



ORIGINAL RESEARCH PAPER

Toward Socio-Pragmatic Analysis of Persian Historical Drama: Based Bayhaqi's History

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This paper shows how classic Persian drama can be studied into pragmatics, utterances use three kinds of felicity conditions including content, sincerity and preparatory conditions. The violation of the mentioned conditions creates infelicitous model. It means that interlocutors disobey felicitous conditions to convey their intentions successfully. The data samples taken from Beyhaqi history which is a historical drama resulting in tragedy which begins with the death of Ghaznavid great sultan, and ends with the destruction of a powerful chief minister. Adopting pragmatic analysis, present study investigates the dialogues of Bayhaqi's History so that it intends to study how characters do their communicative purposes while they produce their utterances. The result of the research founded that because of caution, fear, and some cultural schema, the interlocutors use infelicitous strategies to make reader familiar with monarchy situation in which no one had right to freedom speech.

Keywords: Pragmatic Analysis, Speech Act, Illocutionary Acts, Infelicitous Model, Socio-Pragmatic Analysis, Beyhaqi's Narration of Hasanak the Vizier.

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Introduction

Persian is a language with a very simple grammatical structure helping individuals to convey accounts of their feelings. An individual has many choices in speaking that must be determined on "pragmatic" grounds. It is a function of all parties in interaction to come up with the correct interpretations for what is said. Iranian society (like all societies everywhere) provides for basic frames that clue individuals to appropriate language behavior for any situation. These frames provide a cognitive map that helps define what is normal and expected (Beeman 1986, 75). Except for cultural universals which are common worldwide, several reasons make it difficult to identify the main origins of some early forms of Iranian dramatic performances. For instance, the geographic position of Iran, lack of valid evidence concerning ancient Iranian dramatic performances, the long wars which led to the destruction of those historical documents, rejecting the previous social achievements instead of implementing reforms by the rulers, the forced conversion to Islam and religious prohibitions (Kazemimojaveri 2016, 64). Drama, which is any work meant to be performed on a stage by actors (Cuddon 2012, 215) has long been a part of Persian religious and folk tradition (Iranica 2019, 17). Drama, as one of the important literary genres, has not attracted enough attention of linguists so the paper studies infelicitous model in the Bayhaghi's time by considering violation of felicitous conditions. Due to Iran's culture, customs and political factors such as power of the Sultan, interlocutors violate pragmatic principle. The dialogues contribute some infelicities features which can be deserved studying in terms of socio-pragmatic perspectives. Thus, writers use Infelicitous models including Void, Breach and insincerity that latter plays an important role to analyze how to characters produce pragmatic. Beyhaqi's history is one of the main Persian literary works talking about Ghaznavids history, making important role in Persian prose so that we call it the mirror of its culture that can be studied in terms of linguistic respects. One of main its part is the account of the execution of Amir Hasanak. Although that account is sort of historical drama as if it is a traditional work in the mirrors for princes style. Moreover, it is believed to be contained of political situation in which main characters follow a kind of communicative models. Taking advantages of Aristotle's main element of drama, such as plot, character and dialogue, Beyhaghi creates a wonderful historical drama. As undeniable role of the king in the writer's time, the character of Beyhaghi's history use some utterance driven with their experience about world, and was under shadow of king. The idea that king plays important role to achieve his goal is familiar subject in classic literary works such as Marzbān-nāma (Moradi 2017, 20). In the Persian political systems, king was absolute ruler unrestrained by law while portrayed as repressive and cruel in a way that no one disobey his order. To be more precise, in whatever concerns the king and falls to him to do or to order, such as castigation, decapitation, mutilation, castration or any other kind of punishment-if anyone does such a thing without the king's permission or command, even to his own servant or slave, the king must not agree to it but have the man punished, so that others may take warning and know their places. Retainers and servants need to guard their tongues in regard to lords (Beyhaqi 2011, 272). Also, retainers have to observe some rituality to be safe along with king. It is said

that about boon companion and intimates of king says: he must always agree with the king, and whatever the king says or does, he must exclaim, 'Bravo!' and 'Well done!' He should not be didactic with 'Do this' and 'Don't do that' and 'Why did you do that?' and 'You shouldn't do that', for it will displease the king and lead to dislike (Al-Mulk 2002, 90). The same issue has been seen in the same Persian sources (Levy 1951, 215). They, in these repressive situations, must make difficult decisions about whether or not to express their dissent decisions that are difficult not only because the stakes are high, but also because informational signals are infrequent and ambiguous, and decisions must be made in stressful, emotional environments. Coercive violence analyzed by political scientists as an informational signal of the cost of dissent, but it is often perpetrated in a way that seems designed to maximize fear through graphic torture, public spectacle, or violation of norms (Young 2019, 1). The fear makes intimates of king more pessimistic in their perceptions of the risk of repression and the likelihood that other opposition supporters will mobilize alongside them, and less accepting of risk. Through these parameters, the emotion of fear reduces dissent. Estimating the risk of repression in an autocracy is not a trivial task. Informational signals such as past repression events, propaganda, threats and rumors can serve as inputs. For example, an intimate of king may assess the riskiness of attending a particular protest based on what he knows happened to past protest attendees and what he has heard state agents say about this particular protest. Many of these informational signals, particularly repression events, also induce fear. As a result, intimates of king must update their beliefs about the costs and benefits of protest based on informational signals (Young 2019, 1). Thus, intimates of king have to own communicative structure to be freed of wrath of king. The writers will analyze infelicitous models based on historical socio-pragmatic in the following ways.

Pragmatics and dramatic analysis

Pragmatics, the study of "contextual meaning, is a type of study encompassing a consideration of how interlocutors arrange what they want to say in reference to who they are talking to, where, when and under what situation (Yule 1996, 3). Hence, it provides a considerable framework for the analysis of plays since language can be regarded as the main reason of the action like what Austin did (Mulyanto 2019, 56). The main pioneer is Austin whose theory plays important role in linguistics, anthropology and literature, helping philosophers to focus more on the non-declarative uses of language. The terms he introduced, notably locutionary act, illocutionary act and perlocutionary act, pave the way study of speech acts. All of these three acts, but especially the illocutionary act, are nowadays commonly classified as "speech acts (Austin 1975, 145). Speech act theory has been practical in the development of modern pragmatics (Cummings 2010, 452). Austin described the following categories of speech acts: verdictives, typified by the giving of a verdict; exercitives, such as appointing, voting, advising, warning?; commissives, typified by undertaking; they commit you to do something?; behabitives are a very miscellaneous group, and have to do with attitudes and social behavior including apologizing and congratulating. Expositives, which 'are difficult to define, making

plain how our utterances fit into the course of an argument or conversation. Similarly, I reply, I argue, I concede (Cummings 2010, 456).

Three types of force in speech act theory

As we mentioned Austin believes that there are three meaning in sentences that something may be understood as doing something. Perlocutionary, illocutionary and locutionary acts. The locutionary act can be subdivided into three parts. The first part is to perform the act of uttering certain noises. This is the phonetic act. The second part is the phatic act of uttering certain vocables or words. The Illocutionary act is related to the interlocutor's intention. To determine what the illocutionary act of the utterance is, one should know what the interlocutors intends to achieve or bring about by the utterance. An illocutionary act is not performed, in Austin's view, unless the hearer recognizes the interlocutors' intention to perform this act. He says that the performance of an illocutionary act involves the securing of uptake (Mulyanto 2019, 56). Indeed, when we talk to make communication, we use our vocal organs. In fact, we not only produce some units of language with certain meanings, but also make clear our purpose in producing them, the way we intend them to be understand, or they also have certain forces as Austin prefers to say. This is the second sense in which to say something is to do something, and the act performed is known as an Illocutionary Act. The third sense in which to say something can mean to do something concerns the consequential effects of a locution upon the hearer. By telling somebody something, the interlocutors may change the opinion of the hearer on something, mislead him, surprise him, or induce him to do something. Whether or not these effects are intended by the interlocutors, they can be regarded as part of the act that the interlocutors have performed. This act is called a Perlocutionary Act which depends not only on the interlocutors but also on the hearer. It is concerned with the result of the utterance. Austin attempts a preliminary classification of illocutionary act.

Felicity conditions

In speech-act theory, felicity conditions are the conditions that must be satisfied for a speech act to come across successfully. If they are not satisfied then the act will be misfire (i.e. the action is not really accomplished) or an abuse (the action is accomplished, but insincerely). For example, if the person at a wedding ceremony who says I now pronounce you man and wife is not qualified to officiate, then no marriage has taken place: a misfire. But if the bride and groom only got married to meet the terms of a will and have no intention to live together as a married couple, then the marriage does come into existence but is an abuse. In Austin's work, the general form of felicity conditions is: (1) there is a conventional procedure with a conventional effect, and the situation and participants involved are suitable according to the procedure. (2) The procedure is carried out correctly and completely by all the participants. (3) If the procedure specifies attitudes for the participants, they have those attitudes, and if the procedure specifies actions to be subsequently carried out by the participants, those actions are carried out (Allott 2010, 28). In Austin's felicity condition, the role of participants and the context must be acknowledged by all parties. The action must be conducted completely, and the doer must have the right intentions of doing that thing. To identify a speech act

based on interlocutor's intention, there are suitable conditions named felicitous conditions. Whenever interlocutors weren't in special situation, the performance utterance is infelicitous situation. One of main pragmatic activity is using connotative meaning that plays important role in Arabic and Persian rhetoric. The function of connotative meaning has a correlation with the function of the sub-category of representative speech act that is to assert. The function of connotative meaning is to assert the hearer about the interlocutor's opinion. The interlocutors are going to show the hearer about her beliefs, ideas, and thoughts, in order to enhance the reader that her idea is true. Then, the function of stylistic meaning has a correlation with the function of expressive speech act. Speech act theory accounts for this through a distinction between the locutionary act and the illocutionary act. The locutionary act is the physical enunciation, whereas the illocutionary act is a socially codified act of communication. Speech act theory helps to facilitate understanding of the relationships between utterances and interpretation in drama (Burke 2015, 259). Infelicities models in this paper is discussed in a Socio pragmatic approach focus on social issues which is heritage of Anglo-American view of pragmatics; studying how nonlinguistic environment affects language use. By socio-pragmatics they refer to external pragmatic factors that concern the perception and the production of linguistic signs in a particular situation, such as indirectness in the performance of speech acts (Bublitz 2011, 53).

Socio- pragmatics

In social interaction, people use language differently in different situation. Although they talk about the same topic, they use different language when the partner of the conversation is different. For instance, a husband who introduces his wife to his boss might say "Good morning Mr. John, I'd like to introduce my wife, Maria". The words become different from those when he talks to his close friend. He might say "Hi Jim, this is Maria, she is my wife". From the example, the interlocutor talks about the same thing, he introduces his wife to someone, with different language styles. The factor that makes him use different language is the person whom he talks to (Haryanti 2016, 9). In Persian language there are many communicative purposes. Based on these premises, the current study focuses on a particular type of implied speech act in Persian and tries to address the following question: what is the main speech act used by old Iranian in Beyhaqi's history: an old Persian narration.

Methodology

In this paper, a pragmatic approach, including Austin's theory based on social issues, are proposed to develop research in the following ways: 1) finding infelicitous models are in the character's dialogue 2) analyzing those models through Iranian social schema that make reader familiar with pragmatic purpose of the characters.

Data collection and corpus

The data, in this study, is part of a bigger corpus, all the examples reported in this study have been taken from literary speech events and can thus be claimed to be characteristic of everyday interactions in Beyhaqi's history the account of the execution of Amir Hasanak.

The account of the execution of Amir Hasanak: Historical Background and Critical Overview

Beyhgi's history is a great example of Persian prose which are important in terms of literary style and historiography aspects too. Moreover, what is important in Beyhgi's history is dramatic and pragmatic features of character's dialogue. In Ghaznavids dynasty, Amir Mohammad is Sultan Mahmud's favorite for succession to the throne was, his younger son, in preference to Amir Mas'ud, who was the eldest brother. Many courtiers and high officials began to champion the cause of one or the other of the two brothers, while others hoped for safety and security by sitting on the fence. Mohammad succeeded to the throne on his father's death, but his brother Mas'ud, took back (Beyhaqi 2011, 16). According to Ferishta, differences between Muhammad and his twin brother Mas'ud became worse by this time. Eventually, Muhammad prepared an army to attack Mas'ud. He encamped with his army at the place of "Nakiya-abaad/Nakbat-abaad" for a month, where most of his leaders and army revolted against him. They arrested and imprisoned Muhammad, and welcomed Mas'ud as their new leader. One of main officials keeping support of Muhammad was Hassanak the vizier who Hasanak, however, continued to support Mohammad, but Mas'ud shortly marched towards the Ghaznavids capital of Ghazni, where he successfully defeated Mohammad and imprisoned him later. He then had Hasanak imprisoned in Balkh, while restoring Ahmad Maymandi to the vizier office. Through the efforts of Hasanak's opponent Abu Sahl Zawzani, Mas'ud had charged Hasanak of infidelity, and had him executed on 14 February 1032. The tribunal and execution are vividly described by Abu'l-Fazl Bayhaqi in his Tarikh-i Bayhaqi. Beyhaqi's history is a historical novel by expressing some features of stories and exact describing of characters, events, and circumstances, using brevity make this work beautiful and compatible with the structure of historical novel (Hamid 2019, 17).

Pragmatics and the Dramatic Analysis of Infelicitous model the account of the execution of Amir Hasanak

An interlocutor, in making an utterance, must satisfy three main conditions, that is (1) the interlocutors must observe a certain convention, and the interlocutors should be qualified for performing a certain speech act; (2) the interlocutors must harbor sincerity for speech acts proclaimed to carry out; (3) the interlocutors shouldn't go back on his words (Lu 2002, 24).

In the story, in order to convey their intention or to realize their goals, the characters often violate the felicity conditions. There can be many reasons to such a pragmatic activities like fear, caution and expediency. Studying the violation of felicitous, the following passages will focus on the dialogues from the story, in order to analyze the illocutionary acts.

Void

Void is thought to be a disallowed act. In producing of an utterance, the interlocutors violate the social conventions shared by people, or the interlocutors cannot speak appropriately in suitable circumstances, including time, place, etc. The author will analyze void in the following passages (Mulyanto 2019, 60) "The Grand Vizier turned towards Hassanak and said, how is the Khvaja, and how is he bearing

up?" He replied, "One should be thankful." (Beyhaqi,2011:278) In this dialogue, when grand vizier greets Hassanak, he replies like fatalist one. Based on context, the reader faces infelicitous model explaining Hassanak's Emotional Inhibition and using psychological resilience to cope with the crisis.

All Hasanak's goods and properties were recorded as assigned in their entirety to the Sultan's account. They read out the titles of the properties to him one by one and he affirmed that he was selling that property willingly and freely, and he received in return that amount of silver which had been specified (Beyhaqi 2011, 272).

The dialogue begins with announcement of taking Hassanak's preparatories while the reader understands it is against of the condemned. In terms of sociology respect. Indeed, there is much evidence in the Tarikh itself that the arbitrary confiscation of property was common practice (Katouzian 2012, 259).

Breach

Breaches mean one's doing contrasts with what he said previously (Leech 2016, 79). High percentage of breach will be seen in Hassanak's utterances that is because of fear of losing his life.

"Tell your Amir Mas'ud that I do what I do at my own. (Beyhaqi 2011, 271).

In this sentence, Hassanak is exposed with fear or anxiety of retaliation, humiliation or rejection. He used to speak confidently but he changes mind when he closed to be executed. Such strategies are recommended in Iran's political system.

After this private session, Bu Sahl still persevered in his attempts. On Tuesday, 27 Safar [23 February 1031], when the court dispersed, the Amir told the Vizier, take up your place in the open loggia of the Divan, and I: Hasanak will be brought there, together with the judges and professional attestors to legal acts (Beyhaqi 2011, 276).

Although everything tries to be based on democratic but justice is not performed because everything is under shadow of king order.

I heard from my master 'Abdus that the Amir had said to Bu Sahl that "There must be a convincing proof and argument for killing this man." Bu Sahl had replied, "Is there any greater justification than that the man is a Carmathian and that he accepted a robe of honor from the Egyptians i.e. the Fatimid (Beyhaqi 2011, 272).

It was this slander which they eventually used to justify Hasanak's execution, although, judging by Baihaqi's account, it managed to deceive no one as to the real cause of the man's terrible fate. The reference to the king's 'tolerant and forgiving' nature seems to understate his role in the affair. The charge itself is a familiar one for the time, and the nature of the charge equally familiar from similar instances in Iranian history. In the late Qajar period, for example, the label that was regularly used for branding the opponents of the regime, as well as other undesirable elements, was 'Babi'. Under the Pahlavis, it was Communist. The absence of law and politics was the institutional counterpart to this sociological base. Where there are no rights there is no law. Or, in other words, where the law is little more than the arbitrary decisions, whims or desires of the law-giver, the concept of law itself becomes redundant. It is only independent rights, not dependent privileges, which can form the basis for real economic and social power by individuals and social classes. Hence, the absence of rights results in the absence of law, and the absence

of law must mean the absence of politics. Note that it is not just laws and rational politics (being usually associated with the rise of modern (Katouzian 2012, 21). Defamatory statements can be made in a variety of ways and the most frequent is the use of derogatory or slanderous, vilifying words or expressions in an explicit manner. However, defamation can also occur in a less explicit way like figurative speech, insinuation or innuendo (Leech 2016, 79).

Insincerity

Sincerity forms a necessary condition in committing any speech act. However, in communication, people sometimes say something that is against their real intentions. An insincere speech act indicates that the interlocutors promise or declares a speech act, but in fact, he or she has no intention to keep it or conduct (Lu 2002, 24).

For example: through him some harm did come my way; but no matter, since my years have reached five and sixty and I have to follow in his way (Beyhaqi 2011, 272).

In the above sentence the writer takes care a kind of Taarof which is use of substitutions for neutral verbs, pronouns and prepositions, and the introduction of phrases that mark social relations. Ta'arof is indeed a complex linguistic and behavioral system. There has been much speculation as to how and why it arose in Iran. Political and social uncertainty in Iran over many centuries may have resulted in Ta'arof system having evolved as a defense mechanism for individuals (Beeman 2020, 221). For instance: If the royal throne ever becomes yours, Hasanak will have to be executed" -inevitably therefore, when the Sultan Mas'ud became monarch, this man had to sit on the wooden mount (Beyhaqi 2011, 272). Sarcastic remark(in persian Tikkeh) is similar to other infelicitous models including a literal and a non-literal meaning while non-literal meaning can be characterized as an illocution derived primarily through inference. This distinction can be discussed under the term indeterminate illocutionary act (Tayebi 2018, 95).

I made all sorts of vows and oaths that I would never say anything which might lead to blood being shed, in any circumstances, whether justified or unjustified. At that time when Hasanak returned from the Pilgrimage to Balkh and we set out for.

I shall still abstain from saying anything about the shedding of his blood lest he think that I have some personal motive in his punishment (Beyhaqi 2011, 274). Lack of freedom of speech is familiar element of political-literary work. The sentence uses sentences politely and cautiously to avoid of criticizing Amir's directly. Although the speech act is representativeness one, the writer tends to be avoidant of expressing something because he is fear of losing his life. Modesty or humility in Persian language means Shekasteh-Nafsi. Its cultural schema encourages the interlocutors who receive praises and compliments on their talents and gifts to deny their talents or gifts being praised. Downgrading the talent or the gift is also viewed as a sign of higher degrees of Shekasteh-Nafsi in the light of the same cultural schema. In cases where the same or a similar talent is also observed in the interlocutor, the schema encourages the interlocutors to point out the other person's talent and to stress its magnitude while downplaying their own (Sharifian 2005, 343).

Conclusion

The paper has conducted a pragmatic analysis of dialogues in Beyhaqi's History. Moreover, it shows in Persian historical drama, the dialogue has not to do with real life. Specifically, situations make decision which utterance to chose. Story of "Hasank the Vizier is one of main Beyhaghi's history telling tragic story an Iranian statesman was executed by hanging during the reign of Mas'ud of Ghazni , One of Persian historical drama, based on socio pragmatic respect. Through this research, interlocutors and audience must accept certain assumption about speech act furthermore, these assumptions are called felicity conditions and are often divided into three categories: content condition, sincerity condition and prepatory condition. The characters of story of "Hasank the Vizier use different felicities based on the situations they are. Pragmatic analysis of character's dialogues shows that holiness and political superiority of Sultan made retinues, as interlocutors, use felicious strategies like void, breach and insincerity to cope with the special situations he faced.

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کاربردشناسی یکی از حوزه‌های زبان‌شناسی است که با آن معنای «تلویحی و اغراض پنهانی» جمله میسر می‌گردد. پاره گفتارها یکی از موضوعات کاربردشناسی می‌باشند که به منظور اجرای موفق آن‌ها گوینده بایستی شرایطی مانند شروط مقدماتی، محتوا و صداقت را به کار گیرد. در برخی اوقات گویندگان با سرپیچی از شرایط مذکور مقاصد پنهانی خود را اظهار می‌کنند. یکی از آثار ادبی که وجوه نمایشی در آن بسیار مشهود است تاریخ بیهقی می‌باشد. بدین منظور نگارندگان این مقاله ضمن توضیح «شرایط به جا» نشان می‌دهند چگونه شخصیت‌های داستان با سرپیچی از این شروط مقاصد خود را به صورت تلویحی بیان می‌کنند. نمونه داده‌ها از داستان حسنگ وزیر گرفته شده است. این داستان با مرگ سلطان محمود غزنوی آغاز می‌شود و با نابودی یک وزیر مقتدر پایان می‌یابد. پژوهش حاضر با اتخاذ تحلیل کاربردشناسی از دیالوگ‌های داستان حسنگ وزیر این موضوع را تبیین می‌نماید که چگونه شخصیت‌ها در حین تولید پاره گفتارها، اهداف ارتباطی خود را شکل می‌دهند. نتایج تحقیقات نشان داد که به دلیل احتیاط، ترس و برخی طرحواره‌های فرهنگی، گویندگان از «راهبردهای نابه جا» استفاده می‌کنند تا ضمن آشنایی خواننده با وضعیت دربار، این موضوع را یادآوری کنند که هیچ‌کسی در آن زمان حق آزادی بیان نداشته است.

واژه‌های کلیدی: تحلیل کاربردشناسی، کنش گفتاری، کنش غیر مستقیم، الگوی نابجا، تحلیل کاربردشناسی اجتماعی، روایت بیهقی از حسنگ وزیر.

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