



NAMES OF PEOPLE, SUBJECTS AND PLACES RELATED TO MOURNING IN UZBEK AND GERMAN LANGUAGES

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Annotation: This following article places, person, things- objects, meaning subject names which is related to mourning ceremony in German and Uzbek languages will be analyzed and similarities and differences of them will be revealed with the help of examples in Uzbek and German languages.

Key words: burial, mourning clothes, shroud, tombstone, coffin, steamer, special box with ash.

Annotatsiya: Mazkur maqolada o'zbek va nemis tillaridagi motam marosimi bilan bog'liq joy, shaxs, narsa-predmet nomlarini anglatuvchi predmetlar tahlilga tortiladi, hamda ularning o'xshash va farqli tomonlari o'zbek va nemis tillari misolida ochib beriladi.

Kalit so'zlar: dafn qilish, motam kiyimlari, kafan, qabrtosh, tobut, paromchi, kul solingan maxsus quti.

Аннотация: В данной статье анализируются объекты, означающие названия мест, лиц, вещей и предметов, связанные с траурной церемонией в узбекском и немецком языках, а также раскрываются их сходства и различия на примере узбекского и немецкого языков.

Ключевые слова: захоронение, траурная одежда, саван, надгробие, гроб, перевозчик, специальный контейнер с пеплом.

Introduction: The customs and traditions of peoples do not arise spontaneously or emerge from the hearts of the people. It seems that the customs of nations are discovered and developed by themselves based on the needs of humanity, and they are established, transmitted, abandoned, or transformed by the people themselves. Social, economic, legal, and religious obligations contribute to the emergence of customs and traditions, and they are observed through the prism of these frameworks. Customs and traditions are described as not being "eternal" and possessing the characteristic of "adaptability." Initially, the elements of new customs and traditions played a significant role in the interaction between different countries, and geographical boundaries played a crucial role in their diffusion. However, in the era of globalization and information-communication technologies, these factors are



gaining a different importance altogether. In this article, the lexemes related to the customs and traditions of the Uzbek and German peoples are analyzed in terms of their connection with personal, object, subject, and place names.

Methodology: The lexico-semantic units related to customs and traditions of Uzbek and German peoples has a crucial role. Firstly, we pay attention to lexical units that indicate places associated with burial ceremonies. Historically, until the mid-1970s, burying underground was considered the most preferable form in Europe, and a cemetery was designated as a special place for burial.

Barbara Lehner's "Praxisbuch Trauerfeiern und Bestatungen" emphasizes the variety of burial methods in Germany. The method of burial with fire provides three possible ways of interment: air, water, and tree burials. In German-speaking countries, it is possible for the deceased's ashes to be taken home, and burial in communal or any designated place is allowed as long as it preserves the environment. After the deceased is cremated, a special urn, called an "Urne," is prepared by organizers or relevant individuals to conduct a specific memorial ceremony. The following are examples of burial methods currently available in Germany.

1. Feuerbestattung- burying the deceased in the fire
2. Luftbesattung- scattering the ashes of a cremated corpse into the air
3. Wasserbesattung- burial with ashes in water
4. Flussbestattung- burial using ashes in the river
5. Besattung im See- burial with ashes in the lake
6. Bestattung im Meer-scattering the ashes of the dead into the sea
7. Baumbestattung- burying the ashes of the dead under a tree

In Caitlin Doughty's "Fragen Sie Ihren Bestatter" the box containing the ashes is opened with the help of a special tool and scattered directly by hand or with a shovel. According to tradition, a purification and water ceremony is also scheduled. When scattering ashes, it is necessary to pay attention to the direction of the wind and to let the ashes fly into the bosom of nature.

Erdebestattung –the lexeme of burial in the earth goes back to the distant past, and humanity is wounded so that it emerges from the earth and returns to the earth. In Islam, Christianity, and Judaism, there is a view that humanity was created from Adam, and for this reason burial in the earth is the most peaceful place for them. The lexemes used in the funeral ceremony evoke different images, ideas, and feelings in a person. The lexeme "**Sarg herunterlassen**" in Uzbek means "**Put in the grave**", "**die Erde übergeben**" - "**Dig the grave**".



Similar lexical units in Barbara Lehner's book "**Praxisbuch Trauerfeiern und Bestatungen**" describe burying a dead body as if a mother puts her child to sleep.

Mutter Erde – literarisch die Erde (als mythologisches Wesen) aus der das Leben Pflanzen und Tieren hervorgeht. **Erde zu Erde, Staub zu Staub** bei einer Beerdigung, um zu sagen, dass der Körper des Menschen vergänglich ist. (und nur die Seele weiterlebt). In the mythological view of Mother Earth, it is analyzed that if the body of the deceased enters the grave, its soul will remain forever.

Feuerbestattung – The lexical unit of cremation is characteristic of the Buddhist religion, mainly in history, this method was observed by the Indians along the Ganges River, and it was considered necessary for the youngest male member of the family to light the fire.

According to Sabine Bröninman "Wenn die Zeit sich neigt, Eine Frau begegnet bei Abschied Tod Trauer", special ashes, that is, instead of placing the urn in a container and burying it in the usual way, the ashes are wrapped in a handkerchief and then placed in the grave. represents his respect and care.

Caitlin Doughty “Fragen Sie Ihren Besatfter” according to his work, the box for ash is opened with the help of a special tool and is scattered directly by hand or with a shovel. According to tradition, a purification and water ceremony is also scheduled. When scattering ashes, it is necessary to pay attention to the direction of the wind and let the ashes fly into the bosom of nature.

Luftbestattung - the lexeme of air burial, where ashes are scattered by airplanes over permitted uninhabited areas, open rivers, seas, meadows, forests, mountains.

Wasserbestattung - burying ashes in water is interpreted as the movement of the river and the path of life rich in change, beginning as a drop and ending in the sea. Moreover, crossing the river with the help of a ferryman is described as a transition from this world to the next. A lake or still water means a hidden infinity. In Old German, the word soul is associated with the word lake. There is a belief that souls rest in this place before birth and after death.

Flussbestattung - river burial is officially allowed in Switzerland and day by day this practice is gaining popularity among the people. At first, the Indians burned the dead and scattered the ashes in the river. In some cases, flowers and buds were thrown into the river to follow the deceased to the last path, they expressed love, affection and gratitude. In Thailand, a basket made of dough, banana or palm tree and decorated with candles was used as a sacrifice for the water priest.



Baumbestattung - The lexeme of the Tree of Life is found in various religions and as a world tree connects earth and darkness with heights, sky and light. A tree buds and blossoms in spring, bears fruit in summer, and sheds its leaves in autumn, compared to a person's life. Friedwald burials in forest cemeteries are becoming more popular than burials in state cemeteries. The types, quality and season of flowering of trees are also important, each of them creates its own motif. According to the rules, the official burial will take place in the forest cemetery. The meeting place is located in the center of the cemetery. A nature cemetery guard digs a grave for burial and decorates the grave with branches. Trees are marked with letters or numbers, they cannot be decorated with flowers, candles, garlands.

Britta Teckentrup in his book which was called „**Der Baum der Erinnerung**“ I find out the location of the tree in advance before the mourners arrive and visit half an hour before the mourners arrive. Then I decorate the place with leaves or ask relatives to bring flowers and decorative leaves, small stones, rose petals.

At the funeral of a saint, the eldest son put coffee beans for his mother, because his mother's favorite drink was coffee. A woman put up a birdcage for her husband because he was very interested in birds.

Therefore, the lexical unit burial in the grave is considered typical for both nations, and burial in the ground is mandatory in our country, and other types of burial are not found in our country.

RESEARCH AND DISCUSSION: It is known that in Muslim countries it is emphasized that if the deceased dies, the body should be buried as soon as possible. In the German peoples, the deceased can be kept for up to 48 hours or more in special frozen rooms and halls.

Trauerkleidung die kein Plural die schwarze Bekleidung, die die Hinterbliebenen als Zeichen der Trauer tragen, wen ein Angehöriger gestorben ist. The clothes are mostly black, and sometimes gray and navy can be worn. If the deceased has previously willed what kind of clothes he will wear, he can be in this dress. The following mourning dresses are recommended for women. Black or dark suit pants, shirt (should not be short), blouse and skirt, black shoes. For men, black or dark suit pants, coat, white shirt and black shoes are prescribed. Special clothes for children have not yet been invented, so they have the right to choose their everyday clothes as mourning clothes. It seems that uniforms can sometimes be worn as a sign of respect in condolence ceremonies, according to the wishes of the deceased.



The Uzbek people do not have fixed mourning clothes. Men wear a hat on their heads and wear a full-length tunic. Women wear blue dresses and headscarves. In our religion, it is permissible for women whose husbands have died to mourn for three days without leaving their ornaments. In our religion, we are required to dress more modestly than before and not to adorn ourselves with jewelry. So, as can be seen from the analysis below, the lexeme of mourning dress is interpreted differently in German and Uzbek languages.

Shroud – a white cloth that wraps the corpse before burial, a burial garment.

When they wrapped the dead child in an old gauze shroud, they remembered that he was three years old when they saw that his neck and legs were stretched.
\\P.Tursun O'qituvchi\\

The young man hugged his father's legs and wept for a long time, but he could not see their shrouded faces. \\D.Nuriy, Osmon Ustuni\\ [8, 672]

In the explanatory dictionary of the German language, the lexeme of a grave dress for a specific German is not found. Helga Maria Wolf in her book "Die schönsten Rituale und Traditionen" says that after death in Germany, the deceased is dressed in suit pants (Totenhemd) for men and wedding dress (Brautkleid or Sonntagsanzug) for women.

Today, Germans follow the deceased to their final destination dressed in whatever they want to wear after their death, or the person's favorite clothes, for example sportswear, casual clothes, etc.

Totenschild – das mit Inschriften und Malereien verziertes Brett, auf dem die Leiche vor dem Begräbnis gelegen hat und das zum Gedächtnis des Verstorbenen am Grab oder am Ort des Todes aufgestellt wird. (A board decorated with inscriptions and pictures that lies before burial and is placed in the grave or place of death in memory of the deceased).

Gravestone - a monument placed on a grave, made of marble, kharsangstone, and other materials.

He turned away as soon as he came - You didn't melt.

Tombstones are resurrected - You did not melt \\ E.Shukur, Hamal ayoni.\\ [8, 198]

The given examples mean that the lexeme of a burial board, i.e., a tombstone, differs structurally in the Uzbek and German languages.



*A **coffin** is a four-handled device in which a dead body is placed and carried shoulder to shoulder during a funeral. Put the dead in a coffin*

After the body was washed and shrouded, the coffin was taken to the street around noon. / P. Tursun, O'qituvchi/

Soon, a group of people carried the coffin and headed towards the street. Yadgor once heard a saying that carrying a coffin is meritorious. /O'. Hoshimov, Qalbingga quloq sol/ [8, 127]

Sarg der; Särge der Kasten aus Holz , in dem ein Toter ins Grave gelegt wird wird, einen Toten in den Sarg legen, im Sarg aufbahren. (wooden box, used for burying the dead, following the deceased to the final destination).

It seems that the lexical unit Coffin is interpreted similarly in German and Uzbek languages.



CONCLUSION: Language is a mirror of culture, in which not only the real existence surrounding a person, his real living conditions, but also the social self-awareness of the people, their mentality, national character, way of life, traditions, customs - habits, morals, sum of values and outlook are also reflected.



It is desirable to learn foreign languages and learn the traditions and customs of this language, including weddings, funerals, and related ceremonies.

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