

LINGUOCULTURAL CHARACTERISTICS OF EXPRESSING GRATITUDE IN DIFFERENT SYSTEM LANGUAGES

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Abstract: This article analyzes expressions of gratitude in languages of different systems from a linguocultural perspective. Expressing gratitude is closely tied to a society's culture, traditions, and moral values. The study emphasizes the form, usage context, and communicative functions of gratitude expressions across various languages.

Keywords: linguocultural, different system languages, gratitude, culture, etiquette, respect.

TURLI TIZIMLI TILLARDA MINNATDORLIK BILDIRISHNING LINGVOMADANIY XUSUSIYATLARI

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Annotatsiya: Ushbu maqolada turli tizimli tillarda minnatdorlik ifodasini anglatuvchi so'z-gaplar lingvomadaniy nuqtayi nazardan tahlil qilinadi. Minnatdorlik bildirish har bir jamiyatning madaniyati, urf-odatlar va axloqiy qadriyatlar bilan chambarchas bog'liq bo'lib, turli tillardagi minnatdorlik ifodasining shakli, qo'llanish konteksti va kommunikativ vazifalariga e'tibor qaratilgan.

Kalit so'zlar: lingvomadaniy, turli tizimli tillar, minnatdorlik, madaniyat, odob-axloq, hurmat.

Introduction

In the field of linguoculturology, national-cultural values that reflect the uniqueness and specific characteristics of each linguistic unit and national culture are of great importance. According to V.A. Maslova, "Cultural values play an essential role in human life and society and manifest in various meanings. These values are reflected in language, from the meanings of words to phraseologisms and folk proverbs. For example, negative human traits such as greed, cowardice, disrespect for elders, and laziness are condemned in all cultures. However, each culture combines these negative traits with different indicators." Hence, cultural values are both universal – common to all cultures – and individual, i.e., specific to each culture, and they influence people and their relationships in society. These values manifest through language and appear in various forms in different cultures. Through the linguocultural approach, the life experiences of a nation, its perceptions of the world, and emotional reactions to knowledge are encapsulated in specific concepts and passed down through generations. In Uzbek discourse, there are also modal phrases that continue to be used in everyday speech:

– *Qulluq, pirim, tasanno, pirim*, – egilishdi darvishlar. (*Qulluq, pirim, tasanno, pirim* – bowed the dervishes. In this example from N. Abboskhon's "Sho'rqishloq", the modal expressions *Qulluq, pirim*, and *tasanno* reflect traditional Uzbek communication values like respect, humility, and sincerity.

Expressions of Gratitude in Uzbek Speech

Though some of these forms like *pirim* have become outdated in modern Uzbek, *qulluq* and *tasanno* are still in use. The modal word *qulluq* means “thank you” or “I’m grateful” and is used by both men and women. Historical works show that it was commonly used in place of *rahmat* (“thank you”) by people of all ages:

– Qani, oldik-e! – deb yubordi shunda Tavakkal – Mayli, bu yog‘iga xudo poshsho!.. Aytmoqchi, men Gulsara uchun ichaman... Quvvat, siz ham xonim uchun iching. – Nihoyat, iymajib jilmaydi. – Men «nomard» dedim bu kishini. Aslida xursandman, xudo urinsin-a... Zo‘r ayol ekansiz. Chesni aytayapman. Gul, siz uchun!

– *Qulluq-qulluq*, – dedi u. (– Here, we’ve taken it! – shouted Tavakkal – Well then, may God bless this... By the way, I drink to Gulsara... Kuvvat, you too drink for the lady. – He finally smiled shyly. – I called him ‘dishonorable.’ But actually, I’m happy, may God forgive me... You’re a great woman. Honestly. Gul, this one’s for you! – *Thank you*, – she said) (Sh. Kholmiraev, “Saylanma”)

Nowadays, the modal word *qulluq* is mainly found in the speech of elderly people. It is considered a lexical unit that reveals the national character. For example: – Yaxshi, – deyishdilar. – Bundan buyon bu ish bo‘lmasin, bu galcha siyladik. Keksa odam ekansiz...

– *Qulluq-qulluq*, – deb ta‘zim qildi Hoji bobo, mirshablar “mol”ni topshirib ketdilar. (– Alright, – they said. “This won’t happen again; we let you off this time. You’re an elder...” – *Thank you*, – said Hoji Baba with a bow, as the officers handed over the ‘goods’ and left) (G‘. G‘ulom, “Shum Bola”)

Cross-Linguistic Comparisons of Gratitude Expressions

During the study, an exact equivalent for the Uzbek modal phrase *qulluq* was not found in English, Russian, or French. This suggests that *qulluq* is a culturally specific expression used to convey politeness and ethics among Uzbek speakers and is considered an untranslatable unit. However, similar expressions of gratitude in other languages that approximate its meaning include:

In English: respect, you’re welcome, thank you. For example: “A puff from your bag when you got out your card. Your bag is lovely.” “*Thank you.*” (Th. Harris, “The Silence of the Lambs”) (*Qulluq* in context: Thank you)

In Russian: с поклоном, с уважением, с почтением, благодарю. For example: – О, это весьма часто бывает! Это замечание ваше еще даже остроумнее давешнего...

– *Благодарю-с* (– Oh, that happens quite often! Your comment is even more witty than the last one... – *Thank you...*) (F. Dostoevsky. “Crime and Punishment”)

In French: merci. For example:

– Comme vous voyez, voisin Caderousse, et prêt à vous être agréable en quelque chose que ce soit, répondit Dantès en dissimulant mal sa froideur sous cette offre de service.

– *Merci, merci* ; heureusement, je n’ai besoin de rien, et ce sont même quelquefois les autres qui ont besoin de moi. (– As you see, neighbor Caderousse, I’m ready to be helpful to you in any way, – said Dantès. “*Thank you*; fortunately, I don’t need anything...”) (A. Dumas, “The Count of Monte Cristo”)

Cultural Features of Expressing Gratitude in Uzbek and Other Languages

The category of modal expressions reflects national culture and differs across languages in both similarities and distinctions. These differences in modal expressions are shaped by the national-cultural (linguocultural) characteristics of each language. For instance, each nation has its own culturally defined methods of expressing respect. While concepts such as greeting, thanking, parting, making requests, or agreeing with someone’s ideas are universally understood, the way these are expressed varies across cultures. In Uzbek, expressions like *rahmat* (“thank you”) and *tashakkur* are used to express gratitude. Sometimes, these expressions are accompanied by physical gestures—placing the right hand over the chest or bowing.

– Ma, sigareta olasan!

– *Rahmat, rahmat!* – *egilib-bukilib* minnatdorchiligini bildirdi Shokir. (– Hey, want a cigarette? – *Thank you!* – said Shokir, *bowing* repeatedly...)

People often express gratitude not only directly to a person but also to that person's parents as a gesture of respect.

Expressing thanks after a meal is a practice common to almost all cultures. Uzbeks and others from Islamic cultures commonly say "*Khudoga shukur*" ("Thanks to God"). The modal word *shukur* comes from Arabic, meaning gratitude or contentment. Thus, in Uzbek, *shukur* is used toward God, and *rahmat* toward people.

In Uzbek families, phrases like "The food was delicious, may your hands never suffer pain" serve to express appreciation. These compliments are typically directed toward the cook and reflect culturally ingrained etiquette.

Polite Refusals Using Gratitude Expressions in Uzbek and Other Languages

Unlike speakers of English, Russian, and French, Uzbeks often use the modal word *rahmat* ("thank you") as a polite way to decline an offer. This reflects a cultural value of respect and consideration for others. Such a refusal—rather than being a blunt "no" – serves to soften the interaction.

- Uyga kiramizmi? – dedi Mirfayoz. – Koooot-ta bog'im bor. Ko'rasiz.

Polvon kulimsirab:

- *Rahmat*, - dedi. – Nasib qilsa, yaxshi kunlarda bog'ingizni ko'ramiz. (– Shall we go inside? – he said. – I have a big garden. You will see. Polvan smiled: – *No, thank you*, he said. "If it's meant to be, we'll see your garden on a better day) (N. Qilich, "Chig'irliq")

Russian example:

Чужой человек достал из бокового кармана серебряный, с лодочкой на крышке, портсигар; угощая Федота папироской, продолжал расспросы:

– Большой ваш хутор?

– *Спасибочки*, покурил. Хутор-то наш? Здоровый хутор. Никак, дворов триста. (The stranger took a silver cigarette case with a boat on the lid out of his side pocket; treating Fedot to a cigarette, he continued his questioning: – Is your farm big? – *Thank you*, I've already smoked. (M. Sholokhov, "Quiet Flows the Don")

English example:

"You must be tired, do you want some coffee?" Roden said.
"No, thank you."

"Water?"

"No." (Th. Harris, "The Silence of the Lambs")

French example:

– Il n'y a personne ici les mardis matin. Tu peux prendre une douche si tu veux... – *Non merci*. Même si je suis sûre qu'on dirait que j'ai découché. (– You can take a shower if you like... – *No, thank you*. Even if I'm sure it looks like I stayed out all night) (M. Moncomble, "Un automne pour te pardonner")

Conclusion

In summary, the Uzbek modal expression *qulluq* holds a unique place in the communicative culture of the Uzbek language. Though it has no exact equivalent in other languages, similar expressions exist to convey gratitude. The modal phrase category reflects national culture and shows differences and similarities across languages of different systems. In Uzbek, gratitude may be expressed not only through words but also gestures. Phrases like "*Khudoga shukur*" and various compliments serve this purpose. Compared to English, Russian, and French, which use more direct expressions, Uzbek gratitude phrases are rich with cultural nuance.

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