

A comparative study of the genre of cursing in Uzbek and Russian

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ABSTRACT

This article provides a theoretical overview of the content of curses, one of the examples of folklore, and a comparative study of Russian and Uzbek languages.

Keywords: Folklore, curses, customs, traditions, lifestyles, animistic, totemistic, fetishistic imagery, magical imagery, magic, heavy curses, and so on.

Introduction

Throughout the life of each issue, people grow up enjoying their oral creations. It is no exaggeration to say that there is no one in the world who did not grow up listening to fairy tales as a child. Because when everyone is born, they hear different levels of fairy tales, legends, myths, and through them they learn about the world.

They contain the best fruits of folk art. Understand this and rediscovering them gives one an understanding of life, the relationship between man and the universe helps to learn. In this sense, the study of the types and genres of Uzbek folklore, work on them and their different sociological periods. The study of the function of the task is one of the current problems of literature is one.

Main part

As the first President I.A Karimov noted, "... the oldest inscriptions and inscriptions, created by the thinking and genius of our ancestors, examples of folklore are our great spiritual wealth" (3.31). But many of the proverbs hidden behind folklore and its genres such as myth, fairy tale, and epic have not yet been fully explored. What has been studied also requires re-analysis and scientific research at a certain point in human society.

The study of folklore is the study of the history, customs, traditions, thoughts, present and future of the people. It reflects the nation's self-awareness, self-expression, aspirations, lifestyle and worldview. As the head of our state Shavkat Mirziyoyev noted: "Of course, the spirituality of any people or nation depends on its history, unique customs and traditions, cannot be imagined without the values of life. In this regard, of course, spiritual heritage, cultural riches, ancient historical monuments are the most important is one of the factors."

In order to fully understand the oral tradition of the people, which is the basis of our high spirituality, it is necessary to study its ideological, artistic and genre features, poetic structure, historical roots and mythological foundations.

Curses are an independent, ancient, traditional genre of Uzbek folklore, characterized by motives of evil and death. The term "curse" is derived from the ancient Turkish verb "Kir, qar". Mahmud Kashgari's *Devonu lug'otit turk* explains that the word "Kirga" is used in the sense of anger. In the *Dictionary of Ancient Turkic Words*, the verb "crow" means "curse", "insult" and the verb "shore" is used to mean "to strike, to strike, to strike." In our modern language, the verb "Kir" means "lose", "destroy". It is also associated with the word "massacre" in our vocabulary. Of course, the word "massacre" means "war, annihilation, death."

Curse is found in the folklore of all nations. Therefore, the content, form, and poetic nature of the curses encountered in the oral traditions of different peoples are close. The origins of curses go

back to a single root - the concept of word magic. Curses are short, concise, and concise.

Their unique history of origin, poetics, artistic form. There is a method of expression. The origins of curses go back to ancient times the fear of the power of the word magic was justified. Any social reality can cause you to be cursed.

They are never said for no reason. For example, curses are said from the roof on the victim when he or she is hurt, angry, materially or spiritually hurt. Cursing is called a curse. Curses are usually uttered by adults. Children do not know how to curse. Cursing is especially common among women. They are afraid of being cursed and cursed. In particular, it is necessary to curse the elderly. There is a saying, "Father's curse is arrow, mother's curse is no." It is understood that the father is the cause for the birth of the child. The child grows up to eat the blessings of the father's forehead. So the child is in front of the father always o debtor and m responsible. He is obliged to please his father. That is why a child should not be cursed by his father. It is said that the curse of bread is on the tip of the tongue. It is also believed that because they breastfed the baby, that milk cut off all curses.

It is obvious that curses vary depending on the age, life experience, mental state and purpose of the subject, the position in the family: the first - the object, the second - the object; curses that do not (catch) the object.

The curses that fall on the object include the curses of the elderly and fathers, caregivers, strangers and strangers. The curses of mothers and women who quarrel about not being are among the curses that do not pass to the object.

Curses are based on a person's age. For example, when young people cry, they are told, "Boy," "Girl," "Let your boyfriend (or young man) rot in the grave." Curses such as "Juvonmarg bo'lgur", "Juvon o'lgur", "Qirchinni kiyay", "Qora sochin tahtada taralsin" the old men cursed, "Let

your beard rot in the grave," and the old men cursed, "Let your lacha rot in the mud."

Curses are based on a person's guilt. "Let there be," or "Let the Lord pierce." Betgachopar. a gossip, a slanderer, "Let your tongue fall to the ground," or "Let your tongue stick out," "Let black blood flow from your mouth," "Let it come out of your mouth." Let him cling to what he likes or take what he likes." Militants, the best of the best, are cursed to "die in one place and stink in a thousand places." The antiquated word in such curses indicates for which subject the subject is being cursed. Let's say, "Your tongue is on the ground The word "tongue" in the curse of "fall" has an antique accent, meaning that the person being cursed is a gossip, a gossip, a slanderer, a poisonous tongue.

When it comes to cursing. it must be understood that it is different from insults and insults. When a curse is expressed in the form of an evil wish that is pleasing to a person. swearing is a harsh sentence and an insult. Sometimes cursing and swearing can be the same. When you say 'die, you naughty', the compound 'die' means a curse, and the word 'naughty' means an insulting thought.

Curses have been performed in the past in the form of rituals. This is evidenced by the fact that at the present time in the process of cursing to perform certain actions, to follow certain rules.

For example, cursing, punching the ground or looking up at the sky licking (ethnographer Ch.Ch. Valikhanov gives information about this in the example of the Kyrgyz tradition), the rituals of holding things that are considered sacred.

The ancients thought that a curse could be imposed on someone and taken back, but they also performed special utterances in the process. For example, the following utterance is said to repel a curse:

To the country I won,
I have a sore throat,

He told me,
I cursed my stomach.
Let the water flow,
Let the winds blow,
Let the mountains and the rocks hit,
Get away from my curse!

It is believed that this statement weakens the magical power of the curse. It is important to note that not all curses can be reversed. Only the curse, which was considered unjust, was returned.

As a result of the weakening of the belief in its magical power, the curse lost its connection with the ritual.

The curse genre is now widely used. Animistic, totemistic of primitive people in folk curses. Most curses contain mythical concepts and images. Curses such as "Ghost Strike", "Alvastiga yo`luqqur", and "Jin urgur" are among them. These curses make you crazy, paralyzed, and dumb imagined.

Most of the people's curses are related to the natural world. They pray for evil by referring to the flora and fauna. For example, in the curse "Let a flower fall on you", the image of a "flower" attracts special attention. According to ancient myths, the flower, especially the red flower, is considered to have a strong magical power and is a place where evil spirits build tricks. Therefore, it is natural for evil spirits to harm man. That's why babies are never picked up by flowers and put to sleep. They don't put flowers in the bedroom. Such views about the harm that a flower can do to a person gave rise to the curse of "let a flower bloom in your eyes."

In fact, it is the expression of the desire to stain the eyes. This is because redness, which looks like a flower in the eye, causes a person's vision to deteriorate as a result of the fall. Even so, owning one is still beyond the reach of the average person. That's why people are very afraid of getting blemishes on their eyes.

Many curses are related to the animal kingdom created. For example, "Let me roast your liver for dogs," "Let the dogs bark at your meat," "Let the ravens bark at you."

Conclusion

These include "feed the wolves." Such curses are an ancient burial custom - three days after the death of the corpse, by feeding it to specially fed dogs or birds (including wolves), to clean the bones from the flesh, and then to separate the bones from the bones. Assyrian refers to the custom of storing it in a special container. Another type of curse is related to various inanimate objects. They often contain things that are considered sacred and sacred among the people — breast milk, bread, salt is cursed. The milk of the heart bread and salt as much as is necessary for a healthy perfection is also the staple food of all human beings. Therefore, they are regarded as sacred objects with magical powers. Such works that displease their parents, the service of others, he trampled on help, and his relatives refused to serve him said to those.

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