



## VULGARISMS IN KARAKALPAK FOLK TALES

**Kunnazarova Sholpanay Maxsetbaevna**

*Nukus branch of Tashkent state agrarian university, Nukus, Uzbekistan*

**Key words:** vulgarism, abusive words, against the literary language, words of oral speech, the negative desire

**Summary:** The article analyzes the vulgarisms of the language of folk tales from a linguistic point of view. The use of vulgarism in the language of fairy tales is based on examples.

Vulgarism is a misconception in the stylistic point of view contrary to the norm of the literary language in the language of evil, giving the meaning of the Latin language without the civilization.

Vulgarisms were also used in the language of fairy tales. Vulgarism is a kind of cursing, hypocrisy and the absence of civilization that does not meet the requirements of the literary language norm. It is reflected only in oral speech.

In the language of the artistic work, vulgarisms are used for a certain purpose, that is, to describe the behavior of the personages, as well as to express their negative emotions to the development of the event.

Words in the meaning of negative desire, which depend on human feelings and mood, are called crowing words among the people.

When does the crow come into existence and when is it used?

They arise when someone commits evil, violence, injustice to one person, and are used against the object because of negative wishes and wishes to him. Thus in the language there are words of curses, they live together in the location of a person's life.

The crow is divided into two such that the words go to the object and do not pass. In the crows that pass into the object, the concepts of the Islamic religion and the words that embody the religious beliefs are used. An example of such Crows is "O world of sharpened not seeing light in this world" [2, P.68-69].



Such Crows in our language as "let him not lie peacefully in his grave", "let him stand in his grave", "let him suffer the torment of the grave" are associated with folk rituals. For example, in the rituals at the funeral, the deceased is expelled from the house and before the funeral is read, the old people call his children, if they do not have children, a close person, and ask if the deceased has a debt to someone in this world, whether he will take responsibility for the payment of this debt. If they took over, the debt passed to the same person. If no one wants to pay his debt, he will be tormented in the next world by staying in the deceased himself and the concept "suffering the Grave" adopted by the people during the Islamic teaching. This custom is also given in the language of fairy tales. For example: a crying voice is heard when you lie awake, saying badly that this husband does not sleep. Standing on a bad beat, the voice goes to the side. A living man in the grave was being asked to cry the corpse. Since the weeping voice is the voice of the corpse. Atraphaxissinensis:

- It's the ne sin of the poor man, what are you asking?,- that asks.

- From me this man died without repaying the fact that before his death he had received a loan from a beggar. I will beat at dawn with sunset in the day for the same debt, he cries, - he answers (bad groom, 15-page) [3].

No matter how much the mother Crows her child, all the same, wishing good wishes, use the words like "yes, the husband does not cough, until you are unhappy, I will be everything". Such Crows are among the crows that do not pass into the object [2, P.68-69].

Used in the fairy tale language, the word "juvonmarg" appears from the combination of the words of the Tajik juvon with the word juvon in the meaning of young and the words of Marg in the meaning of death, which means" return at a young age" [5, P.100].

In the language, the word combination "juvonmargketti", which is associated with this word, is used, the meaning of O is the same as in the Tajik language.

Juvonmarg in the example of juvonmarg, in the sense of the word juvonmarg, is used as a curse: looking at the two great sons of the grandfather's eye with great pain:-if you do not hold the juvonmarg and sit in front of me, I do not agree with you,-he says (Boy Batir, 33-page) [4].



The question "juvonmarg" in the example expressed a wish "let the young die" in the sense of a curse.

Since folk tales are an example of oral creativity, vulgarisms in his language are fateful. Vulgarisms in the fairy tale language were used to designate the character of the hero, the environment in which he lived, his cultural level. For example: the rich who heard that:

- Your house is a sad girl! Where did one see your hole (Good Woman, 291-page)[3].

The king with anger at the ogres:

-It is said that "EidSemir will bite the owner" ....(Hangover of three arrows, 294-page)[3].

- Oh, damn the fire, so ya who says will give the guy only five or a coin?- Saydi (skilled young man, 296-p.) [3].

-You are not a man damn you!,- that God sent the young man out of the land as a servant (faithful child to the admonition, 371-page)[3].

Thanks to the words used in the language of the hero will be to receive information in childbirth about what kind of person they are [1, P.231]. The vulgarisms used in the examples reflected the feelings and mood of a person. They are often given from the language of the personages, in a depressed mood, bitter and not having a job.

### List of literature

1. Abdinazimov Sh. Berdaq is the language of flax. Tashkent, 2006
2. Eshboeva F. Some feedback about the genre of the crow. Uzbek language and literature. №2, 2008
3. Karakalpak folklore. The T. 67-76. Nukus, 2014
4. Karakalpak folk tales. Nukus, 1997
5. Rakhmatullaev Sh. Etymological Dictionary of the Uzbek language. The T.III Tashkent