cotton") is a longer, more complex phrase. This structural difference creates challenges for educators, translators, and professionals, particularly in technical contexts where brevity and precision are often valued. Therefore, there is a need to develop strategies that balance the descriptive nature of Karakalpak with the conciseness of English terms, without losing essential clarity and meaning.

Cultural considerations play a critical role in the formation and understanding of textile terminology. In Karakalpak, traditional textile practices such as jún (wool weaving) have retained distinct lexical expressions that are deeply tied to the cultural identity of the people. These terms encapsulate not only the technical aspects of weaving but also the rich cultural and artisanal significance associated with these practices. On the other hand, English textile terms tend to be more standardized and industrial, catering to global production and consumption needs. While these English terms facilitate international trade and collaboration, they may not fully capture the artisanal nuances that are essential to the textile traditions of Karakalpak. The study reveals that Karakalpak-speaking communities maintain a deep connection to their traditional textiles, even as they adapt to modern industrial practices. This cultural resilience underscores the importance of preserving local terminology when translating technical documents, as it helps safeguard the unique cultural heritage embedded in the language. Moreover, the lack of precise Karakalpak equivalents for emerging concepts such as eco-friendly fabric highlights the challenges of maintaining cultural relevance in the face of global trends. As sustainability becomes a more prominent issue in the global textile industry, it is essential for the Karakalpak language to adapt, perhaps by coining new terms or by borrowing and modifying existing ones.

Conclusion. This article provides a comparative analysis of textile-related terminology in English and Karakalpak, highlighting the linguistic, cultural, and technical factors that shape their usage. The findings reveal significant differences in the origins, structures, and cultural nuances of terms, reflecting the impact of globalization and traditional practices on both languages. Key observations include the prevalence of loanwords in Karakalpak, particularly from English and Russian, and the retention of native terms for culturally significant textiles. While globalization facilitates the adoption of technical vocabulary, it also introduces challenges in preserving linguistic diversity and cultural identity. Structural differences between the languages, such as the agglutinative nature of Karakalpak, further complicate translation and educational efforts. The study underscores the importance of developing standardized bilingual glossaries and promoting context-sensitive translation practices to bridge linguistic and cultural gaps. These resources can support translators, educators, and industry professionals in ensuring effective communication and preserving cultural heritage within the textile domain.

References:

(1). Balteiro, I. (2010). Foreign words in the English of textiles.

(2). Hyer, M.C. (2019). Text. Textile: "Wordweaving" in the Literature of Anglo-Saxon England. Medieval Clothing and Textiles, 15, p. 33–51.

(3). Gaspa, S., Michel, C., & Nosch, M.L. (2017). Textile Terminologies from the Orient to the Mediterranean and Europe, 1000 BC to 1000 AD. Lulu. com.

(4). Manglani, H., Hodge, G.L., & Oxenham, W. (2019). Application of the internet of things in the textile industry. Textile Progress, 51(3), p. 225–297.

(5). Oksana, Z., Julia, K., Elnashar, E., Shvets, G., & Selezneva, A. (2023). Implementation of the visual dictionary on textile and fashion into the mobile application.

(6). Seitova, F.Z. Peculiarities of teaching the terminology of the textile industry in english. Пәнаралық мәселелердегі өзекті тенденциялар ғылыми және оқу-әдістемелік мақалалар, 362 p.

(7). Shoira, S. (2023). Functional and semantic features of terms in the field of design and clothing. Journal of new century innovations, 21(2), p. 190–194.

(8). Аухадиева, З.Ж., Ермаханова, С.Б., & Миркенова, Г.К. (2019). Structural and Semantic Features of Complex Terms in the Textile Industry. Известия высших учебных заведений. Технология текстильной промышленности, (6), с. 312–315.

Abidova Rokhatoy Khudayberganovna (Doctor of philosophy (PhD) in Philological Sciences, UrSU)

THEORETICAL PERCEPTION OF THE SPEECH ACT OF GRATITUDE IN ENGLISH AND UZBEK

Annotation. *The article studies the scientific and theoretical foundations of the act of gratitude in the world of linguistics and in the Uzbek language. It reveals similar and different aspects of linguocultural (traditions, social attitudes, gender and moral norms) features of the speech act of gratitude in English and Uzbek languages in the comparative aspect.*

Key words: *concept, gratitude, speech act, theory, verbal, non-verbal.*

INGLIZ VA O‘ZBEK TILLARIDA MINNATDORCHILIK AKTI VA UNI IFODALASHNING ILMIY-NAZARIY ASOSLARI

Annotatsiya. *Maqolada jahon tilshunosligi va o‘zbek tilshunosligidagi minnatdorchilik nutqiy aktining ilmiy-nazariy asoslari yoritilgan. Unda ingliz va o‘zbek tillaridagi suhbatlarda minnatdorchilik aktining lingvomadaniy (urf-odatlar, ijtimoiy munosabatlar, gender va axloqiy me’yorlar) xususiyatlarining o‘xshash va farqli tomonlari qiyosiy jihatdan ochib berilgan.*

Kalit so‘zlar: *tushuncha, minnatdorchilik, nutq akti, nazariya, og‘zaki, noverbal.*

НАУЧНО-ТЕОРЕТИЧЕСКИЕ ОСНОВЫ АКТА БЛАГОДАРНОСТИ И СПОСОБЫ ИХ ВЫРАЖЕНИЯ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. *Данная статья изучает научно-теоретические основы акта благодарности в мировом языкознании и выявляет сходные и различные стороны лингвокультурных (традиций, социальных воззрений, гендерных и моральных норм) особенностей речевого акта благодарности на английском и узбекском языках в сопоставительном аспекте.*

Ключевые слова: *концепт, благодарность, речевой акт, теория, вербальный, невербальный.*

Introduction. In the world linguistics, the identification of features and stages of gradual development of the form of speech communication in the language considered as a factor of national development, the definition of the principles of development of linguistic phenomena in this process are of priority importance. That is, in the modern process of global information exchange there is a need to improve the speech competence of people on social, cultural, technical, economic, medical and various industry topics and informing them about industry news. Cognitive, linguistic, psychological, pragmatic and cultural features of speech activity in the process of communication are reflected in different genres of speech. In this regard, the study of linguacultural and linguapragmatic features of speech act means used in the process of international intercultural communication on the basis of standards recognised by the scientific community is of topical importance in the field of linguistics.

Methods. The issue of language and communication has become the most important issue in the fields of pragma-linguistics, culture-linguistics, discourse linguistics, cognitive and communicative linguistics, and integrative world linguistics. A number of studies have been conducted on speech issues in linguistics based on cultural and ethnic characteristics of the language, and they have provided different approaches to certain concepts and poetic features of artistic and linguistic text. The issue of speech and concepts has been the object of research not only in linguistics but also in the fields of philosophy, psychology, artificial intelligence, neurology, and anthropology.

Today’s speech act theories recognized in linguistics are based mainly on existing theories of English. In particular, the theories of J. Austin [2;174 p.] and J. Searle [4;23 p.] created the basis for studying the theories of speech act and communication in other languages on a comparative and contrastive basis. The linguistic and pragmatic nature of the speech act is acknowledged to be not only a language and speech component but also a process related to culture, social attitude, cognition, gender, age of people, communication space, and time.

Research on the linguistics of the speech act in Uzbek linguistics, theoretical foundations of speech culture, semantics of the speech process, and comparative analysis of speech units in different languages now bring the issue of the speech communication act to the agenda. From this point of view, the fact that our research is dedicated to revealing the pragmatic and cultural aspects of the speech act of gratitude in the English and Uzbek languages determines the relevance of the topic of this article.

Results. In fact, researching the theoretical ideas about the act of gratitude in harmony with the conceptual ideas of speech, speech habits, and views on the psycholinguistic analysis of speech allows for a perfect, detailed, fully explained, and scientifically based result. Taking this into account, the culture-linguistic and pragma-linguistic study of this act serves to shed light on the linguistic features and their pragmatic integration manifested in the expression of gratitude in the English and Uzbek languages and to identify the similarities and differences that arise in intercultural communication. These circumstances can determine the importance and necessity of our work.

It is known that gratitude is considered one of the characteristics that shapes the feeling of mutual respect and gratitude among people and determines the cultural competence of a person in the modern world. Although the concept of gratitude is common to all languages in the world, each language has its own rules for expressing gratitude. The word “rahmat (thank you)” is used not only in the Uzbek language but also as the main form of gratitude in the speech of speakers of other languages in Central Asia (Kazakh,

Tajik, Kyrgyz, and Turkmen). The word "rahmat (thank you)" is considered a more formal expression of gratitude and differs depending on the situation of communication and the nature of the discourse in the Uzbek language. The word "minnatdor (grateful)" and its derivative in the form of the phrase "minnatdor bo'lmoq (to be grateful)" (to express gratitude) are considered one of the formal forms of gratitude and are widely used in written and oral speech [1;53 p.].

The Uzbek language has several other expressions of gratitude that are associated with social and cultural meanings. For example, *qo'lingiz dard ko'rmasin (don't let your hand hurt); xirmoningizga baraka bersin (bless your threshing floor); boshingiz to'ydan chiqmasin (let every day be wedding); yomon kun ko'rmang (don't have a bad day); qurboning bo'lay (may I sacrifice myself for you); faqirlik ko'rmang (may you never see the poverty); baraka toping (be blessed); barokatli bo'lsin (be blessed); tutganingiz oltin bo'lsin (let what you hold be gold); jonim sizga fido bo'lsin (May my soul be devoted to you)* and others.

When studying and analysing the concept of gratitude in English and Uzbek, one can understand the essence, meaning, types, and forms of this concept, the ethics of performance, and all its subtleties. Although expressions of gratitude differ in the language of each nation, their meaning and content are directly and indirectly common.

The speech act theories of world linguistics are also mainly based on the theories existing in English. According to J. Austin, one of the founders of speech act theory, saying thank you belongs to the category of "behabitive" act, in which the previous and expected behaviour of another person, behaviour, attitude, and its expression or a person's own part are manifested under the influence of the relationship. In this case, the word "behabitive" means "behaved". An example of this is the sentences uttered by the speaker in accordance with the existing speech etiquette norms of the individual, a unique and typical communication method.

According to K.Aijmer [3;268 p.], the expression of gratitude is a specific stereotyped speech act. Because whenever gratitude is expressed in English, the form of the word "thank you" or "thanks" is almost always used in one form or another. But even if the constructions "thank you" or "thanks" appear in almost every act of gratitude, their combination with lexical, prosodic, and kinetic means creates a linguocultural and linguopragmatic relationship.

Gratitude is a unique lexical-semantic field of the speech act, and this field represents the communication act of always being grateful, thanking, and acknowledging. The act of gratitude is studied in the English and Uzbek languages in relation to such factors as the purposeful act of communication, the presence of elements of the speech situation (place of communication, time, participation of the interlocutors), and the formal and informal expression of the act of gratitude using verbal and non-verbal means during the communication process. The first part of the chapter reflects the results of the culture-linguistic and pragmatic research on "Morphological, syntactic, and semantic analysis of means of expression of the speech act of gratitude".

Discussion. The structural structure of the act of gratitude in English is combined with the words of address in accordance with national cultural etiquette formulas to form a specific structure, in which, along with the phrase *"Thank you"* in a formal style, addresses such as *"Mr., Mrs., Miss, Madam, Sir"* words and, in an informal style, the person's name are used. The words *"xonim, janob (ma'am, sir)"* as an alternative translation of these words are widely used in the Uzbek language, but in the daily conversation of Uzbeks, instead of these words, the name of the person and with it respect, words expressing kinship in the sense of holding close to oneself, looking after one's heart, caressing, cherishing *(opa, aka, uka, singlim, ota(xon), bobo, tog'a, xola, kelinoyi, jiyan, amaki—sister, brother, brother, sister, father, grandfather, uncle, aunt, daughter-in-law, niece, uncle, etc.)* can be used together with the word of "thank" [1;117 p.].

The act of gratitude is an integral part of the everyday lives of the English people, family, and friendship. In turn, the act of thanks in English can be divided into the following groups according to the structure: *"thank"* content, *"gratitude"* content, *"appreciate"* content, and *"grateful"* content. In the Uzbek language, in addition to *"rahmat"*, *"tashakkur"*, and *"minnatdor (-man, -miz)"*, speech structures are created with the participation of words meaning gratitude, such as *"qulluq"*, *"salavat"*, and *"shukur"*.

On the other hand, the linguistic means of expressing gratitude in mixed languages are used in the form of words, phrases, speech structures, phrases, and sentences and represent the author's intention.

The study of the linguistic and cultural aspects of the expression of gratitude in English and Uzbek requires the following socio-cultural factors to be taken into account: the purpose of speech communication and the manners of its expression (religious, official, informal); elements of communicative speech

situation (space, time, tense; participants of speech situation–speaker and listener); special indicators, that is, linguistic (words, phrases, sentences) and non-linguistic (gestures, behaviour) means; social status of the dialogue participants (age, gender, profession, position);

It was considered appropriate to research the national-cultural features of the speech act of gratitude in the languages that are mixed with a comprehensive approach from the religious-philosophical, social, and artistic point of view in this subchapter.

When expressing gratitude among relatives and close people, loudly laughing or crying and boldly touching each other freely using various speech structures (hugging, patting on the shoulder, patting the head, etc.) can be used in informal communication in English and Uzbek, but in communication with members of the opposite gender, these actions are used in a certain way depending on the closeness and distance of kinship relations. In expressing the speech act of gratitude, one can hug and use various facial expressions with colleagues and friends, but these movements may not be as free as between family members.

When commenting on the linguistic and cultural characteristics of an informal act of gratitude, it is worth recognizing that the act of gratitude in English is expressed in an extremely polite way, often relies on non-verbal means, and the age of the participants in the communication is not important. But in the act of gratitude in the Uzbek language, expressing gratitude based on the age of the interlocutors acquires a linguistic and cultural characteristic in a certain sense.

In conclusion, each word or speech structure used in the process of expressing gratitude shows the culture of the representative of each nation. Knowing the culture of the representatives of this language and learning the nuances of this language while observing the verbal and non-verbal communication methods, even when expressing the act of gratitude in an informal style, prevents difficulties in the exchange of ideas in intercultural communication.

References:

(1). Abidova R. X. Minnatdorchilik nutqiy aktining lingvomadaniy va lingvopragmatik xususiyatlari (ingliz va o‘zbek tillari misolida). Dissertatsiya filol. fan.fals.dok. (Phd), Urgench, 2024, 147-bet.

(2). Austin J. How to do things with words. Oxford, Clarenton press, 1962, 174 p.

(3). Aijmer K. Conversation routines in English. London, 1997, p. 268.

(4). Searle J.R. The classification of illocutionary acts. Language in Society 5 (1), 1976, p. 1–23.