



SIMILARITIES AND DIFFERENCES BETWEEN GERMAN AND UZBEK FOLK HOLIDAYS

Yusupova Dilnoza Uktamaliqizi-Teacher of the Interfaculty chair at Kokand State Pedagogical Institute

ANNOTATION

The article is about the national holidays and customs of the German and Uzbek peoples, and provides information about the similarities and differences between the national holidays

Key words: Ethnography, mentality, navruz, sacrifice, month of ramazon, Easter, new day.

INTRODUCTION

There are many nations and peoples in the world, big and small. Mankind is so ethnically rich and diverse that science still does not know how many peoples and nations live on Earth.

Each nation or people was originally distinguished by its historical and cultural unity and retained its unique characteristics. It is known that some ethnoses are distinguished by their activity and style in meeting one or another need. For example, over a long historical period, people used to sit on the floor with a blanket or chair, eat food by hand or with a spoon, with different drinks and types of food, clothing and household items, interactive features, child rearing, customs and with many national-cultural features such as ceremonies, not only certain ethnic groups, but even some ethnic groups are distinguished.

In addition, in order to strengthen students' practical knowledge of Uzbek and German ethnography, students will be given some information about Easter in the language of a young German girl (Anna's story in the textbook). For example, the fact that Easter is celebrated in the spring months of March and April, the symbolic symbol of the holiday is explained that these are painted eggs for children. In addition, another interesting fact that has become a tradition for Germans is that children find eggs hidden by their parents. And they believe that these eggs were hidden by an Easter rabbit. All of these holidays are one of the traditions invented by the parents of the German people to see the joy, happiness and smile of children. At Easter, mothers are also told to prepare holiday pies, various



sweets and traditional cakes. In fact, Easter is the second most important holiday of the year. This holiday is very close to the Uzbek holiday of Navruz. Both are similar in that they are celebrated at the beginning of the year. In addition, a variety of national dishes are cooked on Easter, as well as on Navruz.

Easter is the most important holiday on the Christian calendar, even before Christmas. Easter is a holiday that symbolizes resurrection, forgiveness of sins, and eternal life. Easter is celebrated in the German people from the last days of Lent, and Ash begins on Wednesday. The last supper during the Passover was at the time of the crucifixion and resurrection of Jesus. Thus Easter is associated with Christianity. The Germans cannot imagine Easter without an Easter lamb, just as there is no bread without yeast. There are several symbols of a similar Easter.

However, according to Uzbek national traditions, animals allowed in Islam, such as lambs, goats, and calves, are slaughtered only for Eid al-Adha.

However, Easter is not really a Christian invention. Easter returns to the pagan Ostara holiday as a spring holiday. It is celebrated every year in Europe in honor of the various goddesses of fertility on the day when spring day and night are equal. The festival was based on a cycle of seasons that preceded Christianity and was a decisive factor in farming and animal husbandry. This is also true of the Uzbek national holiday of Navruz. Ostara marked the beginning of spring and the end of winter. As the days grew longer, sowing began in the fields, which in turn meant new life and fertility. Because Ostara and Holy Weeks were so closely intertwined, this spring festival was simply merged and the word "Ostara" eventually became "Easter". Below we want to give you more information about Navruz to find similarities and differences.

The Uzbek language is rich in ethnography and has a long history. When Uzbek ethnographies are used in works of art, they clearly reflect the culture of that time. Although our traditions have been updated over time, our traditions have not lost their national identity.

The most ancient and national holiday of the Uzbek people is Navruz, a holiday that symbolizes our national identity with a truly rich history.

Navruz is one of the most ancient traditions. In the meantime, let's think about its rich history. Seasonal ceremonies are one of the most popular national traditions of the



Uzbek people. One of them is Navruz, one of the spring holidays. The holiday is originally associated with the ancient agricultural calendar and begins on March 20-21, the day when spring falls at night. At that time, all nature begins to awaken, and all the creatures, plants, and grasses in the earth's crust come to life. The first new day in the solar year, March 21, was called Navruz.

The word "Navruz" means "new day" in Persian. It is celebrated on March 21 in Iran and Central Asia, and on March 22 in Kazakhstan. On September 30, 2009, Navruz was celebrated. It is included in the list of intangible cultural heritage by UNESCO. On February 23, 2010, at the 64th session of the UN General Assembly, March 21 was declared the International Day of Nowruz. This celebration is still going on.

Especially in the East, Navruz is widely celebrated by the peoples of the East. It is the beginning of free farming for the farmer. Our ancestors celebrated this holiday with various rituals and ceremonies. In ancient times, on the days of Navruz, our ancestors moved from winter villages - summer villages for work and leisure - to summer camps. Spring sowing has started in the fields. Farmers have added to the land. In groups, farmers organized hashars. The spirit of the ancestors is remembered. Fruit trees have been planted in large numbers. In the fields, in the summer, Navruz is a new year, a new life. Our ancestors sewed special clothes for Navruz and celebrated them. Navruz dishes are also unique. Among them, sumalak and halim are traditionally prepared. They played various public holiday games during the holiday.

In short, each nation has its own customs and traditions, which are a reflection of the unique culture of the peoples.

REFERENCE:

1. Mirziyoev Sh.M. "We will build our great future together with our brave and noble people." 2017.
2. Jabborov I., Uzbek national ethnography, T., 1994;
3. Shoniyofov K., The process of formation of the Uzbek people, T., 2001;
4. Doniyorov A. H., Some excerpts from the history of ethnography of Uzbekistan, T., 2003;
5. Doniyorov A. H., Some issues of historiography of ethnography of independent Uzbekistan, T., 2003;



6. Ethnology of Uzbekistan: new views and approaches, T., 2004.
7. W WW Wikipediya.uz/
8. Юсупова Д. Ў. (2021 February.) THE USAGE OF ETHNOGRAPHIC TERMS IN LITERARY SPEECH *Academicia* : An International Multidisciplinary Research Journal. Vol.11.Issue 2, February 2021