

Linguocultures Analyses of the Gratitude Speech Act in Uzbek And English

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Abstract: *The one of the most important aspects of humanity is verbal communication. Successful communication depends heavily on using the right words in the right contexts. Interlocutors should therefore consider the many components of dialogue. Current research investigates the gratitude as a key component of verbal communication. However, in most languages around the world, showing thankfulness is one of the most common communicative behaviors.*

Keywords: Linguistic, Pragmatics, Behavior, Communication, Material, Speech, Act, Aspect, Production

I. INTRODUCTION

The beginning of the twentieth century was marked by the formation of scientific directions related to the study of the process of speech formation, i.e. reproduction of language units in the process of communication, which began to be investigated in mostly in its comparison with the language. Language was seen as a system of signs necessary for the storage and transmission of information. In addition, speech was perceived as the exclusive word-creation of a specific individual, which has a certain communicative and stylistic aspiration, which in turn is predetermined by the spheres of human activity. One of the leading trends in the modern humanities of the XX and XXI centuries is anthropocentrism. Anthropocentrism, the principle that man is the center and the main human being as the center and the main point of reference in the research of scientists.

John Austin, the founder of the speech act theory, and his followers followers is that the process of speaking was not considered as a combination of generally accepted symbols, constructed according to certain phonetic, semantic and syntactic rules and reflecting the state of reality, but as a product of individual the word-creativity, conditioned by the personal qualities of the speaker and the standing before him purposes and tasks, i.e. is put in direct dependence on its producer - the subject of speech. [1]

II. MATERIALS AND METHODS

The present work considers gratitude, one of the most important categories of society's life, as an act of speech. In our opinion, gratitude, like such acts as "greeting", "wish", "condolence", belongs to the key concepts of culture, because people's idea of gratitude has been formed for centuries and was manifested in the norms of interpersonal communication in different linguocultures.

With the aim of identifying the figurative and perceptual component of the concept under consideration in English and Uzbeklinguocultures, we analyzed combinational characteristics of the means of objectification of the speech act of "gratitude" in the respective languages. The material for the study was fiction works of Uzbek authors, articles of local periodicals, as well as the British National Corpus.

III. RESULTS

We analyzed the combinational characteristics of the means of objectification of the act of "gratitude" in the respective languages in order to identify the figurative and perceptual component of the concept under consideration in the Uzbek and English linguocultures. The analysis of the examples showed that the most frequent way of expressing gratitude in the Uzbek language is the use of the words *rahmat, minnatdorman and tashakkur*.

Hukumatimiz tomonidan biz tadbirkorlarga qaratilgan e'tibor uchun juda minnatdorman;

To'rt nafar farzandni qiynalib bo'lsada, o'z zimmangizga olib voyaga yetkazganingiz uchun avvalo sizga tashakkur,- dedi Zulayho Mahkamova.

In formal speech the expressions **o'z minnatdorchiligimni izhor qilaman, chuqur minnatdorchiligimni izhor qilaman and tashakkur izhor qilaman** are most commonly used. A truly Uzbek way of expressing gratitude for meaningful services and deeds is to give thanks with short words **rahmat, katta rahmat**.

Gratitude is accompanied by gestures or facial expressions in both Uzbek and English linguistic cultures, for example, to show heartfelt gratitude, family members and close friends can use a kiss, a pat on the shoulder, and a hug.

In English gratitude can be expressed by different parts of speech: **verbs - to thank, to appreciate, to acknowledge; nouns gratitude, acknowledgement, appreciation, gratefulness, thankfulness, gratuity; adjectives grateful, thankful.**

The most frequent predicate representing the concept "**thank you**" in English is the performative verb to thank, which can be combined either only with the addressee - thank you (in this case thank you is a sign of formal politeness), or with adverbial intensifiers **very/so much (indeed), a thousand times** (in this case gratitude has expressive-emotional coloring).

The non-formative verbs to appreciate and to acknowledge are also used in the predicate position to express gratitude indirectly:

From the examples of nominalizations with the meaning of gratitude, the combinations with gratitude are the most recurrent. The phrase "**to express gratitude**" is used in the official register of speech in the situation of an official address to the audience: *Her colleagues agree, and say that their manager regularly expresses gratitude when they do a good job.*

Other means of nomination of the concept under consideration are **acknowledgement, gratefulness, thankfulness**. The lexeme **acknowledgement** carries the sign of knowledge.

In business and personal correspondence, the closing phrase *thank you in advance* indicates anticipatory gratitude for a future service in connection with an earlier request or request for information: Example in English - *Thank you in advance for your consideration.* Example in Uzbek - **Assalomu alaykum hurmatli tadbirkorlar. Bugun soat 08:00da yig'ilish bor. Shunga qatnashishlaringiz talab qilinadi. Oldindan rahmat.**

The use of heartfelt gratitude is quite common, which emphasizes the importance of the key concepts of the Uzbek linguoculture "**chin ko'ngildan**" and "**chin dildan**". For example, Samimiy suhbatingiz uchun chin dildan (chin ko'ngildan) minnatdorchilikiz horetamiz.

We should also note a whole group of examples of gratitude to higher powers, to God, in both religious and existential discourse: - *Ollohga shukr sog'ligim joyida.*

Thank you God, for everything in my life.

IV. DISCUSSION

The most neutral form of gratitude in Uzbek linguistic culture is "**rahmat**", which is used both alone and with spreading words to express increased politeness, as well as with indication of the object of gratitude and its causer. The response of thank you to the expression of attention, affection is now so common that a figurative meaning has been formed, which, like the English "thank you", is a sign of politeness and attention on the part of the interlocutor.

The expressions of gratitude with the word gratitude are stylistically elevated and formal. Indirect gratitude can be expressed with the help of the short participle obliged (a), which indicates the closeness of the concept in question with the field of duty. The expression "**butun umr qarzdorman**" indicates the highest degree of gratitude, which can last a lifetime: -(Uzbek) *Qilgan yahshiliklaringiz uchun butun umr qarzdorman.* (English) *I am in your debt for your help and support.*

Thus, having analyzed the main cases of combinability of the means of objectification of the studied concept, we found both similarities and some significant differences in the manifestation of gratitude in the considered linguocultures. The semantics of the gratitude field in both linguistic cultures overlaps with the semantics of the debt field (qarzdor - having a debt, a debt of gratitude, to be obliged)

In Uzbek thankfulness is somewhat restrained and has one characteristic (**kattarahmat - great thankfulness**), as well as it is enhanced by adverbial intensifiers **chuqur minnatdorchilik (to thank very much), chin yurakdan/ko's ngildan minnatdorchilik (to thank from the heart)**. English gratitude is characterized by more diverse combinatory: **genuine,**

profound, enormous, tremendous, immense, proper, deserved, can take a liquid state: tears of gratitude, wave of gratitude.

Gratitude as an emotional phenomenon is accompanied by paralinguistic means: in Uzbek communicative behavior - *to put both palms together, bow, nod, kiss, handshake, grateful look, pat on the shoulder, as well as tears of joy and gratitude. In English - to wave one's hands, to nod, to incline one's head, to bow one's head in acknowledgement, tears of gratitude;*

V. CONCLUSION

In English speech behavior, the expression of gratitude is strongly ritualized and very common, as evidenced by numerous examples. This is due to the dominant feature of English communicative behavior - demonstrative affability. In the Uzbek, linguistic culture gratitude is expressed more emotionally and expressively and in those cases, where it is necessary. However, recently there is a tendency of ritualized use of the words *rahmat, tashakkur, minnatdor(man/miz)*, which, like thank you, have formed the meaning of politeness and a sign of attention from the interlocutor.

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