



THE APPLICATION OF TRADITIONAL PHRASES FOR
EXPRESSING GRATITUDE, CONVEYING APOLOGIES, AND
DECLINING OFFERS

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Annotation: *This research explores the cultural and linguistic subtleties of phrases such as 'thank you,' 'sorry,' and 'no' in both Uzbek and English. It investigates how these essential speech acts reflect societal conventions, historical backgrounds, and their importance in manners. Through the analysis of examples and research from academic articles and literary works—featuring authors like William Shakespeare, O'tkir Hoshimov, Said Ahmad, and Abdulla Qodiriy—the research demonstrates how apologies can mediate conflicts, gentle refusals can preserve social harmony, and expressions of gratitude can enhance relationships. The article highlights these distinctions to underscore the significance of cultural sensitivity in language acquisition and successful cross-cultural communication.*

Keywords: *Gratitude, apology, refusal, communication, speech acts, politeness, cultural norms.*

Annotatsiya: *Ushbu tadqiqot o'zbek va ingliz tillarida "rahmat," "kechirasiz" va "yo'q" kabi iboralarning madaniy va lingvistik nozik jihatlarini o'rganadi. U ushbu muhim nutq aktlarining jamiyat an'analari, tarixiy asoslari va odob-axloq qoidalaridagi ahamiyatini tahlil qiladi. Akademik maqolalar va adabiy asarlardagi misollar — jumladan, Uilyam Shekspir, O'tkir Hoshimov, Said Ahmad va Abdulla Qodiriyning asarlari — asosida olib borilgan tahlil shuni ko'rsatadiki, uzr so'rash mojarolarni yumshatishi, muloyim rad javoblari ijtimoiy muvozanatni saqlashi va minnatdorchilik bildirish insonlar o'rtasidagi munosabatlarni mustahkamlashi*



mumkin. Ushbu maqola madaniy farqlarni tahlil qilib, til o'rganishda va samarali madaniyatlararo muloqatda madaniy sezgirlikning ahamiyatini ta'kidlaydi.

Kalit so'zlar: *Minnatdorchilik, uzr so'rash, rad etish, muloqot, nutq aktlari, odob-axloq, madaniy me'yorlar.*

Anotación: *Este estudio examina las sutilezas culturales y lingüísticas de expresiones como "gracias", "lo siento" y "no" en inglés y uzbeko. Analiza cómo estas acciones verbales fundamentales manifiestan las normas sociales, los precedentes históricos y su relevancia en las reglas de cortesía. Mediante el estudio de ejemplos y análisis de artículos académicos y obras literarias — con escritores como William Shakespeare, O'tkir Hoshimov, Said Ahmad y Abdulla Qodiriy — el estudio revela cómo las disculpas pueden intervenir en conflictos, las negativas cordiales pueden mantener la paz social y las manifestaciones de agradecimiento pueden robustecer las relaciones. El texto resalta estas discrepancias para enfatizar la relevancia de la sensibilidad cultural en la obtención de lenguas y en una comunicación intercultural eficaz.*

Palabras clave: *Gratitud, disculpa, rechazo, comunicación, actos de habla, cortesía, normas culturales.*

Introduction: Language is not just a mere tool for communication, but also represents cultural norms, etiquette, historical heritage and interpersonal relationships. Expressions of gratitude, apology and declining offers are examples of fundamental speech acts that are the most essential components of politeness and social interaction. *In particular gratitude means "to give good", that is, to do good¹.* These acts, which have their roots in cultural values and customs so as to anchor them in both formal and informal situations. Both Uzbek and English literature and studies provide numerous examples of how such expressions are used in different social and historical contexts. This article explores how traditional phrases are used in Uzbek and English for these communicative functions, with references to academic studies and literary works. A better comprehension of these differences not only enhances language learning but also foster increased cultural sensitivity, enabling people to move through diverse social



contexts with grace and respect. *From the fact that thanking is implemented by means of standardized routines, learners not only should know the semantic formulas needed in thanking situations but also have to understand the appropriate time to use these formulas*². Scholarly studies and literary works are cited to demonstrate the deeper meanings of these speech acts and their significance in cross-cultural communication.

Both English and Uzbek have unique linguistic features that are influenced by cultural, religious and historical factors. In English-speaking countries, expressions of appreciation, regrets and rejections may tend to be a direct and explicit. Uzbek speech patterns, conversely, are shaped by collectivist traditions, which play a crucial role on emphasizing on humility, indirectness, and honorific phrases. Uzbek speakers, for example, often use more complex language, occasionally accompanied by nonverbal gestures, to convey gratitude, but in English, a simple "Thank you" can be sufficient. Similarly, Uzbek apologies usually include expressions that can highlight deference and regret, whereas English ones may be succinct yet genuine. The act of declining an offer also represents cultural differences: English speakers, although, may use polite, but straightforward refusals, Uzbek speaker frequently soften their rejection through indirect phrasing, in case of causing offense.

*English people are aware of the weakness of the semantic formula "thank you"*¹. Researcher such as Rokhatoy.A.X, she mentioned that English speakers understand the semantic formula "thank you" is weak, so that they often try to use various formulas in order to strengthen. Thus, except from just "thanks or thank you", they use: "Thank you so much," "thank you very much," "thank you ever so much," "thanks a lot," "thank you awfully," "many thanks," "a million thanks," and the expression "very many thanks". The next strengthened expressions also have in English communication: "I have no words to express my gratitude"; "I can't find words to express my thanks"; "I really appreciate it" or "I am very or so appreciative"; "I don't know how I can thank you enough"; "I can't tell you how much I appreciate this" and many others. "Thank you very much indeed" is found the official phrase. In fact, in each of their expressions of gratitude, only the word "thank" is used. This indicates that



the possibility of using other words and the range of linguistic units is limited compared to Uzbek.

Expressing Gratitude: Gratitude is one of the most important speech acts that is considered an essential element of politeness and positive social relationships. It serves as a powerful social tool in human interactions, because it reinforces social bonds. When one person is thanking to another, the second one acknowledge another individual's effort, generosity and benevolence. Moreover, they can repeat "Thanking expression", this means *repetition is allowed*. Cultural norms and situation can impact how thankfulness is expressed, whether in a simple way or elaborate. Regardless of how it is expressed, gratitude is essential for improving general well-being and shaping meaningful human connections. Understanding it is vital, because *we often expect to get something in return by doing good deeds. And we get offended when we do not hear even the simplest word of gratitude in return!*

Typical phrase for expressing gratitude in English include: "**Thanks**"; "**Thank you.**"; "**I really appreciate it.**"; "**Many thanks.**" and "**I'm grateful.**" People often use phrase such as "I am deeply grateful" or "I sincerely appreciate it your support" to express their thanks in official situations. Simpler expressions like "Thanks", "Thanks a lot" and "Cheer" are frequently adequate in casual contexts.

Interestingly, expressing gratitude plays a vital role in Uzbek culture and often conveyed through both direct and indirect means. Common phrase for expressing gratitude in English include: "**Rahmat**" (Thank you); "**Katta rahmat**" (Big thanks); "**Minnatdorman**" (I am grateful); "**Sizga tashakkur bildiraman**" (I express my gratitude to you). For example, in the novel "O'tkan kunlar" by Abdulla Qodiriy, the protagonist, Otabek, frequently express gratitude and and interact with elders or those have shown him kindness and he does so humility, using respectful gestures and language. In addition, when he thanks his mother or other close friends not just verbally but also with deed of respect and honesty. That shows gratitude should be more than just saying "thank you" - it should be a sincere way of acknowledging and appreciation the effort of the other person.



Speech Act	Uzbek Phrase	English Translation	Spanish Translation
Expressing Gratitude	"Sizga ming bora rahmat, ota! Sizning duolaringiz men uchun muhimdir." (Abdulla.Q. "O'tkan kunlar")	"A thousand thanks to you, father! Your prayers are important to me."	"Mil gracias, padre! Tus oraciones son importantes para mi."
	"Xizmatlaringiz uchun kichik bir narsa, yo'q demaysiz-da." (Said.A. "Jimjitlik")	"A little something for your services, you wouldn't refuse, would you?"	"Un pequeño detalle por sus servicios, no lo rechazaré, ¿verdad?"

*Indirect ways of expressing gratitude are also possible. Often, they are expressed using other acts of speech, such as praise or compliments. The listener has to be able to guess that an expression of gratitude exists. The interpretation of the spoken phrases may vary, depending on the individual personality of the listener¹. For instance, in the novel "Jimjitlik", there is a scene where a character named Sharifboy, while dealing with officials, expresses gratitude by saying **"Xizmatlaringiz uchun kichik bir narsa, yo'q demaysiz-da."** (A little something for your services, you wouldn't refuse, would you?) The meaning of **"A little something,"** is to speed up the processing of documents and it is one example. The next scene of this novel another person says **"Sizga rahmat, ishimizni oson qildingiz."** (Thank you, you made our work easier)*

*Highlighting Shakespeare conventionalized thank you, which can be not only a sign of gratitude but a complex emotion that adds to the dramatic situation³. In the novel of O'tkir Hoshimov novel which called "Dunyoning ishlari" this book is about human fate, life's trials, and, above all, mothers. The son looked at his mother and said in a low voice: **"Rahmat, ona... Lekin sizga rahmat aytish uchun kechikkanimni bilaman."** (Thank you, mother... But I know that I am late in saying this). This was not just an ordinary expression of gratitude but a feeling mixed with regret, sorrow, and*



belated realization. As in Shakespeare’s works, **"thank you"** here is not merely gratitude but an emotion that deepens the dramatic situation.

Declining Offers: In literature, individuals mostly try to be very polite in such situations, whether out of the control, so they decline because of the situation, necessity, or circumstances. Through this, their character is revealed—that is, their personality, values, and social norms. For instance, in Abdulla Qodiriy’s *"O'tkan kunlar"*, the protagonist says, *"Rahmat, lekin hozir men bu taklifni qabul qila olmayman."* (Thank you, but I cannot accept this offer right now.) This sentence is not only about a rejection, it demonstrates a sense of civility and accountability. Such a response is frequently encountered in classical literature, where conversational respect is maintained. Similarly, in Said Ahmad’s *"Ufq"*, another polite refusal appears: *"Rahmat, lekin hozir vaqtim yo'q, boshqa safar albatta."* (Thank you, but I don't have time right now; another time for sure.) Here, the speaker uses *"Kelasi safar albatta"*-expressing that there might be a chance in the future, it uses to soften the rejection. So as to prevent disheartening someone or making them feel ignored, this technique is also used in real-life conversation. It means that even though the speaker appreciates the offer and also relationship, they have to refuse it at the moment.

The examples from these works show that rejecting an offer is not just about saying "No", but about how it is said. Whether it is through politeness, a promise for the future, or a philosophical reason, the art of refusal holds an important place in communication.

Speech Act	Uzbek Phrase	English Translation	Spanish Translation
<i>Declining Offers</i>	"Rahmat, lekin hozir men bu taklifni qabul qila olmayman." (Abdulla.Q. "O'tkan kunlar")	"Thank you, but I cannot accept this offer right now."	"Gracias, pero no puedo aceptar esta oferta ahora."



	"Rahmat, lekin hozir vaqtim yo‘q, boshqa safar albatta." (Said.A. “Ufq”)	"Thank you, but I don’t have time right now; another time for sure."	"Gracias, pero no tengo tiempo ahora; seguro en otra ocasión."

Conveying Apologies: Apologies play a crucial role in human interaction, because it is a way to express regret, mend relationships and acknowledge a mistake. Despite the fact that some apologies are deeply emotional, other can be formal or even insincere. Both cultures value apologies. While English people tend to use them often in minor social interactions, whereas in Uzbek, they are more formal and carry a deeper sense of regret. Literary example from “Dunyoning ishlari” shows the use of apologies in personal and social conflicts. A character says, "**Kechirasiz, men buni sizni xafa qilish uchun aytmagan edim.**" ("Excuse me, I didn't say this to upset you."). This type of apology serves as an attempt as well as a defense to clear up any confusion. The character think about their purpose was not to create harm to them. In real-life talks, people often apologize in this way as they try to strike a balance between being honest and being considerate of other’s feeling.

Correspondingly, in Said Ahmad’s *"Jimjitlik"*, we find the line, "**Gunohimni kechiring, men bunday bo‘lishini xohlamagan edim.**" ("Forgive my fault; I did not want this to happen."). Since the speaker accepts begs and blame for forgiveness, this has a deeper sense of guilt. "**Gunohimni kechiring**" indicates an emotional and moral burden, which making the apology more intense and sincere.

Speech Act	Uzbek Phrase	English Translation	Spanish Translation



<i>Conveying Apologies</i>	"Kechirasiz, men buni sizni xafa qilish uchun aytmagan edim." (O'tkir.H. "Dunyoning ishlari")	"Excuse me, I didn't say this to upset you."	"Discúlpame, no quise decir esto para molestarte."
	"Gunohimni kechiring, men bunday bo'lishini xohlamagan edim." (Said.A. "Jimjitlik")	"Forgive my fault; I did not want this to happen."	"Perdóname, no quería que esto sucediera."

Such expressions of regret are not unique to Uzbek literature, which show that apologies in literature are not just about admitting fault, they frequently carry deeper emotions such as sorrow, guilt and even fear. Apologies are effective tools for character development and narrative in both Uzbek and Western literature.

Conclusion: Language acts as an essential link among societies and individuals, functioning not just as a method of communication but also reflecting cultural values, historical influences, and social norms. The ways in which people show appreciation, refuse offers, and express remorse are all influenced by their unique cultures and styles of interaction. This article underscores the significant distinctions between the English and Uzbek languages, focusing on their pragmatic approaches as vital speech acts. English tends to prioritize directness and efficiency, whereas Uzbek communication is frequently rooted in collectivist principles that highlight humility, respect, and indirect expression. These differences become particularly evident when analyzing literature, as characters' dialogues and interactions reflect societal norms and reveal the fundamental principles that regulate polite communication. In turn, Researcher such as Rokhatoy.A.X, she mentioned that *pragmatic norms reflect the values of different cultures. Indeed, cultural norms reflected in speech acts differ from*



language to language. Cultural values can explain a person's verbal and non-verbal behavior¹. Thus, exploring the differences between languages improves our comprehension of how different cultures show interpersonal relationships, civility, and respect. Speech acts, which embody the fundamental concepts influencing a society's communication norms, are key tools for fostering social unity, as highlighted by an examination of academic studies and literary pieces.

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