

**PECULIARITIES OF MOURNER'S SPEECH IN ENGLISH AND UZBEK
LANGUAGES AT THE CONDOLENCE CEREMONY**

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Abstract:

On the basis of this topic under analysis, the expression of a mourner's speech in the process of condolence in English and Uzbek languages is highlighted. Ideas about how people express their feelings in sad moments have been proven. The similarities and differences between the English and Uzbek linguoculture in the speech of mourners have been analyzed in both languages.

Keywords: condolence, mourner's speech, religion, sympathy, linguoculture, contextual analysis, comparative, cross-cultural analysis.

Introduction

In the world community, more precisely, in the daily life of mankind, there are moments of joy as well as sadness, and whether we like it or not, they certainly affect our social life. These, in turn, affect a person's mood and mental state. It is known that any external influences related to a person's psyche are reflected in his speech. In particular, the issue of the need to scientifically study speech activity in the form of mental depression stands out from others. In particular, the condolence speech is one of those types of speeches. Therefore, the research of condolence speech as a linguistic problem is one of the most important problems in linguistics. After the death of a person, his relatives and friends cry loudly and express their grief. In the Uzbek national culture, the neighbors, the people of the neighborhood, the people of the church or the mosque, we want to say, come to the mourning house in large numbers. They are guided by priests or imams, scholars, and respected elders. They have mastered the etiquette of asking and greeting in such large crowds. Mourners usually express their condolences with their eyes, put their hands on their chests, and bow their heads. Therefore, facial expressions and gestures are also one of the most important means of expressing one's feelings in the expression of condolence.

LITERATURE REVIEW

According to A. Muihaki, condolence is not only an expression of sympathy, but condolence is an active, conscious support and encouragement against difficulties. Expressing condolences serves to reduce the grief of those affected by the death of a loved one.¹ It is possible to

¹ Muihaki A. Meaning as Use: A Functional View of Semantics and Pragmatics. Linguistics, Philosophy, 2004. – 133 p.

understand from the researcher's thoughts that condolence is a process of encouraging people who are suffering mentally in the situation of misfortune and loss in human life.

K. Allan, who considers condolence as an interpersonal behavior, emphasizes that condolence has two usual conditions of sincerity. In the first case, the condolence official expresses sympathy to the mourner, and in the second case, the condolence official expresses condolences informally, that is, in a state where he shows his feelings.²

Although the destiny of the human being is subject to the divine power, even though he admits the truth of the punishment, when he loses his loved ones, he is deeply saddened and needs the spiritual encouragement of those around him.

Sh. Navaviy recognized the concept of condolence as calling for patience, mentioning comforting words to the deceased, and grief as alleviating misfortunes.³ It is understood that condolence is the process of helping, supporting and relieving the pain of those whose loved ones have passed away.

The literature review mentioned above shows that condolence speech has been studied from different perspectives in world linguistics. These are: the history of the origin of the word condolences, categories of condolence, lexical-semantic description of expressions of condolence, as well as condolence as a communicative speech act, as well as in the form of semantic and pragmatic.

RESEARCH METHODOLOGY

Linguistic description, component analysis, contextual analysis, comparative and cross-cultural analysis methods were used in the process of writing the article.

RESULTS AND DISCUSSION

We know that English and Uzbek languages belong to different systems, and the religion and customs of the people who use these languages are also different. In the Uzbek linguoculture, mourners cry loudly in their speeches, they express their feelings with tears. In the English national culture, these cases are considered a shame. We can see our ideas in examples:

English Language:

And can it be that in a world so full and busy the loss of one creature makes a void so wide and deep that nothing but the width and depth of eternity can fill it up! [Charles Dickens. Charles Dickens. David Copperfield, – Moscow: Foreign Languages Publishing House, 1949. – P. 850]. Saying goodbye is one of the hardest things in our lives. Saying goodbye to a child is unspeakable. It is so deeply saddening and painful. Please know that you are not alone. We stand together with you in sadness and stand together with you in pain. Please know you are loved and supported. [Quotation of Brandon Gaille. <https://brandongaille.com>].

² Allan K. Linguistic Meaning. Vol. I. New York: Routledge and Kegan Inc, 1986. – P.163-164.

³ Navaviy Sh. Al-Azkor. – Toshkent: G'afur G'ulom, 2017. – 540 b.

Uzbek Language:

Ayo charx, etding ortuq jabr bunyod,

Ko 'zim yoshlig', tilimda qoldi faryod.

Hayotim lolazoridin ayurding,

Yoqib jonim, qo 'lim ko 'kka sovurding. [Abdulla qodiriy. O'tgan kunlar. Kumush qabri ustida uvvos tortgan ona faryodi. 219-bet].

There is a person with whom there is always a dream. People always want to live side by side with their loved ones. But the horseman of life can't handle all of them. We all lose loved ones at some point, because death is real. Armon is born at the same point. It is often expressed through grief in the speech of mourners:

Tun-kun turib yig 'layu,

Yoshim mening sovruhur.

(Kecha-yu kunduz yig 'layman, ko 'z yoshlarim har tarafga sochiladi.) [M. Qoshg'ariy. Devoni lug'otit turk].

In English and Uzbek languages, there are a lot of peculiarities in this kind of mourning speech. For example: based on English language material.

Saying goodbye is one of the hardest things in our lives. (*Sen bilan xayrlashish hayotimizdagi eng azobli holatlardan biridir*).

Through this example, in this speech of the mourner, he expresses the pain that the deceased is a very important person in his life, that it is impossible to live without him. It should be noted that in English, the cases of lamentation and opposition to fate are somewhat rare compared to the Uzbek language. This can be seen on the basis of the following examples:

We stand together with you in sadness and stand together with you in pain. (*Biz sen bilan qayg'uli va og'riqli damlarda birga bo'lamiz*). [Shaimaa' Emad Muhammed. Condolences in English. // Journal Research Gate. 2018. P. 2-9].

In the Uzbek national culture, the state of mourning, crying in a loud voice, expressing one's sorrows to the surrounding people was found in the speech of mourners. We will prove our points in the following examples:

Yemas piru juvon, balki hamma ahli jahon yig 'lar.

Ajal ag 'mogari bog 'i zako ichra uzib zanjir,

Rahmsiz yozsa ma 'sum lolalarni, chun xazon yig 'lar

Nasimim ketdi olamdan meni qayg 'u aro tashlab,

Ko 'zimdin oqsa xun hech bir ajab yo 'q, chunki qon yig 'lar.

Jahonda erdi tanho men yatimga hamnishin, dildor,

G'ariblikning diyorida adashgan notavon yig 'lar. [Abdulla Qodiriy. Mehrobdan chayon. P. 26].

In conclusion, it can be said that people suffer from the loss of a loved one regardless of their nationality, language, and religion. The difference is that mourners express their pain in different ways.

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