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## Gender Differences in the Use of Foul Language in Punjabi

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### Abstract

This study explores the use of foul language and its types in Punjabi from the perspective of gender. In this context, a corpus of Punjabi foul terminology was gathered from 58 male and female Punjabi speakers from urban and rural areas, through an open-ended questionnaire. The theoretical framework of Battistela (2005) was applied. The data was analyzed in tables through a statistical approach with its frequency and phonetic transcription. The study revealed that, Punjabi speaking people use foul language in many ways, types and situations. The study also found that males use more abusive terminology while there is less use of coarse words by females. The study revealed swear-word use is more derogatory and directed more towards the females rather than the males. Findings from this study contribute to the research on the use of foul language which is still in its infancy and to the lexicology of Punjabi language.

**Keywords:** Punjabi, foul language, gender, Pakistan

### Introduction

Language that is produced in angry or adverse situations characterized as impolite or rude is known as foul language. Through foul language strong emotions are expressed and it also refers to denouncing things in culture (Anderson and Turgill, 2007). Foul language has been using since ancient including Middle and Dark ages with different discursive practices (Montagu, 2001). Ljung (2010), argues Egypt is attributed with the

first recorded case of coarse language. In ancient Rome if someone use abusive language in general context it could lead to the death punishment although, use of this language was not related to the insulting language in old Latin and Greek. In the period of 19<sup>th</sup> century Britain launched a crusade against the use of bad terminologies but it became common practice again in the 20<sup>th</sup> century. Abusive language is a feature of human language and has been used since the exitance of language, similarly Examples given from old pictograph writing date back to the 100 B.C (Vingerhoets et al. 2013). It can be said that use of insulting words is a universal phenomenon which is exhibited in language in all over the world (Ljung, 1984).

Language is one of the most important features of its speakers. According to the Ethnologue (2021), Pakistani nationals speak 74 languages in which 66 are local and the rests are foreign. Punjabi is one of them, it belongs to the Indo-Aryan and Indo-European language families (Encyclopedia Britanica online, 2011). In Pakistan, Punjab province Western Punjabi is spoken by 60.6 million people but 28.2 million people speak Eastern Punjabi as their first language primarily in Punjab province in the state of India ( Ethnologue 2021).Zaidi (1990), claims the Punjabi language is thought to be vulgar and indecent by its speakers. In Africa, indigenous languages are considered more vulgar than the colonial languages; in Pakistan Punjabi language has the same connotations as the indigenous languages in Africa. Woolf as a language is spoken by 83 percent people of Senegal but it has less status compare to the French as a colonial language (Bambose, 1991). Akram and Yaseen (2011), concluded Punjabi is marginalized in Pakistan even though it has a large majority of speakers. In addition, they stated that to use Punjabi language has become a cultural shame for its speakers and is considered as a foul and vulgar language.

In this age, the use of coarse language has become a common practice by both genders in many of societies. The abusive language is used in the context of surprise, frustration, and happiness. In addition, it also expresses many other states of mind in different situations. Svensson (2004), argues the behavior of people towards the use of coarse language is different. Some consider it disrespectful and rude although for many others it is the common practice in their daily communication. The use of prohibited terminologies is based on cultural values and tradition. Gender behavior in the use of coarse language is differentiated by profession and occupation. Men swear more with fellows from the same occupation. Swearing is thought to be a male characteristic (Benwell, 2001).

Culturally accepted traditions make women less users of profane lexis in two ways: First, a strong action is perceived by the use of insulting words and women culturally are positioned to be very polite to the feelings of others according to their stereotypical image of femininity (De

Klerk,1991;1992 and Coats,1993). Second, in western society swearing is functioned to keep behavioral fulfillment with a particular society (Guerin, 1992). Lakoff (1975; Jespersen (1922), said that cultural and social factors had great influence in the use of abusive lexis so, according to socially accepted values in some societies encourage women to swear less and swearing is attributed as a manly quality. Krishnaya and Bayard (2001), argue that men have common experience in the use of foul language but women are less frequent users of foul terminology and vary from men in the context in which it is used. Maldonado Garcia (2015) states that languages contain sexist grammatical elements (in the context of Spanish language). The same can be stated about Punjabi language.

Van Oudenhoven et al. (2008) and Jay (2009), state that the use of coarse language is a common practice of many cultures which is intended to injure or insult of receiver. All offensive terminologies are not equally offensive and do not induce similar degree of response (Savier, Till, Miller, O'Dea and Anders, 2015). Generally, swear words are more offensive towards females than males (Guathier et al, 2015; Van Oudenhoven et al, 2008, and Jay and Janeschewitz, 2008). Most of studies have concluded genders differ in using insulting lexis and about the categories which are found the most offensive to them (Benidixen and Gabriel, 2013; James, 1998b; Harris, 1993). James (1998), says gender directed abusive words permit people to perform an action which is not socially desirable behavior.

### **Significance of the study**

Many studies cited here were concerned with the use of foul terminology in other languages. However, no attention has been paid to the use of foul terminologies in the Punjabi language. The concentration of most researchers such as; Maynard (2002), Rassin & Muris (2005), Jing-Schmidt (2017), Ljung (2011) and many others, was to identify coarse terminologies from the perspective of genders in English language. The present study is mainly concerned with the use of foul language in Punjabi by identifying the gender differences and to whom these terms are directed to (females or males).

### **Aims and Objectives**

The aims and objectives of the present study include the exploration of the differences in the usage of foul terminologies in Punjabi by taking the perspective of gender from both, urban and rural areas in Pakistan. The study also investigates the types of rude lexis used by males and females in their daily communication in Punjabi communities. One of the intentions of this study is also to analyze the derogation of swear words directed towards the genders.

## Research Questions

The subsequent research questions will be answered in the study:

- (1) What type of foul terminologies are commonly used in Punjabi language?
- (2) Is foul language most used by males or females in Punjabi language context?
- (3) Who are the foul words mostly directed to males or females? Or are both genders equal recipient of these foul words?

## Literature review

Language is a central feature of social interaction. Many different languages are spoken by people in varying situations and contexts which are based on their culture and social factors. Fairclough (1999), states it is important for someone to be aware of the functions of a specific language to understand the economic and cultural systems in which it is used. Foul language is one of the forms of language which is also known as taboo language. 'Taboo' means forbidden and comes from the Tongan language a branch of the Polynesian language and has practical use in Tonga. Tongan is also known as an Austronesian language. Taboo language is considered indecent and vulgar according to the culture of any society. Jay (1996), points out that swearing can be used in two senses; negative and positive. In the sense of negative senses, swear terms are aimed towards as an insult someone e.g., name calling but in a positive sense swearing can be used for joking and sexual enticement.

Swearing is a way of expressing strong emotions that people harbor inside themselves. Crying is another of these emotions which helps to relieve stress (Jay, 2009). Fourteen functions are displayed using foul terminologies such as; affirming, urging, standing, insult, oath, unfriendly, abuse, emphasis, enhancement, exclamation, curse, denial, disapprobatory, strengthening new words meaning (Magnus Ljung, 2006).

By taking different perspectives many researchers and scholars, have been contributed and discussed the use of foul language such as, Hughes (1992); Jay (1992); Andersson and Trudgill (1990); Ljung (1983, 1984, a 1984, b); Anderson (1985); Anderson and Hirsch (1985a and 1985b); and Montagu (1967) have contributed to the discussion on the use of foul language. Ashley Montague (1967), is the first researcher to conduct a study in foul language termed as 'Anatomy of Swearing' by taking the subjects of motives, psychology, social and linguistics dimensions. His main concern was the foul language in English. He used a historical approach and traced the origin of swearing from old civilizations. Magnus Ljung, who became professor of Linguistics in 1978 had been working in the University of Stockholm in Sweden till 2000. He also contributed to the study of foul

language. The subjects of his interest in swearing were; how we swear, why we swear and how certain cultural aspects influenced in swearing. He wrote many books and articles by taking the subject of swearing and also discussed aspects ignored in the work of Magnus. In articles with the title ‘Fuck you’ and ‘Shithead’, he takes three novels as case studies and discusses sociolinguistics, psychological, and linguistic issues in swearing. He analysed translations from American English to Swedish. He mainly focuses on swearing in the languages such as Swedish, English, Serbo-Croatian, Polish, Arabic, and Russian and some examples are also quoted from Chinese.

Nichols (1983), concluded that women who are motivated to use more standard English while working with their professionals belong to the lower class. He also states that females are more insulted by bad words than men. Selnow (1985), investigated the use of foul language among undergraduate students and found it is more commonly used by males than females.

McEnery and Xiao (2003), look into the use of the bad terminology ‘Fuck’ by genders in a corpus-based study from the BNC (British National Counsel). The results found that men use the bad term ‘Fuck’ extensively. Taboo language has an emotional force expressed through foul terms (Deweale, 2004). According to Coats (2004), two terms; competitive and cooperative, refer to gender functions differently. The dominant term, “competitive” denotes male functions while “cooperative” denotes female, because women are polite in conversation and share the goal of solidarity. Lakoff (2004), claims that women are challenged with status and power relations and trained to behave courtly in many cultures. Males and females use foul language in different ways but according to some studies both genders somehow make the use of similar types of offensive terms (McEnery, 2005).

Beer Fagerson (2007), conducted a study on Florida University students in the use of offensive language. The findings from the study showed that ‘nigger’ is most offensive term and fuck is another rude term used among the students. He also states that offensiveness of bad lexis depends on the context in which they are used. The results from the study by Thelwell (2008), shows that people on social media settings use more swear language in informal situations. Sterkenburg (2008), noted women swear as men do Krouwel’s (2014), research results support of Sterkenburg’s findings. Pinker (2008) explains five different uses of foul language: 1. Dysphemistic use 2. Abusive use 3. Idiomatic use 4. Emphatic use and 5. Cathartic use. Gender and language have a deep interrelation. Gender performances and behaviours in interaction are determined by the accepted social norms (West and Zimmerman, 2009). Swedish men utter more abusive terms under all circumstances (Sollid, 2009). Suyanto (2010), found

that the Javeneese commonly used bad words among peers, and that shows the harmony and friendship among them.

Kirk's (2013), study investigates the use of words shit, fuck, damn, bitch, and cunt words and claims that these words are first choice of both genders among other swear words. The study also deduced that females use fewer sexual terms in swearing than males. Jay and Jay (2013), argue that no gender differences are found in swearing. Coarse language has been unacceptable in many cultural contexts but recently it is proved the use of such language that it helps to get relief from anger and tension in certain situations (Ljung, 2011; Wang, 2013; Jay, 2009; Stephan, 2013). Sukamto and Nicolau (2014), concluded that women use more super polite forms than men while using Indonesian as their first language. In contrast, van Hofwegen and Hindriks (2014), investigate found that women use more bad terms in Dutch than men who are less frequent users of this language. Bergen (2016) explains the emotional use of foul language and the physical effects this can produce physical effects such as increased heartbeat, sweating, etc.

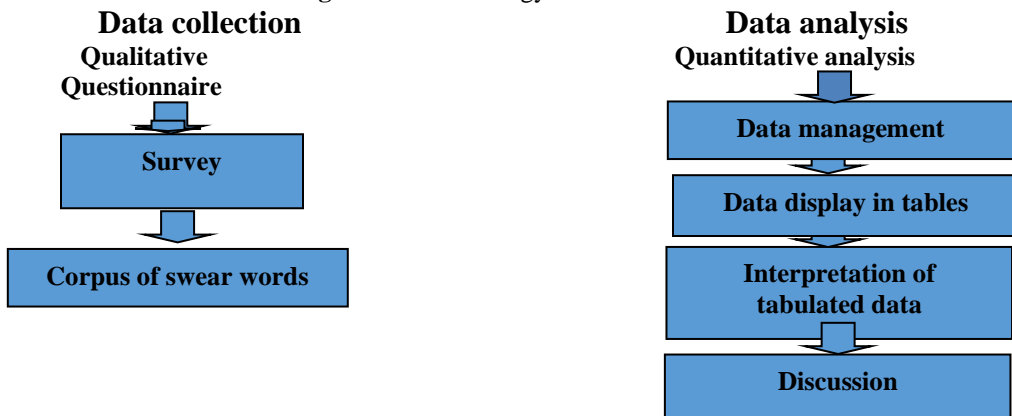
Several studies on swearing have been carried out done till now in different languages (English, Swedish, Indonesian, Dutch, Chines, etc.) looking at different issues. Most of these studies aimed to identify the gender differences, influence of social, cultural and psychological factors and the degree of offensiveness towards the genders. The present study is different from the past research because it is conducted in Punjabi language. The purpose of this study is to analyse variation in the use of foul terms used by males and females. One of the intentions is also to look into the types of swear language used by males and females in Punjabi speaking communities. The sample in this study is 56 Punjabi speakers from both rural and urban area. There are 28 males and 28 females. The population in this study is Punjabi speaking people in Pakistan but the target population is people who are residents of three villages, Balloki Virkan, and Shamsa Virkan, and the city of Lahore in the area of Gujranwala. The study varies from the past researches because it does not focus on analysing the effect of psychological, socio-cultural factors effect in the use of swear terms in Punjabi as many other studies were concerned to analyse them in other languages. Particularly, the research is needed to shed light on gender directed bad words in the Punjabi language or the situation where the terms considered more offensive towards women or both genders are equal recipient of these words.

## Methodology

### Design

The researcher selected a mixed method approach to investigate three main issues: First, categories of foul terminologies used by genders were established. Second, the extent to which genders (males and females) use similar and different terms in Punjabi context was investigated. Third, the terms collected were analysed according to who were the recipient of the foul words in the Punjabi context. Under the paradigm of qualitative research, the corpus of Punjabi swear words was collected through an open-ended questionnaire. In addition, the quantitative method was used to analyse the data.

Figure 1. Methodology of the research



### Theoretical framework

The theoretical framework applied in this study to analyse the types of foul language in Punjabi is Batistella's theory (2005) on the categories of swear words. According to Batistella (2005) foul language is a form of language which is to some extent known as offensive language and can be categorized into four types namely; profanity, vulgar, epithet, and obscenity. The corpus of Punjabi foul terminology collected by the open-ended questionnaire was grouped according to these types from the perspective of genders.

**Epithet:** This category included many types of references such as, one's appearance, ethnicity, disability and sexuality. There are some slurs that are also part of this category e.g., "bitch", "fag". This type also deals with the foul terms that make the association of human beings to the animals like, "donkey", "dog", "son of bitch", and "monkey".

**Profanity:** This type of swearing is used when people swear with the name of God. It occurs when certain religious terms used secularly like, "Christ", "Jesus", and "hell".

**Vulgarity:** This kind refers to the expressions that are related to the excretion and sexual anatomy. “Dick”, “cunt”, “tit”, and “ass”, are examples of this kind.

**Obscenity:** This type of swearing deals with bodily effluvia e.g., “piss”, “shit”, etc. and sexual activity “fuck”. Two types of swearing obscenity and vulgarity are similar in expressions but difference between them is the level of prurience.

### **The data collection**

The data was collected in the form of a corpus through open ended questionnaire. The data was based on 56 male and female participants. For the collection of data research was confined to the population in city Lahore and three villages; Mahar, Balloky Virkan, and Shamsa Virkan situated in the area of Gujranwala in Pakistan.

### **The corpus building**

This is corpus-based study, so to create the corpus of Punjabi foul terms a survey was conducted using an open-ended questionnaire. The corpus was collected from the active Punjabi speakers, 56 in number, from both males and females belonging to rural and urban areas. The participants were formally asked to note down Punjabi foul terms that they use in their daily communication.

### **Sampling**

Sample of this study was active participants. The sample in the present study was 56 participants belong to remote and urban areas. They were 28 males and 28 females. Participants in this study belong to different age groups. There was no restricted age of the sample. The convenience sampling technique was used in this study.

### **The materials**

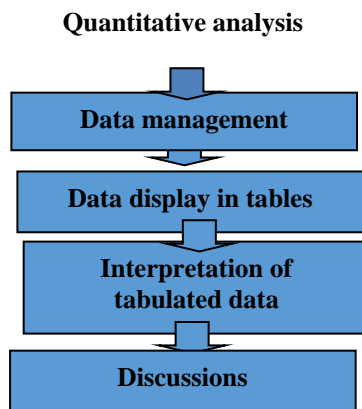
The study deals with the materials in form of an open-ended questionnaire. The purpose of designing an open-ended questionnaire is to collect the corpus of Punjabi swear words to analyse which gender (male and female) use more bad terms the degree of these bad terms towards the genders and, what are the types of these words used in Punjabi communities. The data used in this research is primary in nature because it is first hand data collected through a survey questionnaire. The only one tool is applied in the present study named as open-ended questionnaire.



## Data analysis procedure

The whole data in the study was analysed with frequency and percentages of responses by participants. The data was tabulated with IPA phonetics transcription and translation in English language (International language).

### Steps in data analysis process



### Ethical consideration

Prior to the collection of data consent of participants was taken. They gave permission then the open-ended questionnaire was distributed to the participants with introductory information of the study and explanation of the purpose of present study. The collected data from these participants was arranged and analyzed to some extent so that the participants' identity would be confidential. The informants of the present study were assured that the information that they provided would solely be used for the purpose of this study not elsewhere.

### Results/Data analysis

The data for this research is analysed in the term of the corpus which was collected from the Punjabi speakers to differentiate the use of swear terms by genders and the derogation of these terms directed to them. This corpus is also used to describe the types of Punjabi bad terms according to the genders by applying the theory proposed by Battistalla, (2005). Which is grouped in four categories (epithet, vulgarity, obscenity, profanity).

**Table 1.** Corpus collected through questionnaire

NO	Terms	IPA Transcription	Translation
1.	کھببصنی	k <sup>h</sup> əbɪ:səni	Vile
2.	رندٹی	rəndɪ	Slut
3.	گشتی	gəʃtɪ	Escort
4.	ذلیل	zəlɪ:l	Contemptible
5.	کمینوں	kəmi:nə	Means

6.	کمینہ	kəmi:nə	Mean
7.	دلا	dələ	Pimp
8.	چو تیا	tʃʊtiə	Asshole
9.	شود یا	ʃʊdə	Stingy
10.	گانڈو	gɑ:ndʊ	Gay
11.	چوڑھی	tʃu:ri	Sweeper
12.	کڑی یا وا	kʊri ja:vɑ:	Girl fucker
13.	دلی	dəli	Female Pimp
14.	کمینی	kəmi:ni	Mean
15.	گندی	gəndi	Dirty
16.	کنجری	kəndʒri	Whore
17.	بھوتنی دے کنے	bʰʊtəni dɛ kənɛ	Dog of she ghost
18.	کھبیٹ	kʰəbi:s	Vile
19.	بیماری پینہ	bəma:ri: pɛnə	Fall in disease
20.	الو	ʊlʊ	Owl
21.	کھوتا	kʰʊtə	Donkey
22.	تیری کڑی نوں لن ماراں	təri kʊri nʊ lən ma:rān	I am going to fuck your daughter
23.	بگیرتی	bɡerəti	Lacking in self respect
24.	باندری	bɑ:ndəri	Female monkey
25.	پیڑی شکل والا	pɛri ʃəkəl va:lɑ:	Having bad shape of mouth
26.	پھٹے منہ	pʰɪtɛ mən	Damn
27.	دفاع ہو جا	dəfə ho dʒɑ:	Fuck off
28.	چول	tʃʊvəl	Scoundrel
29.	بگیرت	bɡerət	Lacking in self respect
30.	بد معاش	bəd mɑ:ʃ	Mobster
31.	کتی	kʊti	Bitch
32.	کھوتی	kʰʊti	Female donkey
33.	ماں دی پھدی پاڑا	mān di pʰʊdi pɑ:rɑ:	Ripper of mother's pussy
34.	گندا	ɡəndə	Dirty
35.	حرام جادا	həra:m dʒɑ: də	Bastard
36.	باندر	bɑ:ndər	Monkey
37.	پھدی	pʰʊdi	Pussy
38.	بنڈو	bʊndʊ	Homosexual
39.	کمینے	kəmi:ne	Mean
40.	کنجر	kəndʒər	Fucker
41.	کتا	kʊtə	Dog
42.	حرام دی	həra:m di	Daughter of bastard
43.	پاگل دا پتر	pɑ:gəl də pʊtər	Son of mad person
44.	کتی دا پتر	kʊti də pʊtər	Son of bitch
45.	کھوتی دیا بچیا	kʰʊti dɛɑ bətʃɛɑ	Son of female donkey
46.	گندی نسل دیا	ɡəndi nəsel də	Belong to indecent progenitor ship
47.	کتی نسل دا	kʊti nəsel də	Belong to dogs' progenitorship
48.	کتے دا بچہ	kʊtɛ də bətʃə	Son of dog
49.	پھدو	pʰʊdʊ	Idiot
50.	بشرم	bəʃrəm	Shameless

51.	بتمیز	bətmɪ:z	Impudent
52.	نسلی بگیرت	nəsəli bɡerət	Generations of shameless
53.	کتے دی پتر	kʊtə dɪ pʊtər	Son of dog
54.	الو دا پٹھا	ʊlu: də pətʰə	Son of an owl
55.	حرام دا	hərə:m də	Son of bastard
56.	مرجانی دا	mər dʒɑ:nɪ də	Son of girl whom should die
57.	رنگباز	rəngbɑ:z	Deceiver
58.	مان مر جائے	mān mər dʒæ	Mother die
59.	انی دیا	əni dɛɑ	Son of blind woman
60.	گوار	ɡəvɑ:r	Illiterate
61.	پاگل	pɑ:ɡəl	Mad
62.	مان یاوا	mān jɑ:vɑ:	Mother fucker
63.	تیری پاڑاں پین	tɛrɪ pɑ:rɑ: pɛn	I am going to rip your sister
64.	گشتی دیا	ɡəʃtɪ dɛɑ	Son of escort
65.	تیری پین دی سری	tɛrɪ pɛn dɪ sɪrɪ	Your sister's head
66.	تیری پین نوں کھیرا دتا	tɛrɪ pɛn nʊ kʰɪ:rə dɪtə	Cucumber in your sister's pussy
67.	تیری مان نوں لُن ماراں	tɛrɪ mān nʊ lən mɑ:rɑ:n	I am going to fuck your mother
68.	کنجری دیا	kəndʒrɪ dɛɑ	Son of whore
69.	تیری مان دی کوسی	tɛrɪ mān dɪ kʊsɪ:	Your mom's pussy
70.	تیری بے بے دی سری	tɛrɪ bɛ bɛ dɪ sɪrɪ	Your mother's head
71.	پین چود	pɛn tʃʊd	Sister fucker
72.	تیری پین دی پھدی	tɛrɪ pɛn dɪ pʰʊdɪ	Your sister's pussy
73.	لا نتي انسان	lənɪ msa:n	Cursed man
74.	ڈنگر	dəngər	Beast\animal
75.	ٹور	su:r	Pig
76.	کھانہ کھرا بہ	kʰnə kʰərə:bə	Destroy at all
77.	کواری یاوا	kʋɑ:rɪ jɑ:vɑ:	Bachelorette fucker
78.	تیری پین نو یاواں	tɛrɪ pɛn nʊ jɑ:vɑ:n	I am gonna to fuck your sister

Table 2. Types of foul words used by males and females

		Males	Females
Ranking	Categories	Frequency (%)	Frequency (%)
1.	Profanity	0(0%)	1(0.91%)
2.	Epithet	106(91.37%)	105(96.33%)
3.	Vulgarity	6(5.17%)	0(0%)
4.	Obscenity	4(3.44%)	3(2.75%)
	<b>Total /Percentage</b>	<b>116(100%)</b>	<b>109 (100%)</b>

In the light of above table, epithet is highly used category by genders, on the other hand males did not use profanity but only 1(0.91%) females used this kind of Punjabi foul language. Females did not speak Vulgarity type of bad language and 6(5.17%) males used it. The type that is not used by males is profanity and females did not use vulgarity. Obscenity used by both genders with very little difference in the use of it as shown in the table.

**Table.3** Foul terms used by males and females

	<b>Males</b>	<b>Females</b>
<b>Sr. no</b>	<b>Frequency(%)</b>	<b>Frequency (%)</b>
1.	116(51.55%)	109(48.44%)
<b>Total/percentage</b>	<b>225(100%)</b>	<b>225(100%)</b>

In term of differences between genders with use foul language in Punjabi the above table is self- explanatory.

### Foul words directed towards the genders

<b>No.</b>	<b>Terms</b>	<b>IPA Transcription</b>	<b>Translation</b>	<b>F (%)</b>
1.	کنجری	kəndʒri	Whore	2(3.57%)
2.	کھببصنی	kʰəbr:səni	Vile	1(1.78%)
3.	کتے دی پتر	kʊtə di pʊtər	Son of dog	1(1.78%)
4.	دلی	dəli	Female Pimp	1(1.78%)
5.	چوتیا	tʃʊtiə	Asshole	2(3.57%)
6.	چوڑھی	tʃu:ri	Sweeper	1(1.78%)
7.	حرام دی	həra:m di	Daughter of bastard	4(7.14%)
8.	بگیرتی	bgerəti	Lacking in self respect	2(3.57%)
9.	رنڈی	rəndi	Slut	1(1.78%)
10.	گشتی	gəʃti	Escort	1(1.78%)
11.	باندری	bə:ndəri	Female monkey	1(1.78%)
12.	کتی	kʊti	Bitch	8(14.28%)
13.	کھوتی	kʰʊti	Female donkey	5(8.92%)
14.	کمینی	kəmi:ni	Mean	14(25%)
15.	گندی	gəndi	Dirty	2(3.57%)

**Table 4.** Foul terms directed to the females

The above table presents that there are 15 terms used in Punjabi context to insult the females. In the light of the table کمینی (mean) is highly used terms and then کتی (Bitch) and کھوتی (female donkey) are used highly used after the term “Mean”. The above explained swear words are spoke only to insult females directly.

**Table 5.** Foul words directed to ones' females

<b>No.</b>	<b>Terms</b>	<b>IPA Transcription</b>	<b>Translation</b>	<b>F (%)</b>
1	کواری پاوا	kva:ri ja:va:	Bachelorette fucker	2(3.57%)
2	تیری بے بے دی سری	təri bə bə di siri	Your mothers' head	2(3.57%)
3	بھوتنی دے کتے	bʰʊtəni dɛ kʊtɛ	Dog of she ghost	1(1.78%)
4.	گشتی دیا	gəʃti dɛa	Son of escort	1(1.78%)
	کنجری دیا	kəndʒri dɛa	Son of whore	1(1.78%)

5	کھو تی دیا بچیا	k <sup>h</sup> oʈi dɛɑ bəʈʃɛɑ	Son of female donkey	7(12.5%)
6	ماں دی پھدی پاڑا	mān di p <sup>h</sup> oʈi pa:ra:	Ripper of mother's pussy	2(3.57%)
7	کتی دا پتر	kuʈi dɑ pətər	Son of bitch	7(12.5%)
8				
9	تیری ماں دی کو سی	tɛri mān di kosi:	Your mom's pussy	1(1.78%)
10	تیری ماں نوں لن ماراں	tɛri mān nu lən ma:rān	I am going to fuck your mother	1(1.78%)
11	تیری کڑی نوں لن ماراں	tɛri kuʈi nu lən ma:rān	I am going to fuck your daughter	1(1.78%)
12	ماں پاوا	mān ja:va:	Mother fucker	1(1.78%)
13	انی دیا	əni dɛɑ	Son of blind woman	4(7.14%)
14	تیری پاڑاں پین	tɛri pa:ra: pɛn	I am going to rip your sister	1(1.78%)
15	تیری پین دی پھدی	tɛri pɛn di p <sup>h</sup> oʈi	Your sister's pussy	1(1.78%)
16	تیری پین دی سری	tɛri pɛn di siri	Your sister's head	1(1.78%)
17	تیری پین نوں کھیرا دتا	tɛri pɛn nu k <sup>h</sup> i:rə dɪtə	Cucumber in your sisters pussy	1(1.78%)
18	کڑی یا وا	kuʈi ja:va:	Girl fucker	5(8.92%)
19	تیرئ پین نو یا واں	tɛri pɛn nu ja:va:n	I am goanna to fuck your sister	3(5.35%)
20	پین چود	pɛn tʃoɖ	Sister fucker	9(16.07%)

The bad terms displayed in the table are those through the insult goes towards someone's females rather than him/herself in Punjabi language.

**Table 6.** Insulting words directed towards males somehow with the involvement of their family member's insult

NO.	Terms	IPA Transcription	Translation	F (%)
1.	گانڈو	gɑ:ndʊ	Gay	1(1.78%)
2.	کتا	kuʈə	Dog	9(16.07%)
3.	باندر	bɑ:ndər	Monkey	5(8.92%)
4.	کمینہ	kəmi:nə	Mean	2(3.57%)
5.	دلا	dələ	Pimp	3(5.35%)
6.	بیماری پینہ	bəma:ri: pɛnə	Fall in disease	1(1.78%)
7.	گندا	gəndə	Dirty	2(3.57%)
8.	کھبیٹ	k <sup>h</sup> əbi:ʈs	Vile	1(1.78%)
9.	کمینے	kəmi:ne	Mean	1(1.78%)
10.	شود یا	ʃoɖɛɑ	Stingy	1(1.78%)
11.	کنجر	kəndʒər	Fucker	2(3.57%)
12.	بنڈو	bəndʊ	Homosexual	3(5.35%)
13.	کھوتا	k <sup>h</sup> oʈə	Donkey	7(12.5%)

14.	حرام جادا	həɾɑ:m dʒɑ: də	Bastard	3(5.35%)
15.	بیڑی شکل والا	pɛɾi fəʃkəl vɑ:lɑ:	Having bad shape of mouth	1(1.78%)
16.	کنجری دیا	kəndʒɾi dɛɑ	Son of whore	1(1.78%)
17.	ا نی دیا	ənɪdɛɑ	Son of blind woman	4(7.14%)
18.	کھو تی دیا بچیا	kʰotɪ dɛɑ bətʃɛɑ	Son of female donkey	7(12.5%)
19.	کتی دا پتر	kʊtɪ dɑ pʊtər	Son of bitch	7(12.5%)
20.	گشتی دیا	gəʃtɪ dɛɑ	Son of escort	1(1.78%)
21.	مان یاوا	mɑn jɑ:vɑ:	Mother fucker	1(1.78%)
22.	مرجانی دا	mər dʒɑ:nɪ dɑ	Son of girl whom should die	2(3.57%)
23.	بھوتنی دے کتے	bʰotənɪ dɛ kʊtɛ	Dog of she ghost	1(1.78%)
24.	کڑی یاوا	kʊɾɪ jɑ:vɑ:	Girl fucker	5(8.92%)
25.	کواری یاوا	kʊɑ:rɪ jɑ:vɑ:	Bachelorette fucker	2(3.57%)
26.	کتے دا بچہ	kʊtɛ dɑ bətʃə	Son of dog	1(1.78%)
27.	حرام دا	həɾɑ:m dɑ	Son of bastard	7(12.5%)
28.	الو دا پٹھا	ʊlʊ: dɑ pətʰə	Son of an owl	1(1.78%)
29.	پا گل دا پتر	pɑ:gəl dɑ pʊtər	Son of mad person	1(1.78%)
30.	گندی نسل دیا	gəndɪ nəsəl dɛ	Belong to indecent progenitor ship	1(1.78%)
31.	کتی نسل دا	kʊtɪ nəsəl dɑ	Belong to dogs' progenitor ship	1(1.78%)

Data presented in the above table shows that the words from 1 to 15 are directly used to insult some males but bad Punjabi terms from 16 to 23 used for males but by using these words insult goes to their mothers. In the same way, the word number 24 directed the insult to some males daughter. According to the table analysis foul Punjabi words from 26 to 29 directed insult to the males' father and the last two words used to derogate men progenitor ship.

**Table 7.** Foul terms directed to both genders equally

NO.	Terms	IPA Transcription	Translation	F (%)
1.	کمینوں	kəmi:nɔ	Means	1(1.78%)
2.	چول	tʃʊvəl	Scoundrel	17(30.35%)
3.	بگیرت	bgeɾət	Lacking in self respect	11(19.64%)
4.	دفاع بو جا	dəfə ho dʒɑ:	Fuck off	4(7.14%)
5.	الو	ʊlʊ	Owl	1(1.78%)
6.	رنگباز	rəngbɑ:z	Deceiver	1(1.78%)
7.	ڈنگر	dəngər	Beast\animal	3(5.35%)
8.	ثور	su:r	Pig	2(3.57%)

9.	بتميز	bətmɪ:z	Impudent	4(7.14%)
10.	ذليل	zəlɪ:l	Contemptible	2(3.57%)
11.	گوار	gəvɑ:r	Illiterate	3(5.35%)
12.	پا گل	pɑ:gəl	Mad	2(3.57%)
13.	بد معاش	bəd mɑ:ʃ	Mobster	1(1.78%)
14.	لا نتي انسان	ləntɪ mɪsɑ:n	Cursed man	1(1.78%)
15.	کھانہ کھرابہ	kʰnə kʰəɾɑ:bə	Destroy at all	4(7.14%)
16.	پھٹے منہ	pʰɪtə mən	Damn	1(1.78%)
17.	پھدو	pʰʊdʊ	Idiot	5(8.92%)
18.	بشرم	bəʃrəm	Shameless	5(8.92%)

In Punjabi language foul terms displayed in the above table direct insult to both genders equally. These are equally used for males as for females. There is no lexical difference while using these terms for genders (males and females)

## Discussion

The present research was intended to analyze differences in the use of Punjabi as foul language, its types by genders and derogation of these bad terms towards the genders. The findings from the data shows that majority of males use more foul terms as compare to females. Females are less frequent users of these swear words. In order to analyze the kinds of Punjabi words used as swear language theory proposed by Battistella (2005) was applied the theoretical framework. It was proved by using this framework that all kinds of words are used by the genders with a slight variation in frequency and percentage, except for vulgarity and profanity. Profanity was not used by males and vulgarity by females. The corpus of Punjabi bad words shows that there are many terms used to insult both genders and females are greater recipient of these words as males. Table number 4 shows that all the swearwords through insult directly goes to females but in table 5 the foul words directed to someone's females. The recipient of these words are females. In the same way table 6 displays those insulting words that are directed towards males and table 7 shows some swear words that are used for both genders equally. There is no gender specification while using these words towards them. They are used for males as for females without any difference in meanings and context in Punjabi language.

## Conclusion

In the light of above discussion, it can be concluded that, there were 116(51.55%) foul words used by males and 109(48.44%) by females. This shows that males in Punjabi language swear more. Females use this foul language less. The present study also deduced that Punjabi speakers used all the kinds of swear words (epithet, profanity, obscenity, vulgarity) which

were proposed by Battistella (2005), except for profanity and vulgarity. Females were not users of vulgarity and males did not use profanity. From the above analysis it is found that foul terms used in Punjabi language are directed insult towards the both genders. Mostly terms used in Punjabi as swear terms are derogatory towards the females rather than the males. All the foul terms are used in Punjabi language through insult goes directly to males, females, to someone's relatives, to someone's females and to both genders equally.

## Notes

1 Ethnologue (2021) <https://www.ethnologue.com/language/punjabi>

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