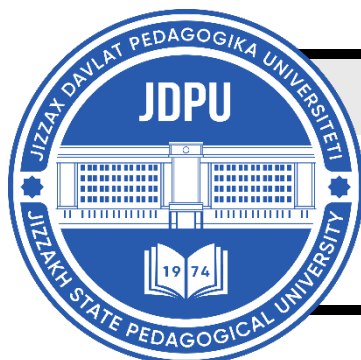


**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**ASSESSING SPEECH ACT OF BLESSINGS IN UZBEK****Mutabar Ibodullayevna Murodova**

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Key words: blessings, commissives, declarations, expressive acts, locutionary act, prelocutionary act, representatives speech act, theta roles, utterance, Uzbek language

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Abstract: Blessings as well as cursings are common speech acts seen in many languages. Because of the unique characteristics of these expressions, numerous linguistic and non-linguistic (such as religious) arguments have been advanced to examine and analyze these structures from various viewpoints.

Blessings represent an important linguistic tool through which the speaker communicates their internal emotions and sentiments towards the listener. The meaning behind blessings relies on a shared understanding of cultural context between the speaker and the listener. While certain languages may have a limited number of blessings, others, like Uzbek, possess a wealth of blessing expressions that are frequently employed in everyday communication.

INTRODUCTION

Researchers have long been engaged in the study of speech acts. According to Crystal (2003) speech acts “refers to a theory which analyzes the role of utterances in relation to the behavior of the speaker and hearer in interpersonal communication” [3].

Blessings are defined by different dictionaries variously. According to Merriam-Webster, a blessing is “a thing conducive to happiness or welfare” [12] or “something that fosters or promotes well-being.” It can also refer to “a prayer invoking God’s favor and protection” as stated in Oxford dictionary [13].

Blessings in different societies can reveal some aspects of their social, economical and cultural living. Speech acts are classified into various categories. One of these classifications has been set up by Searl (1976) [8]. He has introduced five categories of speech acts which one of them is expressive speech act. Since in blessing the speaker expresses his/her feelings and attitudes, so it can be classified as expressive speech acts. Blessings can be found in all languages, although it can have some differences. Many use some positive statements at the time of happiness. Blessings are used to intend achieving specific goal, such as property, success, reputation, health, longevity, and livelihood. They are considered as the most important goals of blessing speech acts. It is important to state that, the environment, situation and time and place play important role in conveying the exact meaning.

MATERIALS AND METHODS

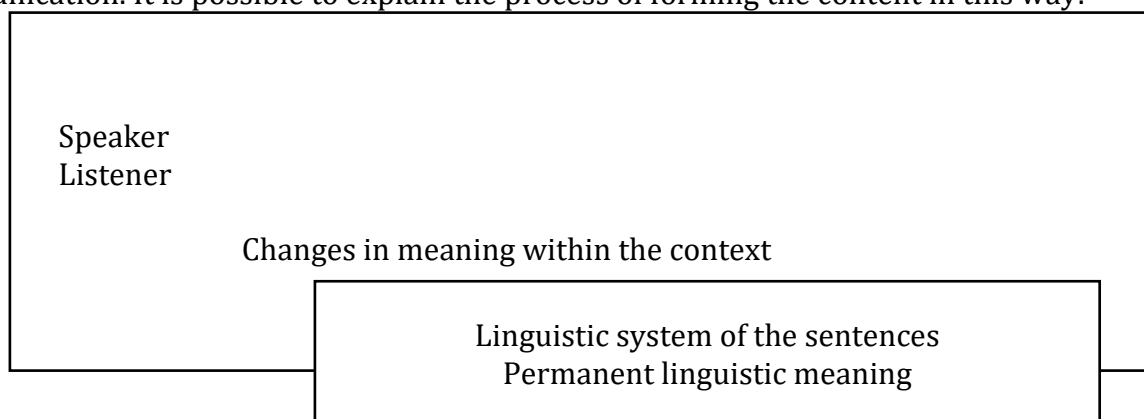
Sociolinguistics, a recently emerged field within linguistics, emphasizes that a language cannot exist independently of its context. Furthermore, sociolinguistics asserts that language undergoes changes depending on the speaker, the time, and the location of its use. Through speech, the speaker reveals aspects of their life and identity, along with sociocultural, economic, and geographical factors relevant to their situation.

In fact, some scholars may highlight that since speech is unquestionably a social concept, to research it without any reference to society would be useless. Two basic cases substantiate this opinion. First, you cannot take the notion of language X for granted since this is a social notion by itself as far as it is defined in terms of a group of people who speak this language. Therefore, if you want to define English, you have to define it based on the group of people who speak it. Second, speech has social functions, both as a means of communication and as a way of identifying social groups (Tagliamonte, 2006) [11].

The concept of the speech act is closely intertwined with sociolinguistics, pragmatics. It has been present since ancient times in the teachings of scholars such as V. Humboldt, Ch. Bally, K. Bühler, E. Benveniste, M. Bakhtin, but the theory of speech act was fully formed as a teaching in the works of the English logician J. Austin, the American psychologist J. Searle, and others. Philosophers who have been active at Oxford and Cambridge universities paid attention not only to the versatility of linguistic activity but also to its difference from the form of human life [6].

Speech act is a term derived from the work of the philosopher J. L. Austin (1911-1960), and now used widely in linguistics, to refer to a theory which analyses the role of utterances in relation to the behavior of speaker and hearer in interpersonal communication [3].

So, a speech act is the expression of a specific proposition in a given communicative context. The formation of the content of a speech act is the result of the speaker's and listener's interpretation of the meaning of the uttered proposition in relation to the text of communication. It is possible to explain the process of forming the content in this way:



According to the above table, the structure of the content of a speech act and its realization directly relate to the communicator's intention and desired outcome. Therefore, it is necessary that pragmatologists and logicians do not overlook the place of linguistic signs in the semantic organization of speech acts. John Searle expresses this idea succinctly: "Linguistic communication is, typically, not a guessing game, a symbol (sign), word, or utterance, not even the sign of a symbol or word, but rather the creation and use of a speech act in the process of communication. Moreover, to be precise, the sign of speech, under certain conditions, is created and used as a speech act, and speech acts are the fundamental and smallest (minimal) units of linguistic communication" (Searle 1969: 16). Thus, for the theory of speech acts, the sign is not an independent unit; it cannot be used as a ready "material". On the contrary, speech is precisely the phenomenon created in the process of linguistic communication. Therefore, a speech act is closely related to the communicative intention of the speaker, distinct in its content from mere linguistic expressions.

On any occasion, the action performed by producing an utterance will consist of three related acts. There is first a locutionary act, which is the basic act of utterance, or producing a meaningful linguistic expression. If you have difficulty with actually forming the sounds and words to create a meaningful utterance in a language, then you might fail to produce a locutionary act. The second dimension is illocutionary act. It is performed via the communicative force of an utterance. We do not, of course, simply create an utterance with a function without intending it to have an effect. This is the third dimension, the prelocutionary act [12]. Several categories of speech act have been proposed:

Declarations represent a category of speech acts that have the power to alter reality through their utterance. For instance:

A judge in a courtroom: "I hereby declare the defendant guilty".

In this instance, the judge's declaration holds the power to alter the legal status of the defendant, influencing their rights, freedoms, and potentially their future. By making a declaration, the speaker transforms the state of affairs through verbal expression.

Commissives are those kinds of speech acts that speakers use to commit themselves to some future actions.

They are promises, threats, refusals, pledges, etc. [12]

Expressive are those speech acts that speakers express their feelings, e.g. apologizing, welcoming, and sympathizing.

Representatives are speech acts that speakers convey their belief about the truth of a proposition, e.g. asserting, hypothesizing [3].

It's worth noting that blessings fall under the category of commissive speech acts due to their association with forthcoming actions.

Many scholars conduct research on speech acts. Searle [9] holds the belief that a "study of the meaning of sentences is not in principle distinct from a study of speech acts." They are the same study because "every meaningful sentence in virtue of its meaning can be used to perform a particular speech act (or range of speech acts)". There are also some other works done by Meijers (1994) [4], Mulligan (1987) [5], Schuhmann & Smith (1990) [7], Smith (1990) [10].

At this part, some Uzbek blessing speech acts will be analyzed. For each example a table is drawn. Then different theta roles will be distinguished.

Table 1

Blessing locutionary act: Xudo yorlaqasin.
English translation: God bless you!
Function: thanking and encouraging
Patient: a girl
Agent: an old woman
Cause: the girl has helped the old woman
Goal: to achieve well-being

Table 2

Blessing locutionary act: Baxtli bo'lg'in!
English translation: Be happy!
Function: thanking and encouraging
Patient: her granddaughter
Agent: an old woman

Cause: the girl is kind and helpful

Goal: to have bright future

Table 3

Blessing locutionary act: Toleing baland bo'lsin

English translation: God bless your soul!

Function: wishing, affective

Patient: a boy

Agent: an old man

Cause: the boy obeys the command and helps the old man

Goal: to be succeed in life

Table 4

Blessing locutionary act: Alloh mushkulimizni oson qilsin

English translation: May God make our difficulties easy

Function: wishing, affective

Patient: a family

Agent: a woman

Cause: the family suffer many calamities and disasters

Goal: solving the problems

Table 5

Blessing locutionary act: Tani-joning sog' bo'lsin

English translation: I wish your health

Function: wishing and encouraging

Patient: a boy

Agent: a woman

Cause: the boy has some positive and appreciative features

Goal: to be healthy

Table 6

Blessing locutionary act: Oy borib omon qayt

English translation: I wish you safe return!

Function: wishing and farewell

Patient: her son

Agent: a woman

Cause: the boy is about to travel and mother is worried about her son

Goal: to be healthy

RESULT AND DISCUSSION

Examining the tables above provides insights into the theta roles, functions, objectives, and origins of the blessing expressions in Uzbek language. Here, we highlight some of these discoveries;

a. Agent and Patient

In the majority of the instances mentioned earlier, the individual speaking a blessing typically wishes well for others, expressing satisfaction with their actions. It's evident that in all the aforementioned cases, the term "agent" is predominantly singular, with plural usage being uncommon. In contrast, "patient" may be singular or plural, as demonstrated in the subsequent examples:

Toleing baland bo'lsin. (a boy – singular patient) a family

Alloh mushkulimizni oson qilsin, (a family – plural patient)

b. Function

According to the content and essence of wishes, blessings and prayers, they do not differ fundamentally from each other, but there are some different aspects. Therefore, such functions as recognizing the goodness and beauty of worship and prayers, leaving the action of attraction, attributing metaphysical power to it, demonstrating the strength of belief in metaphysical existences, seeking help from the Creator of human beings and worlds. Blessings serve various purposes, as illustrated above. Several significant functions can be identified from the example provided: affective, thanking, encouraging and wishing, etc.. It is important to note that a single blessing can fulfill more than one function. For instance, a blessing may simultaneously serve to encourage and express gratitude [1].

We ought to understand that every blessing is spoken with a particular objective in mind, often tied to success or health, and sometimes invoking sacred names such as that of the divine. Each spoken blessing serves various purposes and motivations.

At its core, there lies an inquiry into the individual's welfare guided by blessings, safeguarding them from negativity, and ensuring the perpetuation of positive states within. Notably, the effectiveness of blessings and prayers is shaped by particular rituals, everyday experiences, literary genres, and their application across different domains. Their roles and significance vary depending on the context, highlighting distinctions in their content, purpose, influence, and effectiveness.

It should be noted that the majority of blessings expressed in Uzbek are not directly interpretable. Instead, they should be regarded as idiomatic expressions. Therefore, to grasp

the intended significance of these idioms, one must possess a thorough understanding of the profound and fundamental concepts delineated within the Uzbek language.culture.

Every speech act is expressed due to a range of reasons. Most of blessings expressions studied in Uzbek are not literally understood. In fact they should be considered as idioms. In order to understand the intended meaning of such idioms, one must be well aware of the deep and fundamental concepts defined in Uzbek culture.

c. Grammatical Structure of Blessings

As it can be guessed blessings are structurally similar. Blessings in Uzbek are often expressed in the form of interjections. As we will see, interjections lack overt verb, and they are made of a noun phrase:

Alloh panohida asrasin!

Name of God

May God preserve you/him.

Frequently, when initiating communication with someone, whether familiar or unfamiliar, a common practice is to begin with an introductory phrase that incorporates a pronoun. Utilizing pronouns serves to highlight the social status (indicating a significant social gap) and camaraderie (suggesting closeness or belonging to a group), which are pivotal factors shaping interpersonal dynamics and dictating the preferred mode of address across different languages.

Omad sizga yor bo'lsin.

Maybe directed to single person or a group

May success be with you.

CONCLUSION

We observed that blessings are extensively utilized within the Uzbek language, a practice deeply rooted in the beliefs and cultural customs of the Uzbek people. This article undertakes a comparative analysis of the structural aspects of Uzbek blessings, revealing shared syntactic and semantic characteristics. They are adaptable for use in both second and third person constructions. Semantically, blessings exhibit idiomatic qualities. From a social perspective, Uzbek blessings serve various functions including affective expressions, expressions of gratitude, well-wishes, and objective statements, among others. Each blessing is evidently delivered with a specific aim in mind, often seeking blessings for happiness, health, or good fortune. Speakers often invoke the names of God, prophets, or even certain illnesses like cancer as mediums to facilitate the realization of their desires through the blessing. Furthermore, it was observed that Uzbek blessings often employ metaphorical language, making their intended

meanings not readily discernible word-for-word. Given the rich diversity of blessing expressions in the Uzbek language, a comparative analysis promises intriguing results and findings.

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