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The Contextual Uses of the Impoliteness in Ernst Hemingway's The Snow of Kilimanjaro

**الاستخدامات السياقية للافتقار الى الادب في ارنست هيمينغواي
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Abstract

The conventional content of an utterance can compositionally determine the meaning of it, so that intention is the prior for each explaining whether it is of a central role or a recognition intention for both the speaker and the hearer. For that, the explanation can be achieved within the alternatives of any discourse through their logical relationship without keeping away from the order and the ideas even though they are informally submitted. Hence, the uses of impoliteness and fundamentally for all theories are concerned to the relationship of the linguistic disciplines especially pragmatics and sociolinguistics regarding to the communicative behavior that it may evoke a positive or negative attitudes in accordance to the maturity of culture and the other parameters of the different people of a certain society. Thus, they are may be considered the main maxims of meaning but not the lonely ones to capture the tacit meaning of interlocutors.

Thus, the study queries the trends of the impoliteness as regarding to Jonathan Culpeper(2011) whose model of impoliteness is notably introduced as a parallel work to Brown and Levinson's theory of politeness. Besides, the paper is

tracing the impolite contexts within the literary works particularly with Ernst Hemmingway's *The Snow of Kilimanjaro*. Accordingly, the paper is carried within three chapters, firstly, an introduction is set to outline the problem, aims, hypotheses, and the scope of the study. Secondly, a theoretical review is presented to expose the studies and contexts of impoliteness. Thirdly, the selected extracts are put out to expose the findings of impoliteness of the short novel is presented with this chapter. Besides, conclusions are drawn to point out the findings of the study.

ملخص

تتعلق الدراسة بتتبع سياقات الحديث غير المهذبة من حيث التعريف والمفهوم لمعنى عد التآداب. وقد اخذ كتاب جوناثان كالبير (2011) كنموذج دراسي والذي اعتمدت دراسته على نظرية براون وليفنسون للتآداب . وقد ارتبطت الدراسة بتطبيق الحوار غير المؤدب بالرواية القصيرة لارنست همنغواي " ثلوج كلمنجارو" . وبناء على ذلك تناول البحث هذا الموضوع ضمن ثلاثة أجزاء وقد قدمت مشكلة البحث ،الأهداف ،الفرضيات ، ونطاق الدراسة في الجزء الأول من البحث. بينما تناول الجزء الثاني استعراض نظري لبعض التعارف والمفاهيم للكلام المؤدب وغير المؤدب بالإضافة إلى استعراض بعض الكلمات المعيبة والحرمة والتي قد عدت عند بعض الباحثين ضمن سياق الحديث غير المؤدب. وتناول الجزء الثالث من البحث مقدمة قصيرة حول حياة الكاتب ارنست همنغواي والأسلوب الأدبي لكتاباتة بالإضافة الى تحليل مختصر حول وقائع الرواية وبالتالي استخرج هذا الفصل السياقات الحوارية غير المؤدبة لهذه الرواية القصيرة. ومن ثم وضعت النتائج للبحث على ضوء التحليلات المقدمة.

1.Introduction

1.1 The Problem

The rarity of an independent study of politeness just as it is explained with the same concepts that explain politeness to put forward an independent theory. Such the lack of linguistic study to underlie of what the impoliteness is, leads to confusion and ambiguity with the other impolite behaviors. Moreover, many linguistic studies are diverged in relating the exact substances of impoliteness as a verbal act and language use. Here,

some views are presented to determine the linguistic contexts of impoliteness in general and their uses in literature in particular.

1.2 Aims of the Study

The study aims to deal with some linguistic views of impoliteness as a theory or just as linguistic works based on theory of politeness. In addition, it aims to present some substances of using impolite expressions in general and to denote them within the literary work including the short story *The Snow of Kilimanjaro* in particular.

1.3 Hypotheses

The study hypothesizes that there is no an independent theory of impoliteness but much of its dealings are chiefly touched with the theory of politeness. Furthermore, it proposes that the uses of impolite expression in literature are restricted to their necessity of using them as a streamlined need to show the different social behavior and cultural reflection of a society.

1.4 Scope of the study

The study concerns with the work of Jonathan Culpeper(2011)on impoliteness and it is also related to Ernst Hemmingway's short story *The Snow of Kilimanjaro*

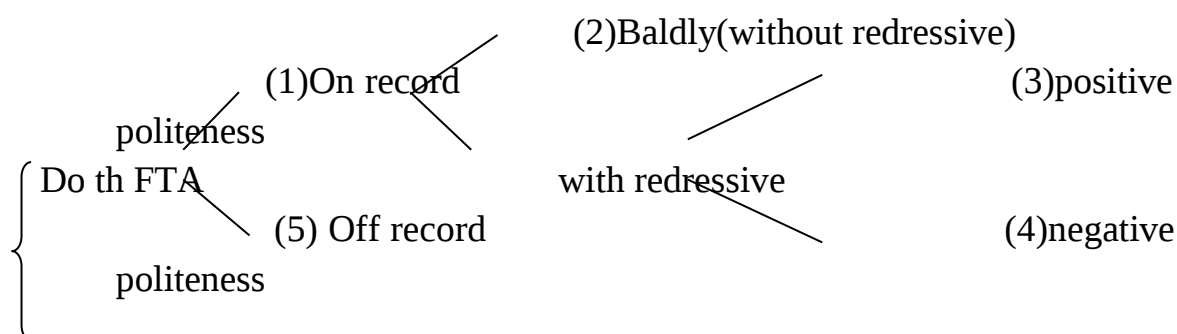
2. Impoliteness: Concept and Study

Apparently, there are not independent findings of impoliteness studies but in parallel outlines of the politeness concerns. However, both of (im)politeness are commonsense which relate language to the aspects of social structure, for example, life and behavior at the court, city, office, etc, as well as to the behavioral codes and ethics of the society members. Factually, politeness is a behavioral method as using communicative strategies to create and maintain social harmony in relation to contextual appropriateness to the social and cultural norms. Whereas, impoliteness is to engage aggressive face-work in particular contexts to cause social disruption(Pizziconi, 2015: 1-2).

For that, the study of politeness as phenomenon and theory has experienced in the last 40 years when (Lakoff, 1973; Leech, 1983; Brown and Levinson, 1978[later printed and enhanced in 1987]) be pioneers to provide a scientific approach in presenting conceptual frameworks to discuss politeness as pragmatic phenomenon(ibid). Relatively, their studies are built on the early framework of Goffman(1956), the social psycholinguist, who introduced the concept of 'face' to draw two sides of meanings as face is the image that one projects in his social contacts, there will be the need of appreciations of it, 'positive face' and there will be also the need of not disturbing 'negative face'(ibid: ; Renkema, 1993:13).

Additionally, their accounts are also depended on Coffman's terms of 'face threatening acts' (FTA), in reference to admonish someone's request or action by refusing them. And hence, the FTA, is something is needed to reduce the violation of face to minimize it as much as possible to preserve on the stability. Moreover, their studies are also touched to the develop a theory on the relationship between the intensity of the threat to face and linguistically realized politeness. three broad sociological variables as social distance(D), relative power(P), and degree of imposition(R). The three terms are committing with the intensity of the threat to face which can be expressed as 'weight' (W), the kind and amount of politeness applying in certain speech, as it calculated in the following formula: $W_x = D(S,H) + P(H,S) + R_x$, where 'x' denotes speech act, 'S' ,the speaker, 'H', the hearer. (ibid: 7; ibid: 14; Hatim and Mason, 1997:80-81).

On other words, the negative politeness, is not meant that the interactive request, or response is denoting impoliteness, but it is less polite. So that, according to (Brown and Levinson, 1978- quoted in Rankema, 1993: 14-18), the engagement of a (FTA) with a given weight can be done by many ways and all the variants can be reduced to five strategies as it is shown in following diagram:



Do not do the FTA

Thus, those five strategies are numbered to the degree of politeness, for example, the strategies(1), (2), and (3) point out that if the W is high, the speaker will choose a strategy of higher number. And, if there is a kind of inconvenient request, the request is formulated indirectly as in the strategy(4). Whereas, the implementation of silence is formulated with the strategy(5) in case of the speaking of great risk and therefore, the person does not risk answering an impolite and face-threatening question. (ibid). Similarly, Culpeper (2011:)classifies five super strategies of impoliteness including bald on record impoliteness, Positive impoliteness, Negative impoliteness, Sarcasm or mock politeness, and withhold politeness.

Additionally, the crucial finding of the spoken and written language is also related to their intentionality and managing depending on their derivation from an internal language encoded in the mind. However, their studies are also based on Grice's(1975) maxim-based approach of cooperative principle(CP) where he assumes that there will be an implied understanding between the participants to cooperate in an interactive event of a meaningful way. Additionally, Grice also describes this interaction as 'a rough general principle', in relation to that there will be general expectations between the individuals to interact if not, misunderstanding and indications may be on the contrary(21; Hatim and Mason, 1997:139-140).

However, the views and explanations of the interlocutors' contribution are derived from Grice's maxims in which they are divided into four ones as: (1) maxim of quantity of informative contribution on what it is required and no more than is required, (2)maxim of quality which is concerning with truth and avoiding the falseness in presenting adequate evidence, (3)maxim of relevance to be relevant, and (4)maxim of manner in being perspicuous and brief through avoiding ambiguity and unnecessary expressions(Werth,1984: 53-57).

Contextually, the kind of a text as linguistic or situational one may determine the task of interpretation of an answer, for instance when a person replies for an offer of drinking a cup of coffee as " coffee keeps me awake", the interpretation may be meant 'yes' or 'no' for the reason that the situation is the determiner of one of those answers and it is the same with the following examples' take a seat', 'quite' to be treated as polite or

impolite depending on the contexts and manner of the attractants whether it is polite or not(ibid: 21; Finch, 2000: 212).

Alternatively, impoliteness, then, is not something that is a given but something is bound with intention. It is not accurate to consider that the impolite behavior is something 'face – aggravating' related especially to the context, but its role may be emerged according to mis/understanding of such behavior which be assigned to the recognition of intention. So it is impossible to know exactly what it is inside people's heads; the important thing here is the perception of intention. According to (Culpeper, 2011:), asserts that " definition of impoliteness: comes about when: (1) the speaker communicates face attack intentionally, or (2) the hearer perceives and/or constructs behavior as intentionally face-attacking, or a combination of (1) and (2)".

Moreover, the relationship of intention and impoliteness can be methodized as :

1. Impoliteness constitutes the issue of intentionality that are purposefully performed as conflictive face – threatening acts(FTAs),
2. It constitutes the issuing of intentionally gratuitous and conflictive face – threatening acts(FTAs) that are purposefully performed,
3. It involves communicative behavior intending to cause the 'faceless' of target perceived by the target to be so,
4. It occurs when the expression used is not conventionalized relative to the context of occurrence; it threatens the addressee's face(and through, that, the speaker's face but no face – threatening, intention is attributed to the speaker by the hearer" (Locher& Graham, 2010: 3-4).

In standing with those findings, Brown and Levinson(quoted in Locher& Graham, 2010: 21), assume that modern person(MP) is endowed with two special properties which are 'rationality' and 'face'. By face a person claims for himself what every member wants as it is the public self – image. Additionally, it has two related aspects: (a) negative face, as reference to " the want of every component adult member" where his action be unimpeded by others, and (b) positive one that it refers to " the want of every member that his wants be desirable to at least some others"

Correspondingly, the problematic issue is also concerning with the terms of (im)politeness in regarding to their characterization of person's behavior or speech, and hence the confusion is with their distinction as

social(im)politeness and linguistic(im)politeness (Jamet &Jobert, 2013: viii). Sociologically, impoliteness may perceive that the verbal abuse is as to be damaging as physical abuse. So that, impoliteness is not exclusively to be imposed with social behavior as social harm, sarcasm, insults but linguistically it may be strewn with the scattered contexts (Culpeper, 2011: 4)

In his presentation of the definitions of impoliteness, (ibid: 35-36), Culpeper summarizes some of descriptive detentions of impoliteness, as follows:

- impoliteness is a behavior of a face – aggravating in a particular context;
- it is rudeness may be interpreted intentionally and negatively confrontational for the lack of politeness strategies in the utterance;
- it is a rude behaviour implies features of FTA which intersect the social norm of the interaction of the social context;
- and therefore, it causes social conflicts and disharmony through designed communicative strategies;
- it is intentionally a communication of gratuitous conflictive verbal acts (FTAs) which are purposed to deliver unmitigated act contextually where mitigation is required, or to deliberate aggression which is maximized in a way and another to heighten the face damage inflicted;
- it is a linguistic behavior assessed by the hearer as threatening her or his face or as social identity to contravene the typical norms of the appropriate behavior in particular contexts and among particular interlocutors regardless of intentional attribution;
- hence, it is communicatively non- cooperative behavior which hinders the personal relationship negatively. For that , the mutual irreverence and antipathy may primarily avail egocentric interests;
- it may be any form of harming or injuring another living being directly who is stimulatory avoiding such behavior.;
- it is defined as any recurring set of message employing to deteriorate others.;

- so that, people feel hurt when they believe that their emotion breakout by others;
- and, it is used to depress the power or status of others by insulting, reproaching, mocking, and the like

Furthermore, the explanation may involve both the seeking of damage and/or damaging person's identity or identities. in this case, the behavior has a particular negative effect of being 'very offensive'. So it is controversial that offence to be accounted on 'how' people behave rather than on 'what' they speak(ibid:1- 2). .

2.2 Implications of Impoliteness

Impoliteness is a multidisciplinary field where mixture of studies are concerned with. For that, it can be certainly approached with social psychology particularly of verbal aggression. Besides, it is taken within sociology as regarding to verbal abuses. Furthermore, it is expectedly explained with the other newer studies as business ones relatively with workplaces, history including social history, literature as a norm but not greatly, and conflict studies involving exploitative TV and entertainment. However, it is not essentially that 'impoliteness' labeled by all the researchers of those disciplines(ibid: 3).

Classically, impoliteness is approached in psychological studies with aggression to consider verbal acts of aggressive behavior alongside physical acts. Newly, the implication has expanded to refer to any kind of aggression which aimed directly to affect harm or injuring another living being who stimulated to avoid such act. (ibid). Correspondingly, the problematic issue is also concerning with the terms of (im)politeness in regarding to their characterization of person's behavior or speech, and hence the confusion is with their distinction as social(im)politeness and linguistic(im)politeness (Jamet&Jobert, 2013: viii).

Sociologically, impoliteness may be explained as the verbal abuse is as to be damaging as physical abuse So that, impoliteness is not exclusively to be imposed with social behavior as social harm, sarcasm, insults but linguistically it may be strewn with the scattered contexts. Hence, those aspects are of what it is called the hearer – support maxims to express a

further parameter of polite behavior where the body signals are main parameter in which agreement or refusing deduced(Alkhuli, 2008:11).

For that, it may include the related features expressing impolitely of a behavior such as swearing, laughing, facial expression, Furthermore, non-verbal communication representing with the vocal communication including particularly prosodic features of a person(the human's voice) and it is also represented with body language(facial expressions) (Gramely& Pätzold, 1992: 205; Culpeper, 2011: 13; 22).

Relatively, the studies of anthropology point out that the parameters of the social effects of verbal abuse where several variables are interlaced or crossed such as race, gender, age, crime, education, bullying, marital breakdown, public employees and workplace harassment, position of social members(power), ideology, inter\national culture, and the like. Moreover, the linguistic means and the norms of a given community of practice formulate much of determination whether those intended meanings are ideally recognized by the hearer as polite or impolite acts. So it is the ideological discourse as the tacit assumption which holds inside the shared values, beliefs, collectively by the social groups (Dyner, 2011: 32; Hatim and Mason, 1997: 144).

Interestingly, as the politeness values are taken from the sociopragmatic treatment, it is the same with impoliteness as the norms are taken regarding to the grammatical pragmalinguistic devices which attain its values in specific situational and contextual factors. Here, the sociological parameters of different status or social distance may be seen as overgeneralization determinants which are themselves greatly argued to subjective interpretation and manipulation in context(Pizziooni & Locher, 2015: 1-2).

According to leech(1983: 83), the semantic politeness and pragmatic politeness are assessed in relation to some illocutions, for example orders are considered inherently impolite, while offers are inherently polite. And hence, the behavior is judged relatively through some norms which are for a particular setting. They are considered as typical. It is also concerning with particular culture or language community. Thus, the forms of chosen language are conventionally assessed as polite or impolite, relatively to the semantic factors or convention of a particular community as a typical more than to be assessed to the contextual factors. For that, the interpretation

may be less or not available in accordance with contextual ones(Dynel, 2011: 32-33).

Moreover, Profanity Profanity is [socially](#) offensive language, which may also be called bad language, strong language, coarse language, foul language, bad words, vulgar language, lewd language, choice words or [expletives](#). The use of such language differentiates between propositional swearing as being intentional and controllable, an non propositional swearing which is unplanned and unintentional. And here, the non propositional searing performs the cathartic function.. It is worth noting that not all the taboo words are addressed with impolite expressions. For that, their potentially uses are bound as a result of social prohibition in addition to be as savior cultural constructs(Wikipedia, the free encyclopedia. 2017)

In standing with the taboo words, the implication sometimes convey deeper and masking meaning. As constructed in popular news media swearing is superficially understood, hiding what it is connotatively meant. Additionally, the conceptualization of bad language can lie within the scope of what it is known as dirty, abuse, vulgar, and swearing words. The use of them is to highlight the importance of the speaker's intention to cause harm(Jay &Janschewitz: 5).

So, the words that are used in a specific situation among the participants, are differed in their implied message. For example, in the UK, and Australia, native English speakers swear much more than in the US, and it can be a sign of solidarity/humor, but in the US swearing too much is a sign of immaturity; swearing at friends can make you sound hostile. Words like 'moron', is not for friends in American English. Further, in US, the profanity by using dirty words is something not acceptable in workplace but the government does not have the right to proceed the one who speaks expletively there. It is the same in other countries that they adopt such behavior as illegal. Here, the parameters of use them depend on the intention, the relationship of the speaker and the hearer, situational and contextual factors, nationality as a native or non native speaker/hearer and the relationship between them(Thomson Reuter,2017).

On the other hand, the maturity and experience in one's life to act swearing is resulted from the three interlaced factors as neurological, psychological, and sociocultural(NPS) where they play the great part of the speaker's production. Regarding to socio – cognition, which is the main dimension to bring the group members to identify each other. The shared and general knowledge of society in addition to their interaction which control their understanding of each other and hence their actions may be performed accordingly. Thus, this socio-cognition or the ideological semantics which underlying such lexical selection(speech acts) follows a rather clear strategic pattern in general in groups depending on their relationship as friends, relatives, enemies, and so on(van Dijk, 137, 143)

In his presenting, Bousfield(2008: 16-17) points out that there are discourses in which conflictive illocutions are rather more contract than they may be the case in discourses to considered as operating within normal circumstances. For example, the following conversation between police officer and a drug dealer by indicting them as S1 and S2 here are unordered extracts:

S1:	⟨indistinctive⟩
S2:	me nothing you can take a running jump you can go fuck up I'll tell you
S1:	right I'm going to search you
S2:	like shit don't talk I'm shit no no no (ibid).

Another conversational example:

- walked into my male flatmates room just before going out.
- Matt: you're not going out in that are you?
- Me: [embarrassingly] yer, shut up you! [in a joke like way] (Culpeper, 2011: 28)

Additionally, Here are some of common impolite expressions or particularly of profanity, for example in vocative "you" is very impolite as '[you]come here'(quirk et al, 1985:828). Besides, here are other common vocatives as functioning insults: moron / plonker / dickhead / etc, [you] [[fucking / rotten/ dirty / fat / etc.] [berk / pig / shit / bastard/loser / etc.]] [you]; Personal negative evaluations: you're [nuts /

nuttier than a fruit cake / hopeless / pathetic / stupid etc.], you can't do anything right; dismissals: get [lost / out], [fuck / piss] off; Silencers: shut [it / your mouth, face / etc.], shut [the fuck] up; Threats: [I'll / I'm / we're] [gonna] [smash your face in / beat the shit out of you/ box your ears / bust your fucking head off / etc.]; butt, – idiot, – homosexual, – rear-loving – jerk Buttlicker, - racial Slur–female genitalia, bloody hell ,damned, crap, damn it/you/him etc(Culpeper, : 134-35).

Note: the square brackets denotes that there is optional structures, while the slashes denote the alternatives. Further reading for more examples of profanity (see Culpeper, 2011).

Furthermore, for interjection, crap, goddammit, son of a bitch; for angriness: for God's/Christ's/goodness'/Heaven's/Pete's sake, damn get stuffed; buzzy words: hygge, get lost suit yourself; asking words: why should I? , who asked you?, do you mind? Hey, where's the bathroom?.

Similarly, 'Whatever', is an impolite response as it mean 'I do not care', whereas 'whenever' and 'wherever' are viewed less impoliteness to showan annoyed response. Some unpalatable questions may occur with impolite form as: 'which lie are you telling me?'.(ibid)

3. Literary Use of Impoliteness

Literature is one of social fields where the prosodic devices are used to convey a propositional meaning. The emotional exposition may be expressed through the facial expression or through the technical writing including acoustic features. The offensive context in literature is varied between two distinct scalars as "context-dependent and context-spanning aggressive facework". So that to imply impoliteness is to show the ideological insights of presenting ruptured behaviours which embedded social norms. However, to convey principles of such action is related to its acceptability by members of groups to uphold those principles in impoliteness(Culpeper,2011:148-50)

It is taken into consideration that, the mediated system of values of the social norms and cultural ideologies which boost face claims. However, the

ways of impolite exposition may involve mockery explicitly through dirty words or implicitly through facial and body signs. Furthermore, Culpepper(ibid: 244) assumes that "there are cases where participants may exploit mock impoliteness for purposes other than solidarity, and cases where they simply mismanage mock impoliteness". Hence, ironic situations may be sided away from mock impoliteness into genuine impoliteness when it is presented naturally as the need of it in the literary contexts. Therefore, it is demanded to distinguish between impolite interaction and entertainment.

Alternatively, Culpepper(ibid: 234-35)proposes five sources of impolite entertainment :(1)Emotional pleasure, by taking-off the thrill to emerge violence; (2) Aesthetic pleasure, the reaction sometimes is done creatively as to attack someone a superior attack response may be resulted; (3)Voyeuristic pleasure, by observing one's private life especially concerning with sensitive aspects which may lead to exploit the human weaknesses for the sake of voyeuristic pleasure; (4) The pleasure of being superior, dealing with the 'humor theory' where there is a self reflexive pleasure to observe the worst of other than one self. However, it is centered on the pleasure of laughter thorough 'butts ' of jokes; (5)The pleasure of feeling secure, is to make the best of hasty exit of any quarrel or disaster that one may face.

3.1 Ernst Hemingway in Brief

Ernst Hemingway (1899- 1961) is seen as one of the great American 20th century novelists. In his beginning of literary works, he worked in journalism before publishing his story collection *In Our Time* after the World War I. He was renowned for novels like *The Sun Also Rises*, *A Farewell to Arms*, *For Whom the Bell Tolls*, and *The Old Man and the Sea*, by which he won the Pulitzer in 1953. He won the Nobel Prize in 1954. Notably, most of his stories are a reflective mirror for his personality and constant pursuit of adventure and by which he succeeded to create his private talent. He committed suicide on July 2, 1961, in Ketchum, Idaho((Ernest Hemingway. Biography.com); Poetry Foundation, 2017).

" the writer's job is to tell the truth," it is a constant linear of Hemingway's insight of writhing. He was also commented that" politics, women, drink" damage the American writer. Additionally, he assumed that he was fear from his acquaintance with rich people might harm his integrity as a writer.

So that many events of his stories are mirrors of his life. His style seems to be a writing of short, simple sentences construction which holds different uses of parallelism. Moreover, his purified diction to select the common words and expression from the reality rather from imagination by avoiding the use of abstract, latinate, and bookish ones without be outing of imaginary in some times(ibid).

Contextually, the skillful use of repetition, pairing, juxtaposing opposites, playing or running on the same word to change the intended meanings, are the most stylistic techniques of him as a kind of verbal counterpoint, to make strong effects and reflections of the literary meaning. Moreover, the italics that he used to insert a flashback to recover memories and to reveal the writer's fear of leaving his own work of life unfinished, as well. Basically, his style is considered by many as simple, direct and somewhat plain to shorten the details so that his writing is molded within the technique of dialogue (Xie, 2008: 156; Cooper, 2017.EzineArticles).

3.2 *The Snow of Kilimanjaro*

It is a short story of twenty pages which are distributed on six sections. Notably, flashbacks of memories are distinguished by italic texts. So that the story is build with intersections of different scenes and stories. The

recalling deal with the exposition of the mountains of Bulgaria and Constantinople, as well as the suddenly hollow, sick feeling of being alone in Paris, Turkey, America. For that, those mixed flashbacks are circulated on the baring of values and losing love and flowing of sex, drinking, revenge, and war. Sensitively, the transmission from happiness to sadness among those memories is to bring out the accumulated conditions of human especially as Harry a writer who ruins his novelty with such concerns(Wikipedia, the free encyclopedia: 2017)

The story begins with symbolic scene of founding a dead and frozen leopard on the top of Kilimanjaro mountain where Harry and His wife, the main characters found in their trip. Alternatively, the actions of the story are took place in Safari of Africa, particularly the mountains of Kilimanjaro which it is considered to Harry as a symbol of truth, idealism and purity. The beginning is pictured with the scene of the crashing of the truck where Harry and Helen ride on. (cliffsnotes, 2016).

At their waiting of rescue plane from Nairobi, who they believe will not arrive in time, Harry is talking about the gangrene that has infected his leg in two weeks before when he did not apply iodine after he scratched it. He used to insult his wife when he is being drunk convincingly that he married a woman does not love her except for her wealth and procrastination. Conversely, Helen is patient and polite for her husband despite of his bad behavior after being ill(ibid).

Harry has been living a life of sloth, luxury, and procrastination, so this safari was supposed to bring him back to the virtues of hard work, honesty, and struggle as a step in the right direction. So. he appears wavering for his living off of his wife's wealth and then it is driven him down a path of steady and caused declination of his artistic writing. The story ends tragically and ironically as the writer relates between the leopard which died in "a high, clean, well-lighted place; Harry, in contrast dies rotting and stinking on the plains, lamenting his wasted life and his failure to complete his desired projects"(eNotes.com. 2017) .

3.3 Impolite Extracts

It is taken to consideration that some words are excluded because their occurrence just to describe some cases but not be as impolite words or behavior, for instance" damn" in: - "She would have bought him anything he wanted. He knew that. She was a damned nice woman too".(9); "that did

not know a god-damned thing, and the artillery had fired into the troops and the British observer had cried like a child", (11) Here are the following table indicates some of impolite words and expressions where they occur contextually within the dialogue of the main character's Harry', who is the only person behaves rudely as a result of his drunk, psychological effects of being a dead soon, the social orientation that acquires from the several travels, or it is related his personality itself:

Table(1)

Impolite word	Word. No	The conversational contexts	Page. No.
damn	6	-- "You give a damn about so many things that I don't".	5
		- "Yes," he said. "Your damned money was my armour. My Sword and my Armour	8
		- "I don't give a damn about the truck."	9
		"If you hadn't left your own people, your goddamned Old Westbury Saratoga, Palm Beach people to take me on"	13
		- "that did not know a god-damned thing, and the artillery had fired into the troops and the British observer had cried like a child".	18
		- "She would have bought him anything he wanted. He knew that. She was a damned nice woman too".	

Bitch and rot	3	- " you bitch", he said "you rich bitch. - " that's poetry. I'm full of poetry now. Rot and poetry. Rotten poetry". - she shot very well this good, this rich bitch , this kindly caretaker and destroyer of his talent. - " why don't you use your nose? I'm rotted half way up my thigh now".	9 9 14
Bloody, fool,	4, 2	- "Where did you read that? You're such a bloody fool." - "Your bloody money," he said". - " you bloody murderous bastard". - "anything you do too bloody long".	4 5 17
hell, bastard	2 4	- "What the hell should I fool with broth for? Molo bring whiskey-soda". - "You've got a hell of a breath," he told it. "You stinking bastard". - "Don't be silly. I'm dying now. Ask those bastards". -"That bastard crosses there every night," the man said". - "...and that old bastard from the forks who had beaten the boy"	12 18 4 4 18
whored	1	- " He had whored the whole time and then, when that was over, and he had failed to kill his loneliness"	14
bugger	1	- "Where is the policeman? When you don't want him the bugger is always there"	15

Conclusion

More evidently, it is noted that there is no separated theoretical study of impoliteness but experienced insights where provided by some constructionist paradigm particularly the works of Culpeper, 1995. 2005. 20011, Bousfield 2008, Miriam and Bousfield 2008) as more conductively, their works which are based on the earlier studies of politeness theory. However, the practical data that they collect are of immense information to work within the scope of impoliteness. But, the defeats are related to the unrestricted strategies of impoliteness just dependently with the strategies of politeness theory. Relatively, the paradoxical issue that may be found in studying impoliteness is the problems that are concerning with its definition as concerning both terms of (im)politeness in regarding to their characterization of person's behavior or speech, and hence the confusion is folded with their distinction as social(im)politeness and linguistic(im)politeness.

Practically, the field of impoliteness studies is carried out within the perspective pragmatics and sociolinguistics to reach the fact that impoliteness has to do with language, it is certainly meant language use. On other words, impoliteness in the linguistic sphere is post facto negotiated by the interlocutors themselves, and/or pre fact constructed which projected and anticipated previously given production(speaker's knowledge), of situational planning of which plausibly full understanding can be gained by the receiver(hearer). On other words, it is restricted to what it is called ' common ground', community knowledge, 'mutual knowledge' which greatly govern the discourse of any utterance.

However, the theoretical studies focus on the importance of the factor of power to produce impolite context(behavior)and hence no interaction without it. So that such an effect of power may alter the future action environment of one's interlocutors. So it is possible to summarize the importance of power in accordance with subsequent studies particularly, (Bousfield, 2008:35-36) as it is contextual language in manner of dynamicity, relatively, and contestability. And therefore, the connectedness of the society and language is seen in the display of power, if it is not, free

action cannot be done without exercises. Moreover, the restriction of the interlocutors' action- environment leads to power exercise which may be involved kinds of a talent conflict and clash of interests that they may be disorganized according to the ideologies of a society. So that, the social equation and negotiated identities through the displaying of unmarked or positive marked relational work.

On the other hand, to take any dimension of the interactants separately is not agreeable. Hence, the devices is inevitably based on sociopragmatic norms in treating the values of (im)politeness according to specific situational and contextual factors. So that people use language that patronizes them as someone is perceived to act in a way which presumes a position of power or superiority that they are not considered to have. And therefore, the criteria of distinguishing the exact impolite expression from words of profanity is very interfered. The language of impoliteness is more creativity which perhaps therefore is a means of not to cause offence only but to get rid of any anti- social behavior or solution.

Pertinently, words may be interchangeable between impolite and dirty or tabooed ones and hence, it is difficult to a learner of a foreign language to distinguish them separately. However, the content of utterances may determine their meaning by having real threat. The different cultures are most important in determining whether those expression as polite or impolite ones, for example shouting or using insulting language to older person is not acceptable but it is rather conventional between friendly groups. Hence, the scope of impoliteness more often interference with profanity in a way that they seem for many as a one critical study.

In relation to their existence in some literary works, they overlap between rude behavior or impolite acts rather than be expression of dirty and taboo words. For the reservation of the social, cultural, and linguistic norms, such impolite or dirty words are rarely found except for their need in the rude behavior as quarrels, insults and the like. For instance, the story of *the snow of Kilimanjaro* affords some contexts of impolite expression where they may be considered in other normal contexts as less polite than to be treated as impolite. For that, some descriptive expressions and adjectives may be

used in language as ordinary collocations and idioms without bearing any kind of dirty meaning or impoliteness, for example, 'rotten eggs', 'addled brain', 'high noises', 'whored life'. For that, speaking impolitely is being normal with the character of Harry as a drunk and desperate who ruined his life with the interlocutor struggle of neat person. his speech is full with contempt and graffiti words.

Clearly noting that it is not realistically to assume that not every a hostile context or beahviour involves impolite acts or is being within the scope of impoliteness. For that, the contextual judgment is the main player to stand it as impolite or a negative attitude according to the different groups pf people of different cultures. So that the conservative culture not only involves particular norm of its group behavior but it also associates the group's behavior and the norms. And therefore, those attitudes constitute the ideologies of impoliteness. At the end, it can be said that the impoliteness may be more restricted to the impolite contextual situation rather than to involve the anti- social purposes of rudeness entirely as a result of intentional recognition which constitutes it as a rudeness or impoliteness.

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