



STUDY GRATITUDE EXPRESSIONS IN KARAKALPAK AND ENGLISH LANGUAGES

Abdikarimova G.

Nukus, Uzbekistan

MA student, Berdakh Karakalpak State University

e-mail: gabdikarimova12@gmail.com

Annotation: *This article deals with examining research into the concept of “gratitude” using the example of English and Karakalpak languages, and also examines the lexicophrasological meaning in both languages and compares the characteristics of the perception of the concept by representatives of various communicational situations.*

Key words: *gratitude, communicational situations, thank you, rahmet, speech genre.*

Before delving into a detailed examination of the nuances of expressing gratitude in English, it is essential to uncover the essence of the concept of gratitude. The word «gratitude» signifies «giving good,» that is, performing acts of kindness. This term implies a sense of appreciation in response to the kindness of others, corresponding feelings that arise within a person’s soul. Often, when doing well, we expect to receive something in return. Moreover, we feel hurt when we do not hear even a simple word of thanks in response.

Let us consider the definition of the concept of gratitude in an explanatory dictionary: gratitude implies a sense of appreciation, a desire to repay someone for a favor, service, or charity. In both English and Karakalpak, gratitude is expressed for various actions and services, for compliments, for assistance provided, for borrowing something, for an offer, for a gift, for a wish, for treating, for a pleasant event. Additionally, gratitude can serve as an extended greeting [1: 34].

Speech genres of gratitude represent one type of etiquette genres. This group includes apologies, congratulations, and condolences. The main features of the gratitude genre are that verbal responses to events in the social world are determined by etiquette rules and employ various means of expression. Various lexical-semantic and grammatical indicators are used to convey the category of gratitude.

Gratitude is primarily expressed through the speech genre of gratitude, which constitutes a form of etiquette expression, capable of being both verbal and non-verbal. The communicative goal of expressing gratitude is to demonstrate the speaker’s appreciation for the help or service provided by the interlocutor. Simultaneously, gratitude serves as an expression of the author’s emotional state and is a means of influencing the emotions of the recipient. By expressing gratitude, the speaker not only acknowledges the assistance but also conveys a positive attitude towards the addressee [2: 37].

Determining factors for expressing gratitude include the nature of the situation, social characteristics of the participants, and the magnitude of the kindness received. All of these aspects stimulate expressions of gratitude and shape the nature of relationships between communication participants. In the speech genre of gratitude, both the author and the addressee are necessarily present, and these pragmatic parameters are among the



most crucial genre-forming characteristics. The author of gratitude may hold an explicit or implicit position, directly influencing the identification of the speaker [3: 127].

The addressee is identified by dependent forms, meaning they are the one being thanked. Addressing is possible within expressions of gratitude. The nuances of using gratitude as a communicative tool are determined by the requirements of speech etiquette. The peculiarities of expressing gratitude are always nationally specific. The nature of expressing gratitude allows for the identification of information about the character of status relationships in the corresponding culture and defines the specificity of address in the Russian language.

Both the author and the addressee can have any status: equality and differences are possible based on this criterion. The likelihood of expressing gratitude depends significantly on both communication participants. The category of gratitude is largely influenced by the ability or inability to adhere to politeness rules, as well as pragmatic parameters such as gender, age of the participants, the degree of their closeness, and certain individual characteristics. However, in cases where the author considers themselves indebted to the addressee, a leveling of relationships occurs between the author and the addressee. In this scenario, the author's speech behavior reveals that the speaker is familiar with etiquette rules, can correctly assess the actions of the addressee, and can choose the necessary etiquette stereotype and communication style. In situations of equal status between the speaker and the person who performed a kind deed and is being thanked, the possibility of the speaker expressing gratitude in that situation largely depends on their individual qualities [4: 89].

The results of a small-scale survey are of particular interest. The majority of respondents noted that when purchasing something, they expect the seller to thank them. If they are not thanked, they perceive it as a negative action [4: 120].

If a person receives a congratulatory letter from friends, responding to it is considered obligatory. In certain conditions, it is possible to express gratitude not to a specific individual but simultaneously to many individuals. That is, there are situations where the recipient of gratitude is collective or multiple. For example, this could be an expression of gratitude to members of a jury or to those who provided assistance.

The genre of gratitude always has a specific foundation to adhere to. The basic speech genre of gratitude, on one hand, carries out the speech act itself, which is the expression of gratitude, and on the other hand, it represents a message about the reason for such an action (for example: thanking for attention, thanking for the assistance provided, thanking for coming). In other words, the message contains information about what motivates a person to perform the speech act. In personal, friendly relationships, the second component is often absent because the corresponding information is obvious [5: 98].

The author can not only determine the significance of the service of the addressee but also provide their own assessment of the degree of manifestation of gratitude as a speech situation in general. Often, emotional evaluation is given to the categories of gratitude. In general, gratitude is a sign that explicitly acknowledges by the speaker the value of the service provided by the addressee. In most cases, gratitude is expressed differently depending on how much benefit it has brought to those expressing gratitude [6: 284-293].



In the English language, there is a great variety of similar lexical expressions that can be used as polite expressions of gratitude. It's essential to note that gratitude is an integral part of the politeness category.

The most commonly used neutral form of gratitude: «thank you - rahmet»

According to the English culture in formal situations, after expressions of gratitude, an address can sometimes be added “sir, madam”. For example:

- Yes. There's 600 dollars from the Bank of City. Have you got any identification, sir?

- Yes, I've got my passport. Here you are.

- Thank you, sir.

For our fortune, the use of address is not common for karakalpak people:

- Passportiniz?

- Mine

- Jollariniz bolsin.

- Raxmet.

Phrases with the short adjective «grateful» utilizes in both in English and Karakalpak: «I'm grateful to you,» - «Men sizden minnetdarman», «I'm grateful/obliged/indebted to you for (something/doing something) -, «Men sizden (qandayda bir xizmeti ushin) minnatdorman/qarzdarman». It is worth noting that «grateful» is preferred in cases where it is necessary to emphasize the significance of a service provided, while «thankful» is used in a context where the strength of the feeling of relief is emphasized. For example, «We know you well, and we are grateful to you».

There are adverbs of intensifying gratitude in the English and Karakalpak language:

- «Thank you (so) very much!»

«Kóp kóp rahmet»,

- «Thank you (ever) so much!»

«Sizge úlken rahmet!»

- «Many thanks!»

«Kóp rahmet!»

- «Thank you so much for...»

«Sizga úlken rahmet...»

- «Thanks a lot!»

«Úlken rahmet

- «Thank you for all that you have done for me.» - «Men ushin qılğan barlıq xızmetińizge rahmet.»

- «Thank you so much! I'm (so) very/most grateful to you.» - «Kóp kóp rahmet Men Sizden sonday minnetdarman»,

Instead of adverbs of intensifying gratitude in the English «so, very much, a lot» in Karakalpak language is preferable the use of adjectives as «kóp, úlken», which is different in use but the meaning of gratitude sates the same.

Often, expressions of gratitude are accompanied by emotional stylistically colored words in the form of compliments or comments. For example:

- «This is for you, I know that you were looking for her».

- «Bul siz uchın, men oni izlep júrgenińizdi bilemen».

- «Thank you so much. I really, really need her. You are so attentive!»

- «Sizge úlken rahmet. Mağan haqiqatanda kerek edi. Siz júda itibarlırsız!»

A similar example can be observed in a communicative situation between a doctor and a patient:



- «Doctor, I am so grateful to you for putting me on my feet. I will remember this for the rest of my days».
- «Well, what are you. It's my duty. Stay healthy».
- «Thank you, doctor. Thank you from the bottom of my heart».
- «Doktor, meni ayaqqa turǵızǵanıńız ushın sizden óte minnetdarman. Men bunı bir ómir eslep júremen».
- «Yaq, shárt emes. Bul meniń wazıypam. Saw bolıńız».
- «Rahmet, doktor. Sizge shın júrekten minnetdarman».

The expression of gratitude in various communicative situations in English and Karakalpak languages largely depends on the conditions of the communicative speech act. Conditions for the implementation of the communicative-speech act include the location of the act, the duration of communication over time, and the public nature of the communicative setting (the number of communication participants).

The characterization of communication participants and their relationships encompasses aspects such as social and psychological data, the presence of a common apperceptive base, the formality or informality of relationships, and their social, professional, and age roles.

The participants' attitude towards speech includes the degree of speech preparedness, the nature of awareness of the speech subject, and the presence or absence of an evaluative attitude towards speech. The listed parameters, characterizing various aspects of the communicative situation, are interconnected and often mutually conditioned.

During our conducted research, the hypothesis that established methods of expressing gratitude exist in both English and Karakalpak languages was confirmed. Studying these methods is essential for effectively engaging in communication with representatives of foreign cultures.

The aim of our study was to examine the nuances of expressing gratitude in English and Karakalpak. We intend to further develop our research findings.



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