

<b>SOCIOPRAGMATIC REPRESENTATION OF GRATITUDE SYMBOLS</b>		<b>Linguistics</b>  <b>Keywords:</b> politeness, gratitude, communication, sema, artistic text, written speech, formal speech.
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<b>Abstract</b>	<p>This article examines how politeness plays a role in the theme of gratitude, and examines how this theme manifests itself in various contexts, using a literary text as an example. The researcher analyzes the theme of gratitude as a high sign of culture and a high view of morality, based on examples of its effective use in language. Gratitude is a multifaceted semantic principle; its social purpose is to strengthen trust, sincerity, friendship, and closeness between people, as well as its communicative category, which shows the nation’s culture as a symbol of politeness.</p>
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### 1. INTRODUCTION

Both spoken and written speech genres actively employ politeness units to express gratitude, and written speech in particular has its own unique way of expressing these units. In the research, Khurshida Narkhodjayeva classifies the expression of politeness in written formal speech as follows: “Politeness in formal communication is often facultative in nature and takes place following the principles of formality. In particular, the text of business documents, including orders, documents, complaints, lawsuits, and so on, should adhere to the principle of strict formality, as politeness is not mandatory by nature. Alternatively, the application does not require courtesy to comply with safety regulations. However, this category is evident in official greetings, invitation letters, thank-you notes, instructions, diplomatic conversations, and personal notes. [1]

We can see that gratitude is a multifaceted semantic principle; its social purpose is to strengthen trust, sincerity, friendship, and closeness between people, as well as its communicative category, which shows the nation’s culture as a symbol of politeness. “In linguistics, gratitude is interpreted as a phatic communication genre, an important component of speech etiquette expressed by certain lexical and grammatical means.”[2]

Gratitude has pragmatic properties not only in Uzbek communication but also in other languages. For example, V.I. Karasik identifies the following set of characteristics of gratitude in English: 1) a feeling of satisfaction; 2) a feeling that arises in connection with receiving something desirable or pleasant from someone; 3) recognition of this feeling; 4) expressing this feeling; 5) express feelings in accordance with the norms of politeness; 6) express emotions in the form of a reward or gift.[3]

## 2. MATERIALS AND METHODS

Different communicative situations, languages, and speeches describe the semantic and pragmatic characteristics of the indicators of gratitude differently. In our article, we analyzed the pragmatic features of the units expressing gratitude in the speech of the artistic characters.

– *Rahmat, do‘stim, – dedi Myuller barmoqlarining uchlari muzlab qolayotganini sezib chakkasiga bosarkan.* (Yu.Semyonov. “*Tirik qolish buyurilgan*”. Toshkent, 2016)

– *Doktor, rahmat sizga. Agar siz bo‘lmaganingizda 5 yil avval o‘lib ketgan bo‘lardim.* ([https://latifa.uz/uz\\_latn/show/12699](https://latifa.uz/uz_latn/show/12699))

The literary text appropriately expresses gratitude by using the term “*rahmat*” (thank you). The text demonstrates polite communication by using the word “thank you” in response to a specific action from the addressee.

*Shu payt o‘ftob yana bulut ostiga kirdi-yu, palatani shom qorong‘uligi bosdi. Katta konderazaning chap tomonidagi karavotdan zaif, yo‘q, zaif emas, mayin tovush eshitildi:*

– *Kelinglar... Rahmat! Odamga odam quvvat bo‘ladi, ming rahmat! Akramjon, kursi qo‘yib bering...* (A. Qahhor, Ming birjon) *Konsert odatdagicha «navbatdagi nomerimizda... Kelganlaringga rahmat, o‘rtoqlar» bilan tamom bo‘ldi.* (A.Qahhor, San‘atkor)

Sometimes, we use the word “thank you” to convey our sincere appreciation for the addressee’s action.

We can observe that people use the words “thank you” and “*tashakkur*” equally to express gratitude. The “*tashakkur*” lexeme conveys a higher spirit than the “thank you” lexeme.

*Qani oling, mehmon, taomga qarang. – Rahmat, tashakkur olyapmiz.*

[The importance of being earnest. *Jiddiy bo‘lishning ahamiyati. Oscar Wilde*]

– *Katta rahmat, tashakkur! Pulni keltirganingiz uchun emas, to‘g‘riligingiz uchun minnatdorman.*

(A. L. Qozonchi “O‘gay ona”)

– *Kutganingiz uchun, rahmat, sabringiz uchun tashakkur, onasi.* (gazetadan).

The “thanks” theme, which expresses gratitude, primarily serves to reflect the human figure in an artistic work. Experts have different approaches to expressing such gratitude. According to M. Jorayeva’s research, the main word possesses several semantic features.

1) The main lexeme’s content is poorer than other lexemes.

M: thank you – service. The word “thank you” does not have the uplifting color of the lexemes “servitude” and “thanks” in this line.

2) The scope and quantity of the main lexeme is wide and numerous.

3) The main lexeme can replace all the words in its semantic group at any time according to the speech situation [4].

Sometimes, people use it to thank the recipient for their duties performed in accordance with the standards of courtesy and manners.

– *Rahmat, o‘g‘lim. Oting kunimga yarab qoldi. Bo‘lmasam men ketdim. – U shunday dedi-yu, yechinib toza yaktagini kiygani chodirga qarab ketdi.*

– *Muhayyo darrov ko 'zyoshini artdi va jilmaydi –Yo 'q, Muattarxon, men yig 'loqi emasman, sizga yig 'lab berdim-da! Yosh bola yiqilsa-yu atrofida hech kim bo 'lmasa o 'rnidan turib ketaveradi, biron mehribonini ko 'rib qolsa o 'shanga yig 'lab beradi. Shunga o 'xshab men ham... Rahmat, Muattarxon (A. Qahhor)*

We can observe that the expression of gratitude occasionally occurs within the framework of a polite speech, a response to the addressee's actions regarding the proposal's contents.

*Pavlenko bilan Eyzenshteyn o 'rinlaridan turishdi. – Rahmat, o 'rtoq Yusupov. Boshqa iltimosimiz yo 'q. Yusupov ularni eshik oldigacha kuzatib qo 'ydi. Keyin xonaning u boshidan bu boshiga yurarkan, o 'zini lohas sezib, kiteli tugmalarini yechdi-da, derazani ochib yubordi. Xonaga salqin oqshom shamoli kirdi.*

[Said Ahmad. "Ufq" romani. Toshkent 2016. 119-b.]

*Yusupovning ko 'zlari yashnab ketdi. - Sizga katta rahmat, Iosif Vissarionovich! Oldik, siz yuborgan traktor va mashinalar ishga tushib ketgan. Yigirmata dvijok tungi smenalar ishlaydigan joylarga o 'rnatildi.*

[Said Ahmad. "Ufq" romani. Toshkent 2016. 120-b.]

In the "Annotated Dictionary of the Uzbek Language" the lexeme "thank you" is defined as follows:

1. Interjection. A word of thanks and gratitude. *Katta rahmat! Otangga rahmat.*

– *Rahmat! Muqaddam unga mehr bilan tikilib qolganini payqab, darrov ko 'zlarini yashirdi.* O'. Hoshimov. "Qalbingga quloq sol".

2. Thanks, appreciation, gratitude.

*Whoever sows the seed of goodness will reap the harvest of thanks.* [Oyimxon] *Madaminning xotinlarining hovlisini supurib, suvini tashib bergan, ammo rahmat o 'rniga qarg 'ish va jerkish eshitgan.* P.Tursun, O 'qituvchi.

3. Religious. Thank you, thank you. (*Hidoyat o 'z-o 'ziga:)* *Xudoyo, rahmatingdan o 'rgilay, oshxo 'rga – osh nonxo 'rga non yetkizursan.* [Hamza, Maysaraning ishi]

We object slightly to the explanatory dictionary's interpretation of the lexeme "merakhat" as having a religious quality. Our analysis revealed that the artistic text employed the lexeme "thank you" to convey a clear sense of gratitude.

*Kunlardan bir kun Jogeshshor yashagan qishloqda Bibxutining o 'zi paydo bo 'ldi.* – *Marhamat, azizim, marhamat, — dedi besaranjom chol.*

*«Mehmonni qaerga o 'tqizish, nima bilan mehmon qilish kerak? Axir, men shaharliklarga yoqadigan taomni qayoqdan olay», — degan tashvishda qoldi u.*

[Rabindranattagor. Jogeshshorningqurboni (hikoya).]

<https://n.ziyouz.com/portal-haqida/xarita/jahon-nasri-onlayn-antologiyasi/rabindranat-tagor-1861-1941-hindiston/rabindranat-tagor-jogeshshorning-qurboni-hikoya>

*Beruniy sharbat to 'la piyolani ta 'zim bilan bekaga uzatdi, uzatarkan, uning yupqa lablarida hamon o 'sha bilinar-bilinmas kulgu alomatini ko 'rdi. «Yo, Rab, u ham esladi!»*

– **Marhamat, bekam!**

- **Tashakkur!**
- *Xatli begim piyolani olish o‘rniga qora kimxob kamzulining cho‘ntagidan og‘ir qahrabo tasbeh olib, bitta-bitta o‘girishga tutindi.*

(Odil Yoqubov” Ko‘hna Dunyo”).

In the literary text, we can see that in addition to the lexemes "thank you", "thank you", "barakalla" and "baraka top" are effectively used.

**Barakalla**, *bolam. Tabriklayman, — dedi Ikromjon. — Astoydil qilingan mehnat zoye ketmaydi, shunaqa.*

[Said Ahmad. “Ufq” romani. Toshkent 2016. 405-b.]

*Nizomjon chodir chetidagi Jannat xoladan qolgan qutini ochib, gazetaga o‘ralgan yorliqni oldi. Ikromjon yorliqqa tikilib turib qoldi. — Barakalla, o‘g‘lim. Barakalla, - dedi Ikromjon yorliqni ehtiyot qilib unga qaytarib berarkan.*

[Said Ahmad. “Ufq” romani. Toshkent 2016. 423-b.]

- *Boraqol sen ham o‘sha yoqqa, bolam. Asroragina baraka topsin, har kuni qizlar bilan kelib uyingni yig‘ishtirib, supurib-sidirib, kechqurun chirog‘ingni yoqib ketadi. Umridan baraka topsin.*

[Said Ahmad. “Ufq” romani. Toshkent 2016. 480-b.]

– *Xolmatjon baraka topsin, zo‘r bola ekan. Og‘zidan biron beodob gap chiqsa-chi. Unisini aka deb, bunisini uka deb ishga solyapti.*

[Said Ahmad. “Ufq” romani. Toshkent 2016, 585-b.]

#### 4. RESULT

The meaning of the word “*Barakalla*” is explained as follows: *Exclamation word.*

1. It means satisfaction, approval, praise of someone’s action.

2. Endorsement means approval. *Barakalla, mana endi o‘zingizga keldingiz.*

M. Ismoiliy, Farg‘ona t.o.

3. Dissatisfaction means dissatisfaction. *Barakalla-ye! — dedi masxara qilganday kulib.*

E. Raimov, Ajab qishloq. [5]

In the literary text, the first meaning given in the footnote is expressed as an exclamation, and in the examples given, it served to express gratitude. It serves to convey, illustrate, and motivate the significance of an individual’s actions in demonstrating gratitude.

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