



REALITIES RELATED TO THE LEXEME OF FUNERAL IN UZBEK AND GERMAN LANGUAGES.

Zamira Khusanova

master of Fergana State University

<https://doi.org/10.5281/zenodo.8355474>

Abstract.

This article analyzes the realities related to the funeral ceremonies of the Uzbek and German nationalities. In the process of translating realities, it is necessary not only deeply learn language, but also gaining enough knowledge about the living conditions, cultures, and traditions of these countries.

Keywords: Paradigm, anthropocentric, comparative-historical linguistics, structural linguistics, reality, connotation, emotional expressive, accumulative functions.

As we know, there are three traditional paradigms in linguistics: comparative-historical linguistics, structural linguistics and anthropocentric linguistics. One major aspect of anthropocentric linguistics is linguistic culture.

Language is a social phenomenon, and not only do processes within it develop change or acquire new meanings but it also establishes and develops in harmony with interests, inner world and horizons of individuals who use that language. (2,13)

Language performs communicative emotional-expressive, accumulative functions. The accumulative function of the language is manifested through cultural relations and showing national values. The main area of focus in the study of language and culture – one of the main concepts of linguistic culture is reality.

In fact, realities are still being studied by a number of scientists to this day. For example, from the work of Russian scientists V.G.Chernov thoroughly analyzes translation of realities from Russian language into English. Another notable work is that of Russian scientist L.L.Sapagova is worth attention. European linguistics such as O.Kade, J.Munen, as well as Uzbek linguists G.Salomov, N.Komilov, R.Fayzullayeva have also researched the main problems related to realities.

The word “reality” comes from Latin term “realia” which means material or real. In the dictionary of linguistic Uzbek terms, it is defined as follows: “Reality is the result of material culture and, in classical grammar, refers to the state of development of a particular country, the words that represent the history and culture of a specific nation, the features of the communication in a particular language represents linguistic unit” (4,381)

It seems that there are differences between the realities surrounding funerals in Uzbek and German cultures. Specific realities in one language do not exist in another, or reality exists in two language communities, but not be expressed separately or specifically in one language. First, let's explore the realities that exist in German culture.

Leichenschmaus der: humorvoll ein gemeinsames Essen, zu dem sich die Verwandten und Bekannten eines Toten nach dessen Beerdigung treffen. (After a funeral, all close relatives and friends in German culture typically gather to share a meal and remember deceased person's

life and their exemplary deeds. This rite often takes place in cemeteries and temples) [4,704]. However "Leichenschmaus" is not commonly found in Muslim nations.

Totengräber der; -s -; j-d, beruflich auf dem Friedhof die Gräber gräbt/hierzu **Totengräber** (As for the occupation of gravedigger in a cemetery /**female gravediggers**) [4,1071] the lexical unit of gravedigger is suitable for both nations, but the reality female gravediggers is only the characteristic of the German culture.

Leichenhalle die ein Gebäude auf dem Friedhof, in welchem die Särge mit den Toten bis zur Beerdigung stehen. (The building located in the cemetery where the corpse is kept until burial. As it known, there is no special place for keeping corpse in our country, it is emphasized that the corpse should be buried as soon as possible without keeping it too long.

As time passes, people and their way of live, their interests are changing over time. In Uzbek nations, the corpse is washed during funerals and no makeup is needed. However, in German nations, in most cases, corpse is embalmed. To clarify our opinion, we use the explanatory dictionary of German language.

Kosmetische Behandlung für Leichnam – der Leichnam wird angekleidet und mit Feuchtigkeitsscreme behandelt, damit Z.B Lippen nicht austrocknen. Auf Wunsch von Angehörigen können Verstorbene geschminkt werden. (the corpse is dressed and moisturizing creams are applied to avoid dry lips and even makeup according to the desire of the corpse can also be done.)

It seems that this reality is completely different. The word "shroud" in the explanatory dictionary of the Uzbek language is defined as follows:

A shroud is a white cloth that wraps a corpse before burial, a burial garment.

When he (the dead child) was wrapped in an old shroud, they noticed taht he was three years old as they saw his neck and legs were stretched \P.Tursun teacher. Yigitali hugged his father's legs and cried for a long time but he could not see his faces which were covered with shroud.

The reality of the shroud presented below is not found in German nations but instead, the deceased are buried in the clothes he chose to wear.

Quotes and comments are important for language learners. Only through this way will we be able to learn the meaning of realities. To further proof the points made, we will use explanatory dictionary of German language in order to interpret the realities related to meaningful lexemes.

Einbalsamierung – Wenn Verstorbene im offenen Sarg aufgebahrt werden sollen, werden sie meist einbalsamiert. Dafür werden Körperflüssigkeiten durch ein sterlies Einbalsamierungsfluid zur Konsevirung ersetzt. (If the body is placed in an open grave, it is often embalmed. As a result, the body fluids are replaced with a sterilizing embalming fluid for preservation.)

Bestattungsinstitut das eine Firma, die Tote bestattet und sich um die notwendigen Förmlichkeiten kümmert. (The company bury the dead and carry out various paperwork.

Totenwache die die Wache von einer Person oder mehreren Personen bei einem Toten Menschen bis zur Beerdigung. (It is the ceremony of farewell which one or more people keep silence in front of the coffin for 10 or 15 minutes in order to show respect to the deceased person.) [4,1099]



Totenglocke die eine Glocke die bei einer Beerdigung geläutet wid. (It ist the bell that rings fort the death occasion.)

In reality, the link between language and culture is clearly evident. The emergence of new realities in the material and spiritual life of society is expected causing arrival of new reality. The influence of lexicon in all aspects of social life can clearly indicate the emergence of new realities in the language. However there are many words that not only express the simplest concepts but also convey subtle differences in meaning and emotion. "Connotative words" as a specific type of lexical unit, are undoubtedly appropriate, because connotations that accompany words create stylistic, emotional and substantive differences. these connotations do not exist by independently, rather they are derived from the meanings of words they are connected to. The difference between realities and other words it that the concept, object and event that represents reality is connected with nations and the historical period of time. From this, it is visible the link between national, local, or historical coloration and reality.

Thus, we looked at the funeral lexical units the Uzbek and German languages. In conclusion, in the process of translating realities, not only deeply understanding the language, but also learning the living conditions of this country, gaining enough knowledge about cultures and traditions is required.

References:

1. Kasimova Ziyoda. Expression of semantics of realities in translated texts – Toshkent 2021
2. N.G.Nazarova Realities in Uzbek and German languages – Fergana 2022
3. Kakharov, K., & Olimov, M. (2023). GERMAN IDIOMATIC EXPRESSIONS: UNVEILING THE ETIQUETTE OF SPEECH. *International Bulletin of Applied Science and Technology*, 3(6), 604-606.
4. Langescheidt, Grösswörterbuch Deutch als Fremdsprache. Berlin und München 2008, S-164.
5. Kakharov, K. (2023). FORMS OF GREETING AND ADDRESS IN THE UZBEK AND GERMAN PEOPLES. *International Bulletin of Applied Science and Technology*, 3(4), 635-637.
6. Kakharova, M. (2023). ASSESSMENT OF THE KNOWLEDGE OF LANGUAGE LEARNERS. *International Bulletin of Engineering and Technology*, 3(4), 181-184.
7. Pazilova, Z. (2023). Paradigm of Customary Names, Characteristics and Uniqueness of the Traditions of the Uzbek and German Peoples. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, 3(8), 57-59.
8. Pazilova, Z. (2023). EMERGENCE OF RESEARCH ON ETHNOLINGUISTICS. *International Bulletin of Applied Science and Technology*, 3(8), 191-194.
9. Pazilova, Z. (2023). THEORETICAL FOUNDATIONS OF STUDYING TRADITIONAL NAMES IN LINGUISTICS. *International Bulletin of Engineering and Technology*, 3(8), 58-60.