



SOCIOPRAGMATIC TYPES OF POLITENESS EXPRESSION IN LITERARY TEXTS BASED ON SEMANTIC FACTORS

Umurova Feruza

Lecturer at the University of Economics and Pedagogy

umuroferuza@mail.ru

Abstract: This article examines the sociopragmatic types of politeness expression in literary texts based on semantic factors. It analyzes the forms and types of politeness in various social contexts, as well as their semantic factors.

Keywords: politeness, sociopragmatics, literary text, communicative category, social context, language units, semantic factors, text analysis.

Annotatsiya: Ushbu maqolada badiiy matnda xushmuomalalik ifodalashning mazmuniy omillariga asoslangan sotsiopragmatik tiplari o'rganiladi. Xushmuomalalikning turli ijtimoiy kontekslarda qanday shakllari va turlari mavjudligi, shuningdek, ularning mazmuniy omillari tahlil qilinadi.

Kalit so'zlar: xushmuomalalik, sotsiopragmatika, badiiy matn, kommunikativ kategoriya, ijtimoiy kontekst, til birliklari, mazmuniy omillar, matn tahlili.

Аннотация: В этой статье исследуются социопрагматические типы выражения вежливости в художественном тексте, основанные на содержательных факторах. Будут проанализированы формы и типы вежливости в различных социальных контекстах, а также их значимые факторы.

Ключевые слова: вежливость, социопрагматика, художественный текст, коммуникативная категория, социальный контекст, языковые единицы, содержательные факторы, анализ текста.

There are semantic types of expressing politeness in literary texts as well. Expressing politeness in literary texts based on semantic factors has a broad meaning, encompassing person, environment, speech situation, etc. It is divided into types such as gratitude, sympathy, ceremonial genres, congratulations. 1

Accordingly, the following sociopragmatic types of politeness expression in literary texts can be distinguished:

1. Literary text type expressing formal politeness.
2. Literary text type expressing politeness in ceremonies.
3. Literary text type expressing everyday life processes.

Let's comment on each of them in turn.

Literary text type expressing formal politeness. The success of formal speech communication depends on many factors. One of these is adherence to the principle of mutual respect in formal communication. According to Sh. Safarov, pragmalinguist J. Leech indicates that the realization of the

1 Surova, A.K. / Levels of polite communication / A.K. Surova, I.B. Kositsin // "Modern achievements in natural sciences" / No. 5, 2012. – pp. 34-35 (Surova, A.K. / Muloyim muloqot darajalari / A.K. Surova, I.B. Kositsin // "Zamonaviy yutuqlar tabiiy fanlar" / No5, 2012. – 34-35-betlar)

principle of respect consists of the activation of six rules (postulates) that do not require any proof. These rules are:

1. Rule of politeness, courtesy, etiquette (minimize the "cost" of the interlocutor's efforts; try to maximize their benefit);
2. Rule of generosity, nobility (aim for less of your own benefit, take all "costs" upon yourself);
3. Rule of approval, praise (do not speak ill of others, do not gossip, do not scold);
4. Rule of modesty, humility, simplicity (sharply reduce self-praise);
5. Rule of agreement, compromise (avoid arguments, strive for compromise);
6. Rule of liking, inclination, preference (be benevolent, kind-hearted). 2

The depiction of formal communication in literary texts indicates that the literary work is based on real, specific events. This is because in formal speech communication, unlike other types of communication, the category of respect manifests its own characteristics.

" - Comrades! - The Prosecutor, wearing trousers ironed smooth enough to 'cut a melon', stepped forward. (" - O'rtoqlar! - «Qovun so'ysa bo'ladigan» darajada silliq dazmollangan shim kiygan Zakunchi o'rtaqa chiqdi.)

- Comrade collective farmers! A severe trial has befallen our homeland. Our heroic soldiers are waging a fierce battle against the German fascist invaders! - He stroked his thin, handsome mustache with his index finger. He continued excitedly. - We are proud that among the volunteers who have set off for the front is our collective farm member, our Stakhanovite hoe worker Kimsan Husanov! Come here, brother!" (" - O'rtoq kolxozchilar! Vatanimiz boshiga og'ir sinov tushdi. Qahramon jangchilar nemis-fashist bosqinchilariga qarshi shiddatli jang olib bormoqda! - U ko'rsatkich barmog'i bilan ingichka, chiroyli mo'ylovini silab qo'ydi. Hayajonlanib davom etdi. - Frontga dobrovolniy o'tlanganlar orasida bizning kolxoz a'zosi, staxanovchi ketmonchimiz Kimsan Husanov ham borligidan faxrlanamiz! Buyoqqa kel, ukam!") (From the novel "Between Two Doors" by Otkir Hoshimov. –p. 105. (O'tkir Hoshimov. "Ikki eshik orasi" romani. –B. 105)

This text shows that speech etiquette was observed in the formal address, and through this, the speaker views himself as an equal person with ordinary people. In the text, the speaker uses the address term "comrades" to express politeness in his formal speech. The address term "comrades" entered the Uzbek language in 1990 based on the Russian address "товарищ". In the etymological dictionary of the Uzbek language, the etymology of this word is given as "A word used by equal persons in relation to each other"³ ("Teng shaxslar bir-biriga nisbatan ishlatadigan so'z"). In the "Explanatory Dictionary of the Uzbek Language", the third meaning of the word "comrades" is defined as follows:

3. Official. Usually used in addressing people, combined with words denoting their surname, profession, title, etc. (for people in Soviet society or Soviet citizens in relation to each other).

Botir did not understand. He looked at a pond, then at the commander. He looked at the cemetery spread out in the village's direction of Qibla.

("Botir firqa tushunmadi. Bir hovuzga qaradi, bir komandirga qaradi. Qishloq qiblasida yoyilib yotmish qabristonga qaradi.")

"But every land has its own cemetery," he said.

("Ammo-lekin har yurtni o'z qabristoni bor, — dedi.")

"Yes, true, it does," said the commander. "But there's also such an order!"

("Bor, to'g'ri, bor, — dedi komandir. — Lekin ana shunday buyruq ham bor!")

"An order to relocate the cemetery?"

("Qabriston ko'chirilsin, degich buyruqmi?")

"No, a different kind of order, different..."

("Yo'q, boshqacharoq buyruq, boshqacharoq...")

"Well, tell me, what kind of order is it? I'm the chairman of the village council, I need to know?"

("Xo'p, ayting, qandaychikin buyruq ekan? Men qishloq sho'rosi raisiman, bilishim kerak?")

2 Safarov Sh. Pragmalinguistics. – Tashkent: National Encyclopedia of Uzbekistan, 2008. (Сафаров Ш. Парагмалингвистика. – Тошкент: Ўзбекистон Миллий энциклопедияси, 2008.)

3 Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkic words). - Tashkent, University, 2000. (Рахматуллаев Ш. Ўзбек тилиниг этимологик луғати (туркий сўзлар). - Тошкент, Университет, 2000.)

"Don't get excited, comrade chairman, don't get excited. We know what we're doing. We've gained a lot of experience fighting famine in Ukraine. We act based on those experiences."

("Qizimang, o'rtoq rais, qizimang. Biz ishimizni bilib qilamiz. Biz Ukrainada ocharchilikka qarshi kurashib, rosa tajriba to'plaganmiz. Biz ana shu tajribalarimizdan kelib chiqib ish qilamiz.")

This text is taken from an official conversation between the chairman and the commander, where we can see that the commander uses the address form "comrade" to show that he is equal in position to the chairman.

Z. Akbarova, discussing the role of address forms in expressing certain social relationships in communication, emphasizes that their varied semantic formation – expressing shades of meaning such as joy, reproach, fear, complaint, courtesy, hatred – depends primarily on the social environment and conditions, and language serves as a means to realize these relationships as they are, in accordance with their original nature.⁴

In literary texts, writers effectively use address units as the most active linguistic means of expressing politeness in formal speech communication.

Even in addresses to official persons, forms such as "Your Excellency Ambassador", "Esteemed President", "His Excellency the President", "Honorable President", "Mr. Minister", "His Excellency the Minister" express both respect and politeness.

According to L. Bezuglaya, such polite forms of address serve a socio-regulatory function and help to strengthen social relationships between speakers.⁵ It can be added that in formal communication, these forms of address with polite semantics appear at the beginning of the speech act, creating the need to enter into verbal contact with the interlocutor. At the same time, they express the speaker's positive subjective attitude.

It can be said that in literary texts, when address units are expressed in formal speech communication, they can be combined with forms of relationship such as respect, politeness, and courtesy. As an exception, it can be said that sometimes close relationships between the addresser and addressee can lead to the subjective complication of formal address forms with units expressing positive relationships (such as "brother", "dear mother", "my dear", "my friend").

He came to the front of the platform, his face flushing with embarrassment.

("Xijolatdan yuzlari lovullab supa oldiga keldi.")

"Thank you, brother!" The Prosecutor patted him on the shoulder. "Don't show mercy to the enemy!" He said the last words in a particularly resonant voice. "Death to the fascist invaders!"

("Rahmat, ukam! - Zakunchi uning yelkasiga qoqdi.- Dushmanga omonlik berma! - Oxirgi gapini ayniqsa jarangdor ovozda aytdi. - Fashist bosqinchilariga olim!"), (O'tkir Hoshimov. "Between Two Doors". –p.105.)

"Dear in-law, you must be tired, please sit here."

("Qudajon, charchab qoldingizlar, mana bu yerginaga o'tiringlar."), (A. Qahhor "Silk Suzani")

In short, politeness is the beauty of speech communication. In formal speech communication, politeness is one of the important conditions of communication.

Literary text type expressing politeness in ceremonies. The Uzbek people have been distinguished by their humanity and noble qualities since ancient times. It is the Uzbek who serves at weddings and stands side by side with sweet words at funerals. And of course, the words expressing politeness used in ceremonies differ from others.

Abdulqodir became a teacher at the school in his village, continued the lineage of Hoji to'ram, and gained respect and esteem among the people. Hoji to'ram was a saint. His words came true. The lineage that began in Medina did not end in Savay. Look at Allah's mercy, He gave Abdulqodir six sons and six daughters. Hoji to'ram's name did not fade away. Allah blessed Hoji to'ram's descendants. Abdulqodir

4 Akbarova Z.A. Forms of address in the Uzbek language and its linguistic research: Abstract of Philol. Sci. Cand. Diss. – Tashkent, 2007. – p.8. (Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – Б.8.)

5 Le Van Nyan. Types of addressee characterization in forms of Russian address: Abstract of Cand. Philol. Sci. Diss. – Voronezh, 1989. – 23 p. (Ле Ван Нян. Виды характеристики адресата в формах русского обращения: Автореф. дисс. ... канд. филол. наук. – Воронеж, 1989. – 23 с.)

became Abdulqodir ota, became a grandfather to sixty grandchildren, and passed away wealthy and respected.

("Abdulqodir o'z qishlog'idagi maktabning muallimi bo'lib, Hoji to'ram avlodining davomchisi bo'lib, elda obro', e'tibor topdi. Hoji to'ram vali ekan. Uning aytgani bo'ldi. Madinadan boshlangan shajara Savayda barham topmadi. Allohning Rahmonligini qarang, Abdulqodirga olti o'g'il, olti qizni berdi. Hoji to'ramning nomi o'chib ketmadi. Alloh Hoji to'ramning urug'iga baraka berdi. Abdulqodir Abdulqodir ota bo'lib, oltmish nabiraga bobo bo'lib, piru badavlat bo'lib dunyodan o'tdi.")

"Be patient, Allah does not humiliate His patient servant," were the last words of Grandfather Abdulqodir, who had named his youngest grandson Muhammad Sodiq.

("Sabrli bo'linglar, Alloh sabrli bandasini xor qilib qo'ymaydi, - bo'ldi kenja nevarasiga Muhammad Sodiq deb ism bergan Abdulqodir boboning so'nggi so'zlari.")

"Be righteous, be honest. Do not do evil to anyone. Do not return evil to those who do evil to you, the Judge is above, He Himself distinguishes truth from falsehood." 6

("To'g'ri bo'linglar, halol bo'linglar. Hech kimga yomonlik qilmanglar. Sizga yomonlik qilganga siz ham yomonlik qilmang, Qozi tepada, O'zi haqni botildan ajratadi.")

In literary texts, the role of the individual and their status is also a key factor in expressing politeness in ceremonies. This is expressed through constant and variable characteristics related to the human factor that becomes active in the process of speech communication. Professor V.V. Bogdanov includes the following on this topic:

1. linguistic ability;
2. belonging to a certain nationality;
3. socio-cultural status (belonging to a certain social group, profession, position, education, place of residence, marital status);
4. biological and physiological indicators (gender, age, health, presence or absence of physical disabilities);
5. psychological type (temperament, pathological indicators);
6. changing mental state in relation to the situation (mood, temporary knowledge, goals and interests);
7. permanent tastes, interests and habits;
8. appearance (dress, demeanor, behavior). 7

Literary text type expressing everyday life processes. In this type of text, units expressing politeness used in everyday life processes are more commonly observed. This is typical for episodic short-term informal or semi-formal communication in everyday situations. For example, "Could you tell me what time it is, please?", "Excuse me", "If you allow", "Thank you", "Hello", "Goodbye", etc. In such cases, in formal speech communication, the category of respect is realized in connection with using the polite "you" form, showing respect, expressing praise, which shows that this communicative category is a complex phenomenon. Indeed, in Uzbek culture, the category of respect is manifested through speech acts such as using the polite "you" form, honoring, and glorifying. This situation shows that the category of respect is closely related to these categories.

"Excuse me, guest, we have to check you," they said, patting down my clothes. Then they allowed me to enter through the gate. At that moment, an unexpected situation occurred.

("Kechirasiz, mehmon, sizni ko'rikdan o'tkazmasak bo'lmaydi, — deyishib, kiyimlarimni paypaslab chiqishdi. Keyin darvozadan ichkariga kirishimga ruxsat berishdi. Shu payt kutilmagan holat yuz berdi."). (Nuriddin Ismoilov "Those Sentenced to Death" novel. – p. 145.)

"No-o-o," I said, shaking my head. "I can't take such a large sum."

"Excuse me, what was your name?" asked the old man, furrowing his brows.

"Eldor," I said, giving the name that came to my mind.

6<https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/karimberdi-to-ramurod-1960/karimberdi-to-ramurod-cho-mmoq-hikoya>.

7 Mo'minov S., Rasulov Q. On the social role of communicants and speech communication \ Current issues of stylistics and phraseology. - Samarkand: SamSU, 2007. - pp. 70-72 (Mo'minov S., Rasulov Q. Komunikantlarning ijtimoiy roli va nutqiy muloqot haqida\ Uslubshunoslik va frazeologiyaning dolzarb muammolari.-Samarqand: SamDU, 2007.-70-72 b.)

("Yo'-o'-q, — dedim boshimni sermab. — Bunaqa katta summani ololmayman.

• Kechirasan, isming nima edi? — so'radi chol qoshlari chimirilib.

• Eldor, — dedim men xayolimga kelgan ismni aytib."). (Nuriddin Ismoilov "Those Sentenced to Death" novel. – p.61.)

In literary texts, the use of the polite form "kechirasiz" (excuse me) instead of "uzr so'rayman" (I apologize) directly reflects the character's authenticity and lifelikeness. At the same time, it reveals qualities such as not offending and being cautious, which are characteristic of male speech in the communication process.

"Please," the captain opened the folder he was holding under his arm and showed a piece of paper. The paper remained in the chairman's hand for a long time. He reads it once, looks at the captain, then at the lady, then reads it again.

"Would you please help open the gate," said the captain.

"Me?" the chairman was surprised, "But the gate isn't mine."

"Yes, you're not the owner. But Yoqut Karimova is illegally resisting."

("Marhamat, — kapitan qo'ltig'iga qisib turgan papkasini ochib, bir parcha qog'oz olib ko'rsatdi. Qog'oz raisning qolida uzoq turib qoldi. Bir o'qiydi, bir kapitanga, bir oyimga qaraydi, yana o'qiydi. — Darvozani ochishga yordam bersangiz,iltimos – dedi kapitan. — Menmi? — hayron bo'ldi rais, — darvoza meniki emasku. — Ha egasi siz emassiz. Lekin Yoqut Karimova qonunga zid borib qarshilik ko'rsatyapti."). (H. To'xtaboyev. "Sad Eyes". –p. 42.)

The word "iltimos" (please) is a common unit used in everyday politeness, more often used in women's speech. It expresses a request, asking to fulfill a purpose or desire.

Sometimes in literary texts, the word "iltimos" is also used as a form of address that notes such a polite request or demand.

"Please, stay," Gavhar said, pleading again.

("Iltimos, siz qoling, — dedi Gavhar yana yalinib."). (O'. Hoshimov. "Listen to Your Heart" novel.)

"Please do not spit in the corridor."

("Iltimos, koridorga tupurilmasin."). (S. Siyoyev, Light)

Goodwill and friendly interaction are characteristic of communication in everyday situations between relatives, friends, and close acquaintances. "In informal types of communication, particularly in speech communication that takes place between family members or close friends, politeness has a mandatory and constant nature, and is directly adapted to speech based on moral standards formed in society, speech etiquette, and norms of speech culture. In a formal environment, politeness cannot go beyond the bounds of formality. Accordingly, in this type of communication, politeness is often voluntary in nature and is realized while adhering to the principles of formality. Certain types of formal speech communication, particularly the text of orders, directives, official documents such as acts, complaints, and claims, must adhere to the principle of strict formality and, by their nature, do not require politeness. Or in safety regulations, there is no need for politeness."⁸

As pragmalinguistics studies the factors influencing communication, it naturally deals with the social qualities of the individual. Although "for the field of pragmalinguistics, the relationship between the speaker and the listener is taken as a basis, and for sociolinguistics, the influence of social factors in the formation of language and speech,"⁹ in many cases it is impossible to sharply separate them. From this perspective, studying speech in connection with the social qualities of the person creating it, social reality, and the communication environment is extremely important from a sociopragmatic point of view.¹⁰

Uzbek linguist M. Qurbonova, while illuminating the issue of the connection between speech acts and the age characteristics of communicants using the example of Uzbek children's speech, states that a

8 Kh. Narkhodjaeva. - Linguocultural and pragmatic research of official communication text (dissertation written for obtaining Ph.D.) Karshi-2023 p. 128. (X.Narxodjayeva. - Rasmiy muloqot matning lingvomadaniy va pragmatik tadqiqi(f.f.d olish uchun yozilgan dissertatsiya) Qarshi-2023B. 128.)

9 Hakimov M. Pragmatic interpretation of text in the Uzbek language: Doctor of Philol. Sci. Diss. – Tashkent, 2001. – p. 87. (Ҳақимов М. Ўзбек тилида матннинг прагматик таҳлини: Филол. фан. ...д-ри. дисс. – Тошкент, 2001. – Б. 87.)

10 Kh. Yuldosheva. –p. 109. (X.Yo'ldosheva. –B. 109.)

speech act is considered to be a unit of communicative connection with verbal expression that denotes a speech action. In speech acts, various speech actions such as reporting, questioning, commanding, explaining, apologizing, expressing gratitude, and congratulating are carried out. Non-verbal means that participate along with verbal units in the formation of speech acts are considered auxiliary means of communication.¹¹ It can be seen that even in children's speech, politeness is used as part of the speech act in various speech actions such as apologizing, expressing gratitude, and congratulating.

REFERENCES

1. Surova, A.K. / Levels of polite communication / A.K. Surova, I.B. Kositsin // "Modern achievements in natural sciences" / No. 5, 2012. – pp. 34-35 (Surova, A.K. / Muloyim muloqot darajalari / A.K. Surova, I.B.Kositsin // "Zamonaviy yutuqlar tabiiy fanlar" / No5, 2012. – 34-35-betlar)
2. Safarov Sh. Pragmalinguistics. – Tashkent: National Encyclopedia of Uzbekistan, 2008. (Сафаров Ш. Парагмалингвистика. – Тошкент: Ўзбекистон Миллий энциклопедияси, 2008.)
3. Akbarova Z.A. Forms of address in the Uzbek language and its linguistic research: Abstract of Philol. Sci. Cand. Diss. – Tashkent, 2007. – p.8. (Акбарова З.А. Ўзбек тилида мурожаат шакллари ва унинг лисоний тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – Б.8.)
4. Bezuglaya L. Polite address or why do Germans speak like that? // <http://www.partner-inform.de/news>
5. Le Van Nyan. Types of addressee characterization in forms of Russian address: Abstract of Cand. Philol. Sci. Diss. – Voronezh, 1989. – 23 p. (Ле Ван Нян. Виды характеристики адресата в формах русского обращения: Автореф. дисс. ... канд. филол. наук. – Воронеж, 1989. – 23 с.)
6. Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkic words). - Tashkent, University, 2000. (Рахматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). - Тошкент, Университет, 2000.)
7. <https://www.ziyouz.com/portal-haqida/xarita/uzbek-nasri/karimberdi-to-ramurod-1960/karimberdi-to-ramurod-cho-mmoq-hikoya>
8. Mo'minov S., Rasulov Q. On the social role of communicants and speech communication \ Current issues of stylistics and phraseology. - Samarkand: SamSU, 2007. - pp. 70-72 (Mo'minov S. ,Rasulov Q. Kommunikantlarning ijtimoiy roli va nutqiy muloqot haqida\ Uslubshunoslik va frazeologiyaning dolzarb muammolari.-Samarqand: SamDU, 2007.-70-72 b.)
9. Kh. Narkhodjaeva. - Linguocultural and pragmatic research of official communication text (dissertation written for obtaining Ph.D.) Karshi-2023 p. 128. (X.Narxodjayeva. - Rasmiy muloqot matning lingvomadaniy va pragmatik tadqiqi(f.f.d olish uchun yozilgan dissertatsiya) Qarshi-2023B. 128.)
10. Hakimov M. Pragmatic interpretation of text in the Uzbek language: Doctor of Philol. Sci. Diss. – Tashkent, 2001. – p. 87. (Ҳақимов М. Ўзбек тилида матннинг прагматик таҳлини: Филол. фан. ...д-ри. дисс. – Тошкент, 2001. – Б. 87.)
11. Kh. Yuldosheva. –p. 109. (X.Yo'ldosheva. –Б. 109.)
12. Kurbonova M. Pragmatic features of Uzbek children's speech: Doctor of Philol. Sci. (DSc) Diss. – Tashkent, 2018. – p. 20. (Қурбонова М. Ўзбек болалар нутқининг прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Тошкент, 2018. – Б. 20.)

¹¹ Kurbonova M. Pragmatic features of Uzbek children's speech: Doctor of Philol. Sci. (DSc) Diss. – Tashkent, 2018. – p. 20. (Қурбонова М. Ўзбек болалар нутқининг прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Тошкент, 2018. – Б. 20.)