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 56 male and female Punjabi speakers from urban and rural areas, through an open-ended questionnaire. The participants in this study belonged to different age groups and their education level was under-metric and graduation. All the participants selected as sample for the study were from the Punjabi culture. The theoretical framework of Battistella was applied. The data was analyzed in tables through a statistical approach with frequency and phonetic transcription. The convenience sampling technique was used in the study. Many studies have been done on the use of swear words in many languages to identify different aspects such as factors, gender variation, reasons, sources, types etc. However, to the best of my knowledge, in the history of Pakistan, no research works are found on the use of abusive language in Punjabi according to gender. This study could be very beneficial for those scholars who are interested in themes related to swearing. Various resources were found to be helpful in this study related to swear words, although it is quite difficult to access these resources. Some sociological, psychological, and neurological factors that are not part of the present research, can open the path to other researchers who are interested in what lies behind the rationale of using Punjabi swear words. The present 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 evidenced that swear word use is more derogatory and directed more towards females rather than males. Findings from this study contribute to research on the use of foul language, which is still in its infancy and to the lexicology of Punjabi language.

Introduction

Language produced in angry or adverse situations, characterized as impolite or rude is known as foul language. Through foul language, strong emotions are expressed and cultural aspects are denounced (Anderson and Turgill, 2007). Foul language has been used since ancient times, including the Middle and Dark ages with different discursive practices (Montagu, 2001). Ljung (2010) argues that Egypt is attributed with the first recorded case of coarse language. In ancient Rome the use of abusive language in a general contex could lead to death punishment although, use of this language was not related to insulting language in old Latin and Greek. During the 19th Century, Great Britain launched a crusade against the use of bad terminologies but it became common practice again in the 20th Century. Abusive language is a feature of human language and has been used since the existence of language itself. Similarly, examples derived from old pictograph writings date back to 100 B.C. (Vingerhoets *et al.*, 2013). It could be said that the use of insulting words is a universal phenomenon, which is exhibited in languages all over the world (Ljung, 1984).

Language is one of the most important features of its speakers. According to the Ethnologue[1], Pakistani nationals speak 74 languages, in which 66 are local and the rest are foreign. Punjabi is one of them, it belongs to the Indo-Aryan and Indo-European language families (Encylopedia Britanica online, 2011). In Pakistan Punjab province, Western Punjabi is spoken by 60.6 million people but 28.2 million people speak Eastern Punjabi, it being their first language primarily in Punjab province, in India (Ethnologue, 2021). Zaidi (1990) claims that 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% of the people in Senegal but it has less status compared to French as a colonial language (Bambose, 1991). Akram and Yaseen (2011) concluded that Punjabi is marginalized in Pakistan, even though it has a large majority of speakers. In addition, they stated that 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 all in many societies. 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 that the behavior of people towards the use of coarse language is different. Some consider it disrespectful and rude, although for many others it is a common practice in their daily communication. The use of prohibited terminologies is based on cultural values and traditions. 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 characteristics (Benwell, 2001).

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[1] Ethnologue (2021) https://www.ethnologue.com/language/punjabi

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; Coats, 1993). Second, in Western society, swearing is functioned to keep behavioral fulfillment with a particular society (Guerin, 1992). Lakoff (1975) and Jespersen (1922) stated that cultural and social factors have great influence on the use of abusive lexis so, according to socially accepted values in some societies, women are encouraged 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 are different from men in relation to the context in which it is used. Maldonado Garcia (2015) claims that languages contain sexist grammatical elements (in the context of Spanish language). The same can be stated about Punjabi language.

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

Many studies cited here have been concerned with the use of foul terminology in languages other than Punjabi. 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 and 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 gender differences and the persons to whom these terms are directed (females or males).

Aims

The aim of this study is to work on Punjabi swearing; however, other objectives include 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 genders.

Therefore, the research questions that will be answered in the study concern the type of foul terminologies that are commonly used in Punjabi

language. Furthermore, whether the use of foul language is related mostly to males or females in Punjabi language context will be assessed. Finally, the foul words mostly directed to males or females and whether both genders are equally recipient of these foul words will be identified.

Literature Review

Language is a central feature of social interaction. Many varieties of languages are spoken in different situations and contexts, which are based on cultural and social factors. Fairclough (1999) states that it is important 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 Tongan, which is 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 negative sense, swear terms are aimed towards an insult to someone, e.g. name calling, and in 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 (14) functions are displayed using foul terminologies such as affirming, urging, standing, insult, oath, unfriendly, abuse, emphasis, enhancement, exclamation, curse, denial, disapprobatory, strengthening new word meaning (Lajung, 2006).

By taking different perspectives, many researchers and scholars have contributed and discussed the use of foul language (Anderson, 1985; Anderson & Hirsch, 1985a; 1985b; Andersson & Trudgill, 1990; Hughes, 1992; Jay, 1992; Ljung (1983; 1984a; 1984b; Montagu, 1967). Ashley Montague (1967) is the first researcher to conduct a study on foul language termed as 'Anatomy of Swearing', involving themes like motives, psychology, social and linguistics dimensions. His main concern was 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, worked at the University of Stockholm in Sweden until 2000, and contributed to the study of foul language. The subjects of his interest in swearing included how we swear, why we swear and how certain cultural aspects influenced swearing. He wrote many books and articles on swearing and discussed aspects ignored in the work of Magnus. In his articles 'Fuck you' and 'Shithead', he takes three novels as case studies and discusses sociolinguistics, psychological, and linguistic issues in swearing. He analyzes translations from American English to Swedish. He mainly focuses on swearing in Swedish, English, Serbo-Croatian, Polish, Arabic, and Russian and some examples are quoted also from Chinese.

Nichols (1983) concludes 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 males.

Selnow (1985) investigated the use of foul language among undergraduate students and found that it is more commonly used by males than females.

McEnery and Xiao (2003) look into the use of bad terminology 'Fuck' by genders in a corpus-based study from the British National Council. The results show 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 behavior, 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 the most offensive term, and fuck is another rude term used among the students. He also stated that offensiveness of bad lexis depends on the context in which it is used. The results from the study by Thelwell (2008) show that people on social media settings use more swear language in informal situations. Sterkenburg (2008) noted that women swear as much as men, and Krouwel's (2014) research results support Sterkenburg's findings. Pinker (2008) explains five different uses of foul language: 1. Dysphemistic; 2. Abusive; 3. Idiomatic; 4. Emphatic and 5. Cathartic. Gender and language have a deep interrelation. Gender performances and behaviors in interactions are determined by the accepted social norms (West & Zimmerman, 2009). Swedish men utter more abusive terms under all circumstances (Sollid, 2009). Suyanto (2010) found that Javenese commonly used bad words among peers and that shows the harmony and friendship among them.

Kirk's (2013) study investigated the use of words shit, fuck, damn, bitch, and cunt and claimed 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 has been proved that the use of such language helps to get relief from anger and tension in certain situations (Jay, 2009; Ljung, 2011; Stephan, 2013; Wang, 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) found that women use more bad terms in Dutch than men who are less frequent users in this language. Bergen (2016) explained the emotional use of foul language and the physical effects this can produce, such as increased heartbeat, sweating, etc.

Several studies on swearing have been carried out in different languages (English, Swedish, Indonesian, Dutch, Chinese, etc.) and investigating different issues. Most of these studies aimed to identify gender differences, influence of social, cultural and psychological factors and the degree of offensiveness towards

genders.

Methodology

The present study is different from past researches because it is conducted on Punjabi language. The purpose of this study is to analyze variations 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 includes 56 Punjabi speakers, 28 males and 28 females, from both rural and urban area. The population in this study is Punjabi speaking people living in Pakistan, but the target population is represented by people who reside in three villages - Mahar, Balloky Virkan, and Shamsa Virkan, and in the city of Lahore in the area of Gujranwala. The present study varies from past researches because it does not focus on analyzing the effect of psychological, socio-cultural factors in the use of swear terms in Punjabi, as previous studies investigate languages other than Panjabi. Particularly, this research aims to shed light on gender directed bad words in Punjabi language. Furthermore, the situations where the terms are considered more offensive towards women or both genders as equal recipient of these words are studied.

Design

A mixed method approach was selected 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 analyzed according to who were the recipients 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 analyze the data.

Figure 1. Research Methodology
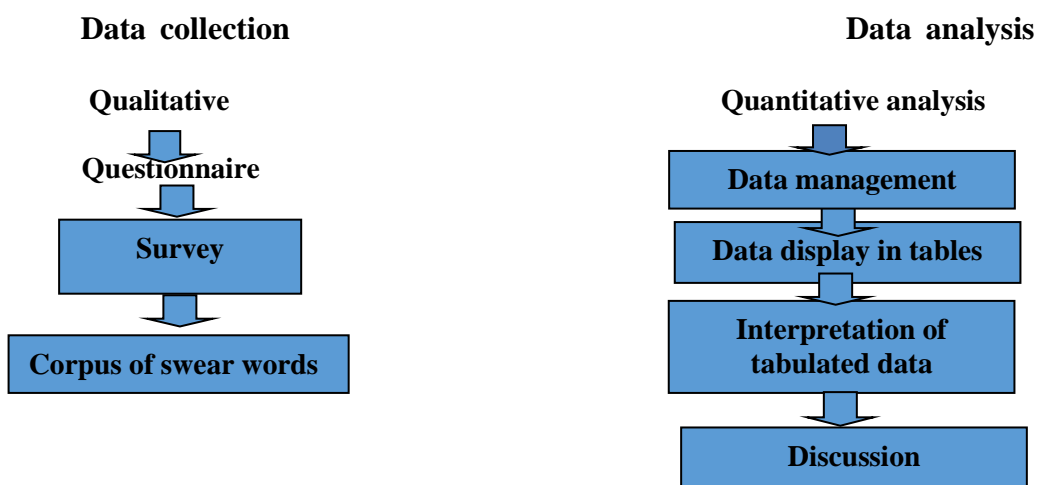
Theoretical framework

The theoretical framework applied in this study to analyze the types of foul language in Punjabi is based on the categories of swear words in Battistella's theory (2005). According to Battistella (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 gender.

Epithet: This category included many types of references such as, 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 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 are different on the level of prurience.

Data collection

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

Corpus building

This is a corpus-based study, so, in order to create a corpus of Punjabi foul terms, a survey was conducted using an open-ended questionnaire. The corpus was collected from active Punjabi speakers, 56 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

The sample in the present study included 56 active participants belonging to remote and urban areas. The participants selected for this study were from the Punjabi culture. They were 28 males and 28 females. Participants in this study belonged to different age groups and their level of education was graduate and under-metric. There were no restrictions of age in the sample. The convenience sampling technique was used.
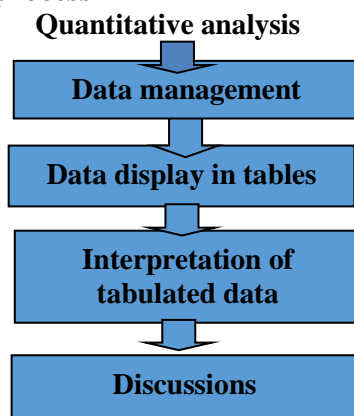
Materials

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

Data analysis procedure

All the data in the study were analyzed using frequency and percentage of responses by participants. The data were tabulated with IPA phonetics transcription and translation in English language (International language).

Steps in data analysis process

Quantitative analysis

Data management

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Data display in tables

↓

Interpretation of tabulated data

↓

Discussions

Ethical consideration

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

Results/Data analysis

The data for this research were analyzed in relation to the corpus that was collected from the Punjabi speakers, to differentiate the use of swear terms by gender, and the derogation of these terms was directed to them. This corpus was also used to describe the types of Punjabi bad terms, according to gender by applying the theory proposed by Battistella, (2005), which grouped words in four categories (epithet, vulgarity, obscenity, profanity).

Table 1. Corpus collected through questionnaires

NO	Terms	IPA Transcription	Translation
1.	کھیبیصنی	kʰəbɪːsənɪ	Vile
2.	رنڈی	rəndɪ	Slut
3.	گشتی	gəʃtɪ	Escort
4.	ذلیل	zəlɪːl	Contemptible
5.	کمینوں	kəmɪːno	Means
6.	کمینہ	kəmɪːnə	Mean
7.	دلا	dələ	Pimp
8.	چو تیا	tʃʊtɪə	Asshole
9.	شودیا	ʃʊdɛa	Stingy
10.	گانڈو	gaːndʊ	Gay
11.	چوڑھی	tʃuːɾɪ	Sweeper
12.	کڑی یا وا	kʊɾɪ jaːvaː	Girl fucker
13.	دلی	dəlɪ	Female Pimp
14.	کمینی	kəmɪːnɪ	Mean
15.	گندی	gəndɪ	Dirty
16.	کنجری	kəndʒri	Whore
17.	بھوتنی د ے کتے	bʰɔtənɪ dɛ kʊtɛ	Dog of she ghost
18.	کھبیث	kʰəbɪːs	Vile
19.	بیماری پینہ	bəmaːɾɪ pɛnə	Fall in disease
20.	ا لو	ʊlʊ	Owl
21.	کھوتا	kʰotə	Donkey
22.	تیری کڑی نو ں لن ماراں	tɛɾɪ kʊɾɪ nʊ lən maːɾãn	I am going to fuck your daughter
23.	بگیرتی	bgɛɾətɪ	Lacking in self respect
24.	باندری	baːndəɾɪ	Female monkey
25.	پیڑی شکل والا	pɛɾɪ ʃəkəl vaːlaː	Having bad shape of mouth
26.	پھٹے منہ	pʰɪtɛ mʊn	Damn
27.	دفاع ہو جا	dəfə ho dʒaː	Fuck off
28.	چو ل	tʃəvəl	Scoundrel
29.	بگیرت	bgɛɾət	Lacking in self respect
30.	بد معا ش	bəd mãːʃ	Mobster
31.	کتی	kʊtɪ	Bitch
32.	کھوتی	kʰotɪ	Female donkey
33.	ما ں دی پھدی پا ڑ ا	mãn dɪ pʰʊdɪ paːɾaː	Ripper of mother's pussy
34.	گندا	gəndə	Dirty
35.	حرام جادا	həɾaːm dʒaː də	Bastard
36.	باندر	baːndər	Monkey
37.	پھدی	pʰʊdɪ	Pussy
38.	بنڈ و	bʊndʊ	Homosexual
39.	کمینے	kəmɪːnɛ	Mean
40.	کنجر	kəndʒər	Fucker
41.	کتا	kʊtə	Dog
42.	حرام دی	həɾaːm dɪ	Daughter of bastard
43.	پا گل دا پتر	paːgəl də pʊtər	Son of mad person
44.	کتی دا پتر	kʊtɪ də pʊtər	Son of bitch
45.	کھو تی دیا بچیا	kʰotɪ dɛa bətʃɛa	Son of female donkey
46.	گندی نسل دیا	gəndɪ nəsəl də	Belong to indecent progenitor ship
47.	کتی نسل دا	kʊtɪ nəsəl də	Belong to dogs' progenitorship
48.	کتے دا بچہ	kʊtɛ də bətʃə	Son of dog
49.	پھدو	pʰʊdʊ	Idiot
50.	بشرم	bəʃɾəm	Shameless

51.	بتميز	bətmɪːz	Impudent
52.	نسلی بگیرت	nəsəlɪ bgɛrət	Generations of shameless
53.	کتے دی پتر	kʊtɛ dɪ pʊtər	Son of dog
54.	الو دا پٹھا	ʊluː də pətʰə	Son of an owl
55.	حرام دا	həraːm də	Son of bastard
56.	مرجانی دا	mər dʒaːnɪ də	Son of girl whom should die
57.	رنگباز	rəngbaːz	Deceiver
58.	ماں مر جاۓ	mãn mər dʒaɛ	Mother die
59.	انی دیا	ənɪ dɛa	Son of blind woman
60.	گوار	gəvaːr	Illiterate
61.	پاگل	paːgəl	Mad
62.	ماں یاوا	mãn jaːvaː	Mother fucker
63.	تیری پاڑاں پین	tɛrɪ paːɾaː pɛn	I am going to rip your sister
64.	گشتی دیا	gəʃtɪ dɛa	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 kʰɪːrə dɪtə	Cucumber in your sister's pussy
67.	تیری ماں نوں لن ماراں	tɛrɪ mãn nʊ lən maːrãn	I am going to fuck your mother
68.	کنجری دیا	kəndʒrɪ dɛa	Son of whore
69.	تیری ماں دی کو سی	tɛrɪ mãn dɪ kosɪː	Your mom's pussy
70.	تیری بےبے دی سری	tɛrɪ bɛ bɛ dɪ sɪrɪ	Your mother's head
71.	پین چود	pɛn tʃod	Sister fucker
72.	تیری پین دی پھدی	tɛrɪ pɛn dɪ pʰʊdɪ	Your sister's pussy
73.	لانتی انسان	ləntɪ ɪnsaːn	Cursed man
74.	ڈنگر	dəngər	Beast\animal
75.	ثور	suːr	Pig
76.	کھانہ کھرابہ	kʰnə kʰəraːbə	Destroy at all
77.	کواری یاوا	kvaːrɪ jaːvaː	Bachelorette fucker
78.	تیر ئ پین نو یا واں	tɛrɪ pɛn nʊ jaːvaːn	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%)
	Total /Percentage	116(100%)	109 (100%)

In light of the above Table, 'epithet' is a highly used category by genders. On the other hand, males did not use 'profanity' but only 1 (0.91%) of 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' was used by both genders with very few differences in the use of it as shown in the table.

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

Table 3. Foul terms used by males and females

In terms of differences regarding foul language use between genders in Punjabi, the above table is self- explanatory.

No.	Terms	IPA Transcription	Translation	F (%)
1.	کنجری	kəndʒɾi	Whore	2(3.57%)
2.	کھبیصنی	kʰəbɪːsənɪ	Vile	1(1.78%)
3.	کتے دی پتر	kʊtɛ dɪ pʊtər	Son of dog	1(1.78%)
4.	دلی	dəlɪ	Female Pimp	1(1.78%)
5.	چو تیا	tʃʊtɪə	Asshole	2(3.57%)
6.	چوڑھی	tʃuːɾɪ	Sweeper	1(1.78%)
7.	حرام دی	həɾɑːm dɪ	Daughter of bastard	4(7.14%)
8.	بگیرتی	bgɛɾətɪ	Lacking in self respect	2(3.57%)
9.	رنڈی	rəndɪ	Slut	1(1.78%)
10.	گشتی	gəʃtɪ	Escort	1(1.78%)
11.	باندری	baːndərɪ	Female monkey	1(1.78%)
12.	کتی	kʊtɪ	Bitch	8(14.28%)
13.	کھوتی	kʰotɪ	Female donkey	5(8.92%)
14.	کمینی	kəmɪːnɪ	Mean	14(25%)
15.	گندی	gəndɪ	Dirty	2(3.57%)

Table 4. Foul terms directed to the females

The above table presents 15 terms used in Punjabi context to insult females. In light of the table کمینی – mean wss a highly used term and then کتی - bitch and کھوتی - female donkey were highly used after the term 'mean'. The above explained swear words were spoken only to insult females directly.

Table 5. Foul words directed to one's females

No.	Terms	IPA Transcription	Translation	F (%)
1	کواری یاوا	kvaːɾɪ jaːvɑː	Bachelorette fucker	2(3.57%)
2	تیری بےبے دی سری	tɛɾɪ bɛ bɛ dɪ sɪɾɪ	Your mothers' head	2(3.57%)
3	بھوتی د ے کتے	bʰɔtənɪ dɛ kʊtɛ	Dog of she ghost	1(1.78%)
4.	گشتی دیا	gəʃtɪ dɛɑ	Son of escort	1(1.78%)
5	کنجری دیا	kəndʒɾɪ dɛɑ	Son of whore	1(1.78%)
6	کھو تی دیا بچیا	kʰotɪ dɛɑ bətʃɛɑ	Son of female donkey	7(12.5%)
7	ما ں دی پھدی پا ڑ ا	mãn dɪ pʰʊdɪ paːɾɑː	Ripper of mother's pussy	2(3.57%)
8	کتی دا پتر	kʊtɪ də pʊtər	Son of bitch	7(12.5%)
9	تیری ماں دی کو سی	tɛɾɪ mãn dɪ kosɪː	Your mom's pussy	1(1.78%)
10	تیری ماں نوں لن ماراں	tɛɾɪ mãn nʊ lən maːɾ̃ãn	I am going to fuck your mother	1(1.78%)
11	تیری کڑی نو ں لن ماراں	tɛɾɪ kʊɾɪ nʊ lən maːɾ̃ãn	I am going to fuck your daughter	1(1.78%)
12	ماں یاوا	mãn jaːvɑː	Mother fucker	1(1.78%)
13	ا نی دیا	ənɪ dɛɑ	Son of blind woman	4(7.14%)
	تیری پاڑاں پین	tɛɾɪ paːɾɑː pɛn	I am going to rip your sister	1(1.78%)

14				
	تیری پین دی پھدی	tɛɾɪ pɛn dɪ pʰʊdɪ	Your sister's pussy	1(1.78%)
15				
	تیری پین دی سر ی	tɛɾɪ pɛn dɪ sɪɾɪ	Your sister's head	1(1.78%)
16				
	تیری پین نو ں کھیرا دتا	tɛɾɪ pɛn nʊ kʰɪːɾə dɪtə	Cucumber in your sisters pussy	1(1.78%)
17				
	کڑی یا وا	kʊɾɪ jaːvaː	Girl fucker	5(8.92%)
18				
	تیر ئ پین نو یا واں	tɛɾɪ pɛn nʊ jaːvaːn	I am goanna to fuck your sister	3(5.35%)
19				
	پین چود	pɛn tʃod	Sister fucker	9(16.07%)
20				

The bad terms displayed in the table were those used when the insult went towards someone's females rather to him/herself in Punjabi language.

Table 6. Insulting words directed towards males somehow with the involvement of their family members' insults

NO.	Terms	IPA Transcription	Translation	F (%)
1.	گانڈو	gaːndʊ	Gay	1(1.78%)
2.	کتا	kʊtə	Dog	9(16.07%)
3.	باندر	baːndər	Monkey	5(8.92%)
4.	کمینہ	kəmɪːnə	Mean	2(3.57%)
5.	دلا	dələ	Pimp	3(5.35%)
6.	بیماری پینہ	bəmaːɾɪ pɛnə	Fall in disease	1(1.78%)
7.	گندا	gəndə	Dirty	2(3.57%)
8.	کھبیث	kʰəbɪːs	Vile	1(1.78%)
9.	کمینے	kəmɪːnɛ	Mean	1(1.78%)
10.	شود یا	ʃodɛa	Stingy	1(1.78%)
11.	کنجر	kəndʒər	Fucker	2(3.57%)
12.	بنڈ و	bʊndʊ	Homosexual	3(5.35%)
13.	کھوتا	kʰotə	Donkey	7(12.5%)
14.	حرام جادا	həraːm dʒaː də	Bastard	3(5.35%)
15.	پیڑی شکل والا	pɛɾɪ ʃəkəl vaːlaː	Having bad shape of mouth	1(1.78%)
16.	کنجری دیا	kəndʒɪɾɪ dɛa	Son of whore	1(1.78%)
17.	ا نی دیا	ənɪdɛa	Son of blind woman	4(7.14%)
18.	کھو تی دیا بچیا	kʰotɪ dɛa bətʃea	Son of female donkey	7(12.5%)
19.	کتی دا پتر	kʊtɪ də pʊtər	Son of bitch	7(12.5%)
20.	گشتی دیا	gəʃtɪ dɛa	Son of escort	1(1.78%)
21.	ماں یاوا	mãn jaːvaː	Mother fucker	
				1(1.78%)
22.	مرجانی دا	mər dʒaːnɪ də	Son of girl whom should die	
				2(3.57%)
23.	بھوتنی د ے کتے	bʰɔtənɪ dɛ kʊtɛ	Dog of she ghost	
				1(1.78%)
24.	کڑی یاوا	kʊɾɪ jaːvaː	Girl fucker	
				5(8.92%)
25.	کواری یاوا	kvaːɾɪ jaːvaː	Bachelorette fucker	
				2(3.57%)
26.	کتے دا بچہ	kʊtɛ də bətʃə	Son of dog	
				1(1.78%)
27.	حرام دا	həraːm də	Son of bastard	

				7(12.5%)
28.	ا لو دا پُتھا	ʊlu: də pətʰə	Son of an owl	
				1(1.78%)
29.	پا گل دا پتر	pa:gəl də pʊtər	Son of mad person	
				1(1.78%)
30.	گندی نسل دیا	gəndɪ nəsəl də	Belong to indecent progenitor ship	1(1.78%)
31.	کتی نسل دا	kʊtɪ nəsəl də	Belong to dogs' progenitor ship	1(1.78%)

The data presented in the above table show that the words from 1 to 15 were directly used to insult males, but bad Punjabi terms from 16 to 23 were used for males, but the use these words was forwarded to insult their mothers. In the same way, word number 24 directed the insult to male children. According to the table, analysis of foul Punjabi words from 26 to 29 were directed to insult males' fathers and the last two words were used to derogate men progenitorship.

Table 7. Foul terms directed to both genders equally

NO.	Terms	IPA Transcription	Translation	F (%)
1.	کمینوں	kəmɪ:no	Means	1(1.78%)
2.	چو ل	tʃəvəl	Scoundrel	17(30.35%)
3.	بگیرت	bgɛrət	Lacking in self respect	11(19.64%)
4.	دفاع ہو جا	dəfə ho dʒa:	Fuck off	4(7.14%)
5.	ا لو	ʊlʊ	Owl	1(1.78%)
6.	رنگبا ز	rəngba:z	Deceiver	1(1.78%)
7.	ڈنگر	dəngər	Beast\animal	3(5.35%)
8.	ثور	su:ɾ	Pig	2(3.57%)
9.	بتمیز	bətmɪ:z	Impudent	4(7.14%)
10.	ذلیل	zəlɪ:l	Contemptible	2(3.57%)
11.	گوار	gəva:ɾ	Illiterate	3(5.35%)
12.	پا گل	pa:gəl	Mad	2(3.57%)
13.	بد معا ش	bəd mã:ʃ	Mobster	1(1.78%)
14.	لا نتی انسان	ləntɪ ɪnsa:n	Cursed man	1(1.78%)
15.	کھانہ کھرابہ	kʰnə kʰəra:bə	Destroy at all	4(7.14%)
16.	پھٹے منہ	pʰɪtɛ mʊn	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 directed insult to both genders equally, for males as for females and no lexical differences could be seen.

Discussion

The present research was intended to analyze differences in the use of Punjabi foul language, typed by gender, and derogation of these bad terms towards gender. The findings show that the majority of males use more foul terms as compared to females. Females are less frequent users of these swear words. In order to analyze the kinds of Punjabi words used as swear language, the theory proposed by Battistella (2005) was applied in the theoretical framework. The application of this framework proved that all kinds of words were used by genders with a slight variation in frequency and percentage, except for 'vulgarity'

and 'profanity'. 'Profanity' was not used by males, and 'vulgarity' was not employed by females. The corpus of Punjabi bad words shows that there were many terms used to insult both genders, and females were greater recipients of these words as compared to males. Table 4 shows that all the swear words meant as insults went directly to females, except for Table 5 in which the foul words were directed to someone's females. The recipients of these words were females. In the same way, Table 6 displays the insulting words that were directed towards males, and Table 7 shows swear words that were used for both genders equally. There was no gender specification while using these words towards them. They were used for males as for females without any differences in meaning and context in Punjabi language.

Conclusion

In light of the above discussion, it can be concluded that, there were 116 (51.55%) foul words used by males and 109 (48.44%) used by females. This shows that males in Punjabi language swear more, while females use foul language less. The present study also deduced that Punjabi speakers used all the kinds of swear words (epithet, profanity, obscenity, vulgarity), as proposed by Battistella (2005), except for 'profanity' and 'vulgarity'. Females did not use 'vulgarity' and males did not use 'profanity'. From the present analysis, it is found that foul terms used in Punjabi language are insults directed towards both genders. Mostly terms used in Punjabi as swear terms are derogatory towards females rather than males. All foul terms that are used in Punjabi language in the form of insult go directly to males, females, to someone's relatives, to someone's females and to both genders equally.

Declarations

Human studies

All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards.

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All the data are included in the content of the paper.

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The authors reported no conflict of interest.

Additional information

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