

Argotic stereotypes related to animal names in depicting women in Uzbek and Turkish languages

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Abstract: There are certain similarities in the use of slang terms referring to women in Uzbek and Turkish languages, which can be explained by the cultural, historical, and social ties between the two nations. The lexicon of slang related to women reflects society's attitude toward their status, traditions, and social stereotypes. A comparison of these words in Uzbek and Turkish languages reveals significant similarities in their usage and origins. This article explores the linguistic and social foundations of slang terms used in reference to women in both Uzbek and Turkish languages.

Keywords: Slang, stereotype, gender, sociolinguistics, depictions of women, Uzbek and Turkish languages, cultural similarities, gender inequality.

Introduction: The long-standing fraternal bond between the Uzbek and Turkish peoples, reflected in their cultural, historical, and linguistic wealth, has contributed to strengthening political cooperation between the two nations. These established connections, particularly through the study of the Turkish language, are expanding among the youth. The interest of Uzbek youth in the Turkish language not only facilitates a deeper understanding of Turkish culture but also strengthens political, social, and economic ties between the two peoples. By learning Turkish, Uzbek youth are able to innovate in scientific, cultural, and social fields in their native language, thus reinforcing interrelations and promoting the development of national culture. This fosters the expansion of Uzbek and Turkish educational programs and scientific research, creating a foundation for students to master both languages.

Throughout history, traditions of addressing women with various epithets have evolved, and when comparing the cultures of these two peoples, it is particularly noticeable that derogatory terms are often used for women. Although we live in the 21st century – an era of technology and development – the

stereotypes ingrained in the collective consciousness and shaped over the ages still persist in modern social life. Examples of these include phrases such as 'Saçı uzun, aklı kısa' (Sochi uzun, aqli kalta), like long hair short mind, 'kaşık düşmanı' (ortiqcha qoshiq, tekinox'r) since the concept of going out separately after marriage did not exist in the past, the bride brought to the house was considered an 'extra spoon' (a freeloader), as an additional spoon would be used in the meal, 'Ateşle oynama elini yakar, kadınla oynama evini yakar' (Olov bilan o'ynashma qo'lingni kuyidradi, xotin bilan o'ynashma uyingni kuyidradi) translation will be like don't play with fire or you'll burn your hand, don't play with women or you'll burn your house. Such expressions have been perpetuated over the years, especially in proverbs, metaphorical expressions, and sayings, shaping the perception of women in both societies.

In female slang, it is common to compare women to animals. The equivalents and similarities of these Turkish terms in Uzbek have been presented, as they have been stereotypically accepted by both nations and have been used for many years. The term 'argo' is derived from French, where 'argot' means locked or

concealed, while the word ‘jargon’, also borrowed from French, refers to a type of speech used among members of a specific social group. The word ‘slang’ is borrowed from English, where ‘slang’ means jargon, and it specifically entered linguistic studies through English. Slang, argot, and jargon are often regarded as synonyms. However, upon closer examination of their origins and usage, it becomes clear that there are significant differences between these concepts. Argot is a somewhat secret language, created by a specific group to ensure outsiders cannot understand it. For this reason, the term ‘argot’ is often used alongside the group’s name, such as ‘thieves’ argot’ or ‘criminal world’. Linguist Roberti, in his small dictionary, defines argot in two ways: as a general term for ‘criminal language’ and as a linguistic term for ‘non-technical vocabulary used by a particular social group’. The etymological origin of argon – ‘corporation des jeux’ – is interpreted as ‘a group of malicious people’. In Roberta, the term slang is given as ‘incorrect, distorted’ or artificial language, and is understood to be intelligible only to certain members.

In the argots of Uzbek and Turkish women, there are many words based on external appearance, which primarily describe the physical and social characteristics of women through the features and behaviors of animals. To express the idea of innocent, simple, and young girls, words like kuş (qush) bird, kuzu (qo’zichoq) lamb, serçe (chumchuq), keklik (kaklik) partridge, civ civ (jo’ja) chick, are used. These are typically characteristics of egg-laying, winged animals, domestic animals, or those that are hunted—often creatures that lie down all day, do not leave their place, and are not very useful, or meat-producing animals. By transferring these characteristics to women, comparisons are created. In Uzbek, there is also the expression ‘tovuq miya’ (noqis), chicken brain, referring to someone with little intellect (or dull), or similarly in both languages, ‘ev tavuğu’ (uy tovug’i), house chicken is used for housewives. For example: ‘Na sen, na senga o’xshagan tovuq miyalar tushunmayaptiki, men endi boshqa sohada ishlay olmayman. Buni necha marta aytishim kerak’. (Ulug’bek Hamdam, Muvozanat), (Neither you nor anyone like you with chicken brains understand that I can’t work in another field. How many times do I have to say this?) Likewise, expressions like ‘o’rdakdek lapanglab yuradi’ -‘o’rdak’, duck (she walks around like a duck) ‘tulkidek ayyordan’ -‘tulki’ fox (like a fox in heat) and ‘kaltakesakdek sovuq’ (cold like a lizard) show that these animal-related argot words are used to create a link between women and animals.

In Turkish, the word bildirgin (bedana) quail is used to refer to short, plump women or girls. Similarly, in Uzbek, there is an expression where women’s small

steps and quick walking are compared to a quail’s movement. For example: ‘Begimxon guzardan tezlab o’tib, katta yo’ldan bedana yurish qilib ketdi.’ (I. Rahim, Chin muhabbat). (Begimxon quickly passed by the bazaar and walked away with the steps of a quail down the main road). The word kakanoz (kaknus) derived from kaknus in Eastern fairy tales is used to describe an unattractive and unpleasant woman. In Uzbek, similar terms exist: like ‘baqaloq’, ‘semiz’ (fat) while the word mastered from Russian is ‘ponchik’ (meaning ‘doughnut’ or ‘sweet bun’) is sometimes used as an insult towards women who are not slim and sigir (cow) especially when referring to women who don’t fit societal beauty standards or to describe overweight women or taxta (board) for extremely thin women. When referring to a woman’s sharp wit or language, words like ilon (snake), chayon (scorpion), and zahar (poison) are commonly used. For example: ‘Chayon kabi meni zaharlamakda bo’lg’an kampirning to’g’ri so’zini eshitib turishka ortiq to’zalmadim-da, ertagacha o’ylab javob berishni aytib kampirning oldidan chiqdim. (Abdulla Qodiriy, O’tkan kunlar) (After hearing the words of the old woman, who had poisoned me like a scorpion, I didn’t get upset anymore, and I left to think and respond later).

Furthermore, the words ‘maymunday’ (monkey-like) or ‘shapklyovka’ (a playful term meaning someone who wears make-up a lot and often implying an odd appearance) are commonly used to describe women who are considered unattractive or awkward in appearance. For example: ‘Modaga berilgani uchun o’zini maymunday turli ko’rinishga solgan qanchalab kishilarning aslida uyida yeyishga tuzuk-quruq taomi yo’q...’ (Ahmad Lutfiy Qozonchi, O’gay ona) (Because of following fashion, many people who tried to look like a monkey in various ways actually don’t even have decent dry food to eat at home...). For women with a beautiful figure, the terms ‘ketvorgan’ (slim) or the Russian-derived word ‘takoy’ are used, and in literature, the word ‘tovus’ (peacock) is also frequently encountered. For example: ‘Tovus kabi aylab xiromon, raqsga tushdi bir go’zal jonon’. (E.Vohidov). (She twirled like a peacock, a beautiful soul dancing) (E. Vohidov). The expression ‘buqalamundek o’zgaruvchan’ (chameleon-like) is commonly used for women with unstable, changing personalities. “Voy, diydoringni yel yesin-e, buqalamunning o’zisan”. (Asarlar, Turob To’la). (Oh, your gaze will change, you’re like a chameleon). For very polite, well-behaved women, the phrase ‘mushukdek muloyim’ (as gentle as a cat) is used. ‘Edvard og’ir xo’rsindi: — Seni o’ldirmoqchi bo’lishsa, xuddi mushukdek muloyim bo’lib qolasan. Raqsga taklif etishsa esa...’ (Stefeni Meyer, Zulmat ostonasidagi muhabbat) (Edward sighed

heavily: 'If they wanted to kill you, you'd become as gentle as a cat. But if they invite you to dance...').

When analyzing the slang expressions and metaphors used to describe women in both Uzbek and Turkish, it is observed that when referring to men, the terms are predominantly associated with elevating qualities, strength, and even deification. However, in the examples above, slang expressions emphasizing women's strength are almost nonexistent. Women are entirely objectified and compared to animals. A notable metaphorical connection is established between women and egg-laying, hutable animals. Women described as capable of reproduction and easily preyed upon are interpreted as weak and vulnerable. The reason for this is linked to women's late entry into social life, particularly in the public sphere, and the limitations on their opportunities within society.

Considering that slang expressions are forms of language created by society, characteristics such as degradation, weakness, and passivity have historically been associated with women in slang. Kövecses, Sebzecioğlu, and Özgür, in their research, emphasize that comparisons of women with food, animals, and commodities have firmly embedded themselves in language as common cultural stereotypes. Language can devalue the opinions of the representatives of a gender or diminish their place in society. Lakoff stresses the need to change the status and values of women. She creates a set of gender-based social stereotypes, such as 'Men are ruthless' or 'Women can't understand mathematics.' Studying the language used towards women in society helps reveal these stereotypes. To reduce gender inequality in Turkish and Uzbek societies, it is first necessary to reconsider social values.

CONCLUSION

In conclusion, based on the results of this research, the stereotypes against women are clearly evident. Women are often depicted as objects of attraction or symbols of beauty, and their social status is considered low. These stereotypes, as reflected in slang, play a significant role in sociolinguistic studies, helping analyze society's gender-based views and attitudes.

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