HISTORY OF THE STUDY OF UNITS EXPRESSING POSITIVE WISHES IN LINGUISTICS

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Abstract: The article examines the history of the study of units expressing positive wishes in linguistics, their theoretical foundations and the main directions of research. It also analyses the semantic, grammatical and linguoculturological features of these units, as well as the prospects for their study in Uzbek linguistics.

Keywords: positive wish, blessing, benediction, congratulation, speech etiquette, linguistics, linguoculturology

When discussing units that express positive wishes in the Uzbek language, attention should first be paid to the history of their study in Russian, Turkic and Uzbek linguistics. Although they have not been studied directly under the term positive wish, a number of international and local studies have addressed them in the form of communicative etiquette, speech etiquette, greetings and benedictions.

In Western linguistics, the emergence of speech act theory laid the foundation for research in this area. In the works of J. Austin and J. Searle, performing a particular action by means of words – including expressing a wish, blessing and apologising – is regarded as an illocutionary act[1]. This approach made it possible to interpret units of positive wish not as purely lexical or grammatical means but as a socio-pragmatic phenomenon. Within the framework of cross-cultural pragmatics, A. Wierzbicka showed that the expression of emotions, desires and wishes has specific conceptual features in different cultures[2]. Analysing speech acts by means of semantic primitives, the scholar reveals the universal and national-cultural facets of the category of desire.

In Russian linguistics, the problems of communicative behaviour, speech culture and speech etiquette have been examined from various aspects by researchers such as N.I. Formanovskaya, A.A. Akishina and V.V. Kolesov. N.I. Formanovskaya substantiated the view that speech etiquette is the set of rules of communication accepted in a given language community and serves as a means of stabilising social relations. She classifies expressions of positive wish used in greeting, leave-taking, expressing gratitude and congratulating as an integral part of speech etiquette[3]. A.A. Akishina carried out a systematic analysis of Russian speech etiquette and showed how relations between speakers in various situations are expressed through language[4]. V.V. Kolesov, analysing the close link between the culture of speech and the culture of behaviour, regards positive wishes as an important indicator of speech culture[5]. These studies serve as a valuable source for the comparative study of units of positive wish in the Uzbek language.

In Turkic studies, research into speech culture and the means of communication constitutes a broad field of scholarship. Formulas of greeting, leave-taking and expressing good intentions in Tatar, Kyrgyz, Bashkir and Azerbaijani have been analysed from a linguocultural point of view. F.F. Sultanov described the features of the communicative behaviour of the Tatar and Bashkir peoples from a sociolinguistic perspective[6]. M.S. Isaeva examined Tatar speech etiquette in connection with ethnic culture and national mentality, revealing the lexical and spiritual distinctiveness of such units[7]. K.E. Gadzhieva compared the distinctive features of Russian and Azerbaijani speech etiquette and identified the specific ethnic norms of this process[8]. The Tatar linguist A.A. Abdullin carried out a monographic lexico-grammatical study of units of communicative etiquette in the modern Tatar literary language and divided them into nineteen thematic groups. Alongside groups such as greeting, leave-taking, expressing gratitude, apologising, congratulating, consoling and approving, the classification singles out units of positive wish as a separate group[9]. In modern Turkic studies, M.A. Aripov described the linguocultural and linguopoetic features of wishes, blessings and benedictions in Turkish, demonstrating that the lexeme dilek, which denotes desire in Turkish national thought, conveys a range of meanings, and that the alkış (blessings) pronounced at weddings and celebrations, at the birth of a child and in everyday rituals are a linguoculturological code reflecting the people's worldview[10]. These conclusions confirm that positive wishes such as tejïnnän šämal ötïb dursïn (may the wind always blow beneath it), said in the Khorezm oasis when a new vehicle is acquired, or šu ǯäjlädä oγïl-qïzïŋä tojlä ätišäm näsïp ätkäj (may you be blessed to hold your sons' and daughters' weddings in this place), used when a new house is built, have common Turkic archaic roots.

In Uzbek linguistics, sentences expressing positive wishes were initially regarded as a type of imperative or optative sentence. The issue is partially covered in the multi-volume Grammar of the Uzbek Language, which emphasises that the meanings of desire, wish and benediction are expressed through the forms of the imperative-optative mood of the verb[11]. Studies on the semantic structure of the sentence showed how the meaning of wish is formed within the scope of modality through the speaker's attitude towards reality and towards the listener[12]. Sh. Iskandarova, studying the communicative forms of Uzbek speech customs, revealed the social nature of benedictions and optative sentences that differ by gender and are characteristic mainly of women's speech[13]. These studies show that, although positive-wish constructions have not been studied directly within dialectology, their theoretical foundations have laid the groundwork for a number of sociolinguistic studies.

In the history of Uzbek linguistics, units expressing positive wishes were first studied in folklore studies. In research on oral folk art, such expressions are referred to by the term olqish (blessing). In works analysing folklore texts, olqish (blessings) and qarg'ish (curses) are classed as independent genres. According to K. Imomov, T. Mirzayev, B. Sarim-

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soqov and O. Safarov, ancient people believed in the divine power of the word, and it was precisely on the basis of this belief that two phenomena opposite in content – the blessing and the curse – arose[14]. This study shows that the etymological basis of the lexeme olqish was formed by the combination of the Old Turkic verb ol, meaning 'to praise, to glorify', with the imperative-forming suffix -qish and the verbal-noun-forming suffix -(i)sh.

While consistently studying the features of Uzbek colloquial speech, B. O'rinboyev stresses that the essence of such sentences does not rest on their original lexical meaning: such word-sentences function as a special formulaic speech marker in the mutual relations of interlocutors[15]. The folklorist N. Qo'chqorov analysed the genre features, performance setting and poetic nature of Uzbek folk blessings and divided them into traditional and everyday types[16]. Good wishes of the everyday type are pronounced in daily communication, at meetings, around the dastarkhan (table) or at the beginning of some task, mostly by elders. Sh. Turdimov, in his study of folk songs, described the artistic functions of positive-wish motifs[17]. The conclusion that follows from works in folklore studies is that units of positive wish have historical roots connected with mythological, animistic and Zoroastrian beliefs.

Later, works appeared that placed the grammatical, lexico-semantic and syntactic potential of the concept of positive wish at the centre of monographic research. In this respect, M. Bazarova's candidate dissertation, defended in 2007, is of particular importance[18]. The linguistic value of the work lies in the fact that it brought together into a coherent system, as lexico-semantic and grammatical phenomena, the constructions previously studied in folklore studies under the term olqish. In the same direction, K.J. Umarov chose the category of desire in Uzbek as a cognitive and linguoculturological object, describing the usual and occasional facets of meaning in linguistic units, the oppositions of desirability and undesirability, and the gradation features through which they are realised[19]. G. Kebaituli's research analysed the semantic-syntactic structure and pragmatic aspects of optative sentences[20]. Sh. Xoliqulova substantiated the conceptual features of linguistic units expressing desire at cognitive-pragmatic levels[21].

An analysis of the history of the study of units expressing positive wishes in linguistics shows that this phenomenon has been studied at different periods within the frameworks of speech act theory, speech etiquette, grammar, linguoculturology and folklore studies. These studies have created a theoretical basis for investigating the semantic, grammatical, pragmatic and national-cultural features of units of positive wish. However, their regional features, in particular their specific characteristics in the Uzbek dialects of the Khorezm region, require separate and systematic study. Therefore, studying units of positive wish in the Khorezm dialects from lexico-semantic, linguoculturological, grammatical and stylistic perspectives will contribute to enriching Uzbek linguistics with new scholarly data.

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