

Lingua-Pragmatic Analyze of Politeness in Persian and Uzbek Languages

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Abstract: This study is dedicated to research Politeness of Persian and Uzbek language comparatively. Politeness is one aspect of language use that strongly reflects different cultural perspectives. Thus polite expressions in the first language may not directly translate into the second language. The method of the study is based on the observation, namely involving with theoretical database and depending on useful sources of verbal communication. The study has analysed the several cases of politeness on contrast, such as complimenting, self-debasing or making the interlocutor feel awkward. Similarities and differences between both languages are mentioned.

Keywords: Politeness, Taarof, Verbal Communication, Persian, Uzbek, Culture, Sociology.

I. Introduction

Communication is an essential part of people's life. The communicating way can be the first reason for both success and failure in further progression or regression. Communicating politely and adequately with the people in the different cultural background is becoming one of the essential matters that still lacks researching.

Like states, "In cross-cultural communication, cultural differences play an important role in speech act in the disciplines in use of speech. Moreover, people tend to use the principles of their own culture as the standard to explain and evaluate other people's behaviour. This is what is called "pragmatic transfer". Due to this, pragmatic failure occurs quickly, and cross-cultural communication is blocked."

In this article, comparatively analyse of Persian and Uzbek politeness in cross-cultural communication will be conducted considering the "pragmatic transfer". As both Persian and Uzbek language is full of verbal politeness phrases, it will always be an urgent topic for international linguistics. This subject has attracted many sociolinguists' attention all around the world especially in European languages. However, only a few studies have reportedly been done on Persian and Uzbek language.

Iran and Uzbekistan follow the cultural rules connected with family traditions, national customs, relations between people in society, verbal politeness level changing according to the age and social status of the addressee what are peculiar mostly to Asian countries.

Both Iranian and Uzbek people always use terms of politeness daily. Pragmatic comparative study between these languages on Politeness needs conducting deeper to avoid misunderstanding situations during mutual communication. Thus, compliments, self-debasing, praising other people, praising back and other terms of politeness are used in specific occasions in Persian which can be similar or different with Uzbek politeness. As Abdul Fattah Omar and others state, "Speakers with same cultural background and who speak the same language can easily understand these pragmatic forms but non-native speakers face difficulties in understanding the message carried by these forms. Hence, lingua-pragmatic forms can be said to be language-specific and culture-specific."

In this study, Uzbek and Persian polite terms of Hospitality and Compliments will be researched pragmatically considering FTA. The findings of this study are expected to be a useful source and beneficial to the field of linguistics,

sociolinguistics, sociology and foreign language teaching and learning.

II. Previous Studies Review

If we look through the earlier studies, the fundamental theory of politeness and investigations on this subject started in China and Japan (XIX), later it became popular in the West (the second part of XX century).

In Western studies, politeness had been an essential topic in pragmatics since the 1960s. Irving Goffman (1967) was intrigued by what lay behind everyday expressions such as 'losing face', 'saving face' and 'being shamefaced.' As he states "Face = the image that we present of ourselves to others."

Robin Lakoff (1973) is one of the first linguists who invented a theory of politeness. Lakoff defines politeness as forms of behaviour that have been developed in societies to reduce friction in personal interaction. In her *Politeness Principle*, she proposes that politeness consists of three things which are "Don't impose or Distance", "Give option or Deference", and lastly "Make the audience feel good or Camaraderie". The theory underlying Lakoff to invent this *Politeness Principle* is what we call *Pragmatic Competence* which is the ability to use language appropriately considering to whom we are talking (Tenor), what we are talking about (Field), and how we are talking (Mode). Lakoff designed the *Rules of Politeness* to make people easily understand each other when they have a conversation which can be achieved if people are involved in a cooperative transaction.

Paul Grice (1975), an English language philosopher, argues that speakers intend to be cooperative when they talk. For Grice, *cooperative* means that the speaker knows that each utterance is a potential interference in the personal rights, autonomy and wishes (a possible face-threatening act) of the other. That is why we have to shape our utterances in a certain way. Grice formulated the principle of cooperation that underlies conversation, as follows: *Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.* Grice asserts that in conversing, a speaker should obey four maxims: Maxim of Quality (Be true), Maxim of Quantity (Be brief),

Maxim of Relation (Be relevant), and Maxim of Manner (Be clear).

Developed Goffman's theory of "face" into a theory of politeness: 'positive and negative face'. Politeness involves showing concern for two different kinds of needs: negative self-respect needs (the requirement to not be imposed upon) and definite self-respect needs (the need to be liked and admired). Negative Face – the desire to feel unimpeded, i.e. the freedom from feeling imposed upon by the interaction. Positive Face – the desire to feel approved of, i.e. to maintain a positive and consistent self-image during the communication.

Paper addresses many questions raised by Brown and Levinson model of politeness, issues such as whether politeness communicated, what the status of a politeness principle is. According to him, these raise but a few of the essential questions to be asked in pursuit of an understanding of what linguistic politeness is, how it is used, what factors influence a speaker's choice to be heard as polite and what sort of a model is maximally useful.

Consider politeness as emotive communication and interpersonal politeness. [Emotive communication] "refers to transitory attitudes, feelings and other affective states".

Despite the fact, we observe Politeness, namely, *Taarof* in early written resources in the Persian language, but theoretical researches actively were held started in XX century. The sweetest point of Persian language and culture is *Taarof*. *Taarof* تعارف - the intricate system of etiquette and good manners, emphasising extreme deference, humility, and respect. As [4] states "Taarof is a fundamental concept in Iranian interpersonal interactional situations. Beeman defines *taarof*: "Taarof is the active, ritualised realisation of differential perceptions of superiority and inferiority in interaction. It underscores and preserves the integrity of culturally defined roles as it is carried out in the life of every Iranian every day."

A couple of examples for Persian *taarof* were mentioned in Sahragard's research as following: "An American nearly possessed an Iranian friend's coat when the Iranian responded to the American's compliment with a translated *taarof*, "you can have it" (male *shomast* – (مال شوماست). Also, there have been reports that Iranians have gone hungry and thirsty when they have used their *taarof* strategies

of politely refusing hospitality with non-Iranian hosts.

Taarof's meaning was observed in Persian-English dictionaries as following: soft tongue, honey phrases, discourse, showing respect, polite relationship, polite attitude, gentleness, formality, compliment, humbleness, modesty, controlling negative mood.

Iranian linguists divide taarof into five meaning.

1. Adab ادب - Good behaviour, politeness, gentleness
2. Ehteram احترام - Respect
3. Rudarbayesti رودر بایستی – getting ashamed, honour
4. Tavazo' تامل و تواضع - modesty
5. Mehmonnavozi مهمان نوازی – hospitality

Taarof is defined as “compliment(s), ceremony, offer a gift, flummery, courtesy, flattery, formality, good manners, soft tongue, honeyed phrases and respect” (Aryanpour & Aryanpour, 1976, p. 306-307). “The word has an Arabic root, arafa, meaning to know or acquire knowledge of.

Before Taarof was used for mutual conversations of the high-class people of the society, also taarof can be seen in literature and poetry of central centuries of Iran. Iranian people love literature and poetry more than anything. A simple not very educated person also knows well about his/her literature and can tell some examples of famous Persian poems. Perhaps it is the reason that Iranian speech is more beautiful and vibrant with flower words using taarof phrases. As a person who knows own literature well, loves it much, he/she always can nicely express the ideas/words. Later it became usual phrases for ordinary people either.

Example:

A: امروز خیلی خوشگل شدی! Vay! Emroz kheili khoshgel shodi! (O! Naqadar go'zalsiz bugun.) - How beautiful you are today.

B: مرسى. چشمت قشنگه ميبينه. Mersi. Cheshmat ghashang mibine! (sizing ko'zingiz chiroyli ko'ryapti.) – No, your eyes are beautifully seeing me.

Table 1. Taarof Phrases

Neutral	Debasing oneself	Discouraging others
رفتن [räftän] To go	فارس کردن [ziyarät kârdän] Pilgrimage	تأشريف کردن [täšrif bordän] To go
آمدن [amädän] To come	به خدمت رسیدن [be xedmät räsidän] Smb's disposal	تأشريف آوردن [täšrif avärdän] Come
گفتن [goftän] To say	آرزو کردن [ärz kârdän] To say	آفرمودن [äfarmudän] To utter
دادن [dadän] To give	آفرین کردن [äydim kârdän] To present	آلوف فرمودن [lotf äfarmudän] To show kindness

Uzbek politeness. In Uzbek culture, Taarof is accordingly called “mulozamat”, “xushmuomalalik” or “takalluf”. Politeness theory is a quite young subject in Uzbek sociolinguistics. Although the Uzbek language includes an exciting scale of particular and specific characteristics of “Politeness”, this topic is a new research subject and less-investigated up to present. We have found very few researches that have been examined by Uzbek linguists which emphasise only some matters of Uzbek Politeness.

We only could find some definitions of Uzbek words for Politeness as following:

Mulozamat - Kishining ko'nglini olish uchun ko'rsatilgan iltifot; e'zoz-ikrom, takalluf (Trying to make pleased the other person, show respect); Takalluf - Hurmat-extirom va e'zoz-ikrom bilan qilingan muomala, mulozamat (addressing politely, with respect); Xushmuomalalik - Muomalasi, gap-so'zlari, xatti-harakati yoqimli; xushfe'l (having polite manners, ways of speech, pleasant).

Following works similar to politeness topics were looked through.

1. Hojiyeva Halima Yahyoevna “O'zbek tilida hurmat maydoni va uning lisoniy-nutqiy xususiyati” (politeness phrases were discussed according to its structure, function and semantics-Parts of speech);
2. Mo'minov Siddiqjon Mirsobirovich “O'zbek muloqot xulqining ijtimoiy-lisoniy xususiyatlari” (theoretical study, psycholinguistic aspects of Uzbek politeness)

As Iran and Uzbekistan have established friendly cooperation, interest and desire to know each other of both countries is raising day by day. It is obvious there are plenty of programs for studying, culture-exchanging, researching, volunteering, travelling and working chances in both countries for one another.

The power of the word, using the correct version of phrases will lead not only to mutual understanding but also can create a pleasant atmosphere for our daily activities. A person got in touch with another person using politeness manners, trying to say selected nice words and giving a sincere smile is much happier than the person who does not tend to be polite much as Politeness is the key to good relations and a peaceful world.

As Uzbek Scholar Abdulla Kahhar asserts: *The power which prevents from cruel war is politeness and selected words to make everything smooth. The word is stronger than an atom*

III. Methodology

Data Collection: A) Observation, B) Questionnaire.

Observation of practical sources: The situations above mentioned were observed via lively, taking videos on the agreement of the participants, movies, and videos on YouTube channels and by reading fiction works. (Learn Persian (Farsi) with Chai and Conversation; - What is Taarof? – Persian Culture; <https://www.behance.net/gallery/52180201/-Taarof>; www.ziyonet.com, Atash Bas – Cease Fire Persian movie)

Questionnaire: Survey was conducted as a form of a questionnaire among 40 people (20 Uzbek and 20 Iranian people) using *google form* including questions related to Compliments and Trade conversation.

IV. Results and Discussion

In the result of study 205 Persian taarof and 154 Uzbek etiquette phrases were observed in the term of complementing and trade conversation and compared according to the using way.

Complimenting / Self-debasing. It was often mentioned that Iranian tends to debase themselves and to compliment or to praise the addressee, especially if the latter are older. Somebody may say to his interlocutor *nowkaretam* “نو کز تـم”, *chakeretam* “چاکر تـم”, *kuchiketam* “کوچیک تـم” (I am your slave/servant/menial’) but reality may be the meaning of real compliment, or different-even opposite meaning.

The same meaning examples are met in Uzbek Politeness either, but it is not used commonly and is not applied much in Uzbek daily formal and straightforward conversations. We can observe

some interesting cases from historical works such as poems, novels, stories that were written in 15-16 century, showing high respect the addressee or third part and debasing oneself was the sign of intelligence. For example, “Qulingizning gustahligini afv eting, begim” (P.Qodirov) Please apologise your slave (me), my master”.

Nowadays, if one uses honorific high level to the addressee or third part, it brings misunderstanding as it will be received as sarcasm or if this has occurred between close friends, it can be perceived as a joke either. For example, (Janobi oliylari yana nimalarni xohlaydi?) “What else would you like, Your Excellence?” (Qachon endi tashrif buyurasiz, hazrat.) “When will you visit us, your Majesty?” The examples above have the meaning of Irony and Joke.

“What else would you like, Your Excellence?”- to address someone with sarcasm who wishes many things and demands it from other people. She/he seems to act like King or Queen whose wishes should be accomplished, that’s why he/she is called as Your Excellence, to stress the irony.

“When will you visit us, your Majesty?” – The addressee is not the person who visits the speaker often. To show the speaker’s discontentment (dissatisfaction), the speaker is using “your Majesty” pointing the addressee is acting like a very high person who does not visit someone but is visited by others.

Another example of a similar Politeness in two cultures:

A: *kojain, kam peidain.* “گـجـاين، کم پيدايـن.” (Where have you been? We don't see much of you)

B: *ma zire paye shomaim.* “ما زير پايش شوم.” (We are under your feet.)

In this case, Politeness is used in the Uzbek language either.

-*Bormisiz? Ko'rinmaysiz?* (Lit. Are you here? We don't see much of you)

-*Yuribmiz-da bir chetda.* (panada) (We are just rambling at the boarder/corner)

Persian Taarof stresses more self-debasing saying “I am under your feet” and placing the addressee in high position whereas Uzbek Politeness debases oneself, saying “I am somewhere at the corner”. However, praising or complementing has not been noticed.

Trade conversation. Persian taarof can be used to put people in an awkward position and make

them do what the speaker wants. This can be true in some settings, such as trade exchanges or taxi rides, where a customer may feel inclined to barter. For instance, when a customer asks the price of an article, many shopkeepers first respond with *qabeli nadare* ('it's not worthy of you', i.e. 'you can have it for free'). This shows their good manners and respect for the customer but may also mean that because of this, the customer is in the awkward position of feeling less able to bargain to buy cheaper. Sometimes, as a response to customers' bartering, some shopkeepers will go as far as saying 'You can just take it and go without giving any money' when they are not willing to drop the price any lower. This exchange functions as a 'safety valve': they assure the customer of his worth to them that they are ready to give the merchandise for free, but it is practicalities that prevent them from doing so. This presumably makes the customer pay the price asked, which may be higher than it would be otherwise, and come back again.

In the survey questioned: what does the shop assistant say, when you give money? All Iranian respondents chose one answer "Ghabele nadare" – It is not worthy. You can have it.

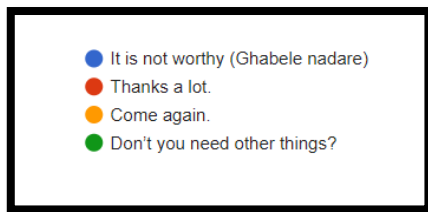


Fig. 1. Survey questioned: what does the shop assistant say when you give money?

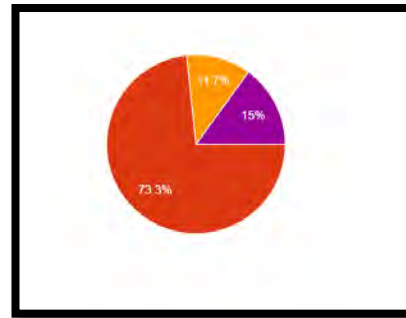


Fig. 2. Uzbek people's response

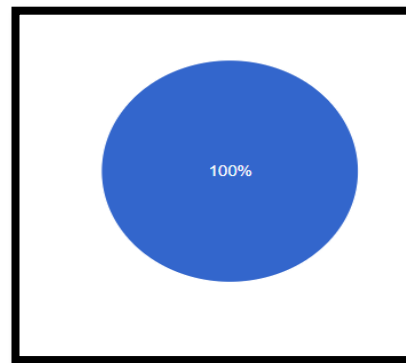


Fig. 3. Iranian people's response

However, this type of Taarof is never observed in Uzbek Politeness. On the contrary, Uzbek people were proven to be fond of the conversation of bargaining. (places where prices are not fixed).

- Necha pul? (How much is it?)
- Sizga 20000. (20000 only for you).

Based on findings, we tried to create a table where Uzbek and Persian politeness are compared and using situations were described. Some of them will be mentioned.

Table 2. Persian & English Translation

Persian Taarof	English translation	Using situation	English meaning
قدتون روی چشم Ghadametun ruye cheshm	May your footsteps fall on your eyes	It is used for inviting the guest to your house	Please visit us
خاک پای شماست Khake paye shoma hastam	I am the dust on your feet	Used to express humility in response to compliments	You are too kind
بی تو نمی‌نشینم پشت Bebakhshid poshtam be shomast. گلپشت و رون‌داره Gol po'sht o nadore.	A flower has neither front nor back.	Used to answer who is apologising for sitting with his back	No need to apologise
پیربشی! Pir beshi!	I wish you get old	Used by older people to thank young people	May you live long
عشق‌م Eshqam مهرم Mohlesam ماهرت Mahabbat mikonim مهرت Mehret	You are my love I am your fan We love you	Used to order to create a close atmosphere	Dear
نور لای کردی Nurani kardid	You brought the light to this place	Used to appreciate the gladness seeing the guest	Thanks for coming

Jaye sho'ma khali جاي شوم خالى!	Your place was empty	Used for a person who couldn't attend the particular event	Everyone missed you.
Qadamlaringizga hasanot!	Qadam-step, hasanot -Arabic حسانة - goodness, mercy) Goodness to your steps!	It is used for welcoming a guest warmly to your house	You are very welcome
Uyaltirmang!	Don't make me shy!	Used to express humility in response to compliments	You are too kind
Oshirib yubordingiz!	You are overstating!	Used to express humility in response to compliments	You are too kind
Ko'p yashang!	Live long!	Used to thank or encouraging somebody's statement	May you live long! I agree with you!
Uyimni to'ldirdingiz!	You have filled my house!	Used to appreciate the gladness seeing the guest	Thanks for coming
O'ringiz bilindi.	Your place was noticed.	Used for a person who couldn't attend the particular event	Everyone missed you.

Praising back existed in Persian speech, while in some cases self-debasing and placing the addressee in high position was not often observed in Uzbek speech. On the contrary self-debasing much can lead to misunderstanding, while Uzbek speaker feels his/her opinion has been neglected or the praised person seems to be a boastful (arrogant). There is a saying in the Uzbek language: “O'ta kamtarlik - manmanlikdir” with the meaning “Being **too modest** is the sign of **arrogance**.” Conversation on the purpose of trade is also nearly similar, only one term of politeness could not be observed in Uzbekistan as qabeli nadare (‘it's not worthy of you’, i.e. ‘you can have it for free’).

V. CONCLUSION

Both languages (Persian and Uzbek) have specific means to show politeness, deference, respect or recognition of the social status and age of the speaker and the hearer, the goal of the research is to study how to make two parties relaxed and comfortable with each other having realised the nuances of differences and similarities.

Persian Taarof can be met for not losing face (impressing positively other people); to make other people free or enjoyable; to follow folk rules of Taarof no matter willingly or not, and also it can be used to put people in an awkward position and make them do what the speaker wants.

On theoretical research, it was known that this topic had been investigated by European academics more than Asian (namely, Iranian Uzbek) researchers.

Uzbek “Politeness” aim is to remain a good impression in other people’s memory and maintain the atmosphere for them to feel good/relaxed and obeying unwanted rules of politeness.

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