

**THE TRANSFORMATION OF MOURNING VALUES IN UZBEK
AND GERMAN LANGUAGES**

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Abstract: This article explores the linguistic and cultural expressions of mourning in the Uzbek and German languages, as well as the evolution of related values. In Uzbek, lexical items such as *motam*, *mayit* (deceased), and *qabr* (grave) are deeply connected with religious influence and folk traditions, reflecting the national mentality and customary practices. In German, mourning lexicon encompasses ecological awareness, contemporary trends, and individual approaches (e.g., *Erdbestattung*, *Feuerbestattung*, *Baumbestattung*). Comparative analysis demonstrates that while Uzbek mourning lexicon relies on religious ceremonies and standardized customs, German lexical units exhibit cultural diversity and ecological considerations. The study also examines translation challenges of mourning-related concepts, the linguoculturological importance of customs, and the interaction between language and culture.

Keywords: Mourning, lexical units, cultural values, religious traditions, linguistic analysis, comparative study, linguoculturological approach, customs

Аннотация В данной статье рассматриваются лингвистические и культурные выражения траура в узбекском и немецком языках, а также изменения связанных с этим ценностей. В узбекском языке лексемы, такие как *motam*, *mayit* (умерший) и *qabr* (могила), тесно связаны с религиозным влиянием и народными традициями, отражая национальный менталитет и обычаи. В немецком языке лексика траура включает экологическое сознание, современные тенденции и индивидуальные подходы (например, *Erdbestattung*, *Feuerbestattung*, *Baumbestattung*). Сравнительный анализ показывает, что в то время как узбекская лексика траура основана на религиозных обрядах и стандартизированных обычаях, немецкая лексика демонстрирует культурное разнообразие и экологические подходы. Исследование также рассматривает проблемы перевода реалий траура, лингвокультурологическое значение обычаев и взаимосвязь языка и культуры.

Ключевые слова: Траур, лексические единицы, культурные ценности, религиозные традиции, лингвистический анализ, сравнительное исследование, лингвокультурологический подход, обычаи

Annotatsiya Ushbu maqolada O'zbek va nemis tillarida *motamning* lingvistik va madaniy ifodalarini, shuningdek, ular bilan bog'liq qadriyatlarning o'zgarishini o'rganadi. O'zbek tilida *motam*, *mayit*, *qabr* kabi so'zlar diniy ta'sir va xalq an'analari bilan chambarchas bog'liq bo'lib, milliy tafakkur va urf-odatlarni aks ettiradi. Nemis tilidagi *motam* leksikasi esa ekologik ong, zamonaviy tendensiyalar va individual yondashuvlarni o'z ichiga oladi (*Erdbestattung*, *Feuerbestattung*, *Baumbestattung*). Qiyosiy tahlil shuni ko'rsatadiki, o'zbek tilidagi *motam* leksikasi diniy marosimlar va bir xil urf-odatlarga asoslangan bo'lsa, nemis tilidagi leksik birliklar ko'proq madaniy xilma-xillik va ekologik yondashuvni aks ettiradi. Tadqiqot *motam* realiyalarini tarjima qilishdagi muammolar, urf-odatlarning lingvokulturologik ahamiyati va til-madaniyat o'zaro bog'liqligini ham yoritadi.

Kalit so'zlar: *Motam*, leksik birliklar, madaniy qadriyatlar, diniy an'analalar, lingvistik tahlil, qiyosiy tadqiqot, lingvokulturologik yondashuv, urf-odatlar

INTRODUCTION

Funeral rites occupy a special place in the cultural heritage, religious beliefs, and historical memory of each nation. They reflect not only attitudes towards death but also society's values, customs, and social norms. In Uzbek culture, mourning (motam) has been shaped under the influence of Islam and is characterized by customs such as burying the deceased quickly, reciting memorial prayers, using expressions of condolence, and performing traditional rituals like the forty-day feast¹. Lexical units such as motam (mourning), mayit (corpse), and qabr (grave) express not only religious beliefs but also the spiritual values of the people, social solidarity, and compassion. Furthermore, Uzbek funeral rites have a more uniform and stable rhythm, serving to strengthen family and community unity. The phrases used during the ceremony, for example, "May Allah grant patience" and "It is the way of mortal beings," are closely intertwined with religious beliefs and the cultural traditions of the people.

In German culture, mourning rituals have preserved historical traditions while harmoniously integrating modern social and ecological trends. The mourning vocabulary in the German language reflects various burial methods, such as Erdbestattung (ground burial), Feuerbestattung (cremation), and Baumbestattung (burial under a tree). Additionally, elements used in ceremonies like Trauerkleidung (mourning attire), Leichenschmaus (funeral meal), and Totenglocke (mourning bell) not only embody the people's religious values but also demonstrate modern social consciousness and individualized approaches². German funeral practices place great emphasis on ecological responsibility and personal choice; for instance, Baumbestattung represents the concept of ecological burials and underscores harmony with nature. Thus, Uzbek and German mourning rituals and vocabulary differ significantly: in the Uzbek language, mourning is based on religious principles and historical traditions, while in German, it incorporates more modern, ecological, and individualized approaches.

LITERATURE ANALYSIS AND METHODOLOGY

This research aims to study mourning values in the Uzbek and German languages, beginning primarily with an analysis of existing scientific sources. Scientific articles, monographs, and terminological studies dedicated to examining the linguistic, cultural, and historical aspects of mourning vocabulary and rituals in scientific literature were analyzed. Through these sources, it was possible to identify the semantic changes, cultural and religious contexts of mourning lexicon in the Uzbek and German languages.

Scientific articles, monographs, and terminological studies devoted to the study of the linguistic, cultural, and historical aspects of the vocabulary and rituals of mourning in the scientific literature were analyzed. Through these sources, it was possible to determine the semantic change, cultural and religious context of the mourning lexicon in the Uzbek and German languages.

¹ Muhammadjonova G. *O'zbek tili leksikasining ba'zi masalalari*. – T.: O'qituvchi nashriyoti, 1982. – B. 45.

² Maiworm Bestattungen B. *Trauerfeier: Traditionen, Rituale und personliche Gestaltung*. – Germany: Maiworm Bestattungen, 2024. – B. 12.

According to dictionaries and terminological sources, information gathered from lexicons of words and phrases related to mourning in the Uzbek and German languages was analyzed, and their explanatory content and cultural expression were studied. For example, the cultural and ecological aspects of lexical units such as "motam," "mayit," "qabr" in Uzbek and "Erdbestattung," "Feuerbestattung," "Baumbestattung" in German were compared.

Ethnographic research and ritual observations were also analyzed to understand the practical aspects of ceremonies in ethnographic sources. Through this, customs, religious practices, and ecological approaches related to lexical units were examined in detail.

The following methods were effectively utilized in the research process:

According to the comparative linguistic analysis, Uzbek and German mourning-related lexical units were compared semantically and culturally. This method allowed for determining the historical roots of lexical units, studying their semantic range, and analyzing their expressions in a cultural context.

In the linguocultural approach, the cultural and religious content of lexical units was analyzed. While Uzbek mourning rituals reflect religious principles and societal unity, German rituals emphasize ecological consciousness, individualized approaches, and social values³.

The complexities of translating mourning-related concepts into other languages were also examined. When rendering Uzbek terms such as ta'ziya, kafan, and qirq osh into German, it is crucial to consider the cultural context. Through this method, particular emphasis was placed on explanatory translation and preserving meanings.

This combined literature analysis and methodological approach ensured that the research adhered to scientifically grounded, systematic, and comparative analysis. Consequently, an opportunity was created for a more in-depth study of mourning values in the Uzbek and German languages from linguistic, cultural, and translation perspectives.

RESULT

Research results show that the mourning lexicon in Uzbek and German is not limited to words and phrases, but also reflects their cultural, religious, and social contexts.

In Uzbek, the mourning lexicon serves to reinforce religious beliefs and social unity. Core lexical items such as motam (mourning), mayit (deceased), and qabr (grave) correspond to religious traditions, while expressions used during rituals (e.g., Alloh sabr bersin "May God grant patience," Bandachilik "human submission to God") convey social solidarity and compassion. Through these expressions, the people's religious values and interpersonal relations are transmitted via language. Mourning practices in Uzbek culture are more standardized and collective, aimed at strengthening both family and community bonds.

In German, however, the mourning lexicon reflects diverse social and ecological nuances. Terms such as Erdbestattung (earth burial), Feuerbestattung (cremation), and Baumbestattung (tree burial) emphasize ecological awareness and individual choice. Moreover, practices such as Trauerkleidung (mourning clothes), Leichenschmaus (funeral meal), and Totenglocke (funeral bell) highlight the social and cultural dimensions of mourning rituals. German funerary culture is based on individual and ecological approaches, with various rituals and practices honoring each person's memory and values.

A comparative analysis shows that the Uzbek mourning lexicon preserves religious and historical uniformity, whereas the German lexicon reflects cultural diversity and ecological perspectives. Furthermore, the realities of mourning practices also differ significantly: in Uzbek

³ Maiworm Bestattungen B. – B. 20; Eggers GmbH. – B. 25.

culture, kafan (shroud) and ta'ziya (condolence gatherings) play a central role, while in German culture, embalming, individual mourning halls, and ecological burials are more prominent. Translating such culture-specific realities into other languages is often challenging and requires explanatory translation that takes into account the cultural context.

DISCUSSION

The results demonstrate that the mourning lexicon reflects the intrinsic connection between language and culture. In Uzbek, lexical units serve to reinforce Islamic beliefs and social unity, expressing the people's religious values, spiritual cohesion, and communal solidarity. These units also regulate attitudes toward death and preserve the nation's historical memory.

In German, the mourning lexicon integrates individual, ecological, and social aspects. It enriches funeral practices through personal approaches and harmony with nature, while simultaneously maintaining the link between society and personal memory.

Findings from the linguo-cultural analysis are crucial for understanding cultural differences between nations. This study reveals that mourning values expressed through language reflect religious beliefs, cultural traditions, and ecological awareness of different peoples. Furthermore, challenges in translation such as rendering terms like ta'ziya (condolence gathering) or kafan (shroud) from Uzbek into German require consideration of cultural context and nuances.

At the same time, subtle distinctions in the Uzbek and German lexical systems provide researchers with deeper insight into each nation's historical, religious, and ecological values. The results indicate that comparative linguo-cultural analysis contributes not only to identifying lexical and semantic differences, but also to fostering intercultural understanding and reducing errors in translation.

CONCLUSION

This study demonstrates that the mourning lexicon in Uzbek and German clearly reflects the intrinsic relationship between language and culture. In Uzbek, mourning vocabulary is closely tied to religious beliefs and folk traditions, ensuring cultural uniformity through standardized rituals, religious expressions (e.g., *Alloh sabr bersin* - "May God grant patience," *Bandachilik* - "human submission to God"), and customs that embody social unity. Moreover, Uzbek mourning practices strengthen family and community cohesion, reinforcing solidarity between the individual and society.

In German, however, the mourning lexicon is enriched by individual, ecological, and contemporary social tendencies. Terms such as *Erdbestattung* (earth burial), *Feuerbestattung* (cremation), and *Baumbestattung* (tree burial) emphasize personal choice and ecological awareness in funeral rituals. German mourning practices harmonize individual memory, personal beliefs, and collective ties, reflecting cultural diversity and ecological approaches.

The findings of the comparative study provide deeper insights into cultural differences between nations and help to better understand the complex interconnection between language and culture. Furthermore, the nuances and cultural context required in translating culture-specific realities highlight the importance of advancing both translation practice and linguistic research.

As a result, the comparative analysis of mourning lexicon and rituals in Uzbek and German not only contributes to identifying linguistic and cultural differences, but also enhances international cultural understanding, improves translation practice, and supports the development of linguistic studies. At the same time, this research paves the way for new academic perspectives on intercultural communication and the role of language in society.

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