



ON THE QUESTION OF THE FUNCTIONING OF SPEECH ACTS OF WISHES AND CURSES IN THE MODERN UZBEK LANGUAGE

Submission Date: April 20, 2022, **Accepted Date:** April 25, 2022,

Published Date: April 30, 2022

Crossref doi: <https://doi.org/10.37547/philological-crjps-03-04-15>

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Journal Website:
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ABSTRACT

The subject of the analysis in this article was some issues of the functioning of curses and good wishes in the Uzbek language. Until now, they continue to play an important role in the life of society, because they are used in the daily life of Uzbeks.

The authors, believing that good wishes and curses constitute a significant group in terms of volume in the Uzbek language, consider a number of examples that reflect the functioning of metaphorical curses and good wishes in the Uzbek language.

The article notes that the mentality of each nation determines the different content of a particular concept (which contains knowledge and ideas about the person himself and about the world around him), due to which the picture of the world acquires nationally specific qualities, both in terms of expression and in terms of content. The nationally specific content of the concepts is due to the different experience of cognition of reality and the peculiarities of the evaluation activity of a particular people. The author considers the use of the concepts "earth", "fate", "health", "disease" in curses.



KEYWORDS

Genre, good wishes, curses, metaphor.

INTRODUCTION

Curses and good wishes are a special genre of folklore based on a person's belief in the power and magic of the word. Since ancient times, people have looked at the word as a weapon with miraculous power, because they believed that an intangible word can cause real harm or bring real benefit. The Uzbek people, like most peoples of the world, have long believed in the magic of words. It is with this that the development in the language of genres associated with the magic of words is connected: good wishes and curses - one of the ancient genres of Uzbek folklore. "The origin and formation of good wishes as a genre go back to ancient times and are associated with the early forms of people's ideas about the world, who believed in the power of the magical effect of the word" [Bardakhanov, p. 148]. According to E.A. Ulanov, "the cult of the word emerged from the sacred-magical and multifunctional-practical actions and became predominant in folklore. Gradually, the principle of the sacred-magical word, becoming the basis of a folklore non-verbal text dating back to the ritual-mythological archaic, most directly affected the listener, causing a direct live perception and response to the spoken words" [Ulanov, p. 145]. That is, the folklore text was not just pronounced, but thanks to the cult of the word, it resonated in the soul of the listener [Ulanov, p. 146].

METHODS

At the present stage, good wishes are considered one of the genres that continues to fulfill its vital functions. Good wishes are used in the everyday life of Uzbeks literally every day: when eating, at business and informal meetings, in the office and at home.

When pronouncing good wishes, Uzbeks wish health, a long, happy life, good luck in business and prosperity. "Tinchlik, omonlik bersin" (may (Allah) give peace and prosperity), "sikhat-salomatlikni ato qilsin" (may (Allah) grant you health), "umringiz uzok bylsin" (I wish you a long life), "o'ylagan ezgu niyatlariga erishish nasib etsin" (may (Allah) help you achieve your good goals (intentions)).

The dominant feature of blessings and curses is brevity and conciseness. They reproduce the world in separate judgments and represent interesting material for studying the psychology of this or that people. This is facilitated by their close connection with the people's worldview. Good wishes, as well as curses, in our opinion, are most fully preserved in living life among representatives of the older generation.

Good wishes and curses reflect traditional and modern ideas about life in society and in the family, about the economic activity of the Uzbeks. It also reflects in a direct or indirect form the centuries-old ideas of the people about good and evil, honor and dignity, friendship and love for the motherland, about the meaning of life and daily bread. The Uzbeks are sure that "Olkish olgan omondir, kargish olgan yomondir" - "He who has received a blessing is unharmed, he who has received a curse is filthy."

Curses are linguistic clichés that are found in any language, reflecting both linguistic and life realities of native speakers of a particular language. Good wishes and curses are often stable speech formulas. On the phraseological material, it is possible to identify the

facts of the historical past of both the language and the people - its carrier.

Good wishes and curses, which are based on metaphors, constitute a significant group in terms of volume in the Uzbek language. "Metaphorization is a semantic phenomenon, the result of the process of layering a new meaning on the direct meaning of a word, which later becomes dominant in this word or phrase. And the process of metaphorization, as a rule, ends with the loss of its original genetic meaning and the acquisition of a new one. [Isaev M-Sh., p. 92]

The abundance of metaphorical wishes and curses is explained by the emotionality of the Uzbek language, its modality. Curses arise as special expressive formations, representing a concretized embodiment of abstract concepts, a generalized meaning.

The presence of a common feature (quality, size, intensity) becomes the basis for the metaphorization of curses and good wishes. Metaphorization can be based on the similarity of impressions that the compared phenomena cause, or on the same reaction to them. Good wishes and curses are indicative in this respect, based on a comparison in the image of the perceptions of our five senses and abstract concepts that give rise to pleasant or unpleasant associations: "tiling kesilsin" - "to dry your tongue"; "Kallang qursin" "to break your head"; "Umring uzok bo'lsin" - "so that your life is long"; "yer yutgur" "lit. so that the earth swallows you or him, etc.), so that (you, he, etc.) fall through the earth", etc.

It can be seen from the above examples that both genres are similar in terms of syntactic structure and sharply different in content. Purposefully exalt is the task of well-wishes, while cursing aims to harm someone, cause damage, send illness. It should be noted that the wishes of everyday troubles ("bir

tiyinga zor bulgin" "so that you need even a penny!" or "uying kuysin" - "so that your house burns down") are perceived as strong insults, but still less than in the case of the wish for illnesses "kasaldan boshing chiqmasin" "so that you get sick all the time" (perhaps the reason here is that the wish for illness is perceived as something personal, while the wishes for everyday troubles are still felt more abstractly and , therefore, not so dangerous for the damned).

In this work, examples from periodicals, fiction, scientific, educational and methodical literature, data from various dictionaries of the Uzbek language are used as research material, as well as a card index compiled by the author in the course of working on this problem.

Syntactically, curses are expressed mainly by one-part definite-personal sentences, in which the predicate has the form of the 2nd person singular: "o'lib ket!" "Die!", "daf bo'l!" - "go down!".

In Uzbek formulas of wishing death to the addressee, sometimes death is wished allegorically, metaphorically and descriptively: "Borsa qaytmas bo'lgan joyga daf bo'lgin" "get out where they don't return"; "ochingdan o'l" "to starve to death"; "baloga yo'liqqin (uchragin, giriftor (or duchor) bo'lgin)" "so that you are empty, let misfortune destroy (you)".

Sometimes curses are also presented in complex sentences. The most productive in their composition is the correlative word "agar" "if / if not", used in a complex sentence with a conditional clause, compare: "agar yolg'on gapirgan bo'lsam, tilim uzilsin" "agar yolg'on gapirgan bo'lsam, tuz totmay o'lay" - "If I tell a lie, then let me die without eating anything".



Emotionally expressive speech units are always important for the theory and practice of a language, because they reflect age-old ideas related to the life, history and culture of its speakers. They reflect the national specifics of the language, its originality.

In the minds of every person, curses and good wishes have a high authority of folk wisdom and a great influencing force.

The animal world and nature are reflected in curses and good wishes used by Uzbeks in oral speech: “xudo-yo itdan xor bo’lg’in” - “May you be more miserable than a dog”; “uying kuygur” - “lit. so that your house burns down, but it means that you suffer a great loss, damage, be ruined”; “o’rtog’ing bilan qo’sh mozor bo’lg’in!” - “to be buried in twin graves with a friend”.

CONCLUSION

In the mentality of each nation, a different content of a particular concept is determined (which contains knowledge and ideas about the person himself and about the world around him), due to which the picture of the world acquires nationally specific qualities, both in terms of expression and in terms of content. The nationally specific content of the concepts is due to the different experience of cognition of reality and the peculiarities of the evaluation activity of a particular people.

Concept "Earth". Many curses, expressions, phraseological turns, etc. are associated with the word "land", it is a most valuable element of folk culture. Earth as a conceptual concept determines the spatial existence of man. Thus, everything that is on earth is life. And all that is underground is death, hell. The most common curses are based on the concept of "earth": "yer yutsin" - "so that the earth swallows

you"; “Yer bilan yakson bugur” - “to level with the ground; was razed to the ground.”

The concept of "Destiny" (qismat, takdir, sometimes peshona in the meaning of "fate"). This concept came into the life of Uzbeks along with Islam. "Destiny" is a key word, which is the core of national and individual consciousness, a universal concept. Our study showed that this concept is more often observed in well-wishes than in curses: “Taqdiring chiroili bulsin!”, “so that your fate turns out to be good!”; "Peshonang yorug bulsin!" - "so that your fate is bright!".

Concepts "Health - disease". The concept of soglik “health” is most often observed in well-wishes: “Olloh senga mustakam soglik bersin!” - “May Allah give you good health!”; "sog‘ bulgin!" - "be healthy!".

The concept of "illness" is more common in curses: "dard besin-u, shifosini topmagin!" - "May (Allah) give you a disease from which there is no cure!"

In speech acts of cursing, the typical structure of cursing-wishing necessarily includes a verb in the future or past tense, the third person pronoun “he” in the dative case, and the short participle cursed. The main purpose of such statements is to express an extremely negative attitude towards the addressee by wishing him a curse. To express malevolence that performs the function of a curse, a certain type of utterance is also used - these are optative utterances of the type So that you / So that you + a verb in -l .; the typical structure of ill-wishing utterances includes the particle so, the third person personal pronoun, and the -l verb.

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