

SEMANTIC ANALYSIS OF BLESSING WORDS IN ENGLISH AND UZBEK LANGUAGES

Norkobilova Nigora Uralovna

Termiz University of Economics and Service

Abstract

This article presents a semantic analysis of blessing words in the English and Uzbek languages. Blessing words constitute an important part of evaluative and expressive vocabulary, functioning as linguistic means of goodwill, benevolence, and positive wishes. The study investigates the semantic structure, functional features, connotative meanings, and linguocultural specificity of blessing words in both languages. A comparative approach is employed to identify universal semantic components and culture-specific characteristics of blessings.

Keywords: Blessing words, semantics, evaluative vocabulary, English language, Uzbek language, linguocultural analysis.

Introduction

Every language owner has language units that express their culture, traditions, values and mentality, and the problem of national language units has been deeply studied by linguists since the beginning of the last century. In linguistics, these units are studied under such terms as phraseologism, phrase, phrase, idiom, paremia [the term paremia was first used by the author in the sense of phrase].

In scientific sources, it is noted that the term phraseology¹ was used for the first time by the English philologist Neander in 1558. He had to use this term when translating works. After that, this term began to be used in world philology.

Despite the fact that the term «phraseology» originates from the word Turkic scholar phrase and is used in the meaning of a jumla, gap²” it is long before the collection of stable compounds in Turkic studies and their specific systematization and study.

¹ Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

² Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846 – С. 120.

Already in the 11th century, M.Kashgari included a large part of the wise sayings of the Turkic peoples in his «Devon» and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry and 291 poems related to folk oral works are presented in «Devonu Lugatit Turk»³.

In the old Uzbek dictionaries created in the 15th and 18th centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-1760, contains phraseology such as last sleep. At the end of the 18th century, at the beginning of the 19th century, Starcheski «Спутник русского человека в Средней Азии» (1878), V.I. Nalivkin and M. I. Nalivkina's «Руководство к практическому изучению сартовского языка» and other dictionaries give examples such as мулахиза қылмок, джума намаз⁴.

It is known from the analysis that in these periods, word combinations, including phraseology, were at the disposal of lexicology, they were not yet scientifically researched, but only used practically. Lexicographic works were an effective impetus in the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first discussed by Y.D.Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he makes an opinion on the separation of phraseology as an independent linguistic field⁵. Nowadays, phraseology has been formed as an independent branch of linguistics, and the phraseological layer of the language is a rich source for the study of linguistics, cognitive linguistics, and interdisciplinary studies.

It is no secret that there is a tendency to understand the concept of phraseologism in a broad and narrow sense in linguistics. A number of linguists understand this language unit in a broad sense, and it is often emphasized that its object is covered by many units. As there are contradictions in every field, scientists have different opinions about these language units. Researchers such as N.N.Amosova, Y.D.Pinkhasov, A.M.Babkin understand the object of phraseology in a narrow scope, and in their works, they argue that such units are word combinations by their nature, and in their turn, they exclude proverbs, proverbs, and aphorisms from

³ Абдурахмонов Ф. «Девону луғотит турк»асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.

⁴ Navola quйдagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

⁵ Поливанов. Е.Д. Введение в языкознание для востоковедных вузов.VI, – Ленинград,1928. – С.60.

phraseology⁶. Scientists such as V.V.Vinogradov, A.V.Kunin⁷ understand phraseology in a broad sense and include such units as proverbs and proverbs in phraseological units. As in Russian linguistics, the narrow and broad understanding of the scope of phraseology in Turkic studies continues. In particular, according to Academician S.K.Kenesboyev, phraseology in a broad sense includes all fixed combinations (proverbs, proverbs, idiomatic combinations, non-idiomatic, fixed phraseological groups of words and pairs of words). The common feature that unites them is stability and a ready presence in the language⁸. English researcher G. Stephen: “a phraseologism to be the co-occurrence of a form o a lemma of lexical item and any other kind of linguistic elements⁹”

At the same time, in recent years in linguistics, research in the framework of studying proverbial phraseological units as part of phraseological units has become more extensive. A.A. Nosirov also studies proverbial units, i.e. proverbial phraseologisms within phraseological units, without interpreting phraseological units in a broad or narrow sense¹⁰. Researcher Adams, Owen, Arvo Krykmann describe proverbial phraseology as follows. “A proverbial phrase or expression is a type of conventional saying similar to a proverb and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context¹¹”

Blessing words occupy a special place in human communication, as they express positive wishes, goodwill, and hopes for prosperity, health, and success. In many cultures, blessings are closely connected with religion, tradition, and moral values. In both English and Uzbek languages, blessing words function not only as lexical units but also as **speech acts** reflecting cultural norms and social relationships.

The semantic analysis of blessing words helps to reveal how different linguistic communities conceptualize goodness, fortune, and divine favor. This article aims

⁶ Амосова Н.И. Основы английской фразеологии. – Ленинград. Издательство ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Хозирги ўзбек адабий тили. – Лексикология ва фразеология. – Тошкент, 1969. – 145 б.; Бабкин А. М. Русская фразеология, её развитие и источники. – Ленинград. Наука, 1970. – 264 с.

⁷ Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – М.: Издательский центр «Феникс», 1972. – 206 б.

⁸ Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казахском языке // Известия АН Каз.ССР, серия филологии и искусствоведения. Выпуск 1-П. - Алма-Ата, 1954. – С. 9

⁹ Stefen Th.G. Phraseology and linguistic theory. University of California, Santa Barbara. 2008. – P.5.

¹⁰ Носиров А.А. Француз, ўзбек ва рус тилларидаги провэрбиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент: ЎзДЖТУ, 2016. – Б. 14.

¹¹ Adams, Owen S. (17 September 2023). "Proverbial Phrases from California". Western Folklore. 8 (2): 95–116. doi:10.2307/1497581. JSTOR 1497581.; Arvo Krikmann "the Great Chain Metaphor: An Open Sesame for Proverb Semantics?", Proverbium: Yearbook of International Scholarship, 11 (1994), pp. 117–124.

to analyze the semantic features of blessing words in English and Uzbek and to determine their similarities and differences from a contrastive linguistic perspective.

Health is one of the most universal semantic components of blessings.

English examples:

- Bless you
- Good health to you
- May you live long

Uzbek examples:

- Yashasin
- Sogʻ-salomat boʻling
- Uzoq umr tilayman

Semantic feature: wish for physical well-being and long life
In Uzbek, such blessings are frequent in everyday speech and often carry stronger emotional intensity.

Blessing Words Denoting Success and Prosperity

This group focuses on material and social well-being.

English examples:

- May you succeed
- Best of luck
- May fortune smile upon you

Uzbek examples:

- Omadingizni bersin
- Ishingiz yurishsin
- Baraka topsin

Semantic feature: wish for achievement and abundance
Uzbek blessing words often include metaphorical elements related to abundance and continuity.

Blessing Words with Religious and Spiritual Meaning. **Religion plays a significant role in the semantics of blessings.**

English examples:

- God bless you
- May God be with you

Uzbek examples:

- Xudo panohida bo‘ling
- Alloh rozi bo‘lsin
- Omin

Semantic feature: divine protection and approval

Uzbek blessing words frequently contain explicit religious lexemes, reflecting the strong connection between language and faith.

Blessing Words Expressing Peace and Happiness

These blessings focus on emotional and social harmony.

English examples:

- Peace be with you
- Wishing you happiness

Uzbek examples:

- Tinchlik-xotirjamlik bo‘lsin
- Baxtli bo‘ling

Semantic feature: inner harmony and social balance Uzbek blessings emphasize family unity and collective well-being. Blessing words in Uzbek culture often function as moral guidance and social encouragement, whereas English blessings are more neutral and situational.

The semantic analysis of blessing words in English and Uzbek languages shows that blessings are universal linguistic phenomena with culture-specific realizations. While both languages share common semantic components such as health, success, and happiness, Uzbek blessing words are more emotionally expressive and culturally embedded. English blessings tend to be more concise and pragmatically

neutral. Understanding the semantics of blessing words is essential for translation studies, intercultural communication, and contrastive linguistics. Future research may explore the gender, diachronic, or discourse-based aspects of blessing expressions.

References

1. Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.
2. Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846 – С. 120.
3. Абдурахмонов Ғ. “Девону луғотит турк”асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.
4. Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.
5. Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – С.60.
6. Амосова Н.И. Основы английской фразеология. – Ленинград. Издательство ленинградского университета, 1963. – 227 с.
7. Пинхасов Я.Д. Хозирги ўзбек адабий тили. – Лексикология ва фразеология. – Тошкент, 1969. – 145 б.; Бабкин А. М. Русская фразеология, её развитие и источники. – Ленинград. Наука, 1970. – 264 с.
8. Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – М.: Издательский центр «Феникс», 1972. – 206 б.
9. Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казахском языке // Известия АН Каз.ССР, серия филологии и искусствоведения. Выпуск 1-II. - Алма-Ата, 1954. – С. 9
10. Stefen Th.G. Phraseology and linguistic theory. University of California, Santa Barbara. 2008. – P.5.
11. Носиров А.А. Француз, ўзбек ва рус тилларидаги проverbsиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент: ЎзДЖТУ, 2016. – Б. 14.
12. Adams, Owen S. (17 September 2023). "Proverbial Phrases from California". *Western Folklore*. 8 (2): 95–116. doi:10.2307/1497581. JSTOR 1497581.; Arvo Krikmann "the Great Chain Metaphor: An Open Sesame for Proverb Semantics?", *Proverbium: Yearbook of International Scholarship*, 11 (1994), pp. 117–124.