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INDIRECT EXPRESSION OF GRATITUDE IN LANGUAGE AND ITS EFFECT ON THE SPEECH PROCESS

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ABSTRACT

In this article, on the example of Uzbek language materials, the issue of expressing gratitude in the process of communication, in particular, the indirect method, was highlighted. Also, the purpose of expressing gratitude through speech acts such as wish, gratitude, confirmation, promise, applause in Uzbek language was clarified. Language tools and non-verbal units, which play an important role in the direct expression of gratitude, have been revealed.

KEYWORDS

Speech act of gratitude, expression of feeling of gratitude in language, method of direct and indirect expression of speech act, act of wish, act of gratitude, act of confirmation, act of promise, act of applause.

INTRODUCTION

The indirect expression of the communicative purpose in the speech act is fundamentally different from the cases of its direct expression. In this case, the specific communicative goal of the speaker is realized indirectly through a speech act that is not specific to its expression. As M. Qurbanova rightly stated, "indirectness occurs when describing a particular speech act through a syntactic structure that is not specific to its expression. In this case, two different situations are observed: a) the primary meaning of the syntactic structure is preserved, and an additional

syntactic meaning is imposed on it. In other words, through the same syntactic structure, information specific to its expression and additional information are expressed. In this case, the semantic scope of the same syntactic structure expands; b) the primary meaning of the syntactic structure is completely lost, its place is replaced by another syntactic meaning. In other words, through the same syntactic structure, other information is expressed in a way related to the speaker's goal" [1.28]. .

Sh. Safarov stated that “in order for the real indirect content to be expressed, the speaker needs to touch or point to something. For example, “Don’t you know how to get to Muqimi Theater?” the speaker has no intention of asking the listener where the theater is. The main goal is for the listener to explain to him how to get to the theater. The meaning intended by the speaker is actually the content of the primary speech act, and this content is formed on the basis of the expansion of the semantic content of the sentence” [2.104].

It is understood that indirectness is a hidden expression of a communicative goal in another syntactic structure, that is, in a speech act. The nature of the indirect expression of the speaker’s communicative goal differs from one another in different speech acts. According to M. Sobirova, “in newspaper texts, the author organizes his communicative intention in the form of indirect communication as an effective method of speech economy and influencing the public... In indirect speech acts, not propositional meaning, but illocutionary expression is observed. The communicative intention of the speaker is expressed in the form of an implicit expression. In the press, the author sometimes uses the direct (explicit) method of speech acts to achieve his communicative intention in a specific communication situation, and sometimes provides the effectiveness of communication through indirect (implicit) expression” [3.42-51].

The speaker’s choice of direct or indirect method of expressing gratitude is related to certain external factors. According to V. Kholmatova, “in choosing one or another pragmatic-modal variant of the speech structure, the main task is the social role of the

interlocutors, and among the determinants of this role are the following:

- 1) the role of a person from birth (gender, nation, nation);
- 2) social status (position in society);
- 3) the task performed in a given situation. Also, the age, culture and emotional-spiritual state of the communicants affect the choice” [4.917-922].

The role of external factors, which have also been noted in the expression of gratitude, has an important place.

The Uzbek people sometimes express their gratitude indirectly. The speech situation that arose during the communication process, the social status of the speakers, their gender, family, role in the community, character of their mutual relations, etc. may not allow the public expression of gratitude, and may create the need for its hidden expression. So, indirect expression of gratitude happens depending on a number of external factors.

In the indirect expression of gratitude, the communicative purpose is hidden. The indirect expression of gratitude in a speech act is related to factors such as the speaker’s communicative goal, communication environment, speech situation, his social status, role in the family, gender, and social norms.

Indirect expression of gratitude is observed even in cases where the social status of the speakers is different. A leader’s gratitude to a subordinate is often expressed indirectly. In order to maintain social distance, the leader does not always publicly express

his gratitude to his employee. At such a time, he chooses a hidden way of expressing gratitude. This situation gives him the opportunity to continue communication in an official tone.

In the culture of the Uzbek people, a man does not always express his gratitude to a woman, especially to his spouse. In such a situation, he tries to express gratitude as indirectly as possible. Of course, this situation is related to the fact that a man, who is considered the head of the family in Uzbeks, does not express his feelings openly, and this is considered as a sign of his own manners.

One of the factors influencing the indirect expression of gratitude in speech is the extremely strong feeling of gratitude created in a person, and in expressing it, the use of the tactic of thanking great people who are close to the interlocutor, who brought him to this level, in particular, his father, mother, teacher, for their upbringing and education. Expressing gratitude in this way is part of the speech act *Otangga rahmat!*, *Ota-onangga rahmat!*, *Otangga ming rahmat!*, *Otangizga balli!*, *Ustozingizga rahmat!*, *Senga ta'lim bergan ustozingizga rahmat!* syntactic constructions like At such a time, expressing gratitude to a person is indirectly expressed by expressing gratitude to his father, mother, teacher. For example:

1. –*Otangizga rahmat! Qilgan yaxshiligingizni hech qachon unutmamiz. (So'zl.) Baraka top, ota-onangga rahmat, qizim! (So'zl.)*
2. *Shahodat mufti o'rnidan turdi, Abdurahmonning yoniga kelib, orqasini qoqdi: ... – Seni tuqqan onangga va o'qutgan ustozingizga rahmat. (A.Qodiriy. "Mehrobdan chayon")*

It is known that any speech act serves to express a specific communicative goal of the speaker. When the communicative goal is more than one, the speech act has a poly-intentional character. Often, in a speech act, the main goal is expressed directly, that is, openly, while the rest of the communicative goals are expressed indirectly in a hidden way.

The characteristic point is that the expression of meaningful relationships based on different communicative goals in speech acts does not cause confusion in their understanding to the speakers of the language. In one speech act, the hidden expression of meaningful relations specific to other acts in an indirect way makes it possible to clearly understand the content of such speech acts.

When the speaker indirectly expresses his communicative intention, he must ensure that the content directly expressed in the speech act reaches the listener correctly, for this he must correctly form the syntactic structure of the speech act, and give a true assessment of the possibilities of the language units used in it. In turn, the listener should understand the primary and secondary goals provided for in this speech act. For this, it is necessary for him to have knowledge of the language and the ability to use it, as well as to have certain ideas about the object of speech. As Sh. Safarov rightly noted, "... to understand the content of any indirect speech act, it is necessary to know the primary meaning of the structures. "Qalamni olib bera olmaysizmi?" or "Aqlli bolasan-da, Rafiqjon!" in order to know that structures such as request and irony are meaningful speech acts, the listener (as well as the speaker) must have mastered the initial meaning of these types of sentences in advance" [2.105].

In the Uzbek language, there are also cases of expressing gratitude. Indirect expression of gratitude is carried out against the background of other speech acts. At such a time, the expression of gratitude becomes secondary.

It is known that when a speaker uses a type of speech act, he aims to achieve different communicative goals. In this case, the speech act has the sign of polyintentionality. For example, through the speech act of gratitude, the speaker not only expresses the feeling of gratitude, but also provides information about the reality that caused it, analyzes it, and reacts. In this case, pragmatic tasks such as reporting, reacting, and analytical evaluation are performed through the speech act of gratitude. Since the purpose of expressing gratitude is leading in a speech act, it is considered a speech act of gratitude. The remaining speech acts (message, response, assessment acts) appear indirectly, against the background of the act of gratitude.

In the process of communication, the speaker's feeling of gratitude is indirectly expressed against the background of other speech acts in the following cases:

1. Gratitude is indirectly expressed through the act of wishing. In such a situation, the speaker shows gratitude by making a wish. For example, Oloh sizdan rozi bo'lsin! In the speech act expressing a wish, the speaker's feeling of gratitude is felt. Only thanksgiving comes out secretly through prayer. It is often used in communication Xudo rozi bo'lsin!, O'zi rozi bo'lsin!, Sizni Oloh siylasin! speech acts, gratitude is also expressed through wishes.

In the following poetic passage, the poet expresses his gratitude to his comrades by expressing his wishes for the good they have done:

Eldoshlarim...

Ko'nglimga tumorlar taqqan, eldoshlarim,

Ko'nglimga jonimday yoqqan, eldoshlarim,

Eldoshlarim...

Kechadan omonlik tilayman sizga,

Oq daryolar oqsin eshingizdan.

Kunduzdan omonlik tilayman sizga,

To'danalar bo'lay beshingizda.

Eldoshlarim... (E.Shukur. "Minnatdorchilik")

2. Gratitude is indirectly expressed through the act of gratitude. In this, the speaker expresses his gratitude by expressing gratitude to his destiny, to Allah. Speech acts Shukur!, Olohga shukur!, Yaratgan egamga shukur!, Taqdirimga shukur! consists of syntactic constructions.

Z. Karimova stated that the word "shukur" is borrowed from the Arabic language and means a feeling of contentment. The word "rahmat" is its singular form. In colloquial speech, there is no difference in the use of these two options, when expressing gratitude, the word "shukur" is used for Allah, and "rahmat" is used for people [5.111]. But in the process of communication, the words "shukur" and "shukur" are freely used interchangeably. For example:

Hayotimdagi eng so'nggi sadoqatli kishim o'laroq bir siz meni tashlab ketmadingiz! Olohga shukur! (N.Qobul. "Etti iqlim hoqoni yoxud axt va taxt")

Dunyo tilsimini ochadigan kalitni menga ato qilganligi uchun Ollohga shukur, ustozga tashakkur deymen. (M.Pardaev. Ustoz otangdan ulug‘)

From the examples, it is clear that the speaker is actually grateful to the interlocutor for not leaving him. But he secretly expresses his gratitude by thanking Allah.

Sometimes the speaker expresses his gratitude to fate by bowing a thousand times. For example:

Va ming bor taqdirga ta’zim, azizim,

Yaxshi-yomonimda yorliging uchun.

Peshonamda isming yozilgani va

Kaftim chizig‘ida borliging uchun... (G.Asqarova. “She’rlar”)

In this poetic passage, the author bows to fate a thousand times and expresses his gratitude to it. This gratitude was caused by his gratitude to his wife. But this feeling of gratitude is hidden in the poem.

3. Gratitude is indirectly expressed through the act of applause. In this, the speaker applauds his interlocutor for the good he has done, the respect he has shown, and thereby expresses his gratitude to him. For example:

Akbar esa filbonidan minnatdor bo‘lib:

– Tasanno, Bhishan! – derdi. – Bhishan Chandga bosh-oyoq sarupo, bir hamyon oltin hadya qilinsin! Hali bu botir mahavatga jogir ham in'om etgaymiz! (P.Qodirov. “Humoyun va Akbar”)

It is understood from the text that Akbar Mirza expressed his gratitude to the filban by applauding him.

Shundan so‘ng Hamida bonu Humoyunga minnatdor ko‘zlari bilan

tikildi-da: – Olijanob ish qildingiz, hazratim! – dedi. (P.Qodirov. “Humoyun va Akbar”)

In this example, Hamida Bonu expressed her gratitude to Humayun by applauding his work. Hamida Bonu’s grateful eyes served to shed light on her emotional attitude towards Humayun.

4. The feeling of gratitude is indirectly expressed through the speech act of a promise. The speaker, while expressing gratitude for the kindness and respect shown to him, sometimes promises not to forget this kindness and respect. In this case, his attention is focused on reflecting this promise. As a result, the content of the promise in the speech act is of a primary nature, and the feeling of gratitude is secretly expressed. For example:

– Oz bo‘lsa, ko‘p o‘rnida ko‘rasizlar, yaxshiliklaringizni hech esdan chiqarmaymiz, – dedi unisi. (Q.Kenja. “Palaxvon toshlari”)

It is understood that the speaker is indirectly expressing his gratitude to those who did the good by promising to never forget the good.

5. Gratitude is indirectly expressed through an act of joy. A speaker may not overtly express gratitude when he or she focuses on expressing his or her joy at a favor or respect shown to him or her in the communication process. At such a time, his gratitude is secretly expressed through an act of joy. In general, it can be

said that the feeling of gratitude often appears together with positive emotions - joy, surprise, etc., emphasis on them leads to the relegation of the feeling of gratitude to the second plan.

The following poetic passage reflects the poet's joy and happiness from the good things shown to him. While expressing his happiness, the poet points out that he is grateful to his friends:

Eldoshlarim...

Menga soʻzlar bergan, menga kuy bergan,

Bir-biriga ulashgan qator toʻy bergan,

Eldoshlarim...

Ming bora aylanay himmatingizdan,

Taqdir suyub bergan davlatingizdan,

Eldoshlarim... (E.Shukur. "Minnatdorchilik")

The following speech act consists of three syntactic constructions and reflects the speaker's joy at the attention shown to him. This happiness is caused by the speaker's feeling of gratitude, and this emotional reaction is indirectly expressed in the speech act:

Men qari boʻrini yoʻqlab kelganlaringizdan boshim osmonga yetdi. E'tiborlaringizdan koʻkka yetgan boshimni egib, yerga tekkunga qadar ta'zimdaman. Bu yorug olamda insonni inson yoʻqlashidan ulugʻ ne'mat

yoʻqdir. (N.Qobul. "Etti iqlim hoqoni yoxud axt va taxt")

6. Gratitude is indirectly expressed through an act of recognition. For example:

Eldoshlarim...

Umrimga, koʻnglimga ma'nilar bergan –

Davra-davra ogʻa-inilar bergan,

Eldoshlarim...(E.Shukur. "Minnatdorchilik")

In this poetic text, the poet's recognition of the goodness of his friends and his gratitude for his background are reflected. But the poet's gratitude to his friends is indirectly expressed in the speech act.

7. Gratitude is indirectly expressed through an act of consent. A person is always happy to be recognized for the good deeds he has done, and feels grateful for the recognition at such a time. He expresses gratitude indirectly by expressing his appreciation for the good he has done. For example:

Akbar Mohim enagani alohida ehtirom qilib: – Ulugʻ ena, siz menga qanday yaxshiliklar qilganingizni hech vaqt unutmagaymen, – dedi. – Sizga doim farzanddek oqibat koʻrsatish harakatidamen.

– Rost, hazratim, menga qilgan oliy inoyatlaringiz uchun oq sutimdan mingdan ming rozimen! (P.Qodirov. "Humoyuk va Akbar")

It is understood from the text that the nanny Akbar secretly expressed his gratitude for the recognition of his good deeds by expressing his approval of the white milk he gave to Mirza.

8. Gratitude is indirectly expressed through an act of appreciation. When the main goal of the speaker is not to express the feeling of gratitude, but to evaluate the kindness and respect done to him, the expression of the feeling of gratitude falls to the second level and is expressed through the act of indirect assessment. As T.V. Larina noted, at such a time, gratitude appears implicitly, because in it emotional evaluation is more

important than a simple “thank you” [6.507]. For example:

Hammasi juda zo‘r, ajoyib tadbir bo‘ldi! (So‘zl.)

It is understood from this speech act that the speaker's feeling of gratitude is secretly expressed against the background of his assessment of the event.

Z. Karimova compared the culture of expressing gratitude for food in the English and Uzbek peoples and came to the following conclusion: “After eating food, English speakers express their gratitude mainly by saying, “Thank you for the food, my dear!” expressed through the expression. But Uzbek families prefer to express their gratitude for the given food by expressions such as “The food came out sweet, your hands don’t hurt”, “The food was delicious, we enjoyed it”. Such words are often spoken to housewives and brides who prepare food. In Uzbek families, such a positive assessment of food is an expression of gratitude” [5.112]. Of course, even in such a situation, the act of gratitude is indirectly expressed in Uzbek. Uzbeks like to express their emotional feelings by rating the food rather than overtly expressing gratitude for it.

9. Gratitude is indirectly expressed through the act of communication. The feeling of gratitude of this person does not appear directly when the speaker in his speech gives information about the fact that the other person expressed gratitude to someone. Since the main purpose of the speaker is to inform, gratitude is implied in the background of the message. For example, Abdurahmon mahdumga rahmat aytdi va ketish uchun qo‘zg‘aldi. (A.Qodiriy. “Mehrobdan chayon”) In the speech act, Abdurrahman’s gratitude to Mahdum was expressed in the form of a message.

Sometimes it is observed that the speaker indirectly expresses the feeling of gratitude in the act of communication with interest and through units such as in a grateful tone:

– Bu yaxshiliq arzadan ham burun mirzaboshidan bo‘ldi, deb o‘yladim. Balalarning kengashi bilan ikki bo‘zni ko‘tarib shom paytida mirzaning uyiga bordim. Chaqirdim, chiqdi. Minnatdorchilik bilan ikki bo‘zni uzatdim; asti olsa-chi. (A.Qodiriy. “Mehrobdan chayon”)

10. Gratitude is expressed indirectly through an act of affirmation. Sometimes the speaker expresses his gratitude for the favor by confirming the interlocutor's information about the favor done or the respect shown. At such a time, his main attention is focused on confirming the information being transmitted, and the expression of gratitude goes to the background. In this way, the speaker's gratitude is indirectly expressed through an act of affirmation. For example:

... garchi o‘zi rizoliq bermasa ham bir necha mirzolar shogirdingiz mirzo Anvarning ham nomzadini xolis ariza bilan janobga manzur qilg‘an edik. Umid Xudodan, yorlig‘ mirzo Anvarga qoyim bo‘lur, deb turamiz...

– Bir necha yaxshilarning Anvarga bo‘lg‘an husni tavajjuhlarini eshitkan edim, – dedi mahdum minnatdor ohangda... (A.Qodiriy. “Mehrobdan chayon”)

“Bir necha yaxshilarning Anvarga bo‘lg‘an husni tavajjuhlarini eshitkan edim” in the speech act, Mahdum’s confirmation that Anwar Mirza's candidate was recommended to the Khan was reflected. The combination of grateful tone mentioned in the writer's comment means that the speaker expressed gratitude through this speech act.

11. Gratitude is expressed indirectly through the act of refusal. Although the addressee rejects any given offer or service, he wants to feel gratitude for this offer or service. In this case, the feeling of gratitude is indirectly expressed through his behavior, facial expression, and eye gaze. In written speech, when reflecting such an expression of gratitude, expressions that indicate a state of gratitude are used, such as gratefully. For example:

– Senga ham konsertga bilet olaymi?

Ergash minnatdor ohangda “Men bora olmayman!” , dedi. (So‘zl.)

It is characteristic that Uzbeks often use the word “thank you” to express rejection, that is, denial. At such times, the negation is indirectly expressed through the speech act of gratitude. Compare:

– Kuzatib boraymi? – dedi injener.

– Rahmat! – Sherzod bosh chayqadi. – Kaska bersangiz bo‘ldi. O‘zim topib olaman. (O‘.Hoshimov. “Nur borki, soya bor”)

In this dialogic text, the host of the speech is shown in rejecting the offer Thank you! used a speech act. The fact that this speech act is used to express negation is understood by the unit of head shaking. The speaker declined the offer by thanking him on the grounds of rhetorical etiquette.

In the example below, the speaker also used the speech act of thanks in rejecting the offer:

Sayfi Soqievich tumbochka ustiga gazeta yozib, patir, yaproq-yaproq to‘g‘ralgan qazi tayyorlab qo‘ygan ekan.

– O‘tiring, – dedi u Sherzodga qaramay. Chamasi, boyagi keskinlikning zahri xiyla ko‘tarilgan edi.

– Rahmat! – Sherzod samimiy ohangda tashakkur bildirdi. – Hozir kechki ovqatga boramiz. (O‘.Hoshimov. “Nur borki, soya bor”)

Z. Karimova explains the rejection expressed in this type of speech with the fact that “because of this, Uzbeks cannot express their language openly in many situations, they find an excuse in order not to upset the interlocutor when denying the offer” [5.114].

12. Gratitude is indirectly expressed through non-verbal means. Speech acts of gratitude in oral speech are often accompanied by non-verbal means. A person’s feeling of gratitude is manifested, at least in facial expressions, in the look of the eyes.

When the feeling of gratitude is expressed in this way, the speech act consists of non-verbal means of expressing gratitude. In written speech, the speaker expresses such gratitude qo‘l bilan yelkasini qoqmoq, kaftini ko‘ksiga qo‘ymoq, qo‘lini ko‘ksiga qo‘ymoq, samimiy tabassum qilmoq, nim tabassum qilmoq, qo‘zi bilan minnatdorchilik bildirmoq, bosh egib ta‘zim qilmoq uses units. At this time, the text expresses gratitude indirectly. For example:

Yo‘ldosh Oxunboboev shaxsan o‘zi kelib, yelkamga qoqdi! Shaxsan o‘zi kelib, ko‘kragimga nishon taqdi! (T.Murod. “Yulduzlar mangu yonadi”)

In the given text, the gesture of patting the shoulder means gratitude is understood by the speech act of gratitude used in the previous sentence, “The adults were grateful for my chairmanship”.

In the process of communication, the feeling of gratitude is also indirectly expressed through eye contact. In written speech, the combination of thanking with the eyes is used to express it. For example:

Salim oltin piyolaga quyilgan muzdek obihayotni ichib, ancha

tetiklandi. Otasiga minnatdor ko'zlar bilan qarab dedi:

– Hazrat otajon, sizdan ham, munis onajonlarimdan ham yashiradigan sirim yo'q. Sizning dushmanlaringiz – mening ham dushmanimdirlar ... (P.Qodirov. "Humoyun va Akbar")

When the speech act of gratitude is formed by means of language, the accompanying non-verbal means serve to strongly express the feeling of gratitude and show its level. For example:

Nizom quvonch va hayajon ichida o'rnidan turib Humoyunga ta'zim bilan minnatdorchilik bildirdi. (P.Qodirov. "Humoyun va Akbar")

Rahmat, qo'lini ko'ksiga qo'ydi Ibroyim. Bu yaxshiligingizni unutmayman. (A.Yo'ldosh. "Meni sindirishdi...")

In the given speech acts, the feeling of gratitude is expressed along with the act of bowing and placing the hand on the chest, which shows that it is sincerely expressed from the heart.

In the following example, the gesture of placing the palm on the chest served to fill the expressed gratitude with content:

Salomlashganda terakdek qomatini ikki bukib, mavrid-bemavrid "katta rahmat" deya kaftini ko'ksiga qo'yib turadi. (E.A'zam. "Pakananing oshiq ko'ngli")

CONCLUSION

So, in the Uzbek language, a person's feeling of gratitude is expressed in an indirect way against the background of other speech acts. At such a time, gratitude has a hidden character, the semantics of the speech act.

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