

## THE USE OF LEXEMES EXPRESSING THE MEANING OF SWEARING IN THE EXPRESSION OF A SUBJECTIVE RELATIONSHIP IN THE UZBEK LANGUAGE

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### ANNOTATION

This article explores lexemes expressing the meaning of swearing in the expression of a subjective relationship in the Uzbek language. The speaker uses vulgarisms, that is, rude, offensive words, to express his negative attitude towards the listener or another subject. In addition, as a result of fear, irritation, shock, embarrassment of the subject by some event, object, etc., he may develop hatred and anger towards the object that caused them.

**Keywords and expressions:** attitude, subjective attitude, expressive-modal meanings, vulgar words, curse, die, oh, die, context, affix

It is known that due to the fact that language is inextricably linked with the development of society, human thinking and feelings, through speech, concepts and subjective relations that arise in the mind of a person in the process of comparison are also revealed and realized. Such relations of the speaker to reality are realized in the language with the help of various modal forms, emotional, expressive and stylistic means. The speaker uses vulgarisms, i.e. rude, offensive words, to express his negative attitude towards the listener or another subject [1; 47-49].

The expressive-modal relationship of the subject to the subject, object, event can be tense, irreconcilable, angry, and this tension can manifest itself in weakness of character. In other words, the subject sometimes tries to express his anger in a softer, more civilized way. The verb in the form of swear is pronounced directly to the listener, and behind (behind the subject subject) from the third person to the second person [3; 25-27].

It is known that the subject expresses his emotion in relation to the object, falling - negative - modal attitude - hatred, anger, disgust through swearing. [5; 32-34]. In addition, as a result of fear, irritation, shock, embarrassment of the subject by some event, object, etc., he may develop hatred and anger towards the object that caused them. In such cases, abusive expressions are used: "Tuff-e, let it dry, my soul is gone!" (A. Kadiri).

Such attitudes as hostility to an event or a person, hostility, disrespect, hostility, etc., are also expressed through abusive expressions. Let him build a house; let the child dry and let the other- Salty forehead, let the child grow like that! (U. Yusufjonova).

The following verbs in the -sin form also give expressive-modal meanings: May the husband defeat the tyrant! (Oybek) - Let the one who killed my child, Totikhan (Said Ahmed), be low. Hairy: "God bless you," said (P. Tursun). God, let the blackness go! - said Begoim, pale 1M. Ismaily). Let your lamp remain from your head and your husband! (H. Ghulam). - May your studies be in order!, Maston (A. Kahkhor). - Oh God, let blood come from your nose, ruler! (M. Ismaily), etc.:

A story about himself (some member of himself and his behavior can also use the -sin form of the verb when talking about fate

or example, Let my forehead be dry if it is not so salty (Said Ahmad) - Oh, let soup be poured on my salt, Kumush, - said Gulsun (A. Qadiri).

The verb "die" is often used as a curse and to express subject-modal relations: "Oh, die, this is fake," I said in my soul (A. Kahkhor). The word "die" has a peculiarity in its abusive function when it is used to express a modal attitude. When this verb is used with an adverb, it takes on the infinitive form of the adverb. For example, "Die without meowing like a thieving cat!" said Begoim (M. Ismaili) [6; 45-44].

Such a pattern -may+die can be applied to any object, event, person that the subject does not like. It is noteworthy that this form is produced in the form without any additives. But this situation seems "against logic" (this use of the form of indivisibility occurs in other cases as well). For example, looking at a dog and saying "die for stupidity" gives us the meaning to die for stupidity. Like this - die without crying, die without laughing, die without walking, die without clothes, die without being crushed - Let the dog's business be barking, hooliganism - not war! (Shukhrat) - Run, call him, let him die without hesitation (M. Ismaili) and others [2; 54-55].

The verb "to die" is used before a noun when expressing a modal relationship to an object or event: "Die, rice," La'li twisted his lips (H. Ghulam). This phenomenon is connected with the stylistic role of word order. But such cases as dying without becoming a child, and dying without becoming a person, differ from this, the content is wide, in which one can understand such expressive-modal concepts as displeasure, hatred, irritation, anger from various indigestions and human behavior. child or person. This is usually clear from the context. Instead of "die" in the "may+die" model. Being a black husband, not being a groom, does not mean that he is dead or that he is alive (A. Kahkhor) [4; 63-65].

When the verb "dry" is used for swearing, it is usually not in the 2nd person imperative like the verb "die" (can only be used in the form "dry" even if it comes with -gur:kurgur). Another characteristic of the verb "to die" is that -a (load lamasini) -sin-a, sometimes -gin-a takes affixes and expresses various expressive-emotional, modal meanings (such as revenge, grief, joy at the defeat of the enemy) , for example, "How much did the package cost Die, die, die said (Said Ahmed). Die, I say in my heart (A. Kahkhor). Let him die, let him be worse than today, he did not enter into my words .Die, didn't I tell you don't leave because you will suffer.

When using such expressions, the meaning "I was right" is also understood. The verb "to die" when given expressive-modal meanings can be used with prepositions in different forms: die, die-she; hey, don't die; prey, it's good that you died, etc. The transitive form of the verb "to die" is "to receive". When used with auxiliary verbs "stay", "be", "stand", "go", the following meanings arise: Tired, die! (Oybek). Curse: He died before he could get enough: He died after flattery; I myself was dying; He did not find it and died. Of these, the phrase "die" serves as a stylistic synonym for the phrase "wither" when used for abusive and expressive-modal expressions [1; 36-38].

The expression "Stay dead" can have both a sharp and soft (kissing, caressing) meaning: "Stay dead without excuses!" (M. Ismaily).

The model of double swearing is formed in the presence of the word die ... I (ing) die ... - I will be left alone. For example, "If your pig dies, you will be left without a pig, the butcher's fat is sad, the goat's soul is sad ("Mushtum"). Here the husband dies, you are left without a husband, and so on. The word "die" is used as a root and in the 1st person commands forms with the exclamation "howl" and expresses such meanings as excitement, anxiety, fear, shame, embarrassment: "Wow, die!" said the mother, slapping her cheek. face with right hand (M Ismaily) [2; 38-39].

Oh, die, why did you stay!?! he wailed. The affix -gur (-g'ur, -kur) is also often used in verbs associated with expressive-modal relations. For example, die, die young, live, die, wither, get into trouble, bow your head, burn your house, remain sabil, lose your land, grow old. "Oh, die afraid of yourself!" (A. Kahhor). Lutfinisa bit her lip, saying, "Hey young man, die!" (Oybek). The verb "Oh, die" is used after a personal noun and expresses a modal relation to the object understood from this noun: This young man, oh, die, turned my face to the ground in front of my relatives. His structure is characteristic of living speech and is an active event in ordinary speech: your hand is dead, my shirt is dead, your work is dead, your cow is dead, your field is dead, your eye is dead, etc.[4; 41-43]

The verb "oh die" can also be used with 1st and 2nd person pronouns (in their order). Couldn't I have said it the day I died? The affix -gur is combined with various verbs and expresses abusive and expressive-modal meanings: - Will God pay tribute to our eyes?... (M. Ismaili). There are several more verbs with the -gur form that have become a stable combination in real colloquial speech. Was your house haunted by sooty mirshabs? (Oybek). -

What a disaster this land is! (A. Kahkhor) - Oh, put anthrax on your tongue! (H. Ghulam). P. Kadyrov) scolded the children, saying: "You are so tall, why are you running?" (P. Tursun).

The analyzed material showed that the speaker expresses his subjective attitude towards the object, falling - negative - modal attitude - hatred, anger, disgust through swearing. In addition, as a result of fear, irritation, shock, embarrassment of the subject by some event, object, and the like, he may develop hatred and anger towards the object that caused them. In such cases, the speaker uses abusive words and expressions to achieve their goal.

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