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*Наукова студія присвячена аналізу законів комунікативного простору, репрезентованого у вигляді проклять, де зафіксовані мовленнєві формули, моделі комунікативних поведінкових тактик, які зреалізуються представниками відповідної лінгвокультури в ситуації актуалізації негативних емоцій, станів, почуттів для омовлення погрози, сварки та їх оцінки з урахуванням специфіки національного характеру відповідної лінгвоспільноти.*

*Ключові слова: лінгвокультура, прокляття, комунікативний простір, мовленнєві формули, погроза, сварка, негативні емоції, національний характер.*

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### **SUBJECTS OF WISHES IN SPEECH ETIQUETTE OF UKRAINIANS AND LEZGINS: UNIVERSAL AND ETHNOCULTURAL**

*This article is devoted to the comparative study of subjects of wishes in the Ukrainian and Lezgin languages. The analysis has revealed that the Ukrainian and Lezgin wishes have common subjects which are formed taking into consideration such universal human values as health, longevity, welfare, good luck, birth, wealth, peace which testifies to their universal character. However, these subjects are specifically realized in the linguocultures under analysis and therefore marked by the local ethnic features, being a sort of empirical indicators of the national mentality.*

*Keywords: speech etiquette, wishes, subjects, health, welfare, longevity, wealth, birth, peace.*

The current stage of linguistics is marked by the striving of scholars at going beyond structural approach to the analysis and interpretation of linguistic phenomena, an attempt to interpret them from the anthropocentric point of view, individual's mind, intellectual and practical activities. The focus of the researches today is directed to the language functioning but not its arrangement which determined the formation of new linguistic priorities and vectors of scientific research. In conditions of establishing a new linguistic paradigm which is based on the principle of anthropocentrism, the need for the comparative study of different types of cultures as presented in a language, the analysis of semantics and pragmatics of texts in which the pronounced cultural priorities of a particular ethnic group are reflected in the most condensed form, becomes especially important. As V. Maslova correctly notes, "the linguistic world image is partly universal and partly nationally specific. Therefore, you can realize its national specificity only by comparing world images of different nations" [Маслова 2008: 225].

An important role in the reflection of cultural and national identity of an ethnic group is played by the wishes – stereotyped expressions which are used in many forms of traditional common and ritual communication to create the communicative comfort, i. e. express the friendly

attitude towards interlocutors, wish them good luck, health and other benefits. There is a large degree of similarity in philosophical systems and moral concepts expressed in wishes in different languages (both related and unrelated). It is explained by several factors: the progressive development of human culture and civilization, the universality of human existence and experience, their laws and categories, similarity of ways of harmonizing communication and so on. However, despite the universal nature of human thought, the development of the surrounding reality through wishes is specific depending upon the ethnical and cultural community features. According to the points of view of different researchers, the mental outlook and attitude of every nation is based upon its own philosophical, biological and psychological information, a specific system of social stereotypes and cognitive patterns indicating that the human mind, and thus every person's speech behavior are always ethnically conditioned (see works by A. Leont'ev, E. Tarasov, N. Ufimceva, V. Telija, Ju. Sorokin, V. Kostomarov, I. Sternin, E. Vereshhagin, S. Tolstaja, V. Karasyk, V. Zhajvoronok and others).

In domestic and foreign linguistics the researchers have made the significant progress in the study of wishes. It was in the nineteenth century that a detailed analysis of this cultural phenomenon was presented in papers by O. Afanas'yev, M. Sumtsov, O. Potebnya, M. Krushevs'kyu, M. Poznans'kyu and others. Researchers considered wishes as fragments of folklore texts, including magic spells that are often used in family and ritual spheres [Афанасьев 1865]. Later the folkloristic approach to wishes is supplemented with wider approach that is the ethnocultural one which is fully realized in papers by T. Ahapkina and L. Vynohradova. The merit of scholars is that for the first time they consider the wishes in their direct connection with ceremonial context, not only as a kind of ritual actions but also as texts, specific verbal formulas used in many genres of the traditional every day and ritual communication including the etiquette speech [Агапкина, Виноградова 1994].

At the beginning of the XXI<sup>th</sup> century a fundamentally new approach to the research of wishes is formed. Today, these linguistic units are studied in functional and pragmatic, structural and semantic, cognitive, linguocultural aspects as exemplified in different languages (Russian, Ukrainian, English, German, Tatar, Ossetic, Adygei et al.). Recently, more and more comparative investigations have appeared which are aimed at identifying national and cultural specificity of wishes, their role in reflecting linguistic worldview of different nations (papers by N. Holovina, D. Komorova, L. Pavlovs'ka et al.). As we can see, the problem outlined in modern linguistics is not new. However, despite the significant number of researches, so far there have been remained unresolved a number of theoretical issues related to the development of patterns and models of comparative description of wishes as etiquette units, the study of their semantics, structural types, communicative and pragmatic features in different linguocultural traditions. In particular, the ethnocultural analysis of the specific wishes as exemplified in languages having different structure such as Ukrainian and Lezgin takes place for the first time that determines the **relevance** of the chosen topic.

The **purpose** of this article is to study the subjects of Ukrainian and Lezgin wishes, identify common and distinctive features of their usage in different linguocultures. The purpose raises the following **tasks**: 1) to determine the distinctive features of wishes as an etiquette unit; 2) to single out the universal and ethnocultural peculiarities of wishes in the speech etiquette of the Ukrainians and Lezgins; 3) to inquire into the reasons due to which there exist semantic and functional differences in wishes in different linguocultures.

The paper is the first work in which the comparative analysis of Ukrainian and Lezgin wishes is presented; the influence of the sociocultural experience of the nation, its rituals, customs, communicative awareness peculiarities upon the speech etiquette formation has been studied; the dominant features of the communicative behavior of the linguocultures under analysis in the situation including wishes have been singled out. This paper is a contribution to the "language – individual – culture" problem solution, including the study of the national specificity of the

communicative process, explained by the ethnocultural traditions; the development of the key problems of contrastive pragmatics, depending on cultural traditions, the theory of communication. The results of the study may be used in special courses on the problems of linguoculture, ethnolinguistics, intercultural communication, comparative linguistics, in lexicography and translation practice, for compiling textbooks and manuals.

Wishes as specific etiquette signs are characterized by subjects, i.e. consistently recurring components of texts with wishes in which figurative representations, diversified associations of people as for the world are concentrated. Subjects of wishes are common to different ethnic groups as they are formed around such common for different people values as health, longevity, happiness, success, good wealth, the favor of God and others which allow to treat them as universal cultural dominant ideas. However, these subjects are specifically used in different linguocultural traditions and thus marked with local ethnic features, being a sort of empirical indicators of national mentality. The analysis of Ukrainian and Lezgin wishes has highlighted the following dominant subjects in both linguocultures: health, longevity, good luck, birth, wealth, peace. The peculiarities of their communicative realization and the degree of significance and prevalence in the languages under study are not the same.

**The subject of health.** According to researchers, wishes of health are known since the ancient times both for the Slavic and non-Slavic peoples. In the past mutual information sharing about health was the main type of greeting while meeting each other. The Latin word *vale* (“Bless you!”, “Be strong!”) was used by ancient Romans to say farewell to their peers. Later this form of etiquette took roots in European languages. According to etymologists, the word *здоровий* comes from the Indo-European *deru-* which is the part of the common Indo-European vocabulary, i.e. Proto-Indo-European language words and roots and literally means “strong as wood (like oak)” [Срезневський 1893; Черных 2002]. The archaic pagan connotations are clearly traced in this interpretation of health. According to the philosophical ideas of the ancient Slavs, an oak is a sacred tree that stood at the origins of the universe, a symbol of power, strength, fullness and sacredness, eternal fertility and immortality [Словник символів 1997].

In the Slavic mind the word “healthy” has many meanings which are proved by lexicographical works. For example, “The Ukrainian Language Dictionary” by В. Грінченко registers the following meanings of this word: *великий* “strong”, “hard”, “large” [Грінченко 1996]. The extension of this synonymic row is traced in “Historical and Etymological Dictionary of Modern Russian” by Р. Чернык where the word *добряк* “a good-natured person” is interpreted as a sturdy, healthy man [Черных 2002]. This gives reason to believe that the health at past was associated with the manifestation of a good start. In addition, the Slavic etymological works state the presence of semantic relationship between the words *здоровий* “healthy” and *цїлий* “whole” on the grounds that the Old Russian and the Old Slavic form *цел, целый* had the features of “integral”, “healthy”, “intact” in its semantic structure (cf. *цїлувати* ‘kiss’ – to confer health) [Грінченко 1996; Срезневський 1893; Фасмер 1967; Черных 2002]. It should be noted that the presence of semantic relation between the concepts of “whole” and “healthy” is not unique only to Slavic languages. A similar ambiguity occurs in several Dagestani languages, including Lezgin. Thus, in modern Lezgin dictionaries the concepts “healthy”, “whole”, “intact”, “the one who has no defects” are treated as synonyms [Гаджиев, Талибов 1966; Гюльмагомедов 2004].

Today, the concept of “health” in the minds of the Ukrainians and Lezgins retains its polysemantic nature and is associated with the idea of not only bodily but also spiritual well-being. The national consciousness of both peoples considers health as the value of the highest order, a prerequisite of human life, a synonym for “life”. It is interestingly to note that in the Lezgin language the concept of “life”, “health”, “well-being” are presented by one lexeme (*сагьвал / сагьлугь*) [Гаджиев, Талибов 1966], indicating the presence of close semantic connection between them. The subject of health is frequently used in both Ukrainian and Lezgin wishes which suggests its universal character. However, the semantics and communicative realization of this concept in the languages under analysis are significantly different.

In the Ukrainian speech etiquette wishes of health usually appear as separate etiquette structures serving the main communication situations of festive and everyday character such as: 1) greeting: *Здоров (здорова, здорові) [був (була, були, будь, будьте)]!*; *Здоров (здорова, здорові) [був (була, були, будь, будьте)] з неділею (з понеділком, у хату and so on)*; *Доброго здоров'я (здоров'ячка)!*; *Дай, Боже, здоров'я!*; *Бодай здоров (-а)!* – an archaic shortened form to say «Дай Бог здоров'я!»; *Будьте здорові з тим, що сьогодні!*; *Добрий день і доброго здоров'я Вам у хату!* – приклавши руку до грудей, низько вклонилась... – *Доброго здоров'я, Мар'янку, доброго здоров'я, дитино...* (М. Стельмах); 2) farewell: *Бувай (бувайте, будь, будьте, іди, ходи, зоставайся, залишайся and so on) здоров (здоровий, здорова, здорові):* Мотря взяла гребінь, поцілувалася з кумою і подалася до дверей: *Будьте здорові! – Ідіть здорові!* (Лєся Українка); 3) gratitude: *Дай (Вам/тобі) Боже здоров'я!*; *Дай (Вам/тобі) Господи доброго здоров'я!*; 4) congratulation on the occasion: *Будьте здорові з сим днем (з колядою)!* – calendar wishes; *Хай здорові живуть молодята!* – wishes to newlyweds during wedding and so on; 5) feasts (wishes toasts): *Будьмо (будьте) здорові [пивши]*; *Нехай (хай) здоров (здорова, здорові) буде (будуть, живуть and so on)*: О. Хведор знов поналивав горілки в чарки. – *Будьмо здорові!* – промовив він, випив і закусив варенням (І. Нечуй-Левицький); *За здоров'я [чие]!* – wishes to be healthier whom the toast is proclaimed: *За здоров'я твоєї дочки,* – підняв склянку Сіробаба. – В нього ж там така степовичка росте... (О. Гончар); 6) treats: *На здоров'я!*; *Пийте (їжте) на здоров'я!* – set expressions which are used when giving someone a drink or meal or in response to the gratitude: *Питки хочеш, сину?* – спитався, підійшовши, Грицько. – *Пий на здоров'я!* (Панас Мирний).

In addition, wishes of health may be addressed to a person who has bought the new thing: *Носи (носіть) здоров (здорова, здорові)!*; *Носи (носіть) на здоров'я!*; *Здоровий носи, скачучи порви!* etc., and they are used while politely mentioning anyone: *Дід мій, нехай здоров буде,* коли зачина розказувать що-небудь таке, що не сам бачив, а чув, то спершу скаже: “Коли старі люди брешуть, то й я з ними” (Т. Шевченко); when sneezing: *Будь здорова, як корова, а плодюча, як земля!*; *Будь здоровий, як дуб та міцний, як зуб!* (humorous); in case of an accidental fall: *Здоров був, кулика вбивши!* (М. Номис) and in other situations.

Wishes are the result of the national pattern of thinking, so various literary devices play a considerable role in their creation. Thus, most Ukrainian wishes of health are based on similes of folklore nature: *Бувай (будь) здоров (-ий, -а), як риба!*; *Щоб здорові були, як вода!*; *Будь великий, як верба, а здоровий, як вода!*; *Будь здоровий, як дуб!* illustrating the ancient animistic ideas of Ukrainians.

The hyperbole helps enhance imagery and its usage confirms the intentions of the Ukrainian people to idealize the future: *Дай тобі, Боже, повні груди здоров'я, щоб ніколи було й дихати!*; *Здорові заживайте, а що зіталось, те сховайте!* and others.

In Ukrainian wishes the subject of health is often combined with others, semantically close to it concepts: happiness, joy, wealth, longevity, forming extended wish patterns that are widely used in different communicative situations mostly of festive character: *Бажаю Вам міцного здоров'я, щастя й успіхів у праці!*; *Будь здорова, як вода, а багата, як земля!*; *Бувай здорова, як риба, гожа, як вода, весела, як весна, робоча, як бджола, багата, як земля!* and others.

The subject of health in Ukrainian wishes can be represented implicitly: *Щоб пилось та їлось, та й назавтра хотілось!*. It is known that Ukrainian perceptions of “healthy” and “gay” are synonymous. So you can consider as wishes of health the following national poetic expressions: *Щоб ви були такі веселі, як весна!*; *Щоб був веселий, як сонце!*. In the epistolary heritage of Ukrainian writers the words “healthy”, “gay” coexist as homogeneous forming a semantically indivisible wish structure: *Будь мені веселенька і здоровенька!*; *Будь мені здорова й весела!* (М. Коцюбинський); *Бувайте здорові й веселі!* (Taras Shevchenko, Lesya Ukrainka, Panas Myrny et al.).

The idea of health as a prerequisite of human life results in the active usage of this subject in traditional Lezgin wishes. For its textual realization Lezgins use the following expressions: *Хийир!* (Bless you!); *Сагърай!* (I wish you health!); *Сагъсаламат (сагълугъ) хъуй!* (Stay healthy!); *Вазни Аллагъди сагъвал гурай!* (Allah give you health!), *Куьнни сагъвилелди яшамии хъурай!* (Allah grant you to live a healthy life!); *Квез Аллагъди сагъвилер, хъсанвилер гурай!* (Be you in the health and well-being!); *Заз кланзвайди тек ви сагъвал!* (I want you to be healthy!); *Ацукъдай сагъвал хъурай!* (Let the health enter your home!); *Хизан сагъ хъайди!* (Let your family be healthy!); *Куь сагълугъдай / Нуш хъуй!* (To your health!) which are used in different communicative situations: while greeting, saying farewell, congratulating on the occasion, expressing gratitude and so on. In the Lezgin speech etiquette the subject of health is often realized implicitly. For example, the sentence: *Вичин атлай чларни куклун хъувурай!* (Let cut hair be not loose!) is used when you wish the person the health and longevity. The role of wishing health to a little child belongs to the sentence: *КІвачер къванер хъиз хъуй!* (Let your legs be strong as a rock) and as a kind of talisman is the wishes to the family: *Хзан текъей!* (Let your family be alive!).

The human health in the representation of the Ukrainians and Lezgins is a harmonious unity of physical and spiritual well-being, as evidenced by the saying: *У здоровому тілі здоровий дух; Сагъ беденда сагъ рикІ жєда* (literally: “Sound heart in the sound body”). This idea is embodied in wishes of both nations.

Ukrainian wishes of well-being, care for the soul, mind and body are focused on Christian themes of protection, care, mercy of God, the saints and all of God’s blessings: *Подаруй тебе, Боже, ласков своїов!; Боже вам ударуй на тіло здоров’є, на душу спасєніє!* (І. Франко); *Пошли тобі Боже, на цім світі панство, а на тім світі вічне царство!; Щоб думки твої були повні, як криниця водою!*. Wishes with the same context are recorded the Lezgin language: *Ваз сагъ чан хъурай!* (Let your soul be healthy!), *Ви къил сагъ хъуй!* (Let your head be healthy!); *Ви эхир хийир хъуй!* (literally: “Let it be your safe end”). The last expression is used by the Lezgins in two senses: 1) the wish due to which a man doesn’t live his life in vain, and after his death is satisfied with his doing, his environment; 2) the wish to the soul to get to heaven.

The analysis of facts suggests that the subject of health is semantically richer and deeper in the traditional wishes of both peoples as compared with its current understanding. It is not only physical well-being – physical strength and the absence of diseases, but the whole life philosophy: happiness, a clear mind, satisfaction with himself and his environment, peace of mind, the harmony with the environment, i.e. a personal positive perception of the complexity and contradictions of life. Nowadays such understanding of health is gradually replacing to the periphery of the national consciousness, but is securely stored in the cultural memory of the Ukrainians and Lezgins and therefore requires updating.

Semantically close to the subject of health is the one of **longevity** which is specifically interpreted in wishes of cultures under analysis. It should be noted that the concentration of the wishes of longevity in the Lezgin speech etiquette is higher as compared to the Ukrainian linguocultural tradition. This can be explained by the fact that the longevity has been the dominant world image subject from the ancient times for the Dagestanian people. Researchers who have studied the phenomenon of longevity in the Caucasus, have come to the conclusion about the “ethno-psychological” nature of this phenomenon which is determined by a particular psychology and traditions of the Caucasian highlanders according to which the honorable role in the society is given to people advanced in years (see about this, for example, the works by V. Kozlov, H. Starovoytova, S. Kuznetsova et al.).

In the Lezgin language the longevity subject is often used in direct wishes to live a hundred years, to live a long happy life that are addressed primarily to the elderly people: *Квез бахтлу къуьзуьвал хъурай!*; *Куьн чахъ яргъалди яшамии авурай!* (Let your old age be happy!; You will be with us for a long time!); *Яргъал уьмуьрар гурай (хъурай)!* (Wish you a long life!); *Куь уьмуьр яргъиди хъурай! / Яргъал уьмуьрар хъурай!* (Let proceed your days/years). However, there are also expressions with the implicit semantics: *Хтулар, итулар акурай квез!* (Let you see your

grandchildren, great-grandchildren!); *Мехъерардай квал хъурай!* (Let there be a wedding in this house!) and others in which the notions that promote longevity are mentioned.

The longevity subject is presented in Ukrainian wishes as well. They are usually expressions of festive character connected with weddings and other family events that include the direct wishes of long life: *Дай (пошли) Боже много літ!*; *Дай (пошли) їм Боже много літ на світі пожити!*; *Пошли Вам Боже всього найкращого, а найпаче доброго здоров'я і довгого віку!*; *Дай Боже Вам ще довгого та гарного віку!*; *Сніп на сто кіп, а хазяїну на сто літ!*; *Щоб нам ще сто літ зустрічатись!*; *Хай тобі Бог дає вік – і щасливий і добрий!* and others.

An obsolescence from this group deserves a special attention: *Многая (-її) літа!*, which has long been used as a Ukrainian wish of a long life to someone at the initial and final stages of communication: – *Будь здоров на многії літа!* (Г. Квітка-Основ'яненко). Later on the positive semantics of this expression allowed to use it for the expression of a friendly attitude to the interlocutor without any reference either to the beginning or the end of the contact, particularly during the wedding (sometimes together with the wishes of health).

The subject of longevity in the Ukrainian linguoculture can be realized indirectly: *Дай, Боже, діждати онуків!*; *Дай вам, Боже, і внуків дочекатись!*; *Жити вам, поживати та добра наживати!*; *Живіть з Богом!*; *Хай вас Господь підержить на цім світі!*; *Щоб на той год діждати зілля (рясту) топтати!*, (an ancient ritual expression – “топтати ряст” is used in the meaning “to live”); *Хай зозуля тобі вік довгий кує!* (an expression reflecting the ancient Ukrainian idea that the life can be determined by hammering of the cuckoo).

The high level in the hierarchy of values under analysis is occupied by a universal idea of the **goodness**. In the minds of both peoples the goodness is the leading idea of the national consciousness, the most important moral category, able to make a man happy. The struggle between the goodness and the evil is the main content of the moral development of any society.

The definition of the concept “good” in the context of the Ukrainian culture is found in “Materials to the Dictionary of the Old Russian Language” by I. Sreznevskiy: ‘A good day is the day when things work out, < ... > a good day to do everything: to farm, float on water, to buy, to sell’, “When the day is wrong, you cannot buy or sell, or The day is very angry and furious not to buy or sell, to sow or plant anything. If you make a wedding you will soon divorce”. So, when seeing somebody and saying “Добрый день!” or “Доброго дня!” people wish each other a good day, successful in everything [Срезневський 1893]. In the Ukrainian speech etiquette the subject of goodness is realized first and foremost primarily in farewells: *Усього доброго!*; *На все добре!*; *Усіх благ!*, traditional greetings with reference to the time factor: *Добрый ранок (день, вечір)!*; *Доброго ранку (дня, вечора)!*; *Доброї ночі! (Добраніч!)* and other communicative situations: *Дай, Боже, час і пору добру!* – to a person who works; *Живіть у добрі та злагоді!*; *Дай Боже добро у Вашу хату!* – to newlyweds. As friendly wishes of success, Godspeed there function the following expressions: *У добрий час!*; *Дай боже час добрий!*: – *Спасибі, – міцно стискаючи простягну руку, промовив Коваль. – Ну, в добрий час!* (В. Собко).

The concept of “goodness” in the Ukrainian cultural tradition is often accompanied by the health keynote, such as *Доброго здоров'я (здоров'ячка)!* in the Ukrainian speech etiquette used as traditional mutual friendly greeting: – *Здорові! – кивнув становий головою Чіпці. – Доброго здоров'я, – одказав, підводячись, Чіпка і зняв шапку* (Панас Мирний).

The subject of goodness is actively developed in Lezgin wishes as well. Both Lezgins and Ukrainians appreciate highly this moral quality. Dagestani believe that the day when a person does his/her first good deed in life is his/her birthday. The Dagestani were conscious of the necessity to demonstrate the goodness in the interpersonal communication long time ago which is proved by the Dagestani proverbs and sayings: *Хъсанвили девлетни гъуърмет гъида, писвили лянетни – туйгъмет гъида* (The goodness brings richness and respect – the evil brings curses and humiliation); *Хъсанвили хъсанвал гъида* (Good brings good); *Хъсанвал йисаралди, писвал йикъаралди* (The goodness is made during years, the evil – during days) and others. The religious

morals paid great attention to the manifestation of kindness as reflected in the Hadith (collections that comment on actions and statements of the Prophet Muhammad), for example: “Good deeds are made without the shout” and others.

In the Lezgin wishes the notion of “goodness” is transferred by the lexemes *хийир*, *хъсанвал*, the functional role of which is not the same. The component *хийир* is more productive and it is the basis for the creation of traditional wishes used as greetings: *Пакаман (сабагъ) хийирар (хъуй)!* (Good morning!), *Нисин хийирар (хъуй)!* (Good afternoon!), *Няни (ахшам) хыйирар (хъуй)!* (Good evening!), *Йифен (геже) хыйирар (хъуй)!* (Good night!) and others. It should be noted that the word *хийир* in Lezgin has several meanings: 1) benefits, 2) income, 3) goodness, weal [Гаджиев, Талибов 1966], so the literal translation of the above statements is: ‘Let there be morning benefits’; ‘Let there be afternoon benefits!’, ‘Let there be evening benefits!’. The word *хийир!* pronounced with the special exclamatory intonation can perform the function of wishing the health at sneezing (Bless you!) or a greeting when seeing someone (literally: “Hello!”) [Гаджиев, Талибов 1966]. It is used as a greeting response at the meeting and parting in combination with the component *абат-*: *Абатхийир!* (Be happy! Let there be prosperity!). As one can see there is a close semantic relationship between the concepts of “goodness”, “wellbeing”, “weal”, “health”, “happiness” in Lezgin. They all have a common semantic core – the concept of “life” which is closely connected with the above mentioned factors.

The component *хийир* is often used in the wishes on the occasion at the festive or domestic event: *Хийирдихъ хъуй!* (Let it be for good!), *Ви эхир хийир хъуй!* (I wish you good!), *Хийирдин хабарар хъуй!* (Wish you good news!), *Алукдай сагъвал хъурай, мад жедай затлар генани хъсанбур хъурай!* (Good to wear, good to change!) to a person who has bought a new thing, *Гъа шейинихъ галаз куь квализ девлетар атурай!* (Let you get only goodness of it!) to a person wearing a new thing, *Ви атун хийирлуди хъуй!* (Let be the goodness at your arrival!), *Ви квачихъ галаз бахтни атурай, берекатни галаз мадни хъша!* (Let be the fortune at your coming, pleased to see you again!) while greeting guests; *Хийир сят хъуй!* (Good luck!) to a person who leaves.

The component *хъсанвал* (goodness) in Lezgin wishes is less common, it is used mostly in farewell expressions: *Хъсанвилер хъурай!* (Let there be prosperity!); *Хъсан сят хъурай!* (All good / best!) to a leaving guest. The same meaning is transferred by the following phrases: *Саламат хъуй!*; *Югъур хъуй!*.

The subject of **happiness** in wishes of both nations is common and frequently used. This concept is not explicitly defined in the collective consciousness of the Ukrainians and Lezgins and is perceived as a state of emotional well-being and that is why is often correlated with the concept of “joy”. Cf. : Lezg. *Ваз шадвилер хъурай!* (Joy to you!), Ukr. *Будьте веселі!* (Be funny!).

Several meanings of the word “happiness” is recorded in Ukrainian lexicographical works: 1) the state of the entire life satisfaction, a sense of deep satisfaction and boundless joy experienced by a person; 2) achievement, success, luck; 3) fate, luck (cf. Таке її щастя, така її доля ‘Such is her happiness, her destiny (Т. Шевченко) [СУМ 1980]. Apparently, the word “happiness” in the Ukrainian linguoculture tradition is synonymous to joy, contentment, success, i.e. the positive emotional state, the experience of which is vital to any person. Therefore, it is not by chance that this subject is used in Ukrainian wishes in the key communicative situations, particularly in farewells: *Бувай щасливий (щаслива)!*; *Бувайте щасливі!* – a polite form to wish happiness in farewells; *Хай (нехай) тобі (вам) щастить!*; *Щастя тобі (вам) [доле, Боже]!*; *Хай (нехай) тобі (вам) щастить [Боже, Господи]!* – wishes of happiness, good luck in one’s life, work (preferably at parting ): – *Щастя тобі, сину, на твоїй путі!* (А. Головка); – *Бувайте здорові!* – *Щастя боже!* (Марко Вовчок); *Щасливі будьте!* – a friendly wish of happiness, good in a farewell.

A vivid illustration of the initial cosmological ideas of Ukrainians are the following wishes: *З роси і води [кому]!*; *Щоб тобі з води й роси йшло!*; *Щоб пливло тобі щастя з роси і води!*; *Пошли, Господи, тиху воду да теплу росу!* – (the dew is a symbol of holiness, grace, life-giving power, the water is a symbol of health, purity, holiness bringing happiness [Словник символів

1997]. In the past, these formulas performed the magical function. Nowadays they are used as the wishes of luck, happiness, prosperity in the speech etiquette of modern Ukrainians: *Нехай же щастить нашому ювілярові! Нехай ніколи не цурається його творче натхнення! З роси йому та з води!* (From a newspaper).

In Ukrainian consciousness happiness is perceived as something unattainable that is why a person is wished to have a lot of it. To realize this meaning the Ukrainians often resort to the expressions of the hyperbolic character: *Бажаємо Вам щастя без краю!; Щоб вашим дітям щастя на кожному пальці сиділо, щоб воно вам усім у ваші двері не вмещалося!; Щасті вам боже на все добре, на весь ваш вік, на весь рід, на ваших дітей, на ваших унуків і правнуків!; Нехай ваше життя буде між солодкими медами, між пахучими квітками!*

Happy married relations in the impression of the Ukrainians are equal to the health, longevity and other benefits which is testified in wishes: *Дай, Боже, разом двоє – щастя і здоров'я!; Дай, Боже, нашим молодятam віку довгого і здоров'я доброго!; Нехай вам Бог дає щастя, здоров'я і многі літа!; Дай же господи нашим молодятam і щастячка, і здоров'ячка, і віку довгого та розуму доброго!*

In Lezgin the word *бахт* (happiness) according to researchers is not a basic emotion. It is a specific, a kind of variety of intellectual and emotional evaluation: on the one hand, it is an emotion (“experiencing the fullness of life”), on the other – a positive intellectual assessment of one’s own life [Алхасова 2010]. The Lezgin relation to happiness is reflected by proverb: *Бахтунин кьил буьркьубь хьайшла дустуникай душман жеда* (When happiness passes even a friend is an enemy); *Гуьрчегвилелай бахтлувал хьсан я* (Happiness is better than beauty) and others. In traditional representations of the Lezgins the word “happiness” is multifaceted: it is identified with the concepts of “joy”, “luck”, “wellbeing” which is confirmed by the following wishes: *Абатхийур!* (Be happy! – a greeting response when meeting and parting); *Квез (ваз) бахтар гурай!* (I wish you happiness!), *Шад йикьар кьисмет хьурай квез!* (I wish you happy days); *Ваз физвай рехь югьур хьуй!* (Let your way be happy!); *Куь кІвалахар Аллагьди вичи вилик кутурай!* (Allah grant your things well!); *Занжурда алай кьуба хьуй яр!* (May you have a luck!); *Я абатхийур хьайиди!* (May you have prosperity!) – a greeting response; *Хьсан, саламат рехь хьурай!* (Good luck!); *Куьн Аллагьдал аманат хьурай!* (May Allah bring you to the best!); *Куьн сагь-саламатдиз кІвализ агакьрай!* (May your way be happy! / May Allah bring you back home happily!) – to a guest who departs; *Буна сифте кьачунвай кам бахтлуди хьурай!* (Let your first steps be happy!) – to a child who goes to school.

In Lezgin the subject of happiness is often implemented through the opposition: to have happiness means not to have trouble, so to wish happiness means not to wish trouble: *Хуьн уьмуьр хьуй дерт амачиз гьамиша гур!* (Let your life pass without trouble, always in joy!); *Балаяр бахтсузвилер вавай яргьа хьурай!* (Let the trouble and misery pass by! / Let you always avoid the grief!); *Ин азабар ваз такурай!* (Let you not see any sufferings) and others. These forms exist in the Ukrainian speech etiquette: *Щоб твоє лихо пропало!; Щоб тебе біда не побачила!; Нехай наше лихо скаче!; Хай дім ваш біди минають, а вороги не знають!* and others. The presence of such wishes in the speech etiquette of both peoples are explained by the belief of ancient people in magic words, the organic connection between the object (process, action) and the sign and their interchangeability.

There are the wishes in Lezgin with the implicit semantics of happiness. For example, the bride is traditionally said: *Тахт барка хьуй!* (Let the bed be soft: a soft bed is a symbol of a happy life of newlyweds).

The subject of **children birth** is related to the one of happiness. In both cultures, the presence of descendants is the main condition of family prosperity, something without which the family cannot be considered complete which is confirmed by the proverbs: Ukr. : *Без гілок – не дерево, без дітей – не сім'я; Бездітний, як дуплисте дерево: ні лика, ні дров; Де діти, там і радість; Діти – основа щастя; З дітьми багато клопоту, та без них – і світ немилий; Діти – окраса*

дому; Lezg.: *Аял авачир кІвал, яд авачир рехв я!* (A house without a child is like a mill without water); *Баладин дерт душмандиз акурай!* (It is a grief not to have a child, one can wish it only to the enemy) and others.

A gentle, friendly attitude towards children as a prerequisite for a happy life is observed in both peoples wishes. In the Ukrainian cultural tradition the subject of child birth is implemented mostly in drinking wishes on the occasion of the wedding. Thus, the newlyweds are wished to have many children, with the sex of the child attention is usually not accented: *Година вам щаслива! Щоб ви бачили сонце, світ і дітей перед собою!*. Productive in this group are exaggerated expressions of the folklore character reflecting a positive attitude of the Ukrainians to families having many children: *Скільки квіточок, щоб стільки було діточок!*; *Щоб у вас було стільки діточок, як у небі зірочок!*; *Бодай на вас добра година та грошей торбина, а до того дітвори сотні півтори!*; *Скільки в стелі дощок, щоб у тебе було стільки дочок!*; *Скільки в лісі пеньків, щоб у тебе було стільки синків!* and others. Parents of newborns are usually wished happiness, health, luck and so on: *Щоб добре (здорове, щасливе) росло (на радість батькам і т. ін.)!*; *Щоб здорове (щасливе) було!*; *Щоб життя було солодке!* and others. In the past such expressions are intended to protect the child from evil forces. Among the wishes of this group are also more extended structures of the folk-song style which are often used by Ukrainian writers: *Хай тобі, дитинко, буде все і з землі, і з води, і з роси, щоб ти був, мов золото, ясний, наче весна, красний, мов хліб, добрий* (М. Стельмах). The subject of child birth is often accompanied by other semantically close wishes including the wishes of the rich harvest, livestock offspring: *Роди, боже, жито й пшеницю, а куму й кумі – дітей копицю*.

The subject of child birth is specifically realized in Lezgins wishes. From ancient times the Dagestani families have been characterized by high fertility which gave labour force to the economy that determines the guaranteed financial support of parents in old age. The great tragedy for any family in Dagestan has been the childlessness, so the wish of childless life is the worst curse that may be used by Lezgin women. It should be noted that in modern Lezgin family unlike the ancient customs of the patriarchal family the news of the birth of either a boy or a girl is accepted equally happily. Young couples are wished to have many children regardless of their gender: *Чтихь кІвал ацІлай рухварни рушар хьурай!* (Wish you to have sons and daughters!). After the birth they are wished to have healthy, happy, obedient, hardworking children respecting their parents: *Ам куь тухумдин дестег хьурай!* (Let it be your kind support!); *Диде-бубадиз мукьвабуруз гьуьрмет авай хва (руш) хьурай!* (Let him/her be a grateful son / daughter for their parents and elders!); *Ам чан сагь ва бахтлу аял хьурай!* (Let him / her be a healthy and happy baby) and others.

Quite a different attitude to having children is seen in the past of the Lezgins. Specific environmental conditions of the Lezgins life, and especially their patriarchal feudal life, the remains of which have been keeping in some villages so far, have left their mark on the formation of the Lezgin speech etiquette, especially wishes. Thus, some Lezgin wishes with the subject of child birth present an echo of ancient ideas of the Lezgins according to which a son is the boast of the family, the joy to his father, the bearer of the family name, while the birth of his daughter is a sad event as she creates the family for others. As the Lezgin proverb says: *Хциз авурди бурж гайдай я, рушаз авурди вацІуз вегьейдайя* (The deed for a son is a loan, the deed for a daughter means throwing things into the river). The Lezgins often compare the daughter with the stone, which will be laid into someone else's wall, so the traditional wedding wishes to the bride are: *Цла тунвай кьван хьиз ана амукьрай!* (Long as the stone attached to the wall will stay there! – That is to safely and firmly married to the new family). The most valuable wish to a young woman was to have more sons: *Хадайбур рухаяр хьуй!* (Let you give birth only to sons!). Her husband, in turn, was wished that his wife will bear him many descendants: *Кьул ацІлай рухвар хьуй!* (Let be many sons around the fire!). Served as a kind of amulet wishes are the ones addressed to the mother (sister) of a baby: *Хва текьий тараллай хвад кьванди!* (Let the son as a plum not die!); *Стха текьий хтун кьеневай цил кьванди!* (Let the brother as a plum bone not die!). Such archaic keynotes are quite common in oral poetic creativity of the Lezgins including ceremonial songs, tales, heroic epos “Sharvili”. Thus,

in Lezgin wedding song “The Wishes to the Bride” a young girl is wished to have seven sons (the symbol of procreation) and one daughter and the wishes of her death: *Ирид хва хьуй, // Хват хьтин са руш хьуй, // Гьамни хтун тарцяй, // Аватна кьий*, which in translation means: Seven sons shall be, // and let it be a daughter like a plum, // And let her as a plum, // Fall down from the tree and die [Ганиева 2004: 43]. The ignorance of the Lezgins historical experience, the specific features of their lifestyle can lead to an erroneous interpretation of this archaic expression and formation of misconceptions about the national specificity of the Lezgins family relationships. Important in this situation is the correct interpretation of the facts of another cultural reality. Pretty convincing in this regard is the opinion of the American psychologist G. Triandis who said: “When we see behaviors that strike us as strange, exotic and even unacceptable, it is advisable to try to think what is behind them? What was in this life, in this culture environment which caused such behavior? <... > [Triandis 2007].

Thus, the key to understanding the above mentioned Lezgin wish should be found in ancient culture and the history of the Lezgins. Severe living conditions of highlanders having to constantly fight the natural conditions and attacks of foreign invaders, the fear of death and the desire to live contributed to the emergence of specific magical expressions that could withstand various pressures and influence the destiny of a man. To promote the birth of sons, who the Lezgin society needed so much, should be the wish: “Seven sons shall be and let it be a daughter like a plum, and let her as a plum, fall down from the tree and die!” which was referred to women who gave birth to several daughters at a row. In the context of ancient philosophical ideas of the Lezgins the meaning of this expression should be understood in the following way: “Let there be no more daughters and sons will be soon.” At a deeper acquaintance with the historical experience of the Lezgins, their way of life and their worldview peculiarities the implicitness of semantics of many other Lezgin wishes becomes apparent. By the way, this is true not only for the Lezgin culture. As rightly observes an eminent English ethnologist and culture expert B. Taylor who has studied the archaic expressions “these sayings that are sometimes remnants of ancient magic and religion can sometimes have a deeper meaning than the one that now seems absurd” [Тайлор 1989].

The subject of **wealth** is specifically realized in wishes of both cultures. In modern lexicographical works the notion of “wealth” is presented as polysemantic. Thus, four meanings of this word are recorded in the “Dictionary of the Ukrainian language: in 11 volumes”: 1) large property, valuables, money; 2) the aggregate of wealth (of the minerals, flora and fauna); 3) a large number, diversity; 4) figur. something very valuable, important, significant [СУМ 1980]. Similar meanings are recorded in Lezgin dictionaries [Гаджиев, Талибов 1966; Гюльмагомедов 2004].

In the Slavic culture, wealth is not a priority value and waives its meaning to the other benefits. In the Christian conception this notion is interpreted ambiguously: on the one hand, it is a source of the negative traits of the person and the cause of immoral behavior, on the other – a positive phenomenon but only if its holder is generous and caring about others. The Ukrainian nation is characterized by a positive attitude towards the money earned by way of the heavy, honest work.

The analysis of Ukrainian wishes shows that wealth for the Ukrainian consciousness is not primarily the property and money, but the rich harvest, a large number of livestock and poultry in the household (cf. Rus. saying: “Blessed is the house with a lot of cattle”): *Повних амбарів, комор, конюшень, хлівів, засік!; Щоб у коморі і в оборі всього було доволі!; Дай Боже тобі з неба, чого тобі треба!; Щоб на твоїм да городі пшениця родила!* and others. As the researchers note, wishes of the rich harvest in the field and garden, increase in livestock and poultry, abundant harvest, prosperity in the farm are the Slavic areal keynotes [Агапкина, Виноградова 1994]. In the Ukrainian language the wishes of “wealth” usually have the form of short comparative phrases of folklore nature: *Будь багатий, як земля!*, which can be parts of more extended wishes: *Аби сте були багаті як весна, плідні як перепелиця!; Аби-с була весела, як весна; багата, як осінь!* etc. which reflect the traditional philosophy of the unity of the man and nature.

In the minds of the Ukrainians wealth is more commonly associated with the immaterial sphere, so the wishes of this subject are often accompanied by other concepts such as health, which is the value of the higher order for the Ukrainians (cf. Rus. saying: “The greatest wealth is health”). Such statements are generally based on the comparison: *Дай Боже хлібцеві урожаю, а вам здоров'я!*; *Будь багатий, як земля і здоровий, як бик!* and others.

In Lezgin as in Ukrainian the word “wealth” is polysemantic. In Lezgin definition dictionaries two basic meanings of the word are recorded: 1) *затІар* – things necessary for life (material values: the land, harvest, home, income, etc.); 2) *шарпІар* – the conditions necessary for life (spiritual sphere: health, the physical, mental, moral human capabilities, the environment: family, friends, etc.) [Гаджиев, Талибов 1966; Гюльмагомедов 2004].

Both the Lezgins and Ukrainians have ambiguous relation to wealth. In the hierarchy of moral values of highlanders, this concept is not the priority item. The Lezgin proverb says: *АцІай кІатІал алай итим кыляй акъатда* (Wealth corrupts a man, literally: “It’s a full barn which makes a person depraved”). However, as the people believe, there is nothing wrong in that a man has a wealth if it is earned by honest work that is why the traditional wish is: *Куь кІвализ берекаат, девлет атурай!* (Let your home be full with abundance and wealth!); *Куь зегъметди хъсан бегъер гъурай!* (Let your work will bring you profits!); *Куь цІуйи кІвале гъурмет, берекаат, девлет хъурай!* (Let the new house be full of respect and wealth!) and others.

According to the undertaken analysis, abundance and wealth are understood by the Lezgins primarily not as money but things without which a human being cannot exist: *Багъ къацу ди хъуй!* (Let there be a green garden!); *Куь столдал вири няметар хъурай!* (Let your table be served with many different dishes!); *Къуй техилдикай Квез шаддиз недай ризкъи хъурай!* (Let your harvest be the good food for you!) and others. Wealth is perceived as a positive phenomenon only if it is aimed at the benefit. So if the Lezgins mention the money in wishes they lend it to be spent only for noble deeds: *Хийир рекъера харж ийида пулар хъуй!* (Let the earned money be spent only for noble deeds!); *Куь хизанди мекъериз харж ийидай пулар хъурай!* (Let your family have the money to be spent for the wedding!) and others. Apparently, wealth is associated primarily with the spiritual realm in the minds of the Lezgins, but as for the tangibles, they are required to be used only for good, noble deeds.

The reasons of such philosophical perception of the world should obviously be found in ancient traditions of the Lezgins. According to ethnographic works in pagan times the Lezgins buried the deceased with all his property: there was no tradition to transfer the property from father to son, so there was no irrepressible desire to possess it.

Besides analyzed above subjects which are highly frequent in both cultures Ukrainian and Lezgin wishes include less common ones which do not form thematic groups and correspond to a particular situation.

**The subject of peace.** Peace, tranquility, the absence of differences in opinions are an absolute priority in human relations. This is especially true in the Caucasus region which has long been marked by a complex ethno-political situation and always was in the area of inter-ethnic conflicts. Wishes of peace, tranquility according to the Dagestani point of view are moral values of the highest order, so it is not accidentally when seeing someone the Lezgins say: *Салам алейкум!*, which translated from Arabic means: Peace be with you. There are no such greetings in the Ukrainian speech etiquette. However, this does not mean that the Ukrainian linguocultural tradition has no etiquette expressions of such content.

Thus, the Ukrainian traditional wedding wishes to newlyweds are: *Доброго здоров'я, мир вашому дому!*; *Живіть мирно!*; *Живіть у добрі та злагоді!*; *Мир і любов хай вам примножаться!*. Similar in semantics wishes can be found in Lezgin: *Куь кІвал къени хъурай!* (Let your home be strong!); *Куь кІвале гъамиша мислят хъурай!* (Let the consent be always in your house!) and others.

Thus, we can conclude that Ukrainian and Lezgin wishes are similar according to the thematic composition and are based on subjects of health, longevity, happiness, child birth, goodness, wealth,

peace. The similarity of the Ukrainian and Lezgin philosophical systems, realized in wishes, is due to several factors: the universal nature of human thought, the tendency to imaginative perception of the world, the common magical feature of these etiquette signs in the past and the history of the formation of wishes in a broad cross-cultural contacts which present history of mutual influences and borrowings. However, there are significant differences in the semantics and functioning of these units in etiquette communication process related to the specific socio-cultural experiences of ethnicity.

The comparative analysis of the subjects of Ukrainian and Lezgin wishes indicates the presence of a specific system of values of the Ukrainians and Lezgins, specific perceptions of the world.

**The perspective** of the further studies is connected with the complex analysis of the speech etiquette of the Ukrainians and Lezgins in the comparative aspect.

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*Статтю присвячено зіставному вивченню мотивів побажань в українській і лезгинській мовах. У результаті аналізу з'ясовано, що українські й лезгинські побажання мають спільні мотиви, які формуються навколо таких загальнолюдських цінностей, як здоров'я, довголіття, добро, щастя, народження дітей, багатство, мир, що свідчить про їх універсальний характер. Разом із тим, ці мотиви специфічно реалізуються в досліджуваних лінгвокультурах, а отже, відзначаються локальними етнічними особливостями, виступаючи своєрідними емпіричними індикаторами національного менталітету.*

*Ключові слова: мовленнєвий етикет, побажання, мотиви, здоров'я, добро, довголіття, багатство, народження дітей, мир.*

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