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The Role of Wishes in Tatar and English Linguistic Cultures

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Abstract

Wishes are an important category of speech etiquette, whose significance in society culture and life is undeniable. The purpose of this article is to compare the main ways of wishes in two completely different linguistic cultures. The main research methods include comparative, definitional, component and contextual analysis and ethnic-linguistic-culturological one. In the process of the study, we came to the conclusion that one of the few units of speech etiquette can function in parallel with many other phenomena of speech etiquette, such as greeting, farewell, congratulation, condolence, gratitude, advice, etc. Despite the fact that wishes are a natural norm of communication, they have a huge force of influence on a person, as they are aimed on the creation of a good mood for an interlocutor. In Tatar and English, wishes have different forms of use, which characterizes them as the most common unit of speech etiquette. Wishes are chosen by a speaker with an emphasis on the generally accepted value system, on the idea of a value system of a listener, as well as his own ideas about what is good or bad, pleasant or unpleasant for an addressee. The materials of this article can be used in the practice of intercultural communication, in the translation process of teaching English to a Tatar language audience at higher education institutions and schools in order to develop intercultural communication among learners.

Keywords: Linguistics, Speech, Speaker, English language, Tatar language.

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Introduction

Wishing is an important category of speech etiquette, whose importance in culture and in the life of society as a whole is undeniable. This is probably one of the few units of speech etiquette that can function in parallel with many other phenomena of speech etiquette, such as greetings, farewells, congratulations, condolences, gratitude, advice, etc.

Considering the word "wishing" you unwillingly pay attention to the meaning of the word itself consisting of a prefix по + желание (wishing). Therefore, wishing is directly related to the word desire. First of all, desire is a feeling, and to wish is the desire to have this feeling, to want (Vdovina, 2001)

In Tatar language, the noun теләк has the same meaning as in Russian, i.e. a wish. The word теләк is derived from the verb теләү (to wish). In Tatar language, it is used most often in the tautological form "теләк теләү".

It should be noted that the use of the wish, both in Tatar and in English, is associated with various communicative situations. In this regard, the wishes may have an oral and a written form, and, in N.M. Mekeko's opinion, they are divided into standardized and individualized ones.

In the languages under study standard wishes are used:

- 1) at insufficient familiarity of communicants;
- 2) at the absence of time for the production of non-standard wishes;
- 3) at the absence of necessity to emphasize the nature of one's attitude towards an addressee;
- 4) at a strictly formal communication.

Individualized wishes are used:

- 1) when an addressee intends to emphasize his attitude towards a recipient;
- 2) when an addressee wishes to strengthen an established contact (Mekeko, 2001).

First of all, wishes are related to the holidays, in most cases, they are pronounced during the celebration of some events. Let's analyze the peculiarities of a wish use in the communicative situation "Congratulation".

Holidays are an important component of social life. The appearance of new holidays indicates that a society is undergoing profound changes. This fact indicates that a holiday is a significant cultural phenomenon that actively influences the development of the social-cultural paradigm of society. A holiday is a model of historical action aimed at self-determination and self-realization of a society.

Results and discussion

Each nation has its own traditions and customs that have evolved over many centuries and influence the norms of behavior in society, the perception and the assessment of the outside world by the members of this society. This applies both to national and family holidays. Tatar national holidays are divided into religious (Kurban-bairam, Uraza-bairam, Ramadan) and secular, celebrated depending on a season.

The calendar cycle of national holidays and ceremonies of Tatar people begins with Nauruz, which was celebrated on the day of the spring equinox (21-22 of March) according to the solar calendar. The Shakirds (the students of the madrasah) walked around the houses with songs-wishes of well-being and health and were treated by hosts in return:

Ач ишегең, керәбез.

Нәүрүз айтә киләбез,

Аш-сый көтеп торабыз,

Нәүрүз мәбарәкбад.

Абзый, эшең уң булсын,

Күңелләрең хуш булсын,

Нәүрүз мәбарәкбад.

Казанга бармак кирәк,

Балыкка кармак кирәк,

Шәкерткә акча кирәк,

Нәүрүз мәбарәкбад... .

Nowadays, Nauruz is not celebrated by everyone, and the abovementioned poem is heard most often at schools where children put play scenes with teachers. Despite the fact that this holiday is rarely celebrated, the Tatars nevertheless congratulate each other in words, using the following formulas: Бәйрәм белән!, Нәүрүз бәйрәме белән!, Нәүрүз мәбарәк булсын, etc.

After the end of spring field work Tatars spend Sabantuy. This is the Turkic word meaning "Saban" - plow + "tui" - holiday (The newest dictionary of foreign words and expressions, 2007). This is one of the most beloved holidays for the Tatars. Earlier, on the eve of the holiday, children collected gifts for future winners of the upcoming competitions traditionally.

They went into the houses and wished the owners to have a lot of eggs from hens, to have a fruitful year, anticipating the wishes with the phrase: АЯГЫМ ЖИҢЕЛ БУЛСЫН!

The most favorite and popular religious holidays of Tatars Kurban Bairam and Uraza Bayram were borrowed from the Arabs since the adoption of Islam. They include a collective morning prayer, in which all men and boys used to participate. Then the men are supposed to go to a cemetery and pray near the graves of their loved ones. At this time, women and girls prepare food at home. On holidays (each religious holiday lasted for several days) they walked around the houses of relatives and neighbors with congratulations. The visit to the parental home was particularly important. People tried to please each other with gifts, treats, arranged dinner parties if they had such an opportunity. In the days of Korban gaete - the feast of a sacrifice they tried to treat as many guests as possible, tables were laid for two or three days in a row, and everyone entering a house had the right to have a treat. Everyone congratulated each other, saying "Корбан гаете мөбарәк булсын! (Bless the feast of Kurban!), Бәйрәмнәр белән!" (Happy holiday!), Korban beyreme belen! (Happy holiday of Kurban!), etc.

The British calendar lists eight holidays per year: Christmas Day, Boxing day, New Year's Day, Good Friday, Easter Monday - the first Monday after Easter, May Day - International Workers' Day, Spring Bank Holiday, Late Summer Bank Holiday - bank holidays (last Monday in May and last Monday in August). Three Mondays (Easter Monday, Spring Bank Holiday, Late Summer Bank Holiday) are accompanied by fairs, mass entertainment, sports competitions, etc. During these holidays, the citizens of the country do not work. Besides, the UK celebrates many other holidays, but continue to work: April Fool's Day (April 1), Hallowe'en (October 31), St. Valentine's Day (February 14), Guy Fawkes Night (November 5) (Mekeko, 2001).

Despite a large number of holidays, festivals, solemn ceremonies in the UK, congratulations are not always provided. Congratulations are usually made on the occasion of Birthday, Marriage Day, Valentine's Day, Mother's Day, Christmas, New Year, Easter, passing of exams, getting a driver's license and on other family or personal reasons. There are traditional stereotyped expressions, inherent in each holiday, which, in its turn, depend on many factors.

The main and universal holiday of the inhabitants of Great Britain is Christmas. On this day, people give each other gifts and send postcards. It should be noted that the wishes from the Tatars and the British are accompanied by greeting cards.

Let's consider the written wishes on the occasion of Christmas and New Year in the languages under study. The study of Christmas and New Year wishes, both in Tatar and in English, showed that they are standardized wishes like the following ones:

1. *Шатлыклар һәм уңышлар китерсен яңа ел!*
2. *Яңа елда яңа бәхетләр, яңа уңышлар алып килсен яңа ел!*
3. *Season's Greetings, Best Wishes to all of you and Yours!*
4. *Joy... Warmest Wishes for all the best of the season.*
5. *I believe in Santa Claus, teddy bears, and friends and sending heart felt wishes for joy that never ends.*

There are also individualized wishes together with the standard wishes, which, as a rule, begin with the gratitude for the greetings, followed by personal wishes - congratulations on Christmas and New Year. Let's consider the examples from the Tatar literature:

1) – *Яңа ел белән сине.*

- *Сезне дә шулай ук.* (Shirman, 2004).

2) – *Яңа ел белән Гөлкәй. ... Яңа уңышлар, яңа бәхетләр алып килсен яңа ел!*

– *Яңа ел белән Чулпан ... сиңа да бары яхшылык кына китерсен Яңа ел! Исәнлек-саулык, уңышлар насыйп булсын!* (Shirman, 2004).

Let's consider the example from the English letter of congratulations:

To my good friend and Pastor on the net, David Parham. I wish you a beautiful Holiday Season and a New Year of Peace and Happiness! You explain everything so well when we are not sure what the content of the scripture means. Thank you so much for being there for me.

To congratulate the loved ones Tatars use poems. As a rule, they are written on greeting cards or read at banquets. For example:

1) *Яңа елның һәрбер туар таңы*

Күмелсен тик сөенеч – шатлыкка

Яңа елның яңа яуган кары

Күңелләрне төрсен аклыкка!

2) *Бәхет елы булып кил*

Кардәш, туган, дусларга.

Күтәрик бокалларны

Шушы изге тостларга.

Хуш киләсең, Яңа ел!

Let's consider English poetic greetings in England:

A pocket full of money,

And a cellar full of beer,

And a good fat pig. –

The above-mentioned poem-wish is used to congratulate peers as a rule. Addressees belonging to the middle and older generation receive the following type of wishes:

Joy and Peace at Christmas!

Wishing you a merry Christmas!

Warmest wishes for a Merry Christmas and

A Happy New Year. –

As a rule, the postcards for children are issued with an image of a popular children's hero - Winnie the Pooh and are accompanied by the following wishes:

Sending Merry Christmas wishes to You and Your friends and relations.

Wishing You a Merry Sort of Christmas.

So, the considered material allows us to conclude that the choice of a wish among British is determined by the social attributes of an addressee - primarily by age (Mekeko, 2001).

Unlike English, as was shown above, age characteristics tend to play a minor role in Tatar language. The social sign of an addressee can be only in polite/familiar forms of addressing.

Thus, observations showed that the majority of wishes (individualized and standardized), used on the occasion of this holiday in written form of speech, in both languages represent detailed statements that can be contrasted with extremely laconic phrases that are present in the oral form of speech:

Яңа ел белән!

Happy New Year! / Merry Christmas!

In comparison with the wishes used in the oral form of speech, they are more emotional, expressive and expanded.

In Tatarstan, as in Great Britain, family holidays include: Birthday, Wedding Day, Mother's Day, etc. The main family holiday is the Birthday.

Wishes are used in oral Tatar congratulations for the birthday: *Туган көнең белән! Туган көнең котлы булсын! (Happy Birthday!)*

In British speech etiquette, the most typical units expressing wishes for the Birthday in the oral form of speech are the following ones:

Happy Birthday!, May your shadow never grow less!, Many happy returns of your birthday!, Wishing you a happy birthday and the very best always! etc.

The formula of some wishes has the structures that provide a congratulation with a heightened emotional-expressive tone: *May I offer you my congratulations on/ upon..., May I wish you..., Let me congratulate you....* For example: *Let me congratulate you on the birth of child! –*

The use of greeting wishes in writing is also highly frequent. According to speech etiquette, special greeting cards with the wishes for Birthday are sent only to certain dates in Great Britain: 18th anniversary, 21st anniversary, 30th anniversary, 40th anniversary, 70th anniversary, etc. Unlike the British, Tatars send postcards regardless of certain dates. For example:

Бүген синең туган көнең!

Син дөнъяга килгән көн.

Моңсу көздә бәйрәм ясап,

Ничек туа белгәнсең?!

In this example, we cannot determine the age of a congratulated person, since the card does not pay attention to age. The main purpose of this message is to congratulate a man who was born in autumn with a wonderful holiday, with his birthday.

As was mentioned above, greeting cards in the UK are sent only to certain dates. It is curious that people who reached 100 years of age receive congratulations not only from relatives and friends, but also a congratulatory telegram from the Queen of Great Britain which is obligatory. It should be noted that most of the wishes for the occasion of this event belong to the individualized ones. Let's look at the following examples:

The heart that loves is always young.

Wishing you a year filled with love and joy.

Happy Birthday! –

The addressees of the older generation usually have the wishes in the form of advice, especially not to be sad about their age. Sometimes these wishes are expressed in a poetic form:

Another Birthday?

Before you start feeling old

And depressed,

Just keep this in mind...

I have pant horse than you!

Happy Birthday! –

Brief wishes of the following type are also widespread: Stay young! Tatars, congratulating the newly-made parents with the birth of a child, usually say: *Озын гомерле булсын, Тәүфыйклы булып үссен, Иманлы булып үссен.*

The English are also encouraged to send some wishes on a child's birthday and when he becomes 1 year old. The parents report about the birthday of a child in newspapers, and a mother, as a rule, receives congratulations from relatives with the wishes for well-being and an early return home:

Congratulations – a ready – made family.

We hope you are all doing well, despite the shock,

And that you will be going home soon.

Most of Tatar congratulations are individualized wishes that contain the wishes for health, happiness, bright and prosperous days, the successes in personal life, etc. for example:

Яз башында тугангадыр

Май кояшы кебек якты син

Кече жанлы, саф күңелле,

Изгелекләр белән тулы син.

Туган көнең белән тәбриклибез

Сәламәтлек теләп иң элек.

Гомереңнең һәрбер көне үтсен

Якты хыялларга күмелен!

We did not find greeting cards for certain dates, except for congratulations on a round date - an anniversary in the process of written Birthday wish analysis in Tatar language, unlike in English.

50 яшь ул күп тә, аз да,

50 яшь ул – олы юл.

*Төрлесе булгандыр юлда,
Юллар жиңел булмый ул.
Авыр чакта бирешмәдең,
Сынмадың, сыгылмадың.
Тормышың давылларында
Аумадың, егылмадың*

In recent years, due to the active globalization, it has become fashionable to celebrate Valentine's Day among the Tatar youth. It is believed that this festival has been existed for more than 16 centuries, but the feasts of Love are known since the time of ancient pagan cultures. Since the end of the 19th century, due to English and American entrepreneurs, Valentine's Day has become a very profitable commercial enterprise all over the world.

Despite the fact that Tatarstan does not print greeting cards in Tatar language, young people actively congratulate each other. To do this, they use the following formulas: *Изге Вәли Көне белән!*, *Син минем йөрәгемдә!*. Unfortunately, there is not enough formulas for congratulations on this day so far, and many of them are the calques from English language.

The UK people are especially emotional and sentimental during St. Valentine's Day. Usually, the wishes for this event belong to the individualized ones, although sometimes there are also standardized wishes. According to the traditions typical for this holiday, a wish is used mainly in the written form of speech. In terms of tonality, wishes can be the following ones:

- 1) comic: *Here's the to my heart... use it before I change the lock;*
- 2) satirical: *If you believe all this you must be...;*
- 3) sentimental: *I want to be near you all the time.*

Quite often there are also very emotional individualized wishes, which have a developed form. As a rule, they begin with stylistically lofty turns: *With all my heart I wish you...; My heartiest congratulations on/ upon... .*

For example: *Sweet heart, I just want you to know I love you with all my heart and I can't wait to be with you where I can hold you in my arms! You're so precious to me. I Really need you in my life! I just want the whole world to be able to see that you're the light of my life and nothing is going to stop me from being with you. I love you always forever* (Mekeko, 2001). On the basis of these wishes, we can conclude that regardless of the type of wishes (individualized or standardized ones), the social factors of addressees and recipients, and the

tone of their expression, through the wishes of Valentine's Day, the eternal theme is always expressed i.e. Love.

Having carried out the comparative analysis of units concerning the thematic group "Wish", N.M. Mekeko noted that in Great Britain this holiday is celebrated by people of almost all generations. "Greeting cards - valentines" are received not only by young people, but also by the elderly and by children" (Mekeko, 2001).

Despite the fact that a greeting card is one of the most common types of congratulations (not counting a personal meeting), the congratulations by phone or by e-mail have become popular in recent years.

Thus, both the Tatars and the British have a lot of holidays, and each of them is accompanied by various wishes, depending on an event nature.

According to E.V. Vdovina, the fundamentally important difference between congratulations and wishes as etiquette statements is that they are not subject to the general rules of communication, but to their own rules and existing traditions since a man perceives greetings as a norm, as something natural. On the other hand, in the absence of an expected congratulation, the automaticity of normal communication is violated, since the event becomes an unpleasant one for the person who was not congratulated, however insignificant it may be (Vdovina, 2001).

The use of wishes at a greeting is a kind of occasional use of wish expressions, since the frequency of this situation predetermines the functioning of a rather limited range of units during a greeting. Analyzing the cases of wish use within the communicative situation "Greeting" in Tatar language, we came to the conclusion that in most cases they are used during the greeting of a person who is currently working. Of these, we can distinguish such expressions as "Алла ярдәм бирсен, Алла куәт бирсен" (Oh God, help me, please). The beginning of the work itself is accompanied by the following expressions: Ходайга тапшырдык, Хәерле сәгатьтә).

Sometimes, when a relative is visited, an interlocutor says the following wish entering the house: Хәерле бәракәт бирсен йортка. This wish is pronounced most often by the people of the older generation. At that, a speaker refers to God mentally.

Most of Tatar wishes perform only one of their functions in this case - the function of interpersonal relation regulation. We did not find wishes within the speech situation "Greeting" in English language.

The wishes are used frequently in the communicative situation "Farewell". Farewell is the final phrase following the thematic part of a dialogue, in which the results of speech

interaction are summed up, they lay the prerequisites for the renewal of a contact in the future (Vdovina, 2001). Depending on this, subsequent replies emerge, most often such wishes are used as the means of a smooth completion of communication at a mutual striving of interlocutors to this.

In the UK, most of the wishes within the communicative situation of "Farewell" and the written form of speech are the standard wishes that are realized with a specific indication of a wish object, i.e. only a wish object is expressed: *With kind regards, With best wishes* (Mekeko, 2001).

The final phrases may contain wishes that express an author's interest in the addressee's affairs, the readiness to provide assistance and advice, etc. Such expressions as Юлыңа ак жәймә, Исән-сау йөр, Хәерле сәгатътә, Хәерле юл, Ходай ярдәмнән ташламасын are the most common in the Tatar language. The following expressions can be cited from English speech as an example: *Be careful, I wish to meet you next time and make all possible, I hope you have a lovely holiday*, etc. Such use of wishes can be demonstrated by the examples from fiction:

Good-bye, Daddy, I hope that you are feeling as happy as I am (Arakin, 2003).

It should be emphasized that the choice of wishes at parting depends on a situation, the personal relations of communicants, their mood and on communication style.

In the UK it is customary to send greeting cards with gratitude after a dinner party, a celebration, a gift, etc., which is sometimes accompanied by wishes. Therefore, in English speech a wish within the thematic group "Gratitude" is more often implemented in writing. Having analyzed the gratitude cards, N.M. Mekeko came to the following conclusion: in spite of the fact that they represent individualized wishes, they can be divided into two groups: comic and sentimental ones. Let's give some examples:

To thank you for your generosity. I should like to offer you my first born child. Oh heck, take them all!

Especially for you, with heartfelt gratitude

The absence of this tradition in Tatar language makes it impossible to make the comparative analysis of the written wishes used in the communicative situation "Gratitude". Often the expressions of gratitude are found in oral speech by the expression of wishes. In most cases, the heart of such desires is represented by the appeal to the divine power. For example: *Ходай үзең меңе белән кайтарсын, Алла ярдәменнән ташламасын*. Quite often there are the expressions of gratitude in writing, when you address an editorial board of a newspaper or a magazine. Let us turn to the example of gratitude addressed to the editor-in-chief of the

newspaper “Акcharlak”: “Исәнмесез, хөрмәтле Габделфәт Сафин! *Бу хатымны сезгә чиксез рәхмәтләремне әңиткерү өчен язам.* Габделфәт, “Татарстан – Яңа Гасыр” каналыннан сезнең “Яралы язмышлар” исемле тапшыруыгызны карагач, телсез калдым хәтта бер мәл. Жырчыларның бер-берсенә булган мөнәсәбәте тетрәндерде мине һәм тән йокысыз калдым. Габделфәт, энем, сез танылган жырчы, татар халкына матур, тирән әчтәлекле, шәп газета бүләк итүче генә түгел, нечкә күңелле шәхес тә икәнсез. *Шундый олуг, бәхетсез әңырчыларның язмышына битараф кала алмаганыгыз, халыкның күзен ачканыгыз өчен мең рәхмәтле без Сезгә! Алланың рәхмәтләре яусын!*” Thus, the expression of gratitude in writing requires the explanation of the reasons, the motives for this speech action, in other words, it is necessary to explain why the speaker is thankful to his addressee.

In most cases we meet wishes in advertising texts, since the purpose of advertising is to make a consumer to buy and turn this desire into a necessity. That's why many advertising texts end with the phrases containing various wishes that strengthen the motive of advertising and give it an emotional coloring. Being a special kind of a text and possessing an enormous psychological impact on society, advertising actively functions as one of the most important means of intercultural communication.

We did not find advertising texts in Tatar language, we can give you an example in English:

Learn English successfully with ELS (Mekeko, 2001).

Most often wishes used in advertising texts are modal constructions with the forms of imperative mood. A wish object is expressed in them, as a rule.

Conclusion

Wishes, being a natural norm of communication, have a tremendous impact on people, as they aim to create a good mood in an interlocutor. As you can see, wishes have different forms of use in Tatar and in English, which characterize them as the most common unit of speech etiquette.

An indispensable element of the wish is the element "I want you to be so" (Vdovina, 2001). The content of the wish is chosen by a speaker with an emphasis on the generally accepted system of values, on the idea of a listener's value system, and finally on his own ideas about what is bad and what is good for an addressee, whether this wish is pleasant or unpleasant to an addressee.

Thus, wishes are polyfunctional etiquette statements that can convey not only the meaning of a wish, but also combine one's own meaning with others, in particular with a greeting, a farewell, an advice, a gratitude and a compliment. A specific feature of wishes as etiquette statements is their attachment to certain communicative situations.

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