

# Linguoculturological Research of the Constep "Curse" in Paremas of German and Uzbek Languages

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**Annotation:** The article illustrates the linguocultural study of the concept of "curse" in German and Uzbek parems with examples. This article describes the specific features of the concept of "curse" in the act of speech<sup>1</sup> and its application in German and Uzbek.

**Key words:** curse concept, dialogue, monologue, paremas, speech, curse words.

Cursing is a speech act that belongs to the realm of verbal aggression and is usually a wish for harm to another person, pointing to supernatural forces. This article describes the specific features of this speech act<sup>1</sup> and the features of its use in German by adolescents and adults.

Cursing words are a dysphemetic phenomenon. For example, if the expressions used for the word "die" are a little softer, such as the place of hell, the place of heaven, or the place where the two faces are black, then let it be unclean, and in the expressions of the grave, it is unclean and manifests itself as a dysphemetic expression due to the presence of grave words and because they are rougher in terms of the environment of a particular period.

These forms of speech successfully fit into the categorical field of expressiveness in understanding the taxonomy of aggressive behavior speech actions.

However, unlike aggressive speech actions, which we refer to as curses, other expressive speech actions clearly express the emotional state of the speaker from the outset.

The descriptive power of speech actions is directly focused on the expression of the mental state, which reflects the propositional meaning of the states being expressed.

In verbal aggression, this cannot happen because the meaning of the offer here is not related to the actual state of affairs. Linguoculturological study of the concept of "curse" in German and Uzbek paremas Speech in the context of speech actions is, as a rule, idiomatic, and the listener himself draws conclusions about the mental state of the speaker, but not always about the cause of his aggressive behavior. Causal connections between mood and speech are rarely expressed verbally. So, the following aggressive statement "Du bist dumm" will have an unnatural look if you add to it the reason that prompted you to make such a statement - "Du machst alles falsch, also nenne ich dich dumm."

One of the most debated issues in the field of verbal cursing is the direction and purpose of the aggressive speech movement. If such an intention is not clear from the aggressor's speech, does not involve certain communicative constructions, and therefore cannot affect the victim appropriately, the verbal aggression is not considered successful for him.

The use of aggressive speech actions in people's confrontational conversations is different from the use in other age groups' speech in some cases. This is primarily expressed in the difference in the choice of morphemes and lexemes, as well as in the use of different intonations, particles, and distinguishing signals, because the same language units may accept different expressive changes in the speech of different language units. Social and age groups. Adolescents and young people often use separate language tools for completely different communicative purposes than adults.

The concept of "curse" is a wish for evil, usually referring to supernatural forces. Belief in supernatural beings, whether it is God or the devil, is a necessary condition of the curse, otherwise this statement will be interpreted as an unrealistic wish:

1. Der Zorn Gottes trifft dich!
2. Lass den Zorn auf dich fallen!

Curses are usually forward-looking, and the person who curses comes from the fact that his wishes come true because of the forces he summons. At the same time, he appeals to the superstition or piety of the adversary, who must be afraid to realize the possibility of fulfilling the curse sent to him. Very impressionable and superstitious people, as a rule, take curses seriously in their addresses and can interpret any misfortune that happens once as the fulfillment of a curse sent to them by someone. Often statements that are not related to supernatural forces can also be considered a curse. In the specialized literature, the concept of "curse" is differentiated, and at the same time, two different types of speech actions are distinguished. If the desire to harm another person is associated with magical powers, we are talking about a curse. If there is an unrealistic desire, it is necessary to talk about the curse without resorting to supernatural forces.

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In the modern information society, the curse is losing its significance as a speech movement. Compared to the previous historical stages of development of society, people's trust in higher external forces is either weakened or completely lost. If the curse is used in aggressive communication, then many curse without believing in the higher powers.

An analysis of the corpus at our disposal with examples of verbal aggression showed that people rarely use the curse associated with believing in magical powers. In rare cases, a general curse occurs. A survey of Germans and Uzbeks on the use of swear words in their speech revealed the following. Children and adolescents who are in a state of passion because of a sense of their own weakness, as a rule, resort to physical violence. In their opinion, the use of a curse seems ridiculous and gives the opponent a reason to express himself in the weakness of the speaker. The younger a person is, the more pronounced the physical violence.

There are some syntactic possibilities in German to form both curses and simple curses. The most common constructions for cursing are premas combined with conjunctival, sollen, and mögen modal verbs, or as part of a relative attributive sentence with dass, for example:

Gott bewahre!

Möge Gott deine Seele in die Hölle schicken!

der Teufel!

In the premas of the concept of "curse" we are studying, the linguocultural study did not find these constructions, which are primarily intended to express curses based on the belief in the supernatural. Humans use imperative formulas for simple curses and are often idiomatic expressions:

Du wirst für immer weg sein!

Fahr zur Hölle!

According to the content of the linguoculturological study of the concept of "curse" in the German and Uzbek premas, it is possible to correspond to the examples of the speech act of retaliation of attack or defense, and they can be distinguished only by contextual situation:

Ich kann es nicht mehr ertragen. Geh zum Teufel mit deinen doofen Eltern.

A: Ja du bist wieder zu blöd zu allem.

B: Geh zum Teufel, Idiot! Lass mich in Ruhe!

Acts as a source or executor of a curse in aggressive interactions. Such forms are made in an indicative mood in the form of expressive utterances, and are called indirectly but affirmatively to show that the enemy is already cursed, and this is prema. The curse is reflected in the description of the enemy produced by linguoculturological means. These linguoculturological tools have a negative connotation, indicating significant damage to the enemy's image. Such words are pronounced in a lower tone than all other types of curses and are characterized by intense accents, e.g.

Menschen wie Sie werden in diesem Leben immer besiegt.

Hier hilft dir nichts.

Among the concept of a curse, another type can be distinguished, which etymologically returns to self-curse to reinforce promises or oaths. Self-curse, once based on belief in supernatural forces, has taken on the character of an angry appeal to sacred names, unclean beings, as well as obscenities in modern German, but they are not serious.

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