

## **SPEECH ACT WELL-WISHING IN TURKISH COMMUNICATIVE CULTURE**

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### **Abstract**

In recent decades, an interest in the problems of intercultural communication and the specifics of the communicative behavior of different cultures representatives has increased. In the process of communication, not only information is exchanged, but the interlocutors' relationships are also demonstrated. Politeness is one of the most important components of successful communication, as it allows you to maintain an atmosphere of a mutual understanding during communication and expresses a positive attitude of the interlocutors towards each other. The speech act of well-wishing seems to us as one of the interesting objects of research in a connection with the category of politeness. The speech act, which is the central category in pragmatics, involves the accomplishment of speech action, the purpose of which is a speaker's influence on a listener. In the Turkish communicative culture, wishes accompany a person from his very birth. Every significant event is followed by well-wishing. The article discusses the well-wishes in the Turkish communicative culture and provides with their classification. The main communicative situations in which well-wishes are used are highlighted. The purpose of the study is to test and clarify classification, based on analyzes of communicative situations where well-wishes are used in the Turkish communicative culture. The study was based on the well-wishes taken from Khalil Ersoylu's "Well-wishes and Curses in Turkish" dictionary, data was obtained during interviews, as well as using the method of ethnographic observation included. It can be concluded that in Turkish linguistic culture, well-wishes permeate the entire communication system and reflect the values of Turkish culture. The results of the study allowed adding to this list. The results of the study showed that wishes in the Turkish communicative culture take an important place, they are often used in various communicative situations associated with each stage of a person's life. The wishes in Turkish are determined by a situation in which the participants in the speech process are located. They can relate to the creation of a family, raising children, accompanying various acts of phatic communication — greeting, parting, gratitude, as well as replacing them. It can be concluded that in Turkish linguistic culture, wishes permeate the entire communication system and reflect the values of Turkish culture. The results of the study can be used in the study of cultural linguistics in translation practice.

**Keywords:** speech act, wish, intercultural communication, communicators, Turkish language.

### **MAIN TEXT**

In recent decades, an interest in the problems of intercultural communication and the specifics of the communicative behavior of representatives of different cultures has increased. In the process of communication, not only information is exchanged, but the interlocutors' relations with each other are also demonstrated.

One of the most important components of successful communication is politeness, since it allows you to maintain an atmosphere of mutual understanding and harmony during communication and expresses a positive attitude of the interlocutors towards each other. The category of politeness is of particular interest to researchers, since in each culture there is a special understanding of politeness and politeness strategies vary depending on the culture [Larina, 2009].

One of the interesting objects of research in connection with the category of politeness seems to us the speech act of desire. Nowadays there are a number of studies affecting this speech act in different cultures. These works are made on the material of the languages of the peoples living in the territory of the Russian Federation, as well as the CIS countries. As an example, it is worthwhile to indicate dissertation research in which the wishes are described in detail in Buryat [Babuev 1994], Kalmyk [Mikhailova 2013], Dargin [Radjabova 2002], Kazakh [Meyrmanova 2009] and other languages. These scientific studies are interesting because they show how the wishes reflect the mentality, spiritual and religious, everyday life of the people, especially its culture, including the communicative one. In each work, the author presents a classification of wishes, which corresponds to the main life cycles of the people studied. It is noted that it is difficult to classify the wishes according to a strictly defined pattern in practice due to differences in the way of life of peoples. Researchers distinguish between good wishes (as wishes for good) and curses (as wishes for evil). In this article, we look at the wishes of goodwill in a diving culture, where they occupy a special place and are a conventional speech act that is used in various communication situations.

The speech act, which is the central category in pragmatics, involves the accomplishment of speech action, the purpose of which is to influence the speaker on the listener. The concept of a speech act was first introduced by a representative of English linguistic philosophy, the logician John Austin, who noted that "to say something means to do some deed" [6, p.27]. Similarly, the American philosopher J.Serl argues that "the basic unit of linguistic communication is not a symbol, not a word, not a sentence, or even a specific copy of a symbol, word or sentence, but the production of this particular instance during the performance of a speech act" [8, p.151 ].

The terms speech act and illocutionary act are often used as. The functions of the speech act are called illocutive forces. This concept expresses not only the purpose of the speech act, but also its intensity, method of achievement and conditions of use. Hence follows the classification of speech acts, among which are representatives, directives, commissions, expressive and declarative. Wishes are expressive speech acts.

In Turkish communicative culture, wishes are frequent and varied. To classify them as a basis, we used the classification of Turkish wishes proposed by A.M. Tuzlu [2013], as well as the dictionary of Khalil Ersoilu "good wishes and curses in Turkish" [Ersoylu H., 2012], which includes 111 pages of good wishes and 225 pages of curses. In the Tuzla classification, there are wishes that are widely used in Turkish in various situations of communication. Among them, she identified the following groups:

- 1) Wedding ritual wishes;
- 2) Good wishes associated with the birth of children;
- 3) Farewell;
- 4) Wishes caused by various life events (situational-everyday);
- 5) Wishes when expressing condolences about the loss of loved ones or words of sympathy.

The goal of our research is to test and clarify this classification, based on the analysis of communicative situations in which wishes are used in the Turkish communicative culture. The results of the study allowed us to supplement this list with three more groups: wishes at the meeting, wishes at parting, wishes with thanks.

The study was based on the wishes taken from Khalil Ersoil's "Wishes and Curses in Turkish" dictionary, data obtained during interviews, as well as using the method of ethnographic observation. We will consider each of the selected groups of wishes separately.

The first group deals with "wedding ceremonial" wishes, which express the joy of a person and his wishes in various ceremonies related to marriage-marriage: matchmaking, engagement and marriage of the newlyweds. These wishes are divided into wishes for unmarried, girls and women, newly married, married girls and newlyweds.

For unmarried girls, wishes are most often used, in which the speaker wishes to get married soon and experience family happiness for himself.

(1) *Allı pullu gelin olsun* (lit.: To be an elegant bride).

(2) *Düğün derneğın tez ola* (lit.: May your union be more likely).

The second group presents the wishes associated with the birth of a child, which is an important event, since the family in Turkish culture is one of the most ancient social institutions:

(3) *Gözünüz aydın olsun / Gözünüz aydın* (lit.: Let your eyes glow).

Parents are the very first and best helpers for a baby, it is they who help the child to develop from the moment of birth, their important role is also emphasized in the wishes:

(4) *Allah dört gözden ayırmasın* (lit.: May Allah not deprive him of four eyes).

Speech in the wish (4) is about the child growing up with mom and dad, respectively, so that the "four eyes" look after him.

The third group includes wishes used as parting words. Most often they can be heard during the wires to the army:

(4) *Allah hayırlı teskereler versin / Hayırlı teskereler* (lit.: May Allah give you a good demobilization).

(5) *Allah sağ salım gidip gelmeyi nasip etsin* (lit. : May Allah let come back safe).

The fourth group contains wishes due to various life events (household situations), which often occur in the daily life of Turkish society.

(6) *Siz de görün* (lit.: you see too) speak in response to a wish when sneezing (7) *Çok yaşayın* (lit.: Live long).

When housewarming guests come to a new home, they wish their owners a happy life:

(8) *Bu evin içinde tatlı ekmek yeyesiniz* (lit. : May Allah give to eat the delicious food in this house).

When buying a new car, as a rule, they wish well-being and not joyful use of a new car:

(9) *Kazasız belasız iyi günlerde kullan* (lit.: May use without trouble in the most joyful days of your life).

In the next group - wishes for condolences over the loss of loved ones. Words of sympathy are also not without the wishes of strength and health of the relatives of the departed.

(10) *Allah kuvvet versin* (lit.: May Allah give you strength).

(11) *Başınız sağ olsun* (lit. : Let your head be healthy).

Pragmatic meaning wishes (11) - accept my condolences.

We also highlight wishes in situations of greeting and farewell, which are an important part of the dialogue, both between friends and strangers.

At the greeting, representatives of Turkish culture wish a bright day, a good day, a blessed morning and evening.

(12) *Gününüz aydın olsun* (lit.: Let your day be bright).

(13) *Sabahlar hayrolsun* (lit.: let the morning be blissful).

The next group of wishes - goodbyes, also contain wishes of happiness and health. Leaving work, guests, etc., the Turks usually say:

(14) *Hoşça kal* (lit.: Stay happy).

Pious people prefer to turn to God, asking Him for mercy for the addressee:

(15) *Allahısmarladık*– God bless us all

(16) *Eyvallah* - with God!

(17) *Allaha emanet olun* (lit. : Be entrusted to Allah; that is, may Allah protect you).

A widespread farewell formula is to ask the addressee to take care of yourself and your health:

(18) *Kendine iyi bakın* (lit.: Look good for yourself; that is, take care of yourself).

In a separate group, we have identified the wishes used in expressing gratitude. This may be thanks for the help, the work done, the service provided, etc. It is important to note that the wish often does not accompany an explicit gratitude, but replaces it.

(19) *Allah senden razı olsun* (lit.: May Allah be pleased with you).

The wish (19) is used everywhere. A person can tell him as a person to the addressee, thanks to him for his help, and say this wish, talking about his help to a third party.

In this case, this wish also serves as a prayer for the addressee.

(20) *Ahmet bana çok yardım etti. Allah ondan razı olsun* (lit.: Ahmet helped me so much. May Allah be pleased with him).

Often, when expressing gratitude, the interlocutors wish each other good health. It is interesting to note that this may not be the immediate wish of health to the addressee, but the wish for health to parts of his body, mouth, hands, legs. For example, after a meal guests, as a rule, thank the hostess for cooked food as follows:

(21) *Eline sağlık* (lit.: Health to your hands).

In gratitude for the guests that came, the host or hostess can say

(22) *Ayağınıza sağlık* (lit.: Health for your feet).

When buying things the seller necessarily wishes the client health.

As the analyzed material showed, in the course of the dialogue the interlocutors exchange wishes to each other. The wish of the addressee entails the wish of the addressee. That is, we observe a ritual exchange of mutual wishes. So, for example, when buying things a seller will say:

(23) *Güle güle giy* (lit. : Carry with joy). In response, the buyer will wish a successful trade (24) *İyi satışlar* (lit.: Good sales).

In this context, the pragmatic equivalent of the wish (23) in the Russian language is “Put on health”.

It is worth noting that the expression *güle güle* (lit.: rejoicing) in the everyday speech communication of the Turks has various uses in various life situations. It can accompany the praise when buying a new thing, wishes of happiness when moving to a new home, while congratulating you on your new home:

(24) *Güle güle oturunuz* (lit. : Live happily).

A literal translation of these wishes can often confuse foreigners and cause a comic effect. As for example, a wish to a person who has visited the bathhouse again to become dirty, i.e. again go to the bath:

(25) *Güle güle kirleniniz* (lit. : Happy you become dirty again).

The analyzed material shows that a distinctive feature of Turkish wishes is an appeal to Islamic values, the use of a statement from the Koran, that is, “Koranism.” They are often used in almost all the situations we have considered. Wishing a girl to marry, wishing her interlocutor health, when expressing gratitude, congratulating on the birth of children, expressing condolences, etc. :

(26) *Allah helal süt emmişe düşürsün* (lit.: May Allah send you an honest / truthful person).

In example (26), the expression “*helal süt emmiş*” is “Koranism” and is translated as “honest”, “noble”, “truthful” (about a person).

The results of the study showed that wishes in the Turkish communicative culture occupy an important place, they are often used in various communicative situations associated with each stage of a person’s life. The wishes in Turkish are determined by the situation in which the participants in the speech process are located. They can relate to the creation of a family, raising children. They accompany various acts of phatic communication — greeting, parting, gratitude, and also replacing them.

It can be concluded that in Turkish linguistic culture, wishes permeate the entire communication system and reflect the values of Turkish culture.

It is important to note that wishes can be expressed not only in relation to a specific person, but also in the form of requests addressed to divine forces, which is not by chance, since Turkey is a Muslim state, religious canons are present in everything. If you wish, the Turks turn to Allah with a request to give the desired, help,

etc. to the person to whom the wish is addressed. quite a lot of forms of goodwill are preserved in the people's memory, and they largely preserve the culture of the Turkish people.

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