone significant changes, particularly in incorporating and adapting vulgarisms. These informal and often taboo expressions have become prominent in everyday speech. This thesis examines the processes and consequences of integrating vulgarisms into the Azerbaijani language, emphasizing their origins, transformations, and societal attitudes.

Vulgarisms are lexical units with poor stylistic shades never used in cultured speech or polite society. They also violate the rules of literary language. They refer to those who use such language as "illiterate persons" (Merriam-Webster dictionary) and describe speaking behavior as "rude, unpleasant, and offensive" (Macmillan dictionary). Varying degrees of vulgarity are possible: while obscene or taboo phrases are the most offensive, expletives and swear words (damn, bloody) convey strong feelings and are less harsh.

Body parts, sex actions, bodily functions, and products, racist slurs, verbal vulgarities or insults directed at individuals and their families, family religion, death, and unfortunate circumstances are all mentioned in English and expressions.

Examples of **vulgar words** concerning **body parts** are *cock, cunt, dick, prick, and balls*.

Various examples of **vulgarity words** in **sex acts** are: *fuck, suck, blow job, bugger and screw*.

Vulgarity on bodily function and products are *shit, piss, crap, and fart*.

Examples of vulgar language on **racist terms** are *frog, nigger, wop, and dago*. Examples of **vulgar words** directed **at people** are *bitch, bastard, cock sucker, mother fucker, and whore*.

And the examples of **vulgarity words** to do with **death, religion,** and unlucky matters are *Jesus, goddamn, and God*. [6. 124-131]

There are two categories of vulgar words: *stylistic vulgarisms* and *lexical vulgarisms*. The first type primarily consists of aggressive swear words and expletives that are not appropriate in the context of the culture, such as swear words like "**damn**- nadürüst", "**Gosh darn it (God damn it)**- Allah lənət eləsin", "**shit**-nəcis", "**goddam**- alçaq, lənətə gələsən", "go to hell-cəhənnəm ol", "**bloody**- qanına bələn", "**son of a bitch**- it oğlu, qancığın balası", "**mother trucker (motherfucker)**- anası pozğun", "**shut your pie hole (shut up)**-çənəni qapa, mumla", etc. Lexical vulgarisms expressing ideas considered unmentionable in a civilized society.

Stylistic vulgarisms are terms with perfectly acceptable lexical meanings but derogatory connotations. The only reason they are improper in a civilized society is because of their stylistic value, which expresses the speaker's disdain for the subject of the discourse. - No element in the lexical definitions of the stylistic vulgarisms may be deemed immoral or obscene; these terms are known as four-letter words, and their usage is prohibited in any type of sexual activity due to their indecency. The stylistic implications, on the other hand, suggest their alienation from the cultural milieu and the author's disdain for the speech unit. Examples of this group include "**old bean**" (**old man** -qoca kişi), "**a nigger**" (a negro -zənci), "**smeller**" (**nose**-burun), "**pay dirt**" (**money**-pul), "**poop**- uşaq dilində pox," "**shite**-şərəfsiz, zibil," "**turd**- təzək, peyin nacins," "**crap**" (dirt - obscene terms for feces- zibil, pox), "**dogshit**- it poxu," "**horseshit**- at poxu, yaramaz" (Irish bull, bullshit, crap, shit, bull (obscene words for unacceptable behavior), etc. [11. 39].

To explore how vulgarisms have evolved in the Azerbaijani language, a mixed-methods strategy was employed. Qualitative data were gathered through interviews and focus group discussions with native Azerbaijani speakers from diverse age ranges and socio-economic statuses. Furthermore, a quantitative analysis was carried out by assessing the occurrence

and context of vulgarisms in Azerbaijani media, encompassing social media, television, and popular music.

II. VULGARISMS AND THEIR TRANSFORMATION INTO THE AZERBAIJANI LANGUAGE

Many writers attempt to capture the mood and character of their characters without resorting to obscene language to preserve their authenticity. This is because writers employ profanity to assist the reader in empathizing with the character. The writer can grant the image freedom because of the way it thinks. Vulgarism is the Latin word *vulgaris*, which means "common folk," and vulgarism is an international term used to denote coarse (non-literary) words or expressions that are contrary to the norms of literary language [2. 20].

Vulgarisms are frequently employed in conversation out of habit, without considering their meaning, or as a way to mimic others who use them without coming across as too traditional or conservative. Unfortunately, these terms have become accepted in contemporary writing. Even good novels now contain the most obscene of them. Because of the relaxation of the taboo, terms that tarnish the literary language are now used nearly without restriction. But they'll never become part of the mainstream vocabulary of English and will always be peripheral. [5.118].

Vulgar language includes several types of profanity, insults, and curses – words that are meant to make fun of, degrade, and convey some undesirable aspects of people. Expletives serve the same purpose as interjections, which is to convey strong emotions, primarily irritation, rage, vexation, and similar feelings. Other than expressive prose, they are absent from all functional language styles.

While some authors believe that using profanity is improper, others employ it to add flair and illustrate the harsh realities of life. Realist prose and satire frequently employ vulgar language. [1. 98].

There are four ways to translate vulgar words:

1. **Find the appropriate equivalent word in the target language** – This approach to locating the best answer might seem to be found in a

vulgar word with a similar meaning and form in the target language. However, because language cultures differ and finding the right phrase isn't always available, this strategy might not always be applied.

2. **That word should be expressed in other words (rephrase)** - It may not always be successful in this way. Paraphrasing may be considered the most common way of translating vulgar words when a match cannot be found in the TL or when it seems inappropriate to use vulgar language in the TT because of differences in stylistic preferences of the SL and the TL. It might be suggested, however, that the translator is advised to apply this strategy only when he is left with no option but to paraphrase.
3. **You should give a literal translation** - This is the most unsuccessful method of translation and you should try not to use this method as much as possible. For example, if we write translation the word "*bitch*" literally, it will be translated as "*female dog/dişi it*". These are the most unsuccessful translation numbers.
4. **Translating by Omission**- Vulgar and taboo words can be found in English-language fiction, especially in American English. For example, the main character of Salinger's "*The Catcher in the Rye*" uses many vulgar words, swear words, and offensive expressions, and therefore the book was banned in different years and in different countries. Throughout the novel, Holden uses various vulgarities, such as: "damn", "hell", "crap", "ass", etc. In the novel, the word "goddam" is used 89 times, the word "hell" is used 63 times, and the word "damn" is used 39 times.

"They're nice and all - I'm not saying that - but they're also touchy as *hell*. Besides, I'm not going to tell you my whole *goddam* autobiography or anything. I'll just tell you about this madman stuff that happened to me around last Christmas just before I got pretty run-down and had to come out here and take it easy" [4. 1]. "Çox gözəl adamlar, - buna sözüüm yox, - ancaq neynəyəsən, bərk dəymədüşərdirlər. Bir də ki, mən sizə başdan-ayağa öz tərcümeyi halımı danışmaq

niyyətində deyiləm, sadəcə, keçən milad bayramında başıma gələn sarsaq bir əhvalatdan söhbət açmaq istəyirəm" [2, səh.5].

In the above examples, Tehran Valiyev, who translated the novel into our native language, translated the vulgar words used by the schoolboy by **omission**, has changed them into nonvulgar expressions. Such vulgarisms are also used a lot in the novel *"The Grapes of Wrath"* by Steinbeck, and the same vulgar words can be translated in different ways in different contexts. Examples of these include:

- **Hell!** – Cəhənnəmə ki! [8. 406].
- **Why, the little bitch!** – Balaca ifritə! Niyə axı?! [8. 413].
- **That big son-of-a-bitch of a girl, she belted me.** – O murdar böyük qız isə məni döydü. [8. 414].
- **I'm goin' in an' see the son of bitch myself.** – İçəri girib bu əclafı özüm danışacağam. [8, p.441].
- **You little son-of-a-bitch!** – Ay əclaf! [8, p.449].

In these sentences, the offensive word **"son of a bitch"** can be translated in different ways in different contexts and replaced by the words **"balaca ifritə", "murdar böyük qız", "əclaf"**

- **Hey, dumb shit** (Eyyy, qanmazın biri qanmaz!)
- **You, son of bitch, I said know your place!** (İt oğlu it, sənə dedim ki, öz həddini bil!)
- **What a freak you are.** (Necə də başiboş birisən)
- You are such a dork! (Sən tam bir beyinsizsən!) [12]

In these sentences, the words **"dumb shit," "son of a bitch," "freak,"** and **"dork"** are vulgarisms with an offensive meaning, and in the Azerbaijani language, these words are replaced by the words **"qanmazın biri qanmaz", "it oğlu it", "başiboş"** and **"beyinsiz."**

The use of vulgar words in Azerbaijan language can be divided into two categories based on their general function.

1. Words used to express emotions and feelings that are not attributed to someone: **"Lənətə gəlsin!"** from the Azerbaijani language. and its English translation "Fuck!"; "Shit!"; "Goddamn it!"; "Damn!"; "Hell!" We can use this as an example. [12]

2. Words used to insult someone: **"Küçük! (Son of bitch)", "Heyvərə (Idiot)"** (in Azerbaijani). In English, we can cite these words of this type as an example: "You bitch! (**Səni qancıq!**)", "You bastard! (**Səni Əclaf!**)", "Go to hell!" (**Cəhənnəm ol!**)", **"Kick your ass! (Sürüş burdan!)"** [11].

Social media and contemporary Azerbaijani media have significantly shaped the usage and acceptance of vulgarisms in everyday language. Platforms such as Instagram, TikTok, and YouTube have accelerated the spread of slang and vulgar expressions. For example, phrases like "söyən qardaş" (swearing brother) have gained traction through memes and online content, often referring humorously or provocatively to individuals known for their coarse language.

Television and music further contribute to the normalization of certain vulgar terms. Azerbaijani rap and pop music increasingly incorporate mild vulgarisms, reflecting a broader cultural trend of using language to challenge societal conventions and express rebellion.

This evolution of vulgarisms in Azerbaijani highlights the dynamic and adaptive nature of language. Borrowed terms are frequently modified both phonetically and semantically to align with the local linguistic context. Factors such as speaker intent, audience demographics, and the situational context play a significant role in shaping how these terms are adopted and understood.

A notable generational divide exists in attitudes toward vulgarism. While older generations often perceive such language as indicative of moral decline or disrespect, younger people view it as a creative expression of individuality and a means of asserting their identity. This divergence underscores the shifting norms surrounding language use within Azerbaijani society.

The impact of media in this transformation cannot be overstated. The proliferation of digital content has made new and adapted vulgarisms more accessible, and in some cases, more widely accepted.

This phenomenon mirrors a global trend wherein the boundaries of acceptable language are continuously redefined and renegotiated.

III. CONCLUSION

The underworld's vocabulary is full of vulgar terms and idioms. However, not every statement that could be construed as coarse ought to be classified as vulgar. Incorrect grammar, unusual pronunciation, the wrong use of specific literary terms and idioms, and intentional word distortion can all lead to coarseness in speech. These are not vulgarisms; rather, they are speech irregularities. The term "coarse" is often used to refer to an imprecise expression. In addition to being inappropriately coarse, vulgarisms are also impolite and highly charged emotionally. Like any expression of excess emotion, they are difficult to understand in terms of their rational significance. [5. 119].

The use of profanity in artistic works stems from the fact that their primary stylistic functions are to define the cultural nature of the image, to expose its inner universe, and to individualize its discourse. [1, p. 98].

In real life, foul language is useful for expressing feelings and providing an expressive evaluation of the topic being discussed. They serve as characterization when they are used in literary works. Crude language becomes inane if it is used too often; it becomes an invective. (e.g., "You are so darn good-looking" (**Sən çox gözəlsən.**)).

This study showed that due to the nature of language, some vulgarities disappeared from the lexicon of a given language and some other new vulgarities have been introduced, over time.

The integration and adaptation of vulgarisms within the Azerbaijani language reflect a complex interplay of cultural dynamics, shifting societal norms, and individual modes of expression. As these linguistic elements become more ingrained in everyday communication, they serve as markers of the language's ongoing evolution and as indicators of broader socio-cultural transformations within Azerbaijani society. Future studies could delve deeper into the enduring effects of this linguistic shift, exploring its influence on the language's structural

integrity, as well as its broader implications for speaker identity and cultural perception.

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