VARIANTS OF BLESSINGS, WISHES, AND GOOD INTENTIONS IN THE ENGLISH LANGUAGE

Kurbanbaeva Nilufar Ilxamovna
Urgench state university named after Abu Raykhan al-Beruni

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Annotation. This article analyzes the linguocultural features of blessings, wishes, and good intentions in Uzbek and English. Each nation's mentality, values, and worldview are reflected in its everyday speech, especially in expressions of goodwill and spiritual support. English expressions such as "God bless you", "Wish you luck", or "Fingers crossed" correspond to Uzbek phrases like "Xudo o'zi asrasin", "Omad yor bo'lsin", or "Yaxshiliklar senga hamroh bo'lsin". The article provides a comparative study of their semantic, pragmatic, and cultural variations, revealing the deep connection between language, culture, and national psychology.

Introduction. Language serves not only as a means of communication but also as a mirror of the nation's spiritual and moral culture. Blessings (duo), wishes (istak), and good intentions (tilak) are important linguistic and cultural phenomena that express goodwill, moral values, and social harmony. In both Uzbek and English, such expressions reflect the speaker's emotional attitude, social relationship, and cultural norms. The study of these expressions within linguoculturology allows us to understand how language embodies the worldview of a people and how equivalent forms arise across different cultures. The aim of this article is to analyze the linguistic and cultural peculiarities of blessings, wishes, and good intentions in English, comparing them with their Uzbek counterparts, and to reveal the role of such expressions in cross-cultural communication.

Linguoculturology examines the interconnection between language and culture, focusing on how linguistic forms encode cultural meanings (Vereshchagin & Kostomarov, 1990). Through this lens, blessings and wishes are seen not merely as words but as cultural acts that transmit values such as respect, gratitude, and care.

Pragmatics, as defined by Leech (1983) and Wierzbicka (1991), studies the relationship between linguistic expressions and their situational use. A blessing or wish, in pragmatic terms, functions as an illocutionary act—its purpose is not to describe reality but to perform a social action (Austin, 1962). When an English speaker says *"Bless you"* after someone sneezes, the utterance performs a social ritual expressing empathy and good intention.

Blessings and wishes often originate from religious, ethical, and social traditions. In Uzbek, most blessings are connected with spirituality and divine protection:

- Xudo o‘zi asrasin! (May God protect you)
- Yaxshiliklar senga hamroh bo‘lsin! (May goodness accompany you)
- Omad yor bo‘lsin! (Good luck to you)

In English, blessings carry similar meanings but reflect Christian or secular origins:

- God bless you!
- May all your dreams come true!
- Best of luck!

While Uzbek forms often invoke divine will, English forms vary between religious and polite social expressions.

The use of wishes depends on the situation and the relationship between peakers. In Uzbek culture, blessings are used frequently, even in casual settings, to show respect and kindness. In English, they are used more selectively, often during special occasions such as birthdays, exams, or farewells. For instance:

- Congratulations on your success! ↔ Qutlug‘ bo‘lsin!
- May you have a safe journey! ↔ Yo‘lingiz ochiq bo‘lsin!

Both serve the same pragmatic function — expressing goodwill — but differ in frequency and tone.

Variantdoshlik (equivalence) refers to similar meanings expressed through culturally adapted linguistic forms. For example:

God bless you ↔ Xudo o‘zi asrasin

Best of luck ↔ Omad yor bo‘lsin

Have a nice day ↔ Kuningiz hayrli o‘tsin

Fingers crossed ↔ Omad siz bilan bo‘lsin

Get well soon ↔ Tezroq sog‘ayib keting

These expressions embody moral values such as respect, sincerity, and compassion. Uzbek blessings emphasize spirituality and collectivism, while English ones tend to highlight individual success and politeness. The comparison demonstrates how language reflects both universal and culture-specific aspects of human interaction. The study of blessings, wishes, and good intentions reveals that both Uzbek and English cultures share common human values — kindness, empathy, and respect — but express them through culturally shaped linguistic forms. The differences in religious, social, and emotional nuances show the unique identity of each language community. Understanding these expressions helps improve intercultural communication and translation accuracy, contributing to linguocultural competence and cross-cultural understanding. The study of blessings and wishes in English and Uzbek illustrates that language is inseparable from culture. While English expressions are shaped by politeness, brevity, and secularism, Uzbek ones are infused with spirituality, collectivism, and emotional sincerity. These variations reflect broader cultural paradigms: the English focus on individual courtesy and the Uzbek emphasis on moral solidarity. In sum, blessings and wishes, though universal in purpose, differ profoundly in form and function across languages. Their study contributes to a deeper appreciation of human communication as a cultural act rooted in shared moral and emotional worlds.

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