



Cursing as Conventional Behavior

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Abstract: In this article comparative study of the cursing speech genre in Russian and Uzbek languages is discussed. The general functional direction of curses is to be reflected in the human psyche through words, to represent some kind of disaster. They are instilled with threats to health, happiness, not working, blocking the way to luck.

Keywords: Curse, oath, prayer, addressee status, communication, functional, paremic, performative, plot, motive, addressee, addressee.

Cursing is a system consisting of word formulas, these word formulas are used as models for composing texts with pragmatic content. They are functionally paremic performatives.

The general functional direction of curses is to express some kind of disaster reflected in the human psyche through words. They are instilled with threats to health, happiness, not working, blocking the way to luck.

Plots and motifs related to curses are widespread in world literature and folklore. For example, the mother in the tale about the fisherman in Italy "My God, drown" (чтоб ты утонул) It is said that he died in the sea because he cursed. In Sweden, children cursed by their parents are taken away by the devil (берет черт) there is a narration.

The etymological word "curse" is cognate with the word "swear" in many languages. In ancient Greek, the same word meant both cursing and prayer. In Latin, the word curse comes from the words fear and terrible.

If we are based on the classification given by D. L. Austin, the formula of curses belongs to the benevolent type, they include in themselves the influence on the fate of people, on their behavior, on their previous or future activities.

As Anna Vejbitskaya points out, Austin considers curses and prayers as types of wishes, and the magical and religious worldview in them rejects: The difference between a curse and a prayer, on the one hand, and a wish, on the other hand, is that the former relies on the power of the spoken word, and the latter on its weakness.

E.G. Kagarov distinguishes deliberate (German: Berufen) and accidental (German: Verrufen) curses. For example, eye contact (inappropriate praise, mispronounced name, etc.) As a result of the pronunciation of such words, the perlocutionary effect is opposed to the illocutionary one and is spoken in the communicative direction with illocutionary force. Such real changes (in cursing) resulting from the speaker's speech act are not actually intended. The main and only function of such statements is to express negative emotions (annoyance, regret, pain, pain, etc.)

When looking at accidental curses from the point of view of communicative grammar, they belong to the volitional speech register, that is, it is understood that they are used for the purpose of making changes to a certain situation, evaluating the situation. For example, in Russian "Let's go" is used as a synonym for imperatives such as "Don't destroy", "Keep calm" when a mother tells a child who is interfering with work. But in some cases it can become a reality.

Curses differ from ordinary speech acts in that they have a model of addressees. In a standard communicative situation, the addressee of speech is the interlocutor. And in curses, as shown by S.M. Tolstaya, the real interlocutor "cannot be the subject of the changes that the sender expects. It will only be the object of the text that should harm. And the real addressee is "some divine force (god, saints, spirit of departed ancestors or dark forces)"

This real addressee is always around invisibly as a passive observer of the communication until the curse is uttered. An example of such a situation is the following text:

After wiping the child's blood well with an old rag, he accidentally saw Murodaly, who was sitting on the bed, and in the middle, he placed his child on the floor and appeared on top of him.

➤ *Hey, let the blood come out of your mouth!.. the woman screamed, pulling Murodali's collar, "Scar!" Did you leave the grave?*

Russian example: "«Вот в Поселке около году баба теленка выпустила, <нрзб.> во хлеве, а стенка вынималась (...) Отметали, уехали в поле, а теленка-то во хлеве оставила, а он там ведь молодой и выскочил на двор, дак он и убежал. Она пришла домой: "Ой, надо идти теленка-то попоить. А куды его леший-то унесло?". (...) она <колдунья> и сказала, что она его, сказала, что "леший унесло", - лесовой, говорит, в поле был, лесовой его и подхватил, дедка лесовой»

As S.B. Adoneva noted, "two addresses bin a dead situation, that is, if two persons are named in the text: the sacred authority who has information about the situation, and the object of the ritual action (the patient) will be a specific situation». In fact, such a text is considered non-standard, in the sentence "возми тебя леший" the verb "возми " ("леший") is grammatically second person, imperative, and the pronoun "тебя ". That is, the first is the sacred authority, and the second is the object of ritual action.

In this case, the effectiveness of cursing depends on several conditions. The first condition is addressee status, and the second condition is temporality.

First, the status of the addressee is important, that is, how he is related to the addressee of the statement. According to the analysis of the texts, the communication situation must be asymmetric, at the beginning of the communication, they are not equal according to their status and social position. In the Russian people, it is said that cursing a parent's children will bring bad consequences: "«вот родным своим так нельзя говорить. Плохими словами отправившись, и может потеряться»; "...родительские проклятья влияют, а если так со стороны скажут, чужое не пристанет. <...> Ой да как ведь ругают, другие да чтобы тебя и туды и сюды, не пристанет, а вот родителям нельзя, родительские клятвы - избави Господи»".

It is described as follows that it is especially dangerous for mothers to curse out of anger: "«мать, если она клятву даёт, что "сохрани, Бог, ребёнка", так он боле спасает, а если проклинает, значит несчастье будет". The following prohibitions are imposed on a mother cursing a child:

"Никогда эдаким словом ругаться нельзя. Лучшие перекрести или помолчи».

«Вот это, не знаю, это не положено никогда детям такое слово даже».

«Ребенка нельзя ругать, если он прольет пиво или масло. Его леший унесет».

Such an emotional reaction of a mother as a result of the deafness of her son or daughter is within the framework of speech communication. And the used curse is the motivation for the next utterances. But the son cannot curse the mother, it does not correspond to any norms, therefore he cannot organize a certain plot.

The use of cursing in relation to animals is more characteristic of women, and in this case it also appears as a result of nervousness.

Such imaginations depend on people's understanding of the world, and according to the traditional imagination, the world has potential boundaries, each of which can become the main boundary

between self and other at any time. Therefore, the boundaries of the world are in constant motion, and its approach or distance from a person depends on a certain time and space.

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