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THE INTERPRETATION OF WATER IN UZBEK AND GERMAN FOLKLORE

Abstract. This article is devoted to the interpretation of water in Uzbek and German folklore, in which the place of this natural gift in the culture of both nations is described through fairy tales, proverbs and songs. According to ethnographic literature, ancient people threw puppets representing dead gods into the water, sent them to the property of the deceased and waited for them to return from the dead. Therefore, the understanding of water as a boundary between two worlds is one of the most widespread ancient mythological beliefs.

Keywords: Mythology, mythological understanding, water cult, poetonym, folklore, archaic imagination, spiritual purification, lyrical character, introspection, ecological culture, symbol, emotional resonance.

Folklore is the history of the ancestors of each nation, not written down on paper, but passed down from ancestor to ancestor through storytelling and singing. In the epic knowledge of the nation's memory, the ecological culture related to respect for nature has found its artistic expression, along with various mental states and realities, and the relationship between man and nature is described.

It is known from history that the first ideas created on the basis of the mythological understanding of the world were later interpreted in a unique way in folk tales, epics, fairy tales, proverbs, riddles, songs and other genres. Undoubtedly, the advanced folklorists of the world know very well that the folklore of the peoples of Central Asia is characterised in this respect by its diversity and richness of genres.

Literary scholar U. Dzhurakulov writes that folk art hides very interesting informational codes related to water. The Uzbek people have many proverbs and sayings, such as "Do good, throw it into the river, if it knows, the fish will know, if the fish does not know, the Khaliq will know", "Tell your dream to the water". Also, in one version of the "Alpomish" saga, Alpomish, who set out on a journey with a noble purpose, is crossed by a river. The hero, unable to cross the river, needs the water of his dreams and good intentions. As a result, the river stops bubbling and recedes in two directions. The hero crosses this "road" safely and reaches his destination. It is known that this motif is based on the story of the life of Moses found in the Holy Qur'an and other religious books. Similar examples can be found in the written texts of folk epics.

The theme of water occupies a special place in the mythology and folklore of the Turkic peoples. In particular, many folk songs, proverbs and fairy tales contain plots and realities related to water. If we look at the essence of the tales of the Uzbek people, in some of them, the creation of rivers from the glass thrown by the hero is a water cult and partial (from the Latin word "pars", i.e. "part, fragment"), which means "private", meaning "separate") was an artistic expression of belief in magic. Because in tradition, a mirror is considered a piece of water. Also, in Uzbek folk tales, water served as a border between the other world and this world, and it was recorded as a story about the symbolic journey of the hero of the tale to the estate of the dead. Moreover, in some of them, miscreants and tyrants put the princess or the hero in a chest, throw them into the river and send them to the other world. Folklorists note that this motive, which is extremely rare in the tales of European nations, is a special feature of Turkish (Uzbek and Azerbaijani) tales.

According to F. Gozalov, who has studied the motif of water in folk tales, it is somewhat understandable from the point of view of the magical imagination of the water border that the hero is put into a chest and thrown into a river or the sea at the will of a certain dervish or king depicted in the tale, but from this point of view the fact that the hero sees the chest floating in the water, pulls it out of the water and saves the girl inside it is unexplained. In both cases, the person is to be washed down the river (in a coffin), condemned to death or sent to the world of the dead.

According to ethnographic literature, ancient people threw puppets representing dead gods into the water, sent them to the property of the deceased and waited for them to return from the dead. The understanding of water as a boundary between two worlds is therefore one of the most widespread ancient mythological beliefs. In folk tales, snakes are associated with heaven, fire, water and totems. The snake is also interpreted as a mythological symbol of water and rain. In Uzbek folk tales, for example, the image of the snake is associated with the water of life - a spring, well, river or pond.

The hero of the Uzbek folk tale "Suv bola" was talking to a fish in spring when suddenly "darkness covered the earth and blue". Suddenly the wind picked up and it started to rain in buckets. While the boy wondered what it was, a dragon came down from the sky and landed at the head of the spring.

In Uzbek folklore, water and mirrors are always described together because of their similarity. In the fairy tales of many peoples, the mirror is also reflected, in which the main character sees his lost lover or his parents in the world through a mirror. The water in the bowl also performed this function, and the custom of telling fortunes by looking at the water has persisted ever since. In the immortal works of the great thinker-poet Alisher Navoi, water is also interpreted as a mirror of God, i.e. the sun.

So water is equated with a mirror because of its natural properties. Water in a bowl has also been used as a mirror. The famous English anthropologist J. Frazer also wrote about the idea that the soul can be in the shadow, the water and the reflection in the mirror. People all over the world, including Uzbeks, believe that it is impossible to go alone to large waters, to look in the mirror at night, to comb one's hair.

Popular images of snakes and dragons were directly related to water and fertility cults. According to folklorist M. Joraev, in Uzbek mythology the dragon is associated with the underworld, the bottom of the Tree of Life, water, or the source of life. The image of the dragon coming together with rain and hail in the fairy tale "Water Boy" reflects the same ancient beliefs. This is how the mythological belief in the direct connection between the serpent and water was born.

In short, in the Uzbek imagination, a snake does not touch water. This is partly because it is sterile and partly because it is associated with water. It is not for nothing that there is a popular Uzbek saying: "If you drink water, no snake will touch you". Folk proverbs are a genre of folklore in a compact form, but with a very deep meaning, which arose as a unique expression of language, philosophy and artistic creation. Proverbs are a clear mirror of people's centuries-old experience of life and everyday life. In this artistic window, man's relationship with life, nature, man, family and society, his socio-political, spiritual-educational, moral-aesthetic, philosophical-religious and pedagogical outlook, in short, his identity and self, are fully manifested. People have told each other in detail what they have seen and learned lessons and observations in their extremely complicated lives. Later, the lesson and conclusion of this story became a popular proverb.

According to the scientist Adhamjon Ashirov in his monograph "Water in Uzbek Culture", the characteristics of water, its functions and the way of life of the people, its role in economic activities and the Uzbek, Tajik and Kyrgyz peoples living in the Fergana Valley. The fact that there

are more than 400 Uzbek proverbs about water and not polluting it in this place also confirms that our people have been very attentive to this issue since time immemorial.

In particular, proverbs such as "Chilla - everything is gold" and "Chilla water - gold water" are common among the Uzbeks. These proverbs are related to agriculture and emphasise that the "summer coolness" of Cancer is the most responsible period, especially for the owners of this profession. Especially in the years when water was scarce, experienced Mirobs, who knew their eyes better than the work itself, tried to use every drop of life sparingly. In the past, hardworking farmers who lost their hearts because of the lack of water or the scorching heat of the cancer hoped that nature would be "fair" and that "what is left of Chilla is ours"¹. It is said that "water cools in Sumbula". Sumbula (or: sunbula) is the traditional, purely Turkic name for a month in Uzbekistan, roughly covering the period from 24 August to 23 September. This is the time of singing, when the water has calmed down a lot, and as another saying goes, "Sumbula's water is wine". There are also folk sayings related to the Sunbula, such as "the water of the Sumbula is flowing", "the water of the Sumbula is flowing", "it's good when it's good, it's bad when it's bad". In some places it is said, "The water knows when the sumbula has fallen". The reason for this is that at the end of the summer, when the cold is over, the seasons change in our country and the temperature of the water in the streams and rivers drops a little. Summer nights gradually become longer and cooler.

Bringing water to the hand or giving water to someone is one of the most meritorious actions among the Uzbek people. That's why they say: "The country that brings water is dear". Some proverbs directly related to water were originally used literally, but later they were also used figuratively. For example, there is a proverb of the Uzbek people: "Koriz water is the water of life". It is known from history that in order to practice agriculture it was necessary to know the science of the earth and to create irrigation systems. That is why water and irrigation issues are often expressed in proverbs. In the field of irrigation, sorghum cultivation, which requires a lot of labour and deep knowledge of soil conditions, has been preserved in Uzbekistan since ancient times.

Since water is the main necessity for agriculture, our people have created a saying with its own allusion: "Coriz water is the water of life". Geographical conditions played an important role in the creation of this proverb. It is known that in the regions of Central Asia, in addition to plains, lowlands, plateaus, hills and mountains, crops were also cultivated in places with low relief. Bringing water to such areas from a higher level, or irrigation based on rainfall, is carefully planned in advance. At other times, it was necessary to pump water from top to bottom. Koriz is a way of releasing water upwards, and our people compared it to the soul giving life to a sick body.

Proverbs about water

The ox that comes first drinks the cleanest water.

My first happiness was the happiness of flowers, and my next happiness is the happiness of water.

A fool swims in water before he thinks wisely.

If you don't dig a ditch, your horse won't get water.

He who digs the ditch drinks the water.

Water adorns a ditch, words adorn a man.

Interpretation of water in folk songs. In Uzbek folk songs, the theme of water has a special place and has acquired magical and ritual importance. The poetic image of water is the most active natural phenomenon in folk songs. This priceless element - the circulation of water in nature - is extremely compatible with the idea of the migration of the soul in the archaic worldview. The importance of water in various religions, cults, rituals and myths of the world is so great that trying to gather them all together is doomed to failure.

Water has been mentioned many times in folk songs, and it has been interpreted in different ways. In particular, in one of the songs is called:

The leech showed the water,
It's going to be rough and tumble.
The leech showed the girl,
It's going to happen, yor-yor.

The song interprets a girl as beautiful because of her eyebrows, just as a rock is beautiful because of water, the basis of all life. Instead, it is important to note that in ancient times the word "girl" did not mean gender, as it does today, but sacredness and preciousness. The image of a snake is often mentioned in folk songs, and the interpretation of this poetic image, together with water, garden and fruit trees, links it to the ideas of love, family, children and full life.

He made you in it, and me in it,
He has made a flowing river between us.
It's a flowing river, it's flowing, it's gone.
Being unfaithful, He left.

According to archaic ideas, water has always been a kind of boundary between worlds. In particular, in the above song, the flowing river means past life, the creation of lyrical characters on both sides of the river, and the meaning that separation is a fate written on the forehead.

In the Kosonsoy district of the Namangan region, children have their own songs, sung in the Uzbek and Tajik languages, about nature and water. For example, in spring, when the snow in the mountains melts and flows into the rivers and streams.

The water came, the water came,
A flower came over the water,
When I hold a flower in my hand and smell it,
My mother smelled¹, -such kind of songs were sung.

Water, the life-giving force, has played an important role in human societies throughout history. Its symbolic meaning has permeated different cultures, and German folklore is no exception. From placid lakes to raging rivers, water embodies a variety of meanings that reflect the complexity of human experience and the natural world. Water is often a source of life and renewal. German folk tales depict springs and wells as places of healing and rejuvenation. In the Brothers Grimm's fairy tale "The Water of Life", the magic spring is seen as a symbol of restoring health and youth, while rivers and streams appear as poetic symbols of the flow of life and the passage of time.

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The unpredictable nature of water also brings with it dangers and unknowns. Deep lakes and treacherous rivers are often associated with mythical creatures such as Nixes and Water Men, who lure unsuspecting victims to their watery graves. These stories serve as cautionary tales, warning of the dangers lurking beneath the surface.

Water often acts as a symbolic boundary between different territories. Crossing a river or stream can mean a transition from one stage of life to another, or a journey into the unknown. In the

fairy tale Brother and Sister, the brothers must cross a river to escape their evil stepmother, marking their transition to a new life.

Water also symbolises purification and salvation. Baptism signifies spiritual cleansing and rebirth, as seen in baptismal rites. In folk tales, characters may be required to undergo trials involving water to prove their worth or to cleanse themselves of past transgressions.

* The Lorelei: This enchanting water nymph lures sailors to their deaths with her feminine chant, describing the seductive yet dangerous nature of water.

* “Thoughts are free”: A water spirit falls in love with a man and tries to lure him into her watery realm, where the boundaries between men and women are blurred.

“In the most beautiful meadow”: This song evokes the image of a clear spring as a source of solace and comfort, where one can find rest and escape from the hardships of life.

In German folk music, the symbolism of water runs through various themes, reflecting the complex relationship between man and nature. From celebrating life and renewal to acknowledging danger and exploring emotional depths, water is a powerful motif that enriches the meaning and emotional resonance of German folk songs.

In summary. In short, water is not only the source of life, but also the greatest, priceless and incomparable miracle of life. That's why mankind has sanctified and worshipped water since ancient times. Various mythological views and beliefs related to water are widespread among the peoples of the world.

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