

STRUCTURAL ANALYSIS OF BLESSING AND CURSE PHRASES IN ENGLISH AND UZBEK LANGUAGES

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Abstract

Blessing and curse phrases represent expressive speech acts that encode cultural values, emotional attitudes, and social norms. This article provides a contrastive structural analysis of blessing and curse phrases in English and Uzbek, focusing on their syntactic patterns, sentence types, and grammatical constructions. The study reveals both universal structural models and language-specific features shaped by cultural and pragmatic factors.

Keywords: Blessing, curse, speech acts, syntax, structure, Uzbek language, English language, paremiology, linguoculture.

Introduction

Blessings and curses occupy a significant place in human communication as emotionally charged formulaic expressions. They function not only as linguistic units but also as cultural markers, reflecting collective beliefs, moral values, and worldview.

From a structural point of view, blessings and curses demonstrate stable syntactic models that allow speakers to express goodwill or malediction succinctly and forcefully. A comparative analysis of English and Uzbek blessing and curse phrases helps identify shared structural universals and nationally marked syntactic patterns.

According to U. Yusupov, one of the prominent scholars in comparative study of English and Uzbek grammar, human communication involves forming countless different sentences yet, no matter how many sentences are constructed, they all follow specific patterns.¹ Therefore, it can be supposed that these abstracted patterns have led to the classification of sentences into distinct syntactic types.

¹ Yusupov O'. Ingliz tili grammatikasidan universal qo'llanma. – Toshkent. Akadernashr, 2011. – B. 214.

For example, simple sentences are formed based on a pattern involving a subject and a predicate or just a predicate.

When analyzing the syntactic structure of BLESSING AND CURSE PHRASES in the form of simple sentences, it is crucial to consider their composition, components, and their interrelations. Tongue twisters are typically formed as simple sentences, requiring concise syntactic structure and precise pronunciation. The grammatical foundation of a sentence consists of a subject and a predicate. The structural classification of any sentence is determined by its grammatical basis. Depending on the presence of the subject and predicate, sentences are structurally divided into simple and compound sentences.

A simple sentence is a grammatically and intonationally complete syntactic unit that conveys a specific meaning or purpose. Based on their structure, simple sentences can be either concise or expanded.²

A concise sentence consists only of the primary components (subject and predicate). An expanded sentence includes secondary components in addition to the main ones.

BLESSING AND CURSE PHRASES containing secondary components along with the primary sentence parts belong to the expanded simple sentence category. Below are examples in the Uzbek and English languages:

Imperative Sentence Structure

- May God bless you.
- Live long and prosper.

Structure: Modal verb + Subject + Predicate

→ May + God + bless

- Xudo seni asrasin.
- Umring uzoq bo‘lsin.

Structure: Subject + Predicate (optative suffix -sin)

→ Xudo + asra-sin

Simple Declarative Structure

- God bless you.
- Peace be upon you.
- Yaxshi kunlar ko‘r.
- Baxtli bo‘l.

² Ўзбек тили грамматикаси. II том. Синтаксис [Масъул муҳаррирлар: Г‘.А.Абдурахмонов ва бошқ.]. – Тошкент: Фан, 1976. – Б.98.

Elliptical Blessing Structures

- Bless you!
- All the best!
- Omon bo‘l!
- Baraka top!

Imperative and Optative Curse Structures

- May you rot in hell.
- Go to hell.
- Xudoning qahriga uchra.
- Ko‘zing ko‘r bo‘lsin.

Complex Sentence Structures. May you never find peace wherever you go. Structure: Main clause (optative) + subordinate clause (condition/place) Qayerga borsang ham tinchlik topma. Structure: Conditional-relative complex sentence Uzbek favors postpositional and participial constructions. Uzbek blessing and curse phrases show greater morphological compactness and syntactic parallelism, while English favors modal-periphrastic constructions.

The structural analysis of blessing and curse phrases in English and Uzbek demonstrates both universal syntactic models and language-specific realizations. While both languages rely on imperative and optative structures, Uzbek exhibits richer morphological encoding and a higher frequency of asyndetic compound constructions. These differences are closely connected to the linguocultural traditions and pragmatic norms of each speech community.

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