

## **Functional and Pragmatic Features of the Speech Act of Curses in the Tatar Language Space**

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### **Abstract**

The linguistic study of speech acts is very relevant in modern linguistics. The aim of this article is to study the speech act of curses in the Tatar language space and their functional and pragmatic functions. The study material is speech expressions extracted from works of modernist literature, as well as paroemiological statements. The study used descriptive and stylistic methods and techniques of selection and systematization, observation and generalization. The analysis shows that in the Tatar language the curse - malice (kargyshlar) is represented as a form of speech act, which is a negative emotional response of a linguistic personality. The main functional and pragmatic features of the speech act of curse are a deliberate wish for misfortune, financial failure, poorness, family misfortune, discord within the family, harm to health, a difficult life, death, damage to the addressee's appearance and discontent, malice, anger, annoyance at anyone. The main means of expressing the speech act of cursing are optative sentences with the form of the imperative and desirable moods.

**Keywords:** ethnocultural stereotype, speech culture, Tatar ethnic culture, speech act, curse.

### **1. Introduction**

The curse of speech is an aggressive act of speech aimed at wishing harm and

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misfortune. In the theory of the speech act, the "curse" is related with the illocution and is contrasted with the speech act of wishing for the good. It should be noted that in linguistic science, the curse is studied in different ways: as a concept, speech expressions, discourse, speech act and aphoristic genre of folklore.

*According to folklorists, curses are rooted in medieval religious magical curses.*

E.V. Shcherbinina, in the process of considering the field of curses, claims that, with the help of this tool the role of the cult was expressed and was a sanction for antibehavior, deviation from accepted standards, for violating an oath, contract, church rules, for a theoretically atheistic worldview and lifestyle (Shcherbinina, 2008).

The aim of this article is to study the speech act of curses in the Tatar language space and their functional and pragmatic functions. The relevance of the study stems from the fact that the study of speech expressions of curse in the Tatar language space allows to rethink communication conflict and verbal aggression in the modern context.

## 2. Methods

A descriptive and stylistic method is supposed to be used in solving the tasks set. The descriptive method is represented by such techniques as the complete sampling method, processing method, interpretation, and lexical-semantic analysis. The stylistic method relies primarily on semantic and contextual analysis of linguistic stereotypes and national-cultural connotations. During the study, methods of selection and systematization, observation and generalization were also used. The methods and approaches used are determined by the complex nature of the study.

The material of the study are lexemes, fixed phrases, speech expressions and clichés with the meaning of curse-malice. A corpus of expressions-curses has been compiled, the number of which exceeded 1000 units in the Tatar language.

The material used for the study was a dictionary of saws and proverbs, definition and phraseological dictionaries, literary texts; own observations of oral speech and corpus of written Tatar language (Tatar telenen anlatmaly sozlege, 2015; Isanbat, 2010; Safiullina, 2001).

## 3. Results and Discussion

Curse-malice (*kargyshlar*) it is one of the types of speech aggression directed against a person. In linguistic studies of curses, the central place is given to the study of expressive function, strategy, discursive tactics and grammatical markers. When studying the curse, the situation, factors, social status, character, temperament, upbringing, culture, education, gender characteristics and stereotypes of the behavior of the interlocutors are also taken into account (Kryukov, 2011; Sibgaeva et al., 2016; Yerbulatova et al., 2019; Gaynutdinova et al., 2020; Sibgaeva et al., 2020; Yerbulatova et al., 2017).

In the Tartar language, the semantics of the word *kargau* (curse) (*yavyzlyk teley*, *nacharlyk teley*, *ussalyk teley*) is defined as malice; bear somebody malice; malignity.

Curse-malice is denoted by the lexemes - *kargysh* (noun, common turkic, curse), *leg'net* // *leg'yn* // *melgun* // *negalet* // *neg'let* // *nelet* (noun, arab. curse, swearing, expressing hatred to someone) are synonymous with; *baddoga* (noun. pers. obsol. book. curse, curse prayer, evil

prayer; curse.), kahar (noun. arab. curse, anger, malice, bitterness; cursed; used as an expression of strong indignation, discontent, despair).

As it will also be seen from the interpretations, the semantic scope of these words differs in the Tatar language and speech.

Words of Arabic origin *legyn // melgun // neg'let // nagalet // nelet* and the word of Persian origin *beddoga* are obsolete in the modern Tatar language. It must be noted that the lexeme *kargysh* is the dominant and active word, although in some language fragments they are interchangeable and synonymous. This seems to us to be due to the fact that these words relate, on the one hand, to speech activities and, on the other hand, to the feelings, experiences and depth of the emotional life of the Tatar language personality.

In the context of the word *kargysh*, the same root words are often used: *tirgesh, renzhesh, kaher, nefret, achu-nefret, nelet, kyz yashlere, ykenech, ypke, erny, ych, ychlenesh, talash, achu* (swearing, offense, curse, hatred, anger-hatred, raid, tears, regret, resentment, anger), etc.

The term *kargyshlar* (curses) along with the term *alkyshlar* (wishing for the good) is also recorded in ancient Turkic written monuments of the VIII-X centuries. For example, in the poem of Yu. Balasaguni "Kutadgu bilig" the following paramiological expressions are found: *Kishi edgu atyya kor alkysht bulur, Atikmysh yessiz yelse kargysh bulur* (Through a good name, a person receives a blessing, but when he dies glorified by [something] bad, he receives a curse). The speech statements recorded in the ancient Turkic dictionary of M. Kashgari "Diwan Lugat al-Turk" (Dictionary of Turkic Adverbs), also give us the opportunity to get familiarized with the national curses of the ancient Turkic options: *Yer Yarylsun Yerke Irke Kiroyin Erthi Let the earth to open up and swallow me* (Makhmutov, 2012; (Felix & Emmanuel, 2022; Funlayo, Jeremiah, & Thomas, 2022).

***As folklorists point out, antlar (oaths) and ijanular (beliefs) are closest to malice-curses.***

According to H. Makhmutova, we believe that, by genesis, functions, poetic design, they have much in common with the aphoristic genre of the curse (Makhmutov, 2012), in other words, the same statement can be used both as an oath and as a curse.

For example: *Kulym korysyn (let your hand wither), chachrap kitim (I'll go to hell if) - an oath; kulyap korysyn (may your hand wither), kuly korysyn (may his (her) hand wither), chachrap kit (damn them all to hell), chachrap kitsen - (may them all to hell) - a curse.*

Using of curses (*kargysh*) is harmful in nature, the reason for pronouncing which is offense. Such a vital attitude of curses is reflected in the popular paroemia: *Alkysht algan - aman, kargysh algan - tamam (The one who received the well-wishes will be well, the one who received the curse will die); Soigyga alkysht, soimagenge kargysh (To the beloved - benevolence, to the unloved-a curse), etc.* There are also "curses against curses", which served as a protection from the cursing person's words. Tatar proverbs say, *Kargysh ike yakly, urtak bula* (the curse is mutual); *Kargyshyn yz bashyna toshsen!* (The curse affects the cursed and the cursing).

The curse is also found in folklore. For example, in the Tatar folk tale "Three Daughters", where a squirrel curses two sisters for not wanting to visit their sick mother and in "Sak-sok baete", in which, after the mother's curse, the brothers become birds, and cannot meet each other.

According to E. V. Shcherbinina, today malice-curses have lost their sacred meaning and are used to express extremely emotional negativity towards something or someone. They should be seen as a manifestation of a strong destructive aggression, that is, as having a gross, abusive, insulting, humiliating, communicative effect. The communicative effect of a verbal act of curse is to wish to endanger health, well-being, happiness, sometimes life itself.

The general functional direction of curses is determined by inflicting (or wanting) all kinds of misfortunes, closing down for the victim the opportunity to enjoy life, depriving it of the slightest probability of a favorable outcome of events.

The curse is usually directed at a living beings. According to their functional and pragmatic meaning, speech expressions-curses can be divided into two types: common curses and parental curses.

**Common curses.** This group includes curses that are addressed to the community, homeland, and native land: *Kem kargady beznen gaziz ilne?* (Zulfat) *Vasfikamal echennen gene boten danyany kargady.* (M. Magdeev); (Who cursed our native country? (Zulfat) *Wasfikamal* cursed the whole world. (M. Magdeev)); political enemies: *Ah, lahnat toshkere!* "Nimes" *Ah, fashist – malgun!* (G. Gylmanov) *Men negnet yausyn bu fashistlarga.* (A. Alish); (That damned German! That damned Fascist! (G. Gilmanov) *A thousand curses to these fascists.* (A. Alish); neighbors: *Kargysh toshte korshe kartinnan...* (G. Gilmanov); *Cursed neighbor...* (G. Gilmanov)); an animal: *Ulyat sukkyry dungyz, tagyn bakchany astyn oske kitergen!* (I. Sirazhi) *Khuzhan birgen rzyk kyn zhitmimni sina, Allahy achy kacheri toshkere!* – *dip,yaman sugenep kilde de, keshe, avyr kizenep atnyn botyna tondydrdy* (B. Imamov). (God damn you! keep the garden from the bottom up! (I. Sirazi); *Don't you have enough of what your master has given you?, he said - he was horrified - and the man, with a heavy breath, grazed the horse in the thigh.*" (V. Imamov).

**Parental** curses. The curse from the bloodline, it's the most terrifying, destructive energy, it's bound to reach its goal, right up to death. Strange as it may appear, the recipients are often the closest people to the speaker – children, for example: *Ul kyz yashe belen renzhede; telemne almasan, ike yort arasynda talash chygara torgan bulsan, sina imezgen ana sotemne behillemem, dip kargady...* (G. Ibragimov) (She was deeply offended; she cursed me for the quarrel between the neighbours... (G. Ibragimov)); parents: *Zheget ertyk kiemneren retlep, beraz deshmi tordy da, kinet bashyn koterde: - Atana nelet bulgyry!* (G. Ibragimov) (The young man, correcting the tear of clothes, silenced for a moment and suddenly raised his head: *Damn your father!* (G. Ibragimov)); daughter-in-law: *Annan son Gadilelgerge baryp, gonahsyz balany ortep iorgene ochen, kart kyzny kargyi-kargyi erlede ...hem by kargysh kileche bashyna tosher dip kem yilagan?!* (K. Karimov) (Then he went to Gadil, where he cursed the old man for stealing an innocent child from him... and who would have thought that this curse would come to Fazul in the future?! (K. Karimov)), etc .

In Tatar culture there is also a belief in the curse of animals. It is believed that it is not allowed to kill a swan, cat, or dog. The people believed that whoever killed the swan would have an extinction. A similar motif of cursing animals also exists among other Turkic peoples, such as the Bashkirs and Kalmyks.

In speech activity, the curse consists of a series of consecutive speech effects, such as an insult, accusation, threat. Curses are often related to bad wishes:

- misfortune: *"Gomerende de bahet kymesen ide"*, – *dip kargyi -kargyi elady ul.* (K. Karimov) (You wouldn't see happiness in life," he cursed and cried (K. Karimov).
- financial failure, poverty: *Shushyndai avyr chakta da yardem iterlek bulmagach, uzennen de potyn ber tien!* (V. Imamov) (If you can't help me at a time like this, I don't

- need you for nothing (V. Imamov)).
- family misfortune, discord in the family: Bala chyraye kurme! (F. Abdullin) Tamyryn cheresen dip, et konene kaldyrdylar. (P. Karami) Neselen korysyn! "Dip kargady bit, yavyz (F. Abdullin) (You'll never be a mother! (F. Abdullin) Because of this curse, now lead a dog's life (R. Karim) Damn your clan! - cursed, villain. (F. Abdullin) As we know, the celibacy wreath is one of the most common kinds of curses that occur equally to men and women: (F. Abdullin)).
  - harm to health: И I аyaгын koryгy! Намусымызны таптадың (Г. Тукай) (I want you're blue in the face! You dishonored us (G. Tukay)).
  - wish harm to the addressee's appearance: Hazrat tagy da kyzdy: - Ах, күзең чыккыры, күз алдыңда, фаразан, мин утыра торып, бүлмәдә кеше бармы? – дип сорый бит тагын. (Ф. Әмирхан) Балакаем, алма кебек идең бит, кулы корысын, үлгәнче рәхәт күрмәсен, урманьында дөмөккере. (З. Кадырова) (Hazrat blushed even more. Oh, let your eyes burst, is there a person in the room? he asks again. (F. Amirhan) May you never see happiness until you die (Z. Kadyrova).
  - expression of discontent, malevolence, anger, annoyance at someone: Donyasynyn asty oskya kilgere! (Full nameSadriev) (Let this whole damn world come crashing down (F. Sadriev);
  - wish for death: Urynnary zhahannamde bulgyry! (P. Batulla) (Burn in Hell (Batulla)).

Verbs with destructive semantics are actively used to express curses, anger, and hatred. These are verbs with the general meaning of destructive action; verbs of unifying; verbs of damage (Sharapova et al.). Among the verbs denoting aggressive speech behavior, the following lexemes can be noted: bulyrğa (to be), chygyrğa (get out), ularğa (die), koryrğa (be paralyzed), totarğa (hold), koryshyrğa (dry up), domegerğa (to die, give up the ghost), olagyrga (be goner), zhimerelerge (to fall apart), chenchelerge (perish), chererğa, katarğa (die), tygylyrğa (be out of breath), kadalyrğa (die, get stuck) etc. др.

According to the textual structure, the speech act of curse-malice is expressed in optative utterances with the form of the imperative and desirable moods. Verbs can be used in the form of the imperative mood of the 3rd person on-syn/ - sen. For example, kuzeme kurenmesen (I do not want to see you), bugazyna arkyly kilsen // tamagyna tash bulyp utyrsyn (hope it stick in your throat), kon yaktysy kurmesen// donya yoze kurmesen (go through hell), kaberet yakyn bulmasyn (God forbid to deal with him), kherchelektyn bashyt chykmasyн (may he always be a beggar), kuze chychryp chyksyn (let your eyes burst); yash toshsen (sorrow on you!), legenet toshsen (blast and curse you), tokymyn korysyn (go piss up a stump!!), telen korysyn (let you're blue in the face), ezen bulmasyn! (make yourself scarce!).

Verbs can also be used in the form of the imperative mood of 2 persons: kuzemnen yugal (out of sight), kuzeme kuren ese bulma (I don't want to see you), shaitanyma olak (be lost), etc.

Verbs can also be used in the archaic form of the imperative mood na-kyry/-kere. For example: bashyn betkere (drat it!), birene tygylygyr / birene ertlygyr / birene sapkyr (to be torn apart), zhyk sykkyr / zhyk kergere ((drat it), bugazy ertylygyr (hope it stick in your throat), kaher sukkyr (God damn you!), kulyn corgyr (let you're blue in the face), pychak kergere (fire in the cellar), mueny astyna kilgere // mueny chykkyr (syngyr) (may you break your neck), eche yertylygyr ( tear apart), mur kyrgyz / / ulat kyrgyz (yaugyr, tigere) (drat it), нәләт суккыры (toshkere, yaugyr), one tygylygyr (let him freeze), shaitan algyr // en sukkyr // en algyr (the devil take it!).

## 4. Summary

Therefore, in the Tatar linguo-culture, the curse-malice (kargyshlar) is one of the speech aggressions directed against man. The curse is based on the magical power of the word and has been used accordingly with malicious intent. Faith by virtue of the word, which can heal or have a harmful effect, continues to live in the minds of Tatars today, which is proof of possession of the cultural-historical heritage of the ancestors, preservation of their traditional representations."

Cursing expressions come in the form of aggressive, constructive sentences. The following lexical and semantic units are the means of expressing the curse: verbs with the general meaning of destructive action; verbs of destruction; verbs of damage. The main means of expressing the speech act of cursing are optative sentences with the form of the imperative and desirable moods. According to their functional and pragmatic meaning, speech expressions-curses are divided into two types: common curses and parental curses. The main functional focus of curses is the wish for misfortune, financial failure, poorness, family misfortune, discord within the family, harm to health, a difficult life, death, damage to the addressee's appearance and discontent, malice, anger, annoyance at anyone

## 5. Conclusions

The analysis shows that in the Tatar linguo-culture the speech act curse is presented as a form of conflict speech behavior, which is a negative emotional response of the linguistic personality.

The prospects of study on this problem are to conduct a comparative analysis of curses in the Turkic languages, and a thorough linguistic study of the lexical and grammatical nature and textual structure of Tatar folk sentences - curses.

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