

ANTONYMIC PECULIARITIES OF BLESSING AND CURSE PHRASES IN ENGLISH AND UZBEK LANGUAGES

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Abstract. Blessing and curse phrases represent two opposite poles of expressive language, functioning as linguistically and culturally marked speech acts. This article investigates the **antonymic peculiarities** of blessing and curse phrases in **English and Uzbek**, focusing on semantic opposition, structural contrast, and pragmatic realization. The study identifies major antonymic pairs, analyzes their semantic fields and expressive intensity, and reveals both universal and language-specific features. The findings demonstrate that antonymy between blessing and curse phrases reflects not only lexical opposition but also deep-rooted cultural values and worldviews.

Key words: blessing, curse, antonymy, semantic opposition, expressive speech acts, English, Uzbek, linguoculture.

In global linguistics, the comparative study of folk oral traditions, particularly paremiological units across different nations, holds great significance. These units exist in all languages, and analyzing them through the lens of various nations' paremiological units helps uncover their historical roots, stages of development, national mentality, unique cultural aspects, ancient traditions and rituals, as well as identify the characteristics inherent in the pronunciation and phonological system of each language. It is also important to study these units' phonetic structure, grammatical system, lexical features, stylistic aspects, and scientifically investigate differences of their use in the processes of fast and accurate comprehension of the languages.

As one of the key branches of global linguistics, paremiology focuses on the study of paremiological units. In this regard, the investigation of tongue **BLESSING AND CURSE PHRASES** as paremiological units is particularly significant, as they emerge as a product of human cognition and enhance speech expressiveness when used in language resulting in developing intercultural communication. Therefore, highlighting the role, genesis, national character, and poetics of tongue twisters in Uzbek and English folklore; addressing the issues that arise in determining their semantic-structural, linguocultural, phonetic-stylistic features, their typology and equivalents in non-related languages; exploring methods of preserving the national color in translation; studying and developing scientifically grounded concepts for the distinctive aspects and thematic types of the tongue-twister tradition in both cultures are of great importance.

In Uzbek linguistics, scholars such as Kh.Abdurahmonov, G.Salomov,

M.Fozilov, M.Tuychiev, M.Hakimov, T.Mirzaev, B.Sarimsoqov, M.Sodiqova, M.M.Karomatova, H.S.Karomatov, Sh.Shomaqsudov, Sh.Shorahmedov, B.Juraeva, A.Musoqulov, P.U.Bakirov, G.Ergasheva, B.P.Nazarov, D.A.Tosheva, D.Turdaliev, Sh.Tojiboev, M.Temirova, O.P.Uralova, Z.R.Narmuratov, N.X.Mamatalieva, and N.Madalov¹ have systematically studied the formation stages of paremiological units, their semantic, linguocultural, structural, and paradigmatic features, and have developed scientifically grounded concepts.

In English linguistics, scholars such as A. Taylor, A. Dantes, W. Mieder, and J. Ray² have conducted research on paremiological units. Their studies have contributed to a new stage in this field by examining paremiological units in a comparative-contrastive aspect with equivalent proverbs in other languages.

In linguistics, paremiology studies stable language units that reflect folk wisdom and national thinking. Along with proverbs, sayings, aphorisms, and idiomatic expressions, **blessing and curse expressions** also belong to this group. Blessings and

¹ Абдурахманов Х. Синтаксические особенности узбекских народных пословиц. Автореф. дисс. канд. филол. наук. Тошкент, 1964. – 27 с.; Абдурахманов Х. Особенности синтаксиса узбекского устного народного творчества. Автореф. дисс. доктора филол. наук. Тошкент, 1977. – 48 с.; Саломов Ғ. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: Фанлар академияси 1961. – 159 б.; Ҳикматли сўзлар, Афоризмлар ва мақоллар Тузувчи: Ҳозилов М. – Тошкент: «Ўзбекистон» нашриёти, 1967. – 191 б.; Тўйчиев М. «Шинелли йиллар» романида халқ мақоллари ва ибораларининг ишлатилиши. Ўзбек фразеологиясидан тадқиқотлар. СамДПИ асарлари. Самарқанд. 1971. – 87 б.; Ҳакимов М. Ёзувчи ва халқ тили. – Тошкент: «Фан», 1971. – 176 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1. – Тошкент, «Фан», 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент: «Фан», 1988. – 372 б.; Қисқача ўзбекча-русча мақол-маталлар луғати. Тузувчи: Содиқова М. – Тошкент: Ўқитувчи, 1993. – 76 б.; Proverbs-мақоллар-пословицы. Тузувчилар: Кароматова М., Кароматов Ҳ.С. – Тошкент: Мехнат, 2000. – 400 б.; Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фанлари номзоди дисс. – Бухоро, 2002. – 136 б.; Ўзбек халқ мақоллари/Тузувчилар: Мирзаев Т., Мусоқулов А., Саримсоқов Б. – Тошкент.: «Шарқ», 2005. – 253 б.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг киёсий-типологик тадқиқи: Филол. фанлари номзоди дисс. – Тошкент, 2011. – 164 б.; Назаров Б.П. Бакалавр тайёрлашнинг қўйи босқичида немис тилини коммуникатив методика асосида ўқитишда мақоллардан фойдаланиш. Педагогика фанлари номзоди дисс. – Самарқанд, 2012. – 186 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокултурологик хусусиятлари: Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2017. – 151 б.; Турдалиева Д. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фанлари фалсафа д-ри... дисс. – Фарғона, 2018. – 144 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: /Наврўз/ 2018. – 76 б.; Темирова М. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фанлари фалсафа д-ри... дисс. – Тошкент, 2018. – 166 б.; Уралова О. П. Инглиз ва ўзбек тилларида «оила» бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Нармуратов З.Р. Инглиз ва ўзбек тилларида таълим ва илм концептларига оид паремаларнинг лингвомаданий тадқиқи. Филол. фанлари фалсафа доктори дисс. Термез, 2022. – 129 б.; Narmuratov Zayniddin Radjabovich. “Ta’lim” va “ilm” mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlari (ingliz va o‘zbek tillari misolida). Filol fanlari doktori(DSc) dissertatsiyasi. Buxoro, 2024. – 246 b.; Mamataliyeva N.X. Ingliz va o‘zbek tillarida “vatan” mazmunli aforizmlarning semantikasi va strukturasi. Filol.fanlari falsafa doktori diss. – Termiz, 2023. – 128 b.; Madalov N.E. Tabiat hodisalari bilan bog‘liq maqollarda sinonimik va antonimik munosabatlarning ifodalanishi (ingliz va o‘zbek tillari misolida) Filol. fanlari falsafa d-ri... diss. – Termez, 2023. – 127 b.

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curses are **expressive speech units** that convey social, moral, and emotional attitudes and are closely connected with a people's worldview, religious beliefs, and cultural values.

In human communication, blessing and curse phrases function as powerful linguistic tools for expressing **approval and disapproval, goodwill and hostility, hope and condemnation**. These expressions form a clear **antonymic opposition**, as blessings aim to bring prosperity and protection, whereas curses express misfortune and harm.

The study of antonymy in blessing and curse phrases is important because such opposition is not merely linguistic but also **axiological**, reflecting value systems embedded in language and culture. A contrastive analysis of English and Uzbek blessing and curse phrases allows us to identify both **universal semantic oppositions** and **nationally specific realizations**.

English demonstrates clear antonymic contrasts between blessing and curse phrases:

- May God bless you ↔ May God damn you
- Wishing you happiness ↔ Wishing you misery
- Peace be with you ↔ To hell with you

English antonymy is often realized through **lexical substitution** (bless vs. damn, peace vs. hell). English frequently preserves structural symmetry:

- May you live long ↔ May you never find peace
- All the best ↔ The worst befall you

Uzbek blessing and curse phrases form strong antonymic pairs through **morphological markers and evaluative lexemes**:

- Omon bo'l ↔ Halok bo'l
- Baxtli bo'l ↔ Baxtsiz bo'l
- Xudo seni asrasin ↔ Xudoning qahriga uchra

Uzbek often uses **the same lexical base** with opposing evaluative elements (baxtli / baxtsiz), creating transparent antonymic contrast.

Uzbek curse phrases frequently rely on **body-part metaphors**, which stand in implicit antonymic opposition to blessings:

- Ko'zing ochiq bo'lsin (clarity, awareness)
- Ko'zing ko'r bo'lsin (misfortune, blindness)

In English discourse, direct curse antonyms are often **softened or euphemized**, whereas Uzbek discourse allows **more explicit antonymic opposition**, especially in oral and folkloric contexts. Blessing–curse opposition reflects fundamental cultural binaries:

- Life ↔ Death
- Prosperity ↔ Poverty

• Divine protection ↔ Divine punishment

These binaries form the **axiological core** of antonymy in both languages, though their linguistic realization differs. The antonymic peculiarities of blessing and curse phrases in English and Uzbek reveal that antonymy in expressive language extends beyond simple lexical opposition. While English relies primarily on **lexical and structural contrast**, Uzbek demonstrates richer **morphological and metaphorical antonymy**, deeply embedded in cultural and religious traditions. This contrast highlights the role of language as a mirror of national worldview and value orientation.

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