

THE THEMATIC GROUPS “APPEALING”, GREETINGS, COMPLIMENTS IN ENGLISH, RUSSIAN, JEWISH FAIRY TALES AND THEIR REFLECTION TO THE SPEECH ETIQUETTE

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Abstract:

The article presents the formulas of speech etiquette in English, Russian, and Hebrew folklore genres, oral, and written texts, their development in the stages of historical backgrounds thus, the combination of the thematic groups ‘appeal’, ‘compliment’, and ‘greeting’ and, the comparison of formulas in an archaic layer of the folk culture.

Аннотация:

В статье представлены формулы речевого этикета в жанрах английского, русского и иврита фольклора, устных и письменных текстов, их развитие на этапах исторического фона, а также сочетание тематических групп «обращение», «комплимент» и «комплимент». приветствие» и сопоставление формул в архаическом слое народной культуры.

Аннотатсия:

Мақолада инглиз, рус, ва иброний фольклор жанрларидаги, шунингдек, оғзаки ва ёзма матнлардаги нутқ одоби формулалари, тарихий ўзгаришлари, ривожланиши, шу билан бирга “мурожаат”, “илтифот”, “мақтов”, “саломлашиш” мавзулар билан боғлиқлиги келтирилган бўлиб, халқ маданиятининг архаик қатламидаги формулалар қиёсланган.

INTRODUCTION

Linguistic pragmatics and, in particle, the theory of speech are considered in the article as a scientific method effective for analysing issues in an indirect function. A wide of range of categorical classifications for speech acts provides additional terminological and conceptual tools for analysing the functions that questions can perform. The pragmatic approach can serve to display the specificity of indirect issues. When it has to be given scientific approach to an appropriate materials, it is high likely to select theoretical tools that allow to describe but also to clarify the mechanism of functioning of the isolated elements. The material presupposes a theory that allow to us determine the primary characteristics of the question and its functioning

in a context that would make it possible not to define the question as a category, but also to consider the implementation of the question as a linguistic phenomenon in speech.

Linguistic phenomena and the theory of speech acts as one of its directions became such as theory, taking into account a fairly broad context for the structural units of the utterance level.

In pragmatic oriented-research linguistics have integrated with several concepts related to the usage of language. Speech etiquette in any language can be represented as a rule, an obligatory part of any dialogue and it has a deep historical background, it is more common witnessed in written and oral works of people. Furthermore, in folklore genres too. It is not difficult to see the whole variety of folklore texts and genres in traditional fairy tales, works. These categories identify traditions of the nation, their beliefs, legends, prejudices transmitted mouth to mouth. An epic genre of oral folk art, prosaic oral story about folklore given in the dictionaries of literary term are main source of any nation's identity and their speech behaviours. Certainly, due to influence of fairy tales and their formation in national identity can integrate into linguistic picture of the world of speakers of linguistic culture. Fairy tales as a component of the folklore corpus serve as a valuable source of information about the speech culture of peoples, about their linguistic picture of the world. Particularly, linguistic picture of the world of a particular peoples associate with the fairy tales as a fragment since these mainly maintain common that belong to oral folk art. The refined dictionary by O. A. Plakhova, denotes the fairy tales as a synthetic reflection and a generalization of folk legends.

Formulas of speech etiquette is the essence for fairy tales in order to display narrative creativity, with the help of it, main heroes, their roles, where they are located, their statues with others are fully described, and the content of the fairy tales are clarified. In all national and cultural communities exist the expression of speech etiquette so from content speech etiquette represents a special socially determined universal that implements certain functions.

METHOD

In all thematic groups of speech etiquette, contact establishing, consolidating, maintaining connections and relationships, individual or socially mass, are essential to apply because even when saying goodbyes, we make afford to establish some possibilities of subsequent contact. The function of politeness (**connotative**) associates with the manifestation of polite behaviour of team members with each other. Regulatory function (**regulatory**) of politeness happens when establishing contact and this involves all manifestations of speech etiquette, also a certain form and regulates the nature of relationship between the addressee and the addresser. The function of influence (**imperative voluntary**) includes the reaction and gestures of interlocutor. An appellative function, it combines with imperative and attracting attention in order to influence the interlocutor.

A variety of linguists and their works are devoted to the study of different aspects of speech etiquette and their thematic groups such as A. A. Akushina, A. A. Balakay, V. E. Goldin, N. I. Farmanovskaya, Van. Szinlin, A. Vejbska, N. M. Glagoleva, I. V. Sherbinina.

The study of folklore component of the fairy tale genre was carried out in the works of E. M. Melentisky, E. E. V. Pomerantsevaya, N. Ya. Proppa, Y. Z. Yudina. Although there are the studies based on fairy tales folklore and their peculiarities, the speech etiquette of this genre has not been researched sufficiently on the materials of languages of different groups and even families.

The article also determines the comparative analysis of the formulas of speech etiquette mainly, East Slavic group, the Slavic branch of the Indo-European languages, West Germanic branch of the Indo-European languages, and the West Semitic group of the Semito-Hamitic language family. The sources are based on the fairy tales of English, Russian, Jewish (In Hebrew). As research materials, several English fairy tales by Joseph Jacobs, retold versions of fairy tales by Flora Annie Steele, Folk tales of British Isles, collection of Jewish folk tales, collection of legends from the Talmud and Midrash are taken as the main materials.

The speech etiquette formulas of these languages English, Russian, Hebrew are the basis of the main comparative analysis also, it involves thematic groups of speech etiquette, appealing, greeting, compliment.

RESULTS

In English fairy tales, we can witness the reflection to the English speaking picture of the world and speech etiquette formulas which developed at the stages of different society and language. Also, several models of speech etiquette statements can be identified while analysing the appeals, the absence of the character's name at all, when addressed or mentioned, may be applied due to transformation or replacement of a formula from which perhaps the character of the hero or his main feature follows. For instance, one of the fairy tales called "Earl Mar's daughter" the heroine who turn into a dove, called "Coo-my-dove" or "my dove" and just made an attempt to present the appearance of the character. Another example might be seen in the fairy tale called "Nix Nought Nothing" in which the king was on the military campaign when his wife had a baby boy. The wife wanted to give the name to their son when the king came back. The king had a oath to bring "Nix Nought Nothing" to the giant; approximately this is how this wording can be translated, this 'nothing' was the nameless son of the king.

Another type of address in English fairy tales is the repetition of a character's name, nickname, or profession when addressing him. For example, "Binnorie" the character throughout the entire narrative addresses his sister "Oh sister, O sister" also, "Mouse Mouser", "My lady, my lady". In the history of Tom Thumb also uses repeated appeals "Tommy, my dear Tommy", 'Mother, my dear mother'. In these two examples we witness repeating the adjective "dear, dear" denote that author wants to convey the attitude towards the addressee.

When addressing to the titled person in the English fairy tales, such as kings and queens “You majesty, to the Duke “ Your Grace” are common and this is a standard of speech etiquette fixed in linguistic culture. The thematic group “ greeting” is represented in English fairy tales as formal and widely expressions for example, “Good morning” “Good evening” and in less formal and frequent forms. So, in fairy tale “Laidly Worm of Spindleston Heugh” the hero say as a hello to inhabitants “ Salutations” (Greetings). Greeting is a type of wishes from ancient times in many cultures. For example, in English “Good morning” is a form of good morning wish and indicate a type of etiquette statements. Generally, the person’s etiquette involves compliments except the above mentioned greetings and addresses. Compliment formulas are up to the communication situation when one character expresses his/ her sympathy and indicate her/ his approvement to the work done, also encourage the interlocutor. For example, in English fairy tale “ Black, Brown, Gray” compliments are used to assess the appearance of the interlocutors: “ You are bright looking man...” another example as “Big poor people” compliment is to emphasize the brilliant appearance of the interlocutor, for instance:

You are looking fine and hearty and it’s like a rose you’re looking...”

ANALYSIS

When starting to analysis Jewish fairy tales written in Hebrew, the fairy tales were almost absent according to European understandings in this culture. Folk art was occasionally occupied by legends, stories about sages, allegorical interpretations and sacred texts which indicate the terms. (Agaddah/ 26).

There are many genres within this type of literature, noteworthy, from our point of view, is the genre of fable “ Mashal” which exist two types, one is the Aesopian fable, known among Talmudists as “ fable of the fox” and short stories about the witty and dexterous in the Talmud by the common name “ soap-makers’ tales” .

As English and Russian fairy tales, the appeal “address” is distinguished in Hebrew fairy tale too, depending on the situation in which speaker is addressing to the man who has social status or if the attitude is a bit different among interlocutors. One of the type of appeals is given in the story called “Солнце и Луна”. The Moon asked the God why it is given a place for only at night and she addresses to the God using the term «Господь мой» (господин мой) My Lord. Also, in another story « О красоте сотворении человека» when creating man, the angels ask God not to create man and they address to him such as the “Ribbon haolomim” (Ruler of the world). In the story « О красоте сотворенного мира» the king addresses the people in the palace using the word /Pal’tin! Pal’tin!/ Дворец мой! -My palace.

Often some greeting addresses are also utilized by using repeated forms, it means that how respectful or honourable man to the addressee, thus, addressing to sages or respected man are mostly required of using “ sir” “Mar” господин. In some stories such “ Rabbi Hiller”, the

wanderer uses the term as a compliment “Rabbi , you are great sage!” /Khalham gadol’ atah, rabbi/

In Hebrew, greetings like other languages have their established character, this thematic group often denotes ‘wish’ and ‘peace’ as a common formula of speech etiquette for instance, Shalom- Peace to you! Shalom lebeitekha- Peace to your home or another version “Shalom rav lebeitekha” . Shalom aleikhem is used in cases where the greeted man has not met for than three days. In Tahaka (old testament) we can find the old Jewish texts associated with formulas of speech etiquette, this Tahaka belongs to 8 th century BC and the earliest -2nd century BC. In Tahaxa old legends, epics, examples of poetry are given. Speech etiquette in Hebrew are manifested with various types in different periods. Several examples can be cited from the «Книги Эстер» IV-century BC. Why have you come, Queen Esther, and what is your request? I can give you half the kingdom...

The situations of request, the indication of the character’s title is also an indispensable element; if it pleases (literary; if it is good for the king) king, let the king come... etc.

If I found the mercy in the eyes of the king... etc

In the example, there is a situation of addressing and also in accordance with his position, the heroine uses the address “ king”, however, in the first case, this appeal is repeated in the second part of the conditional sentence. In the second example, the address “ king” is associated with the formula of a request- If I have found mercy in the eyes- in ancient Hebrew and in modern Hebrew this is a common formula of a respectful request.

DISCUSSION

In the Russian fairy tales, folk speech is associated with the language of the fairy tales, thus preserved even in the literary treatment of the fairy tales. For example, in Russian fairy tales, even in the second half of the 14 th century , A. M. Afanasievi, the formula of the folk speech and dialect components of the speech language formulas have been preserved, and the plot and language of these tales indicate that they arose in oral folk art in periods very distant from each other. Thus, in the thematic group “conversion” speech etiquette formulas are marked with certain speech clichés associated with situations of contact between fairy tale characters and other characters. The verbal content of the formula is closely related to the situation in which this formula functions and reflects the archaic layer of folk culture, turning into archetypal constants indicating to the bearer of culture, the social position of the character, and the address itself, the speech situation are largely cliched. Take an example from the fairy tale “Алеша Попович” in this fairy tale, a servant of the main character Alisha Popovich Marishko addresse Prince Vladimir as follows:

-“Красно солнышко” (Red Sun) “Владимир стольный-Киевский”

In this addressing we can see the speech etiquette of Alisha Popovich Marishko to the Prince especially, when addressing to those who have a royal or princely title. Moreover, addressing

to the character “Красно солнышко” (Red Sun) is characteristic specifically of Prince Vladimir of Kiev as a character in Russian folk art, an epic character who is not a reflection of the personality of Prince Vladimir, under whom the baptism of Rus took place, but rather personifies the Slavic Sun God Дажьбога. As we witness in the fairy tale, the character uses the extended address to the Prince to console and flatter the Prince. Also, another character who is Marishko Paronov’s son uses the address to the Prince too.

–«Не тужи ты, красно солнышко Владимир стольный, киевский! Don’t worry, Red Sun, Vladimir Stolniy Kiev!

That’s exactly kind of treatment that heroes in epics uses. In another fairy tale named «Сказании о богатырях» Илья Муромец (Ilya Muramets) address the king the same almost but included only the title, or a proper noun, an epithet or special formula of Court etiquette. Thus, «Царь- государь» (Tsar-sovereign) is another example of addressing the king, but more strict form and derogatory situation for the character:

- «Не стреляй меня царь-государь» («Морской царь и Василиса премудрая»)

- “Don’t shoot me tsar-sovereign” (Царь-государь) (The sea king and wise Basilisa).

In this example a comparison of social status of the forced peasant and the “free” king are given in the fairy tale called «Бухтан Бухтанович»:

-Царь вольный человек!

When addressing to the royal character in the situations of consent and refusal it is quite often considered to utilize this:

- Есть, ваше величество...: (Yes, your majesty,)

- Нет, ваше царское величество, ни следов, ни вести

-No, royal majesty, no traces, no news (« Кощей бессмертный»)

We can see another formulas of speech etiquette such as

–Здравия желаю, господин купец! I wish you good health, Mr. Merchant!

-О чем, мужички, плачете? What are you crying about, guys? («Бесстрашный»)

In the examples, the thematic group “ appeal” indicates “merchant” and “peasant” as «мужички»

When addressing kings and queens in English fairy tales, there are accepted formula of etiquette.

-I am your humble servant; Your Majesty; or in an address to the Duke: Your Grace

Compliment is another form of thematic group which can appear between characters to encourage the situation and improve the communication more influential. In the fairy tale («Кощей бессмертный») we can see the form of compliment.

-Хорошая девушка! Good girl!

Using the compliment in the situation is to maintain the attention and good reaction to the interlocutor. The same compliment is given in this fairy tale named «Царевна лягушка»

-Вот это хлеб – во Христов день есть! This bread is for you, eat it on Christ’s day!

Such a compliment to the daughter-in law who baked bread is approval and praise, and performs a regulatory function since it is aimed at regulating the relationship between the characters: a strong approval. One of them emphasizes the fact that others did not cope with the task of baking bread.

From the mentioned examples, it is obvious that the formula of addressing, greeting, compliment are characterized with certain national specifics.

CONCLUSION

A comparison of speech etiquette of thematic groups, addressing, compliment, greetings in English, Russian, Hebrew fairy tales presents that national and cultural specificity of speech etiquette can influence to the semantics of individual linguistic units at the level of communication models, manifest of social status and role positions of communication participants. Each speech formulas within the thematic groups can be verified with the context in the speech situation.

When appealing, using the character's title next to his name, repetition of the character's name, nickname, profession, or degree of relationship, the usage of the title are noted; Formulas of speech etiquette in the thematic group "greeting" in the languages under consideration, despite their genealogical disunity are characterized by the following common features: transition of a formal greeting into a wish; a greeting associated with addressing a character by name or title, rank or other marker of a character's social status.

In General, when comparing aspect, the formulas of addressing, greeting, and complimenting, have common features and distractive characteristics, determined by linguistic and cultural characteristics of the fairy tales, general norms of using addresses, greetings, and compliments in English, Russian, Hebrew. Also, while comparing a variety of languages, they might be related or unrelated languages and their fairy tales, it might be common to witness some similarities and distinctions of formulas of speech etiquette, while appealing, of course, the formulas speech etiquette require the grammatical structures and lexical means and it can be used in the communicative situations.

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