

**“CONDOLENCES IN GERMAN AND UZBEK NATIONAL AND CULTURAL
PECULIARITIES OF SPEECH”**

A teacher at the University of World Languages of Uzbekistan
Karimova Asalkhon Turakhon qizi

Abstract: *In this article, lexical units related to the funeral ceremony in the Uzbek and German languages dafn, aza, maraka, funeral, condolence, mourner, deceased, relatives of the deceased, burial, cemetery, priest, music, mourning, speech, prayer, basket with petals, white balloons, white doves, sympathy, consolation, farewell, flowers and garlands, Uzbek and German Mourning Clothes, Mourning Rituals, Mourning Place Names, etc are researched, their distinctive features, i.e. similarities and differences, are revealed.*

Key words: *funeral, mourning, funeral, funeral, condolence, mourner, deceased, funeral, priest, sympathy, farewell.*

It is known that lexical units that reflect the traditions and customs of peoples their cultures through comparative research from a linguistic and cultural point of view, worldviews, mentality, daily lifestyles, historical and national characteristics and peoples among them, the qualities accumulated during the centuries-long rich history are studied to a certain extent. However In the last century, sufficient attention was paid to their comparative research in Uzbek linguistics was not directed. Consider some studies conducted within the framework of ethnographic lexicon otherwise, this issue has been largely ignored by linguists.

Materials on Uzbek ethnography, names of wedding ceremonies in the field of philology, wedding Linguistic interpretation of songs, systematic study of Uzbek ethnographies and dialectal studied based on and in comparative linguistics, it is related to mourning, which represents tradition lexical units have not been studied separately in a comparative plan. This article is Uzbek and German lexical units related to mourning are analyzed.

It is known that in the customs of the Uzbek and German peoples, the lexicon is related to the funeral ceremony units have a separate place. First, we have an explanation of funeral lexical units in Uzbek and German languages we refer to dictionaries. Detailed definition of funeral lexeme in the explanatory dictionary of the Uzbek language given. In the explanatory dictionary of the German language, the lexeme of funeral (Beerdigung) is defined as follows we will see that it is given. born 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 || yesterday Beerdigung die (to bury; to bury someone; to bury the deceased in a coffin at a funeral to put = to bury, to bury, to put on the ground) It seems that the meaning of funeral lexeme in Uzbek and German traditions is almost different from each other doesn't make a

difference. And now the names of mourning rituals in the Uzbek people, names of places and people Let's focus on the lexical units between the names.

It is known that the small rituals related to mourning include aza, janaza, seven, wenty, forty, fifty-two, year, melon, flower, it snowed, Thursday, kada, god, lexical units such as ehsan, hayit (iyd) are included. The lexical units representing the above traditions have been in the history of the Uzbek people for many years if used, today in order to reduce excessive wastage and spending and some of them because they are not mentioned in the holy book Qur'an we can observe that it is not transferred. For example, three hundred, seven, fifty two, melon, flower, snow it rained. M. Kahhorova, the above-mentioned ceremonies have different forms in different regions held, most of these ceremonies were created as a result of religious beliefs, that some of them are not recorded in the Islamic religion, but were invented by people over the centuries researched that rituals.

The German linguist R. Sörries said that the expression of the funeral has the following meaning will pass. "The funeral is usually held in a cemetery chapel or, depending on local conditions, in a church, intercession and prayers are often held in mourning halls. It is known that he is a Christian by faith German people belong to the Catholic or Evangelical denominations. Funeral ceremony and we can see that these two sects are significantly different. For example, local customs and close relatives of the deceased in Catholic funerals According to wishes, before or after the funeral, the religious Eucharistic ceremony in the church will be observed."

W. Nillson and E. Eriksson are usually of the family when the mourners leave the cemetery the closest relatives who have become part of it stay to receive expressions of condolence, often, speakers other than priests, relatives attending the funeral also to say words of comfort to the mourners, in many cases, as words of comfort, "Ich äussere nochmal mein Mitleid, Empfangen Sie mein Mitleid" (I express my sympathy to you again I will do it or accept my sympathy) they emphasize that it has become a habit.

It is known that in Muslim nations, including the Uzbek nation, women are a sign of mourning for a year, to wear a headscarf, to dress in red or light-colored clothes not to wear it, and it is customary for men to wear a national cloak and hat on days of mourning. In the future, in order to restore our national values, men are encouraged to wear hats is being done. According to the traditions of the German people, the relatives of the deceased belonged to the female gender they attend the funeral wearing black clothes and dark glasses. It seems that black clothes and dark glasses are used for mourners at German funerals lexemes serve as a sign of mourning.

In many Catholic communities of the German people, the funeral is conducted by a priest. Today, many people combine church services and funerals are conducting. In both nations, the lexical unit "gorkov" has a special place in the funeral ceremony. Uzbek In the people, the burial unit prepares a grave for the deceased, beautifies a certain cemetery a special Qur'an for those who come to the cemetery as a person

responsible for their work or to remember the deceased is recognized as a reciter. To clarify our opinion, we refer to Uzbek and German explanatory dictionaries we will.

According to German customs, Gorkov is happy to arrange a funeral gives advice, helps relatives and supports them in observing the deceased for the last time. The seating arrangement of the guests at the funeral ceremony has a special place. Burial of course during the ceremony, the seating order is maintained and the front seats are reserved for close relatives of the deceased is separated. They are the coffin on the way to the grave after the speaker or pastor (evangelical priest). or follow the urn. At a funeral, all is quiet and private it is observed that it is not customary to hold conversations. Music, song, poem, a speech, a prayer, a basket of petals, white balloons or white doves, sympathy, consolation, lexemes such as farewell, flowers and wreaths have a special place What.

It is customary to speak or pray at the grave. First with the deceased the speaker or pastor says goodbye. Then close relatives go to the grave to say goodbye they come In many cemeteries, mourners place a basket of green petals next to the grave it is customary to put them. In some cases, relatives also put a basket of flowers on the grave they can put.

It is observed that there are different forms of organization of farewell and funeral ceremony. Some new design ideas are introduced today instead of classical traditions. After the deceased is buried, family members and close relatives go to the cemetery, that is, the grave per year on the day of the funeral of the deceased, the birthday of the deceased, religious holidays or they come at any time and put flowers and wreaths on the grave.

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