
Comparative analysis of mourning-related vocabulary in English and Uzbek

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Annotation

*This article presents a comparative analysis of mourning-related vocabulary in English and Uzbek, focusing on lexical meaning, semantic structure, cultural connotations, euphemisms, and translation equivalence. As English and Uzbek belong to different linguistic families and cultural systems, their mourning-related vocabulary reveals both universal and culture-specific features. The research employs descriptive, comparative, semantic, contextual, and linguocultural methods. Lexical units are drawn from explanatory and bilingual dictionaries, linguistic and ethnographic sources, as well as authentic literary texts. The analysis covers denotative and connotative meanings, euphemisms, phraseological expressions, and culturally specific vocabulary. The findings indicate that Uzbek mourning vocabulary is closely linked to collective traditions, family rituals, Islamic practices, and social obligations. Words such as *aza*, *ta'ziya*, *janoza*, *marhum*, and *sabr tilamoq* carry deep cultural and emotional significance. In contrast, English terms like *funeral*, *mourning*, *condolence*, *grief*, and *memorial service* reflect more individualized and institutionalized expressions of mourning. Due to cultural differences, translation often requires descriptive strategies. The results contribute to comparative lexicology, linguoculturology, ethnolinguistics, translation studies, and foreign language teaching.*

Keywords

Mourning vocabulary, funeral terminology, English language, Uzbek language, comparative linguistics, semantic analysis, linguoculturology, cultural meaning

Ingliz va o'zbek tillarida motamga oid so'zlarning qiyosiy tahlili

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Ushbu maqolada ingliz va o'zbek tillaridagi motamga oid leksikaning qiyosiy tahlili keltirilgan bo'lib, unda leksik ma'no, semantik tuzilma, madaniy konnotatsiyalar, evfemizmlar hamda tarjima muvofiqligi masalalari yoritiladi. Ingliz va o'zbek tillari turli til oilalari va madaniy tizimlarga mansub bo'lgani sababli, ularning motamga oid lug'at tarkibi ham umumiy, ham milliy o'ziga xos xususiyatlarni namoyon etadi. Tadqiqotda tavsifiy, qiyosiy, semantik, kontekstual hamda lingvomadaniy usullardan foydalanilgan. Leksik birliklar izohli va ikki tilli lug'atlar, lingvistik va etnografik manbalar, shuningdek, badiiy matnlardan olingan. Tahlil denotativ va konnotativ ma'nolarni, evfemizmlarni, frazeologik birliklarni hamda madaniy jihatdan xos bo'lgan so'zlarni qamrab oladi. Natijalar shuni ko'rsatadiki, o'zbek tilidagi motam leksikasi jamoaviy an'analar, oilaviy marosimlar, islomiy qadriyatlar va ijtimoiy majburiyatlar bilan chambarchas bog'liq. "Aza", "ta'ziya", "janoza", "marhum", "sabr tilamoq" kabi so'zlar chuqur madaniy va emotsional mazmunga ega. Ingliz tilida esa "funeral", "mourning", "condolence", "grief", "memorial service" kabi birliklar ko'proq individual va institutsionallashtirilgan motam ifodalarini aks ettiradi. Madaniy farqlar sababli tarjimada ko'pincha tavsifiy strategiyalardan foydalanish talab etiladi. Tadqiqot natijalari qiyosiy leksikologiya, lingvomadaniyatshunoslik, etnolingvistika, tarjimashunoslik va chet tillarini o'qitish sohalariga hissa qo'shadi.

Kalit so'zlar

Motam leksikasi, dafn marosimi terminologiyasi, ingliz tili, o'zbek tili, qiyosiy tilshunoslik, semantik tahlil, lingvokulturologiya, madaniy ma'no

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В данной статье представлен сравнительный анализ лексики, связанной с трауром, в английском и узбекском языках с акцентом на лексическое значение, семантическую структуру, культурные коннотации, эвфемизмы

и переводческую эквивалентность. Поскольку английский и узбекский языки принадлежат к разным языковым семьям и культурным системам, их траурная лексика демонстрирует как универсальные, так и культурно-специфические особенности. В исследовании использованы описательный, сравнительный, семантический, контекстуальный и лингвокультурологический методы. Лексические единицы заимствованы из толковых и двуязычных словарей, лингвистических и этнографических источников, а также из аутентичных художественных текстов. Анализ охватывает денотативные и коннотативные значения, эвфемизмы, фразеологические выражения и культурно маркированную лексику. Результаты показывают, что узбекская траурная лексика тесно связана с коллективными традициями, семейными обрядами, исламскими практиками и социальными обязательствами. Такие слова, как «аза», «тазия», «жаназа», «мархум», «выражение соболезнования», обладают глубоким культурным и эмоциональным значением. В английском языке термины «funeral», «mourning», «condolence», «grief», «memorial service» отражают более индивидуализированные и институционализированные формы выражения траура. Из-за культурных различий перевод часто требует описательных стратегий. Результаты исследования вносят вклад в сравнительную лексикологию, лингвокультурологию, этнолингвистику, переводоведение и методику преподавания иностранных языков.

Ключевые слова

Траурная лексика, похоронная терминология, английский язык, узбекский язык, сравнительная лингвистика, семантический анализ, лингвокультурология, культурное значение

Introduction

Language is not only a means of communication but also a repository of national consciousness, cultural values, historical memory, and social norms. Every lexical unit reflects a certain aspect of human experience, and some lexical groups carry especially strong cultural significance. Among them, mourning-related vocabulary occupies a unique position because it is directly connected with one of the most universal yet culturally diverse human experiences: death and the rituals surrounding it.

Death is a biological reality common to all societies, but the way people understand, express, and ritualize death differs significantly across cultures. These differences are reflected in language, particularly in vocabulary associated with mourning, funeral ceremonies,

condolence expressions, burial practices, and commemorative traditions. Therefore, mourning-related vocabulary is not merely a collection of nominative units but a linguistic representation of spiritual beliefs, ethical values, emotional attitudes, and social obligations.

In Uzbek culture, mourning rituals are deeply rooted in collective traditions, Islamic practices, and family-based social structures. Lexical units such as "aza", "janoza", "ta'ziya", "marhum", "rahmatli", "sabr tilamoq", and "fotiha o'qimoq" reflect not only funeral practices but also moral responsibility, communal participation, and religious worldview. These words often carry strong emotional and symbolic meanings that extend beyond their dictionary definitions.

For example, the word "ta'ziya" does not simply mean "condolence"; it implies a social duty of visiting the bereaved family, expressing sympathy, offering prayers, and participating in communal mourning. Similarly, "janoza" refers specifically to the Islamic funeral prayer and cannot be fully translated by the general English term "funeral".

In English-speaking cultures, mourning-related vocabulary includes lexical units such as "death", "funeral", "mourning", "grief", "condolence", "obituary", "burial", "cemetery", and "memorial service". These terms often reflect more individualized forms of emotional expression and institutionalized funeral systems. Expressions such as "passed away", "rest in peace", and "pay one's respects" demonstrate how English uses euphemistic and socially polite forms to discuss death.

One of the most important linguistic features of mourning vocabulary is the widespread use of euphemisms. Since death is emotionally sensitive and socially delicate, direct expressions are often replaced by softer alternatives. In Uzbek, expressions such as "olamdan o'tdi", "vafot etdi", and "rahmatli bo'ldi" are preferred over the direct word "o'ldi". In English, "passed away", "departed", and "no longer with us" serve similar functions. These euphemisms reveal cultural attitudes toward politeness, respect, and emotional restraint.

The study of mourning-related vocabulary is particularly important in comparative linguistics and translation studies. Literal translation of such culturally loaded expressions often leads to semantic loss or pragmatic misunderstanding. For instance, translating "rahmatli bo'ldi" simply as "died" removes its respectful and religious connotation. Likewise, translating "passed away" into Uzbek as "o'ldi" may sound too direct and stylistically inappropriate. Such lexical mismatches demonstrate the necessity of deeper semantic and cultural analysis.

Linguoculturology provides the theoretical framework for understanding these

issues. According to V.A. Maslova, language functions as a cultural code that preserves the national mentality and worldview of a people (Maslova, 2001). Mourning vocabulary is especially valuable in this respect because it reflects how societies conceptualize life, death, grief, and remembrance. It reveals the ethical norms governing interpersonal behavior and the symbolic structures underlying funeral rituals.

The relevance of this study is determined by the growing need for intercultural competence in modern communication, education, and translation. In diplomatic communication, literary translation, foreign language teaching, and intercultural dialogue, understanding mourning-related expressions requires not only lexical knowledge but also cultural sensitivity.

The object of the research is the lexical-semantic group of mourning-related vocabulary in English and Uzbek.

The subject of the research is the comparative analysis of their semantic features, including denotative meaning, connotative meaning, euphemistic usage, phraseological expressions, cultural symbolism, and translation equivalence.

The aim of the study is to identify and compare the semantic and linguocultural characteristics of mourning-related vocabulary in English and Uzbek and to reveal how these lexical units reflect national-cultural values.

To achieve this aim, the following tasks are established:

1. To define the theoretical foundations of mourning-related lexical semantics;
2. To analyze the semantic structure of mourning vocabulary in English and Uzbek;
3. To identify euphemistic and culturally marked expressions;
4. To compare similarities and differences between the two lexical systems;
5. To examine translation difficulties and non-equivalent lexical units.

The methodological basis of the research includes descriptive analysis, comparative analysis, semantic interpretation, contextual analysis, and linguocultural approach. The study relies on data from explanatory dictionaries, bilingual dictionaries, textbooks, linguistic monographs, ethnographic materials, and literary texts.

The scientific novelty of the article lies in its comparative analysis of mourning-related vocabulary from both semantic and linguocultural perspectives. The practical significance is connected with its application in translation studies, comparative lexicology, intercultural communication, and foreign language teaching.

Literature review

The study of lexical semantics occupies a central place in modern linguistics because vocabulary reflects not only linguistic structures but also cultural consciousness, historical memory, and social development. Among lexical-semantic groups, mourning-related vocabulary is particularly significant because it is directly connected with one of the most sensitive areas of human life-death, grief, funeral rituals, and remembrance. Such vocabulary carries not only denotative meaning but also emotional, ethical, religious, and symbolic meanings. Therefore, its analysis requires an interdisciplinary approach combining lexicology, linguoculturology, ethnolinguistics, and translation studies.

The theoretical foundations of lexical meaning were extensively developed by V.V. Vinogradov, who defined lexical meaning as a complex semantic structure that includes nominative, grammatical, stylistic, and emotional components (Vinogradov, 1977). This concept is highly relevant to mourning vocabulary because words associated with death often function not only as designators of events but also as expressions of respect, sympathy, and social etiquette. For example, the difference between "died" and "passed away" in English or "o'ldi" and "vafot etdi" in Uzbek demonstrates how

stylistic and emotional components shape lexical choice.

A.I. Smirnitsky emphasized the importance of studying words within lexical-semantic fields and paradigmatic relations such as synonymy, polysemy, and semantic opposition (Smirnitsky, 1956). Mourning vocabulary forms a distinct semantic field where words are interconnected through funeral rituals, emotional expression, and social practice. In English, lexical units such as "death", "funeral", "grief", "mourning", "condolence", and "obituary" belong to the same semantic field. In Uzbek, corresponding units include "o'lim", "janoza", "aza", "motam", "ta'ziya", "marhum", and "fotiha". Their relationships reveal both universal conceptual patterns and nationally specific structures.

I.V. Arnold, in her work *The English Word*, examined semantic change, euphemism, and connotative meaning as essential aspects of lexical development (Arnold, 1986). Euphemism is especially important in mourning vocabulary because death is considered a socially delicate topic in most cultures. English uses expressions such as "passed away", "departed", "late", and "rest in peace" instead of the direct word "death". Uzbek demonstrates similar tendencies with expressions like "olamdan o'tdi", "rahmatli bo'ldi", "vafot etdi", and "bandalikni bajo keltirdi". These euphemisms reflect cultural norms of politeness, emotional restraint, and respect for the deceased.

Linguoculturology provides an important theoretical framework for understanding the cultural dimensions of mourning vocabulary. According to V.A. Maslova, language serves as a cultural code through which national mentality and worldview are preserved (Maslova, 2001). Ritual vocabulary is especially rich in cultural information because it reflects collective memory and shared symbolic systems. Mourning-related lexical units represent not only individual grief but also society's understanding of death, afterlife, morality, and family responsibility.

In Uzbek linguistics, Sh. Rahmatullayev's explanatory dictionary studies are valuable for understanding the semantic structure of culturally significant words (Rahmatullayev, 2006). He notes that words related to rituals and traditions often preserve deeper cultural meanings than ordinary vocabulary. For instance, "ta'ziya" is not simply a synonym for sympathy; it refers to a culturally expected social act of visiting the bereaved family, offering prayers, and sharing communal grief. Likewise, "janoza" refers specifically to Islamic funeral prayer and differs significantly from the broader English term "funeral".

Ethnographic studies also contribute to the analysis of mourning vocabulary. I. Jabborov who researcher of Uzbek traditional culture describe funeral rituals such as "uchlik" (third-day memorial), "yettilik" (seventh-day ceremony), "qirq kunlik" (fortieth-day memorial), and "yil oshi" (one-year remembrance meal) as important social institutions (Jabborov, 1994). These lexical units are deeply embedded in the ritual structure of mourning and have no exact equivalents in English. Their analysis demonstrates how language preserves cultural practices across generations.

Translation theory provides another important perspective. Eugene Nida introduced the concepts of formal equivalence and dynamic equivalence, emphasizing that cultural meaning often requires functional rather than literal translation (Nida, 1964). This principle is crucial for mourning vocabulary. For example, translating "ta'ziya bildirmoq" as to "express condolence" may preserve the basic meaning but may not fully reflect the social obligation and communal participation implied in Uzbek culture.

Peter Newmark further developed the idea of translating culture-specific lexical items through descriptive translation, transference, and explanatory notes (Newmark, 1988). These methods are especially useful for terms such as "aza oshi" or "janoza namozi", where direct lexical substitution is impossible. Without

cultural explanation, translation may lead to semantic misunderstanding.

I.R. Galperin's stylistics textbook also contributes to the study of mourning vocabulary by explaining connotative meaning and stylistic differentiation (Galperin, 1977). Words associated with death often require careful stylistic selection depending on the communicative situation. Formal writing, religious speech, everyday conversation, and literary texts use different lexical choices. For example, "deceased" is formal, "late" is respectful, while "dead" may sound emotionally neutral or even harsh depending on context.

Despite these valuable contributions, there is still limited research specifically focused on comparative analysis of mourning-related vocabulary between English and Uzbek. Most studies either examine general lexical semantics or describe funeral rituals ethnographically without detailed linguistic analysis. Few works systematically compare denotative meaning, connotative meaning, euphemistic usage, phraseological expressions, and translation equivalence across these two languages.

This gap is especially important for translation practice and foreign language education. Learners often misunderstand culturally marked mourning expressions because dictionary equivalents fail to explain pragmatic meaning. Translators face difficulties when rendering funeral vocabulary in literature, diplomatic correspondence, or cross-cultural communication.

The present study addresses this gap by combining lexical-semantic analysis with linguocultural interpretation. It aims to show that mourning vocabulary should be studied not as isolated words but as culturally embedded linguistic units that reflect national attitudes toward life and death.

Thus, the reviewed literature confirms that mourning-related vocabulary is a rich and complex semantic field that requires comparative and interdisciplinary investigation. The present research builds upon these

theoretical foundations while focusing specifically on English and Uzbek linguistic and cultural differences.

Methodology

This research investigates mourning-related vocabulary in English and Uzbek through a comparative lexical-semantic and linguocultural approach. Since words connected with death, funeral rituals, condolence expressions, and memorial practices carry both linguistic and cultural meaning, the methodology combines traditional semantic analysis with contextual and cultural interpretation. The purpose is not only to identify dictionary meanings but also to reveal the symbolic, emotional, and social dimensions of lexical usage.

The object of the research is the lexical-semantic group of mourning-related vocabulary in English and Uzbek.

The subject of the research is the semantic characteristics of these lexical units, including denotative meaning, connotative meaning, euphemistic expression, phraseological usage, cultural symbolism, and translation equivalence.

The lexical material for analysis was selected from several categories of sources. First, explanatory dictionaries were used to establish the primary lexical meanings and semantic structures of mourning-related words. These include the Oxford English Dictionary, Longman Dictionary of Contemporary English, and Sh. Rahmatullayev's Uzbek explanatory dictionary. These sources helped define the denotative meaning of lexical units such as "funeral", "grief", "condolence", "mourning" and "janoza", "ta'ziya", "motam", "marhum".

Second, bilingual dictionaries were consulted to compare translation equivalents and identify lexical gaps between the two languages. This was especially important for culturally specific terms where direct equivalence does not exist. For example, "qirq kunlik" or "aza oshi" require descriptive translation rather than lexical substitution.

Third, examples were taken from literary texts, journalistic materials, religious discourse, and authentic spoken expressions in order to observe contextual usage and pragmatic meaning. Many mourning expressions cannot be fully understood outside real communicative situations. For example, the English phrase "pay one's respects" and the Uzbek expression "ko'ngil so'ramoq" are semantically broader than their literal meanings.

Fourth, ethnographic descriptions of Uzbek mourning rituals were used to understand culture-specific vocabulary related to funeral traditions. These sources provided important background for interpreting lexical units such as "uchlik", "yettilik", and "yil oshi".

Several research methods were applied.

The first method is the *descriptive method*, which was used to identify and classify mourning-related lexical units according to their semantic structure and function. This method allowed the researcher to organize vocabulary into categories such as death-related words, funeral ceremony terms, condolence expressions, euphemisms, religious terms, and memorial vocabulary.

The second method is *comparative analysis*, which forms the central methodological basis of the study. English and Uzbek lexical units were compared according to meaning, usage, stylistic function, and cultural association. This method helped reveal similarities and differences between universal concepts such as "death" – "o'lim" and culturally specific expressions such as "janoza" and "uneral".

The third method is *semantic analysis*, which focused on the internal structure of lexical meaning. This included the study of denotative meaning, connotative meaning, polysemy, synonymy, semantic narrowing, semantic broadening, and euphemistic substitution. For example, "mourning" in English refers both to emotional grief and formal mourning practices, while "motam" in

Uzbek often emphasizes ritual and collective participation.

The fourth method is *contextual analysis*, used to examine how lexical units function in authentic texts. Dictionary definitions alone are insufficient because many meanings emerge only through context. Literary works, condolence messages, religious speech, and everyday communication provide examples of emotional tone, stylistic level, and pragmatic implication.

The fifth method is *linguocultural analysis*, which examined the relationship between vocabulary and national culture. This method was especially important for Uzbek mourning terminology because many lexical units are inseparable from Islamic rituals and family traditions. For example, "ta'ziya" reflects not only sympathy but also social responsibility and communal solidarity.

The sixth method is *translation equivalence analysis*, which evaluated how mourning-related words are rendered between English and Uzbek. This method identified complete equivalence, partial equivalence, and non-equivalence. For instance, "grave" – "qabr" shows close equivalence, while "aza oshi" has no exact English equivalent and requires descriptive translation.

The research follows a qualitative design rather than a quantitative one because the focus is on semantic interpretation rather than frequency statistics. However, lexical classification and systematic comparison ensure analytical consistency.

The stages of the research were organized as follows:

1. Selection of mourning-related lexical units from dictionaries and academic sources;
2. Classification of lexical units into semantic subgroups;
3. Identification of denotative and connotative meanings;
4. Comparative analysis of English and Uzbek vocabulary;

5. Contextual examination of euphemistic and phraseological usage;
6. Evaluation of translation difficulties and cultural specificity;
7. Generalization of findings and formulation of conclusions.

The reliability of the research is ensured through the use of authoritative dictionaries, academic textbooks, and recognized linguistic theories. Cross-checking lexical meanings across multiple sources minimized interpretive subjectivity and strengthened validity.

The limitations of the study should also be acknowledged. Since mourning vocabulary is a broad lexical field, the article focuses primarily on the most representative and culturally significant lexical units rather than attempting complete coverage. Regional dialectal expressions and highly specialized religious terminology were not analyzed in detail.

Analysis and Results

The comparative analysis of mourning-related vocabulary in English and Uzbek demonstrates that this lexical-semantic field contains both universal semantic features and culturally specific meanings. Since death is a universal human experience, many lexical units have close denotative equivalents across languages. However, significant differences emerge in connotative meaning, ritual associations, euphemistic usage, phraseological expressions, and translation equivalence. These differences reflect national worldviews, religious beliefs, and social structures.

Denotative meaning and basic lexical equivalence

At the denotative level, many mourning-related words in English and Uzbek show direct or near-direct correspondence. Examples include "death" – "o'lim", "grave" – "qabr", "cemetery" – "qabriston", "mourning" – "motam", "burial" – "dafn", and "condolence" – "ta'ziya". These lexical units refer to universal concepts associated with death and funeral rituals.

However, even apparently equivalent terms reveal semantic divergence when examined more closely. For instance, the English word "funeral" refers broadly to the ceremony connected with a person's burial or cremation, while the Uzbek word "janoza" specifically refers to the Islamic funeral prayer and the ritual associated with burial according to Islamic tradition. Therefore, "funeral" cannot always be translated directly as "janoza" because the latter carries a stronger religious meaning.

Similarly, the English word "mourning" refers both to grief as an emotional state and to formal expressions of sorrow after "death". In Uzbek, "motam" often emphasizes collective ritual participation and family-based mourning rather than purely individual emotional grief. This difference reflects broader cultural distinctions between collectivist and individualist social systems.

Connotative meaning and cultural symbolism

The most significant differences between English and Uzbek mourning vocabulary appear at the connotative level. In Uzbek culture, mourning expressions are deeply connected with family responsibility, community participation, and Islamic values. Lexical units such as "ta'ziya", "marhum", "rahmatli", and "sabr tilamoq" carry strong emotional and moral significance.

For example, "ta'ziya bildirmoq" means more than "to express condolence". It implies visiting the bereaved family, offering moral support, reading prayers, and fulfilling a social obligation. The expression functions as a moral and communal act rather than a simple verbal statement.

The word "marhum" is used respectfully for a deceased person and carries religious dignity. Likewise, "rahmatli" implies not only that a person has died but also that the speaker expresses moral respect and spiritual goodwill. Translating these words simply as "dead person" or "deceased" causes a loss of important cultural meaning.

In English, terms such as "late", "passed away", "memorial service", and "rest in peace" perform similar respectful functions, but they are often less connected with collective ritual obligations and more related to individual politeness and formal etiquette.

Euphemistic Expressions

Euphemisms form one of the most active layers of mourning-related vocabulary in both languages. Since death is emotionally sensitive, direct expressions are often replaced with softer and more socially acceptable alternatives.

In Uzbek, common euphemistic expressions include:

- olamdan o'tdi
- vafot etdi
- rahmatli bo'ldi
- bandalikni bajo keltirdi
- jon berdi

These expressions reflect religious worldview, emotional sensitivity, and respect for the deceased.

In English, similar euphemistic units include:

- passed away
- departed
- no longer with us
- left this world
- late

The analysis shows that Uzbek euphemisms are often more closely connected with spirituality and religious belief, while English euphemisms focus more on politeness and emotional softness.

For example, "bandalikni bajo keltirdi" literally suggests fulfilling one's mortal duty, reflecting a philosophical and religious understanding of life and death. English euphemisms generally avoid such explicit metaphysical implications.

Phraseological Units and Symbolic Expressions

Mourning-related phraseology also reveals important cultural distinctions.

In Uzbek, common expressions include:

- ko'ngil so'ramoq

- aza ochmoq
- fотиha o'qimoq
- qabr boshiga bormoq
- sabr tilamoq

These expressions are strongly connected with collective rituals and religious practices.

In English, similar expressions include:

- pay one's respects
- offer condolences
- rest in peace
- say goodbye forever
- funeral procession

These expressions reflect formal social etiquette and institutionalized mourning practices.

The analysis indicates that Uzbek phraseology tends to emphasize shared grief and ritual participation, while English phraseology focuses more on personal remembrance and respectful social conduct.

Translation Equivalence: Three major types of translation equivalence were identified.

Complete Equivalence: Words such as "death" – "o'lim", "grave" – "qabr", and "cemetery" – "qabriston" demonstrate relatively complete equivalence because the concepts are universal and culturally stable.

Partial Equivalence: Terms such as "funeral" – "janoza", "condolence" – "ta'ziya", and "mourning" – "motam" show partial equivalence because their semantic scope differs across cultural systems.

Non-Equivalence: Culture-specific lexical units such as "uchlik" (third-day memorial), "yettilik" (seventh-day ceremony), "qirq kunlik" (fortieth-day memorial), "yil oshi" (annual remembrance meal), and "aza oshi" have no exact English equivalents and require descriptive translation.

For example, "qirq kunlik" must be translated as "the fortieth-day memorial ceremony after death", which preserves information but loses the cultural immediacy of the original expression.

This confirms that mourning vocabulary is one of the most culturally marked lexical fields and requires more than dictionary-based translation.

Discussion

The findings of this study confirm that mourning-related vocabulary represents a highly significant linguistic field where language and culture interact closely. The comparison between English and Uzbek demonstrates that lexical meaning cannot be understood only through denotative definitions because many words function as cultural symbols shaped by religion, tradition, and social norms.

One of the most important observations is that Uzbek mourning vocabulary preserves stronger collective and ritual meanings. Funeral expressions are closely connected with family responsibility, neighborhood participation, and Islamic funeral traditions. Lexical units such as "ta'ziya", "janoza", and "aza oshi" are not only words but also parts of a social system that regulates moral behavior during grief.

In contrast, English mourning vocabulary reflects stronger individualization and institutionalization. Expressions such as "private funeral", "grief counseling", and "memorial service" indicate that mourning is often treated as a personal emotional experience supported by formal social institutions rather than extended communal structures.

Another important issue concerns euphemistic expression. Both languages avoid direct mention of death, but the cultural logic behind euphemism differs. Uzbek expressions often reflect religious interpretation and philosophical acceptance of mortality, while English euphemisms prioritize politeness and emotional moderation.

The study also has important implications for translation studies. Literal translation frequently fails because culturally marked mourning expressions contain hidden pragmatic meanings. Translators must preserve emotional tone, religious context, and social

function rather than relying only on lexical equivalence. This is especially important in literary translation, diplomatic communication, and condolence discourse.

For language teaching, comparative semantic analysis helps learners avoid pragmatic errors. Understanding the difference between "passed away" and "died" or between "ta'ziya bildirmoq" and "offer condolences" requires cultural competence as much as vocabulary knowledge.

Therefore, mourning vocabulary should be treated as a linguocultural system rather than a simple lexical category. Its study contributes to lexicology, translation theory, intercultural communication, and ethnolinguistics.

Conclusion

The present study examined mourning-related vocabulary in English and Uzbek from a comparative lexical-semantic and linguocultural perspective. The research confirmed that vocabulary associated with death, funeral rituals, condolence expressions, and memorial practices represents one of the most culturally significant lexical groups because it reflects national worldview, ethical norms, religious beliefs, and collective memory.

At the denotative level, many lexical units demonstrate direct or partial equivalence, especially for universal concepts such as "death", "grave", and "burial". However, substantial differences emerge in semantic scope and cultural meaning, particularly in words such as "funeral" and "janoza" or "mourning" and "motam".

At the connotative level, Uzbek mourning vocabulary reveals stronger communal and religious symbolism. Lexical units such as

"ta'ziya", "rahmatli", "marhum", and "aza oshi" function as markers of social responsibility and spiritual respect. English vocabulary, by contrast, often reflects individualized grief, formal etiquette, and institutional funeral practice.

The analysis of euphemisms showed that both languages use indirect expressions to discuss death, but the cultural motivation differs. Uzbek euphemisms are closely linked to religious worldview and moral respect, while English euphemisms emphasize politeness and emotional sensitivity.

Translation analysis proved that complete equivalence is relatively rare. Partial equivalence and non-equivalence are common, especially for culturally specific mourning expressions. This requires translators to apply descriptive and functional strategies rather than literal substitution.

The scientific significance of the research lies in its contribution to comparative lexicology, linguoculturology, and translation studies. The practical significance is connected with foreign language teaching, literary translation, intercultural communication, and diplomatic discourse.

Future studies may expand this research by including dialectal mourning vocabulary, corpus-based analysis, and sociolinguistic investigation of contemporary funeral discourse in digital communication.

In conclusion, mourning-related vocabulary should be viewed not merely as linguistic material describing death but as a cultural system reflecting how societies understand loss, memory, and human dignity. Its comparative study provides deeper insight into the relationship between language and culture.

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