

GOOD WISHES IN THE SYSTEM OF SPEECH CLICHES TATAR AND TURKISH CULTURES

Gulshat N. Galimova¹
Alfiya Sh. Yusupova²
Guzel A. Nabiullina³
Rasim R. Khusnutdinov⁴
Makhira Huseynova⁵

¹Kazan Federal University

²Kazan Federal University

³Kazan Federal University, Tel: 89370093474

Email: guzelNab2@yandex.ru

⁴Kazan Federal University

⁵Azerbaijan State Pedagogical University

ABSTRACT

A comprehensive and comparative linguistic study concerning the issues of speech cliches of the Turkic peoples is very relevant in modern linguistics. This article aims at studying the communicative-situational and pragmatic features of the speech act of good wishes in the Tatar and Turkish linguistic cultures. The study material is speech formulas extracted from the literary works of modern literature, phraseological units, proverbs and sayings. Descriptive and comparative methods, continuous sampling method, selection and systematization techniques are applied in the research. The communicative-situational groups of speech cliches of good wishes are systematized. The study of speech formulas of good wishes was carried out among other speech acts such as greeting, farewell, congratulation. The study revealed typical and specific characteristics of ethnocultural stereotypes expressing the uniqueness of Tatar and Turkish cultures. The main motives of the speech act of good wishes are the wishes for health, material prosperity, good fortune, and good. The Tatars and the Turks differ good wishes by three important events in human life: birth, marriage and death. The analysis of the speech formulas of good wishes in the system of ethnocultural stereotypes has led to the conclusion that, despite belonging to different ethnic cultures, the Tatars and the Turks are faithful to the observance of folk customs and traditions.

Keywords: ethnocultural stereotype, speech culture, Tatar ethnic culture, Turkish ethnic culture, speech act, good wishes.

1. INTRODUCTION

Speech culture is based on generally accepted moral requirements for the communicative behavior of an ethnic group (Zhukov, 2011). The problems of studying communicative culture comprise many questions related to intercultural communication and the linguistic competence of the people (Allan & Robinson, 2011; Chen, 2019; Priego Sánchez & Pinto, 2019). Recently, in modern linguistics, interest in

studying the national characteristics of linguistic ways of expressing communicative norms and behavior has increased. In Turkology, for the last decades, a number of scientific works of linguistic study of the stereotypes of speech culture have appeared (Hnatiuk, 2017; Saliyeva et al., 2015; Pavlovna et al., 2015; Dictionary of Modern Russian Literary Language, 1960; Phraseological Dictionary of the Russian Literary Language, 2008; Cambridge international dictionary of idioms, 1998; Davletbayeva et al., 2016). Of interest are comparative research into stereotypes of verbal communication of Turkic peoples, since ethnocultural stereotypes in this perspective have not been sufficiently studied in science.

The purpose of this paper is to analyze the communicative-situational and pragmatic features of the speech act of good wishes in the system of speech clichés of Tatar and Turkish linguistic cultures. The research material is speech formulas extracted from the literary works of modern literature, phraseological units, proverbs and sayings. The relevance of the study is determined by the fact that the study of the speech formulas of good wishes of the Tatar and Turkish peoples allows rethinking the communicative culture of the ethnos in the modern context and identify typical and specific characteristics of the communicative culture of the Tatar and Turkish peoples.

2.METHODS

The study applies descriptive method, continuous sampling method, selection and systematization techniques. The comparative analysis of the act of well wishing by the Tatars and the Turks reveals similar features and differences, determined by the peculiarity of ethnic mentality, language and culture. The methods and approaches used in the paper are determined by the complex nature of the research.

3.RESULTS AND DISCUSSION

Good wishes are one of the contact means of a communicative culture. Following N. A. Trofimova, we consider wish as “speech act, the illocutionary purpose of which is the speaker’s reaction to the action of the addressee or to some state of affairs concerning the addressee and requiring the realization of good wishes in accordance with the norms adopted in this society” (Davletbayeva et al., 2016).

Speech formulas of good wishes play a special part in the speech etiquette of the Tatars and the Turks. Speech expressions of good wishes, like a word of encouragement, have real value – faith in its possible materialization. Tatar proverb *Кеше теләге кешегә кабул була, ду.* (*The wish surely comes true*) affirms the force of the influence of well wishing. “The basis of wishes is the belief in word enchantment, the desire to favorably affect a man’s life with its help” (Davletbayeva et al., 2016). The Tatars and the Turks are meticulous about kind, soft words: *Татлы тел тимер капканы да ачар* (*Soft words will unlock iron gates*); *Жылы сүз – жан азыгы* (*A warm word – soul food*); *Tatlı dil yılanı deliğinden çıkarır* (*Lit.: A sweet word will lure a snake from the hole*); *Tatlı ye, tatlı söyle* (*Eat sweets, say sweet words*); *Tatlı söz dinletir, tatsız söz esnetir* (*A sweet word will make listen, an unsweet one – yawn*) etc.

The purpose of using wishes is an observance of the rules of etiquette, a demonstration of one’s awareness of events in the life of the interlocutor, attention and sympathy for the interlocutor (Garipova et al., 2018). Many speech formulas are used in everyday life to express positive feelings and good attitude.

Everyday good wishes are actively used when greeting and parting. In the Tatar communicative culture, speech greeting formulas *хәерле иртә* (*good morning*), *хәерле көн* (*good afternoon*); *хәерле кич* (*good evening*) are good wishes. The Turks use these good wishes also often: *günaydın* (*good morning*), *tünaydın, iyi günler* (*good afternoon*), *iyi akşamlar* (*good evening*). Also, religious formulas of greeting-well wishing prove rather essential in both Tatar and Turkish communicative behavior. The Muslim greetings of *Әссәләмеғалайкем* (*Peace be with you*) and the corresponding answer *Вәғаләйкем әссәлам* (*Peace be with you*) are usually used in the speech of the older generation or people belonging to the clergy.

In speech culture, saying good-by is also the maintenance of further friendly relations. When parting, the Tatars wish each other health with the help of expressions: *хуш(-ығыз)* (*good buy*); *сау бул(-ығыз)*; *исән бул(-ығыз)* (*stay healthy*); *исән-сау бул(-ығыз)* (*stay healthy*); *исәнлектә-саулыкта* (*stay healthy*); *сау булып торығыз.* (*stay healthy*). When a guest's or an interlocutor's leaving, the following wishes are used: *хәерле сәғәтәтә* (*in a good hour*); *хәерле юллар // хәерле сәфәрләр* (*safe travels to you*); *юлларығыз уң булсын* (*good luck on your journey*); *исән-сау кайтып җитмәгез* (*best wishes getting home*). The Turks use good wishes when saying good-by *hoşça kalın* (*stay healthy*), *güle güle* (*good bye (said by the one who is staying)*), *görüşürüz* (*be seeing you*), *yolun açık olsun* (*have a safe trip*), etc.

A circle of speech formulas of good wishes fits each situation. It is customary for the Tatars to congratulate on with a new acquisition by means of good wishes like *котлы булсын* (*lit. let it be happy*); *җылы тәнәңдә (өстеңдә) тузсын* (*lit.*); *куанычы күп булсын* (*lit. let there be many joys*). The Turks congratulate on each other with a new thing using the following good wishes: *iyi günlerde kullan* (*have nice days to enjoy it*), *güle güle giy* (*feel joy in wearing*), *üstünde paralansın* (*let it be worn on your body*).

Good wishes in everyday life are used in connection with any event. These good wishes can be used in different communicative situations. For example, when starting any business, the Tatars say: *хәерле сәғәтәтә* (*I wish you well*); *кулың (аягың) җиңел булсын* (*have your hand (foot) light*); the Turks say: *Allah muvaffak etsin* (*let Allah bring you success*). In situations related to work, labor, it is customary to say: *Аллаһ күәт бирсен!* (*lit. May Allah grant you strength!*); *Аллаһ ярдәм бирсен!* (*Allah help you!*); *эшләрегез уң булсын!* (*good luck in your business!*); *Ходай җиңеллеген бирсен!* (*May Allah ease your work!*). One uses the following as an answer: *Амин. Шулай булсын!* (*Amen. So be it*). The Turks usually say when they see somebody working *kolay gelsin* (*let it be easy*), they receive a response of gratitude or *kolaysa başına gelsin* (*if it is easy, let it be with you*) – if the work is not easy, or if the worker is dissatisfied with it.

In Tatar and Turkish linguistic cultures, there are enough speech cliches expressing meal occasion, food etiquette norms of a person at the table, his attitude to the meal. During the meal, the Tatars speak to each other: *тәмле булсын* (*have a tasty meal*); *ашларығыз тәмле булсын* (*eat a nice meal*); *чәйләрегез тәмле булсын* (*have your tea good*). The guest is invited to taste of the dinner: *бергә-бергә булсын!* (*let our meal be shared with you!*), *әйдә син дә рәхүм ум* (*be my guest, help yourself*). “An unexpected guest is obliged to taste the offered refreshments since the meal in which the uninvited guest took part (гаип кунагы) is considered to be blessed by supreme powers” (Garipova et al., 2018). It is customary for the Turks to say *afiyet olsun* (*let it be good*) before the start of the meal, but the good wish is not forbidden during and even after eating *sofranıza bereket* (*prosperity to your table*), *Halil İbrahim sofrası olsun* (*let it*

be Khalil Ibrahim's table, that is, a table on which everything is). One may hear in colloquial speech *löp löp et olsun* (lit. let it go to the body).

Good wishes are an integral component of a congratulatory speech. In the Tatar and Turkish languages, congratulating a person on a holiday, it is customary to wish him health, happiness, long life, love, success, wealth. There are common, official-business, emotionally expressive phrases. The traditional expression of Tatar good wish is the verb *телим (телибез)* ((I wish (We wish). *Бәхет телим. Сәләмәтлек телим. Озын гомер телим. Шатлык телим.* The verbs *булсын (let it be), бирсен (let... grant)* are frequent in Tatar good wishes.

In the Tatar and Turkish languages there are emotionally coloring words expressing the degree of congratulatory wishes. The words *котлыым // котлыбыз (тәбрик итәм // тәбрик итәбез)* are accompanied by *чын күнелдән (with all my soul), чын йөрәктән (with all my heart), ихлас йөрәктән (with all my heart), ихлас күңелдән (with all my soul), кайнар (ardently)*. The verb *котлыым // котлыбыз (тәбрик итәм // тәбрик итәбез)* is often omitted: *бәйрәм белән (happy holiday); туган көнәң белән (happy birthday); яңа ел белән (happy new year); жиңү көне белән (happy VDay); тугеыз белән (happy marriage)*.

The Turks also use the word *dilerim (I wish)* in congratulations: *mutluluklar dilerim (wish you happiness), uzun ömürler dilerim (wish you long life)*. The emotional and expressive coloring is added by the words *yürekten (from the bottom of my heart), tüm kalbimle (with all my heart), içten, gönülden (with all my soul)*. Congratulations are often accompanied *kutlu olsun (we wish you great happiness): doğum günün kutlu olsun (let your birthday be happy), yeni yılın kutlu olsun (let new year be happy), nice mutlu senelere (many happy years)*.

In the Tatar linguistic culture, it is customary to say a lot of wishes to the newlyweds. The most common of them are: *туйларыгыз котлы булсын (may your wedding be happy); гаиләгез ныклы булсын (may your family close-knit), тугезлектә гомер итегез (live in perfect harmony) бәхетле яшәгез (live happily together)* and so on. Meeting a young daughter-in-law, they say good wishes to her: *Төкле аягың белән (lit. with haired leg); Жиңел аягың белән (with light leg)*. The Turks have the most common wish at a wedding, that is, *Allah bir yastıkta kocatsın (Allah let you grow grey on the shared pillow)*. This wish is due to the fact that the couple used to have one long pillow over the entire width of the bed. The expression *Allah mutlu (mesut) etsin (let Allah grant you happiness)* is also used. The bride and groom, in turn, thank for well wishing, and they say to unmarried guests in response *Darısı başınıza (and the same to you, that is, marriage)*. Very close friends of the newlyweds may wish them an easy married life: *Allah gecim kolayligi versin*.

Congratulating a person on the birth of a child, good wishes are pronounced: *усән-сау булсын (let the child grow healthy); таза-сау булсын (let the child grow healthy); авырмасын (let it be in good health); озын гомерле булсын (many years to live); бәхетле бала булып үссен (have your child grow happy); тәүфыйклы (иманлы, муһербанлы) булып үссен (let grow thoroughbred)*. The Tatars believe that early visits to woman recently confined and her baby are undesirable and therefore refrain from visiting. And the Turks may be offended if the acquaintances do not come to a young mother in the first days after giving birth to a baby (and sometimes the first hours!) to wish for the traditional «*geçmiş olsun*» (literally, "let it go"). The Turks give wishes to a newborn somewhat differently: *analı babalı büyüsün (let it grow with its father and*

mother), *Allah bağışlasın* (May Allah predetermine (your happy life)), *Allah kaderini guzel yazsin* (let Allah write good destiny).

Remembering speeches of the Tatars and the Turks are not very similar. In Tatar linguistic culture it is customary to say: *авыр туфрагы жиңел булсын* (let the ground be weightless for him); *урыны жәнәттә булсын* (may he go to paradise). The Turks wish their relatives health: *başınız sağ olsun* (lit.: let your head be healthy), they have an analogous wish to Tatar's one: *mekanı cennet olsun* (may he go to paradise). They also say *toprağı bol olsun* (may the earth lie light upon him) or *Allah rahmet eylesin* (Allah grant forgiveness), *Allah taksiratını affetsin* (let Allah forgive his sins), *Allah peygambere komusu yapsin* (let Allah make prophet your neighbor). If it is necessary to inform about person's death, the expression *sizlere ömür* (life to you) is also used.

Thus, speech expressions of good wishes are used both in everyday life, and on solemn occasions. Set expressions of good wishes in compared languages express sympathy, attention, and good terms with the interlocutor, thereby being based on generally accepted rules of behavior and the traditional culture of an ethnos.

4.SUMMARY

The analysis of the speech expressions of good wishes allows for the conclusion that the function of wishes is determined by the belief in word's enchantment. The main motives of the speech act of wishful thinking are the wishes for health, material prosperity, good luck, and good. Despite the presence of certain common features of the expression of well-wishing in the Tatar and Turkish linguistic cultures, there are some national features in each individual language. The Tatars and the Turks differ good wishes by three important events in human life: birth, marriage and death. It is noteworthy that the Tatars' speech stereotypes of well wishing have an ideal, that is, exalted and exaggerated character. The Turks have most of their wishes to be religiously colored, the expressions either have the word *Allah* in their composition or imply it.

5.CONCLUSIONS

As our studies show, the acts of wishful thinking of the Tatar and Turkish ethnocultures reflect the national world image, cultural mindset and rich experience of linguistic culture. Speech formulas of good wishes are closely connected with traditions, historically formed morals and ethnocultural values of peoples. In our opinion, a systematic study and description of the speech cliches of the Tatar and Turkish peoples in synchrony and diachrony would be of interest to linguistics, linguoculturology, ethics and cultural studies.

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