

A COMPARATIVE STUDY OF LEXICAL UNITS RELATED TO MOURNING IN UZBEK AND GERMAN LANGUAGES

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Abstract

In this article, the ceremonies and traditions of each nation have common and unique national and mental characteristics, they are connected with the history, culture, way of life and social changes of these nations, in the Uzbek and German nations. While it is characteristic for both nations that the ceremonies related to wedding and funeral ceremonies occupy a large place in the structure of customs, they have certain customs according to the order and nature of the ceremonies. Differences were observed.

Keywords: Burial, ceremonies, mourning customs and rituals, deceased's body, farewell songs, casket, condolence, special clothes and dark glasses.

Introduction

The lexical units related to funeral rites hold a special place in the traditions of the world's peoples. In our study, analyzing the concepts related to funeral rites in Uzbek and German languages, we first refer to the explanatory dictionaries of the languages. For example, the popular concise explanatory dictionary "Religious terms and phrases" defines the lexical unit "dafn" (burial) as follows:

Dafn – burial. Burial of the deceased is sufficient. One must hurry to bury him/her after death. This ceremony involves the deceased's relatives, neighbors, friends, and others. The deceased's body (janaza) is placed facing the qibla (direction of prayer) in the grave. The person placing the body also faces the qibla while gently placing it in the grave.

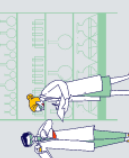
In the German explanatory dictionary, the lexical unit "Beerdigung" (burial) is defined as follows:

beerdigen; beerdigte, hat beerdigt; j-n b. einen Verstorbenen mst im Rahmen e-r Trauerfeier in e-m Sarg ins Grab legen (lassen) = begraben, bestatten, beisetzen || hierzu Beerdigung die (to bury; to bury someone; to place the deceased in a coffin in a grave during a funeral = to bury, to inter, to place in the ground)

The meaning of the lexical unit "dafn" in Uzbek and German customs is almost identical.

Now, let's look at the lexical units that reflect the names of ceremonies, place names, and personal names related to mourning in Uzbek culture.

Ceremonies related to mourning include: aza, ma'raka, janoza, ta'ziya, kiriyuvdi, uch oshi, yetti, yigirma, qirq, ellik ikki, yil, qovun, gul, qoryog'di, payshanbalik, qada, xudoyi, ehson, hayit (iyd).



In Uzbek, the lexical units *aza*, *janoza*, *ma'raka*, *qada*, *hayit* appear in proverbs with specific meanings related to mourning. For example: "Yomonning janozasidan yaxshining hikoyasi foydali" (A good story comes out of the funeral of an evil person); "Kimga – to'y, kimga – aza" (For some, a wedding, for others, mourning); "Azalik joyda odmi bo'l" (Be a man in times of mourning); "Marakada topib gapirgan – dono, O'zini tutib gapirgan ham – dono" (One who speaks well in times of mourning is wise, one who keeps silent is also wise); "Osh ko'p bo'lsa, qada ko'p" (If there is plenty of food, the mourning will be long)

These examples demonstrate the influence of Islamic customs, in particular, on Uzbek mourning customs and rituals.

Place names associated with mourning include: *motamxona*, *ta'ziyaxona*. These places are used for three days after the funeral.

In German culture, place names associated with mourning include "Friedhof Kirche" (churchyard) and "Trauerhalle" (mourning hall)

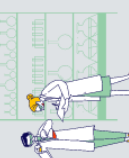
Burial is a ceremony for the deceased's body (or remaining body parts), taking into account their wishes and following customs and traditions, without violating sanitary and other norms and rules.

Burial is performed by placing the deceased's body (or remaining body parts) in the ground (grave or coffin). Burial can be carried out by other methods in accordance with legislation.

Burial in cemeteries takes into account the traditions, customs, and norms of the local population. Burial takes place in a cemetery of a specific religious denomination. Burial is conducted on the application of the spouse, parents, children, other relatives, or the legal representative of the deceased; if such persons are absent, on the application of another person obligated to perform the burial. The cemetery manager (supervisor) grants permission for burial only upon presentation of the necessary documents confirming death, issued by the civil registration office. Burial plots in operating cemeteries are allocated free of charge and in compliance with sanitary and other regulations.

In German culture, funerals are typically held in a cemetery chapel or, depending on local conditions, in a church, while prayers and intercessions are often held in mourning halls. As is known, according to beliefs, the German people, who belong to the Christian faith, are part of the Catholic or Evangelical denominations. We can see a significant difference in funeral rites in these two denominations. For example, in Catholic funerals, the local customs and wishes of the deceased's close relatives are considered, and a religious Eucharist ceremony can be held in a church either before or after the funeral.

The manner in which the funeral is conducted may have been discussed by the individual during their lifetime, or in some cases, they may have left instructions in a will, wishing to avoid discussing the death face-to-face with family or friends. Specific aspects of the funeral, such as choosing mourners or flowers for the funeral, designing the tombstone, and selecting the appropriate funeral director, are possible. Funeral costs vary considerably. This is because a funeral can be very individually arranged. For example, the choice of floral arrangements affects the cost. The presence of a eulogy speaker also plays a role.



From ancient times, like all other nations, the German people had various traditions related to death and burial. At the hour of death, the dying person is given holy wine with a prayer. In addition to religious views, there were also superstitious ideas. The cemetery is considered both a sacred and unusual place. Graves are decorated with flowers and candles to commemorate. A candle was burning next to the person who was dying. They closed the eyes and folded the hands of the dying person. A woman who washes and dresses a special dead person was involved with the dead body. Many have custom made shroud, but the best dress is a wedding dress or a holiday dress. It was considered natural for a dead person to stay at home until the funeral. Family members, neighbors and friends of the deceased gathered at night. People read the rosary and sang the songs of the guardian of death, which have been passed down as pamphlets since the 16th century.

The German linguist Leopold Schmidt describes the preparation for the funeral ceremony in the villages of Lower Austria and its process as follows. "The village funeral is carefully prepared by the owner of the house. There was great activity in the house of mourning, where the coffin stood among the lights under the courtyard gate. The singers would start singing while leaving the house. The second hymn of the song was continued in the church, and then it was sung two more times in the cemetery. Until the 20th century, it was a custom for mourner to cry. Throwing flowers or dirt on an open grave has been preserved to this day.

Until the 20th century, it was customary for relatives of the deceased to wear black mourning clothes for six months, including black socks or at least black ties on the sleeves. Especially in rural areas mourning was strictly observed.

After determining the wishes and ideas related to the funeral ceremony, the selected executor will be notified. The desire for a certain type of burial can be shown to the relatives of the dead not only based on the will, but also in accordance with the law on burial, and at the same time, opinions regarding the course of the funeral can also be expressed, according to the agreement. In addition, it provides information about the options available, as well as the applicable laws that may conflict with the wishes of the deceased in some cases. He also takes care of the hygiene of the deceased and prepares for burial. The deceased is placed in the selected coffin. Burials in Germany must take place in a cemetery chapel. This is specified in the burial laws of all federal states, as well as the period during which the deceased should be buried. In some federal states, the deceased can be kept for a maximum of four days.

The responsible person decorates the funeral chapel with flowers and lights candles for the ceremony. The light of the candle illuminates the deceased's path to eternity and helps in inner enlightenment (enlightenment of the language). An undecorated funeral parlor can look gloomy and add to the feeling of grief for the loved ones of the deceased. Wreaths with words of mourning are placed on the coffin. Small trees can also be placed in stone pots. At the funeral, the coffin is left open so that relatives and friends can say goodbye to the deceased.

An open casket farewell is also called an open burial. As a rule, open laying is carried out in the middle of a small circle on the day of the funeral. For some people, it is very important to see and even touch the deceased for the last time. This process serves not only to say goodbye, but also to understand and accept the death that has occurred. But it should be remembered that

saying goodbye with an open coffin is a one-time last chance. Of course, it is very difficult to say goodbye to a lost person. In such difficult moments, farewell songs give strength and help to a suffering person in expressing feelings and overcoming pain. For this reason, there is a great demand in the German people to find suitable songs and musicians for funerals. In German, the farewell song is called "Hallelujah".

Before the funeral, the speaker gives a speech about the deceased and comforts the relatives of the deceased. Then the coffin is taken to the place where the grave is dug for burial and lowered into the grave. After the casket or urn (container containing the ashes of a cremated corpse) is lowered into the grave, those present throw individual flowers, bouquets or mementos into the open grave to say goodbye to the deceased. For many people, funeral flowers are an important way to express feelings. There is a wide variety of funeral flowers available. In addition to the favorite flowers of the deceased, you can choose flowers that represent a unique expression. A rose is used to express the love and affection of the deceased towards the deceased. This flower is a symbol of beauty expressed in human life. The most popular mourning flower is the carnation. It means respect and friendship. Lily is a flower that means resurrection.

It is possible to include lexical units such as azadar, condolence, and deceased in the names of persons related to mourning.

Do not force a mourner to a wedding (Proverb).

In the above proverb, the lexeme of mourning shows that it is not possible to go to celebrations, celebrations or wedding ceremonies.

In German, personal names associated with mourning include um j-m Trauer tragen (to mourn someone), das Opfer (the deceased). It seems that in German, instead of the lexical unit azadar, the expression to mourn someone is used.

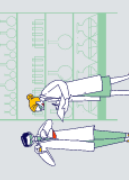
According to the traditions of the Uzbek people, it is customary not to cook food for three days in the house where the deceased left. It has become a custom to bring food such as mastava, shavla, soup and somsa for the mourners only by relatives or neighbors of the mourners.

In the German people, the lexical items consumed at funerals include various wine and bread items. After the funeral, mourners serve wine and bread products to the table and eat them together. In most cases, the maraka is held in a restaurant, and in most cases it is held in the house of the deceased. It seems that in contrast to the tradition of the German people, the Uzbek people are strictly forbidden to prepare food and drink alcohol for three days in honor of the deceased. Even habits such as talking loudly, laughing, listening to the radio, listening to music or watching television are considered disrespectful to the deceased.

It is known that it is forbidden in Islam for women who are relatives of the deceased to come out from behind the coffin, to go to the funeral ceremony, that is, to the cemetery.

According to the traditions of the German people, female relatives of the deceased attend the funeral wearing black clothes and dark glasses.

It seems that black clothes, black glasses, black ribbons or ribbons on the head serve as a sign of mourning for the mourners in the funeral ceremony of the German people. In addition, there are also cases where a photo of the deceased is attached to the left breast with a black bow.



According to the traditions of the Uzbek people, mourning women do not wear make-up, take off jewelry and ornaments, put on their old clothes and pay respect to the dead body. But there is no saying that it is necessary to wear a blue or other colored shirt for the corpse.

According to the traditions of the German people, mourning is also expressed by special clothes. In the times before Christ, according to the European culture, the color of mourning was white. Women are dressed in white and men in black. White is considered the color of cold, death, illness and mourning. Uzbeks have the opposite attitude towards white color in mourning ceremonies. They wear white when the period of mourning is over. This ceremony and udum is relevant for women, and in ancient times, after one year, three Eids, oq kiydi ceremony was held, and they wore white dresses. Later, it is said that it is not correct to wear blue for a long time, and the notions about the time of punishment, the life given by the creator for his servants and the transfer of the deposit (soul) to him are also changing.

Ceremonies and customs in every nation have common and specific national and mental characteristics. It is connected with the history, culture, lifestyle and social changes of the peoples. In the Uzbek and German peoples, wedding and funeral ceremonies occupy a large place in the traditions of both nations, but there are certain differences in the order and essence of the ceremonies. These differences show the uniqueness of the culture of the two peoples.

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