



**O‘ZBEKISTON RESPUBLIKASI  
OLIV VA O‘RTA MAXSUS TA‘LIM  
VAZIRLIGI  
MIRZO ULUG‘BEK NOMIDAGI  
O‘ZBEKISTON MILLIY UNIVERSITETI**

***O‘ZBEKISTON MILLIY UNIVERSITETI  
TALABALAR VA ILMIIY-  
TADQIQOTCHILARINING ILMIIY  
KONFERENSIYASI***



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*No morn – no noon -  
No dawn – no dusk – no proper time of day -  
No sky – no earthly view  
No distance looking blue -  
No road – no street – no “t” other side the way”  
No end to any Row*

*Tomas Gud's poem of “November”*

Takrorning bunday turini o'zbek tilida ham yaqqol ko'rishimiz mumkin:

*Seni ko'rsa ochilsin gullar  
Seni ko'rsa yonsin bulbullar  
Seni ko'rgan bari topsin jon  
Sen yurgan yo'l ko'rmasin xazon*

*Hamid Olimjon*

Shoirning yuqorida keltirib o'tilgan misrasida takrorning anaforma turini mohirona ko'rsatib bera olgan. Shoir so'zlarni takrori yordamida lirik qahramon timsolida bahor faslini tasvirlagan. Bahor fasli kelishi bilan jamiki dunyodagi mavjudotlar jonlanadi. Shoir “Seni ko'rsa..” takror orqali bahor faslini nazarda tutgan.

Takror turlaridan yana biri bo'lgan epifora bo'lib, epifora - bu jumla oxirida so'zlar yoki iboralarni takrorlashni o'z ichiga olgan ritorik figura hisoblanib, ko'pincha epifora she'riyatda, hatto folklorda ham ko'proq ishlatiladi. Ingliz tilida misol qilib,

*“Fie, fie, thou shamest thy shape, thy love, thy wit  
Which, like a userer, abound'st in all,  
And uses none in that true sense indeed  
Which should bedeck thy shape, thy love, thy wit*

*Romeo and Juliet (By William Shakespeare)*

O'zbek tilida esa:

*So'z boshlayin endi yaxshi yomondin  
Ko'zlarimning nuri bo'lgan do'mbiram,  
Sen qo'limda, kezib o'tdim jahondin  
Yuragimni jo'ri do'mbiram*

*Hamid Olimjon*

Hamid Olimjon yuqorida keltirib o'tgan she'ri orqali takrorning epifora usulidan yuqori maxorat bilan foydalangan.

Xulosa qilib aytadigan bolsak, sherlar, maqollar va badiiy asarlarda qaytadan so'z yoki so'z birikmasining takrorlanib kelishi ya'ni bir so'z bilan aytganda uning stilistik bo'yoqdorligini oshirib beradi. Takror ham stilistikaning bir qismi bo'lib, o'quvchiga yanada kengroq tushunishiga hamda yozuvchining his tuyg'u kechinmalarini takror asosida yani takror turlari orqali yetkazib beriladi.

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## **EXPRESSIONS OF LINGUISTIC POLITENESS**

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There has been a great deal of interest in politeness in pragmatics, and just as definitions of pragmatics vary, so too do definitions of politeness. Not only is the term used in different ways, but the term itself is not defined. Indeed, Watts, Ide, and Ehlich (1992a: 3) observe: “One of the oddest things about politeness research is that the term “politeness” itself is either not explicitly defined at all or else taken to be a consequence of rational social goals such as maximizing the benefit to self and other, minimizing the face-threatening nature of a social act, displaying adequate proficiency in the accepted standards of social etiquette, avoiding conflict, making sure that the social interaction runs smoothly, etc[1].

Another difficulty is pointed out by Kasper (1994: 3206), noting the different meanings of the term in ordinary parlance and pragmatics. In the former, ‘politeness’ refers to proper social conduct and tactful consideration for others, whereas in the latter, ‘politeness’ as a technical term in linguistic pragmatics refers to a broader, substantially more democratic concept. Since the object of pragmatic inquiry is linguistic action, ‘politeness’ as a pragmatic notion refers

to ways in which linguistic action is carried out – more specifically, ways in which the relational function in linguistic action is expressed [2].

LoCastro (1990: 252) points out that the term “politeness” is frequently confused with related folk terms like “etiquette” and “manners” and it has folk meanings that are not distinguishable from its more technical or formal meanings. Indeed, the definition of “polite” in Collins COBUILD English Language Dictionary (1987) is in line with the folk meaning of the term, in the sense of referring to good manners and social correctness [4].

Someone polite has good manners and behaves in a way that is socially correct and considerate of other people’s feelings. Polite describes things that you say or do simply because it is socially correct to do or say them, rather than because you mean them sincerely [5]. (Collins COBUILD English Language Dictionary, 1987: 1109)

In Britain “politeness” is typically used to describe negative politeness, which is presumed to be “a good thing.” In this respect, I believe that the Japanese translation of “politeness,” teinei, also has a similar connotation. According to Hori (1986), the Japanese concept of “being polite” includes only negative politeness. These views of politeness coincide with what Watts et al. (1992a) have termed “first-order” politeness in their scheme in which they distinguish between the folk and pragmatic definitions of the term, the latter being “second-order” politeness in their classification [6]. Second-order politeness is located within a theory of social behavior and language use and is not equated with any moral or psychological disposition towards being nice to one’s interlocutor. It is in this pragmatic sense that I will use the term.

For this study, I take politeness to refer to the use of communication strategies intended to maintain mutual face and to achieve smooth communication, taking into account human relationships [7]. The promoting and maintaining of politeness calls for displays of appropriate behavior. What is considered to be appropriate varies from situation to situation and culture to culture, while personal values and tastes may also influence judgments of appropriateness.

To conclude, we can say that in a sense, as suggested by Mills (2009: 1058) “cultural norms are mythical; the nation, whatever we take that to mean, cannot speak with one voice, according to one view of what is appropriate or inappropriate [8]. At any one time, there will be a range of different norms or notions of appropriateness circulating within the Communities of Practice and the culture as a whole.” In the process of social interaction, people communicating inter-culturally produce polite, impolite, and neutral utterances [10]. But when people of different cultures communicate with each other, they employ different codes of politeness which leads to cultural differences.

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