

METHODS OF EXPRESSING VERBAL POLITENESS BASED ON LIES IN SPANISH FOLK TALES

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Annotation. This article examines how politeness based on lies is expressed in Spanish folk tales. The research analyzes the pragmatic functions of characters' false statements in the process of communication. It has been established that lies in fairy tales are often used to maintain social order, avoid conflicts or punishment, as well as a tool for manipulation. "White lies" (mentira piadosa) are particularly common, serving the function of speech politeness. The speech culture of the Spanish people, as reflected through folklore, demonstrates the linguocultural features of communication.

Keywords. Spanish folk tales, politeness, lies, white lies, pragmatics, linguoculturology, oral folk art

ISPAN XALQ ERTAKLARIDA NUTQIY XUSHMUOMALALIKNING YOLG'ON ASOSIDA IFODALANISH USULLARI

Annotatsiya. Ushbu maqolada ispan xalq ertaklarida nutqiy xushmuomalalikning yolg'on asosida qanday ifodalanishi tahlil qilinadi. Tadqiqot davomida ertak qahramonlarining muloqotdagi yolg'on bayonotlari pragmatik jihatdan ko'rib chiqiladi. Ma'lum bo'lishicha, yolg'on ko'plab ertaklarda ijtimoiy tartibni saqlash, mojaro va jazodan qochish, yoki manipulyatsiya vositasi sifatida ishlatiladi. Ayniqsa, "oq yolg'on" (mentira piadosa) shaklida ifodlangan iboralar orqali xushmuomalalik strategiyasi o'ziga xos tarzda namoyon bo'ladi. Ispan madaniyatidagi nutqiy odob me'yorlari, xalq og'zaki ijodi orqali, pragmatik uslubda ifodalanadi va bu muloqot turlarining lingvokulturologik jihatlarini o'rganishga imkon beradi.

Kalit so'zlar. Ispan xalq ertaklari, xushmuomalalik, yolg'on, oq yolg'on, pragmatika, lingvokulturologiya, xalq og'zaki ijodi

МЕТОДЫ ВЫРАЖЕНИЯ ВЕРБАЛЬНОЙ ВЕЖЛИВОСТИ, ОСНОВАННЫЕ НА ЛЖИ В ИСПАНСКИХ НАРОДНЫХ СКАЗКАХ

Аннотация. В данной статье рассматривается, как в испанских народных сказках выражается вежливость, основанная на лжи. В ходе исследования анализируются прагматические функции ложных высказываний персонажей в процессе общения. Установлено, что ложь в сказках часто используется для поддержания социального порядка, избегания конфликтов или наказания, а также как инструмент манипуляции. Особенно часто встречаются «белые лжи» (mentira piadosa), выполняющие функцию

речевой вежливости. Речевая культура испанского народа через фольклор отражает лингвокультурные особенности коммуникации.

Ключевые слова. Испанские народные сказки, вежливость, ложь, белая ложь, прагматика, лингвокультурология, устное народное творчество

Spanish folk tales are a vivid reflection of the people's thinking, moral views, and culture. These tales have been passed down orally from generation to generation for centuries, expressing the worldview, values, and life experiences of the Spanish people. The characters, events, and social relationships depicted in them serve as a product of the people's mentality and socio-historical conditions. Particularly in such tales, through analysis of dialogue between characters, it is possible to gain deep insight into the speech culture of the people, their style of social interaction, and communicative strategies.

From this perspective, one of the pressing areas of research is how lies are expressed in folk tales and their communicative functions. Although lying is usually evaluated negatively from a moral standpoint, in many speech situations it is used for purposes such as maintaining social harmony, preventing conflicts, softening communication, or establishing beneficial relationships. Especially in Spanish folk tales, there is an observable tendency to maintain politeness through such strategic lies, to soften the expressed thoughts, or to achieve certain goals by distracting the audience.

This article analyzes how lies are used in Spanish folk tales as a means of expressing verbal politeness. The main focus is on the communicative functions of lies, namely their role as a means of maintaining balance between communication participants, reinforcing social roles, and creating a positive social impression. The results of this study allow for a deeper analysis of the cultural and linguistic characteristics of the Spanish people by understanding the speech strategies expressed in folk tales.

Politeness and Lies: Theoretical Foundations
The politeness theory developed by Brown and Levinson (1987), based on Grice's (1975) cooperative principles, is important for understanding the role of lies in communication. According to these theories, lies can sometimes be a "better" communicative option than the truth.

In Spanish folk tales, "la mentira piadosa" - that is, white lies - is often used to soften conflicts in human relationships, protect loved ones, or maintain social balance. Such lies are not always evaluated negatively from a moral standpoint; on the contrary, they are often interpreted as a means of rational and measured communication.

For example, in the fairy tale "La hija del molinero" (The Miller's Daughter), the main character is forced to lie to save her life in the face of harsh demands from the king. Through these lies, she escapes from pressure by using her intelligence and adaptability to the situation. Here, lying has a positive connotation as a means of self-defense, a path chosen by a vulnerable person for survival.

Another example appears in the fairy tale "La casa de tócame Roque" (Tocame Roque's House). In this tale, several characters use white lies to protect their interests or prevent conflicts from escalating. Especially, soft lies used in resolving minor social conflicts serve to maintain good relationships with others. Here, white lies act as a mechanism for ensuring social harmony.

In the fairy tale "La zorra y el cuervo" (The Fox and the Crow), however, lying is used somewhat differently, but still as a strategic tool. The fox distracts the crow with praise to take the cheese from its mouth - although in this case the lie is used for the lie's sake, in the fairy

tale this situation takes on a humorous and instructive tone. In this episode, the lie is told in the guise of politeness, that is, through praise, and actually serves to manipulate information. Thus, the speech pragmatism of white lies, that is, their purposefulness, is evident here.

Similarly, in the fairy tale "El hombre y la muerte" (Man and Death), the protagonist distracts Death and lies in order to escape it. Here, also, lying is presented in a positive context as a means of preserving life. Through elements of caution, gentleness, and deception in the interaction with Death, the author portrays the philosophical struggle between life and death.

These examples demonstrate that in Spanish folk tales, white lies are accepted as typical verbal behavior. Through them, protagonists achieve their goals, escape physical or social threats, and often contribute to the positive endings of the tales. This implies that in Spanish culture, lying is not always an absolute symbol of evil, but can be a positively valued communicative tool depending on the context.

In Spanish folk tales, lies are often employed as a means to serve specific communicative purposes without deviating from traditional moral standards. Fairy tale heroes use lies not only for their own benefit but also in situations such as survival, restoring justice, deceiving the enemy, or mitigating social conflicts. These instances reveal the significance of lying as a functional, that is, a speech-strategic tool.

These situations are evaluated within their cultural context. For example, in some folktales, a lie saves the hero from oppression, while in others we see it as a means of protecting community interests. This demonstrates that lies don't always carry a negative connotation, but can sometimes be employed for positive purposes. Particularly within the scope of communicative functions such as manipulation, protection, and conflict prevention, lies emerge as a functionally justified tool.

In Spanish culture, expressions and speech strategies that convey politeness are widespread. Phrases like "No quiero molestarte, pero..." ("I don't want to bother you, but..."), "Quizás sería mejor si..." ("Perhaps it would be better if..."), or "Tal vez me equivoque, pero..." ("Maybe I'm mistaken, but...") allow conversation participants to express their thoughts in a gentle manner. Similar speech patterns are also found in folktales, illustrating the characters' efforts to maintain politeness during communication.

Specifically, using such phrases, the characters attempt to preserve social equilibrium by not stating the truth directly, but rather expressing falsehoods in a softer form. Consequently, it's not the lie itself that is significant, but how it is conveyed. This reflects the need for verbal delicacy, compromise, and social harmony in Spanish culture.

Thus, Spanish folk tales emerge as an important source revealing the social functions of lies in communication. Speech strategies that ensure politeness are manifested through the expressions of lies spoken by the characters. These cases, as a mirror of culture transferred to language, serve as a topic worthy of separate analysis within the framework of linguistics and cultural studies.

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