

THE ROLE OF PARALINGUISTIC MEANS IN EXPRESSING POLITICIENESS  
IN THE KARAKALPAK LANGUAGE.

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**Annotation::** This article analyzes the role of paralinguistic devices in expressing politeness in the Karakalpak language from a scientific perspective. Paralinguistic tools are nonverbal communication elements, including intonation, voice intonation, facial expressions, gestures, and body language. The article reveals the properties of these devices in expressing politeness in the process of communication, as well as their social and cultural significance. At the same time, the interrelationship of verbal and nonverbal means in the Karakalpak language, their communicative significance, and national characteristics are examined. As a result of the research, along with the role of paralinguistic means in expressing the category of politeness, their role in the formation of speech culture is determined. This work will serve to enrich the field of linguistics, communication theory, and linguoculturology.

**Keywords:** paralinguistics, politeness, communication, nonverbal means, intonation, facial expressions, Karakalpak language, speech culture, language units.

In the Karakalpak language, some lexical units express paralinguistic expressions of politeness.

A person is constantly interacting in society. Since ancient times, in the process of communication, special attention has been paid to expressing feelings in one's psyche through linguistic means, as well as means close to linguistics (paralinguistic means). N.D. Arutyunova believes that: "a person is responsible for both verbal and nonverbal actions: both can be grounds for accusation and both should be justified." "[1:14] M.V. Sokovnin's definition: "Silent language" develops in connection with the cultural and moral traditions of a particular people and social group; it can be called a "component" of the language of morality. Not knowing the "silent language" negatively impacts the establishment of optimal communication and can even lead to conflicts in communication." [4:25]

When people learned to communicate through words, they did not forget their first language associated with gestures. The new form of communication - speaking and listening - was considered its old form - complementing each other along with showing and seeing.

Non-linguistic tools are various signs, symbols, or gestures (facial expressions), movements (gestures).

Various gestures, movements, and facial expressions in the communication process, despite attracting the attention of scientists since ancient times, became an object of study by the 1950s. Thus, the science of paralinguistics emerged [2:11]. The word "paralinguistics" comes from Latin and means "around, around, in front," while "linguistic" means "language knowledge." [3:123] Today, there are many issues in paralinguistics that need to be studied.



One of the notable aspects of paralinguistics is kinesics and semiotics. They encompass many aspects of society. These include history, culture, society, and linguistics. Considering that politeness also encompasses these areas, paralinguistics can be considered one of the manifestations of politeness. Observations and research conducted in linguistics show that much of communication is expressed not only in language but also through paralinguistic means. Paralinguistic tools are actions performed in the process of direct communication, and they acquire real meaning during communication. Outside of communication or in the process of transmitting information, paralinguistic tools are expressed through specific language capabilities.

Let's briefly discuss the most common paralinguistic devices in the Karakalpak language that serve as special or traditional politeness indicators.

Politeness expressed in paralinguistic movements related to head movements. Bowing. For example,

1. "Assalomu alaykum," a thin voice was heard, and then the lowered wicker door rose, and a boy of about ten or twelve, wearing a robe, belted, and a skullcap woven from crimson thread with tassels on his head, entered, politely placing his hand on his chest and bowing his head, and stopped at the door. (Greeting) (K. Karimov). (1. – Assalawma aleykum, -jñishke dawıs esitildi de, sońınan túsiriwli turǵan shiy esik kóterildi de hám shapan kiyip, belin buwǵan, basında pópekli qırmızı sabaqtan toqılǵan taqıyası bar, on-on eki jasar shamasındaǵı bala kirip kelip, ádep penen qolın kóksine qoyıp, *bas iyip* esikte irkildi. (sálemlesiw) (K.Karimov).

2. If the Great Khan casts a shadow, we bow our heads without a sound, my guests (T.Qayıpbergenov). (approval, submission). (2. Ullı xan saya salsa, biz qılt etpey *bas iyemiz*, miymanlarım (T.Qayıpbergenov). (maqullaw, baǵınaw).

3. He listened silently, bowing his head to the condolences expressed by those gathered regarding the untimely death of his child (K. Karimov) (a sign of gratitude). ( Jıynalǵanlardıń perzentiniń biymezglil ólimine baylanıslı kewil bildirip aytqan táziyalarına *bas iyip*, únsiz tınladı (K.Karimov) (minnetdarshılıq belgisi).

4. Maman, surrounded by many horsemen, waved his hat at everyone, bowed his head, and set off (T. Qayıpbergenov) (farewell). (4. Maman kóp atlılardıń qorshawında hámmegge qalpaǵın bılǵap, *bas iyip*, jolǵa tústi (T.Qayıpbergenov) (xoshlasıw).

Furthermore, shaking one's head slightly forward or nodding when the distance is too far, in a hurried way, is used to greet strangers on the street and to show politeness to the interlocutor.

The speaker's attitude towards the listener is primarily formed in psycholinguistic context and manifests itself in paralinguistics. Paralinguistic tools are expressed through linguistic units and, when used together with them, serve to enrich the meaning of politeness.

At first glance, in the four examples above, the same action is being performed. Despite the fact that this unit of action is expressed by a bow, they express different meanings. In the first example, the addresser expresses a gesture of respectful and polite bowing in greeting. In the second example, they express approval. In the third, they express gratitude. In the fourth, they express farewell. Thus, it is evident that lexical units serve to express various meanings in the expression of units in the paralinguistic aspect. For example, bowing expresses an antonymous meaning (greeting and farewell) and synonymous (bowing, nodding) and homonymous (greeting,



bowing, asking permission) semantic relationships. On the other hand, it adds additional color to linguistic tools and serves as a complement.

The district committee secretary, looking at Jamila, bowed his head in greeting (K. Sultanov). "Mother, even if I bow my head before you for bringing my father back to me alive, it won't be long." I'm so happy! Be faithful," I said, bowing my head repeatedly before my mother. I admire your skill (G.Esemuratova). (Raykomniń sekretarı Jámiylağa qarap, *basın iyip sálem berdi* (K.Sultanov) . – Apa, ákemdi tiriley kóz aldıma keltirgeniń ushın aldında qansha *bas iyip*, tabinsam da kóp emes. Júdá quwanışlıman! Iymanlı bol, -dep anamnıń aldında turıp *qayta-qayta bas idim*. Sheberligińe qayılman (G.Esemuratova).

The aforementioned linguistic units of bowing in greeting are considered unique synonyms for expressing politeness. But they differ from each other. Firstly, a bow signifies an action performed in a short time, while a bow signifies a long time or a period until the end of the conversation. Secondly, if it is desirable to describe the paralinguistic content in the Karakalpak language expressing the greeting of the head from a sociolinguistic point of view in terms of attitude and etiquette in society, then the paralinguistic content in the unit of the bow of the head can be interpreted according to the worldview of the person in expressing a psycholinguistic attitude. Thirdly, a bow may or may not be a gesture of sincere respect. True politeness is felt in the bowing.

From a semiotic perspective, "head" is the main part of the body. At the same time, it is distinguished from other body parts by its highest elevation. In the Karakalpak language, the word "bosh" (head) encompasses the meanings of "self," "body," and "identity." The bending of this part of the body expresses humility, politeness as a symbol of considering others above oneself, and respect.

In conclusion, the category of politeness is a purely linguistic phenomenon, and it is also realized through paralinguistic means. Paralinguistics not only serves as an additional tool for expressing politeness but also facilitates the realization of situations that cannot be conveyed through words. It often serves to streamline linguistic tools. Strictly considering the kinesical voids that reflect the specificity of gestures and facial expressions used in polite, courteous communication in different cultures, it is necessary to pay close attention to the non-verbal structural components that, along with oral speech, constitute a specific, existing and well-coordinated world.

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