

RESEARCH ARTICLE

A Comparative Study Of Uzbek And English Folk Blessings

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VOLUME: Vol.06 Issue01 2026

PAGE: 05-07

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Abstract

This study presents a comparative analysis of Uzbek and English blessings from a linguocultural perspective. The research examines their semantic structure, cultural symbolism, connection with national values, and role in communicative etiquette. Although both traditions share universal themes such as wishing prosperity, health, and protection, they differ in imagery, stylistic forms, and metaphorical patterns that reflect each nation's worldview. The comparative methodology reveals both common human concepts and culturally specific features embedded in the linguistic identity of Uzbek and English communities.

KEY WORDS

Blessings, comparative analysis, worldview, cultural values, linguoculture, pragmatics.

INTRODUCTION

Oral folk creativity is an invaluable source that reflects the spiritual heritage, system of values, worldview, and inner psychological world of every nation in the most natural, concise, and authentic form. In this regard, blessings represent a special genre of speech that emerged from humanity's moral need to express goodwill, support, protection, abundance, and success, and therefore have long attracted scholarly attention. In Uzbek folk oral tradition, blessings are largely based on life experience, religious beliefs, customs, respect for elders, and compassion for the younger generation. In contrast, the genre of blessings in English culture has been shaped more by religious traditions, the exaltation of individual virtues, and norms of cultural etiquette. From the perspective of modern linguistics and linguoculturology, blessings reflect not only the aesthetic potential of language but also the mentality of a people, their way of perceiving the world, their attitude toward values, and their models of social relations. Therefore, a comparative study of Uzbek and English blessings helps deepen the understanding of the linguistic and cultural systems of both

nations. This topic is particularly relevant today, as globalization intensifies intercultural communication, and the effectiveness of such interaction directly depends on knowledge of national speech stereotypes.

The significance of this research lies in identifying cultural commonalities and differences between the two nations through analysis of the semantic structure, metaphorical nature, communicative functions, and cultural roots of blessings. Comparative analysis reveals the Uzbek reliance on values such as abundance, prayer, and honesty, as well as the correspondence of English concepts such as protection, grace, and good fortune. As a result, this study expands the scope of linguocultural research and provides an important scholarly foundation for intercultural communication. [1; 276]

METHODOLOGY

Scholarly research on the genre of blessings indicates that in Uzbek folklore studies, the semantic structure of blessings, prayers, and wishes, as well as their cultural and pragmatic functions, have been explored in the works of G. Sabirov, H.

Hasanov, and M. Murodov. These sources highlight the role of blessings in the folk worldview, their connection with values, and their relationship to speech etiquette. In English linguistics, the terms blessings, well-wishes, and benedictions have mainly been studied within the framework of religious texts, ethnographic records, and pragmatic research, with the works of R. Hone, B. Malina, and J. Austin being particularly significant. However, the scarcity of studies directly comparing Uzbek and English blessings underscores the novelty of the present research. [3; 224]

The research methodology is based on a comparative linguocultural approach. First, a corpus of Uzbek and English blessings is compiled, and their thematic groups are identified. Then, semantic analysis is conducted to examine key concepts such as goodness, protection, abundance, happiness, and health. Pragmatic analysis helps determine the contexts of usage, communicative purposes, and speech impact of blessings. Metaphorical analysis reveals culturally specific imagery and representations rooted in national thinking. Through this process, common and distinctive features of blessings in both cultures are systematically compared.

RESULTS

Blessings in Uzbek and English oral traditions constitute significant linguocultural units that reflect the spiritual world, social relations, system of values, and speech culture of both nations. Comparative analysis of content, imagery, linguistic form, and communicative function reveals both shared and distinctive characteristics.

First, semantic analysis shows that in both traditions, universal values such as prosperity, health, happiness, protection, abundance, and peace occupy a central place. In Uzbek blessings, expressions like *baraka*, *duo*, *halollik*, *zor bo'lib yur*, and *yo'ling ochiq bo'lsin* are widely used, while English blessings commonly include phrases such as *may God bless you*, *stay safe*, *good fortune be with you*, and *may your path be bright*. Although their semantic core is similar, English blessings tend to express religious meaning more explicitly, whereas Uzbek blessings blend religious notions with folk wisdom, traditional beliefs, and prayer practices.

Imagery analysis highlights the importance of metaphors and symbols in both traditions. Uzbek blessings frequently employ national symbols such as *life*, *road*, *light*, *water*, *trees*, *home*, *bread*, and *the sun*. For example, expressions like *"May your path be bright"* and *"May your life grow like a flourishing tree"*

reflect the people's closeness to nature. English blessings also use imagery of *light*, *peace*, *protection*, *shelter*, and *care*, but these images often appear in metaphors connected to religious texts. This reflects the influence of historical Christian traditions on English linguistic and cultural systems. [4; 165]

Pragmatic analysis shows that blessings play an important role in communicative etiquette in both societies. In Uzbek culture, blessings are commonly uttered by elders to younger people, by teachers to students, and by parents to children, reinforcing social hierarchy, respect, and compassion. In English culture, blessings are more often used in religious ceremonies, formal speech, or contexts of personal encouragement. In everyday communication, they appear in short and simple forms such as *good luck*, *take care*, and *be well*.

Formal analysis reveals grammatical and syntactic differences. Uzbek blessings frequently use the optative mood, prayer-like constructions, multiple verb predicates, and repetitive structures such as *bo'lsin*, *qilsin*, *yorug' bo'lsin*, and *ko'payib ketsin*. English blessings are typically expressed through the imperative mood or the auxiliary *may*, as in *May you prosper*, *Be safe*, and *May God guide you*. [5; 312]

According to the comparative findings, while Uzbek and English blessings are united by shared human values, they differ significantly in form, imagery, and usage context due to national mentality. Uzbek blessings are shaped by folk philosophy and prayer traditions, whereas English blessings emphasize religious discourse, etiquette, and individualistic relationships. This study provides a scholarly explanation of similarities and differences in the spiritual heritage and linguocultural thinking of the two nations, contributing to a deeper understanding of intercultural communication.

CONCLUSION

The analysis demonstrates that although Uzbek and English folk blessings are united by common ideals of goodwill, they differ in expression, imagery, and communicative function due to national ways of thinking. Uzbek blessings emphasize folk wisdom, prayer traditions, abundance, honesty, and social harmony, often serving to strengthen family and community relations. English blessings, by contrast, highlight religious semantics, personal protection, health, and luck, typically expressed in brief, simple, and universal forms. This reflects the individualistic communication model and formal etiquette of English society.

The findings show that blessings function as a mirror of worldview, cultural values, and communicative traditions in both cultures. The comparative approach deepens understanding of the semantic and pragmatic nature of blessings, their role in shaping national identity, and their social function in communication. Overall, this research contributes to improving intercultural communication, studying the harmony between language and culture, and analyzing oral folk creativity from a modern linguocultural perspective.

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