

## Characteristics of Father's Speech in Uzbek and German Families

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### ABSTRACT

In this article, the peculiarities of the father's speech in Uzbek and German families are explained in detail with the help of examples from pieces of literature.

**Keywords:** father, father's speech, family, peoples, attitude, child, inspiration, praise

It is known that in all nations of the world the important role of parents in the family is characterized by the fact that the lexemes of their speech etiquette have different linguoculturo logical features. In this respect, the lexical units associated with the father in the Uzbek and German peoples differ semantically. First, we focus on the meanings of paternal lexical units in German families.

In the German explanatory dictionary Langenscheidt, the lexemes associated with the father are explained as follows.

*Der Vater* 1. ein Mann der ein Kind gezeugt hat. Guter, schlechter, liebevoller, harter Vater. 2. verwendet als Anrede für einen Priester. 3. Gott.

The first meaning is applied to the real father of the child, and the qualities of good, evil, kind, harsh can be applied to the lexeme of the father. The second meaning refers to the priest as the father. The third meaning means Allah. We can also see the following units used with the parent lexeme in the annotated dictionary. *Väterchen* - in relation to the elderly, *Vaterfreuden* - translates as fatherly joys and applies to the situation of a father who is expecting a child in the near future. *Vaterhaus* is understood to mean the house where the father grew up or where his parents lived. *Vaterland* is the place where one is born and raised. Apparently, the Uzbeks call the place of birth and residence the motherland, while the Germans use the lexemes motherland.

Under the quality of *Vaterländisch* can be understood the meaning of patriotism. *Väterlicherseite* is understood to mean a relative by the father. A document proving paternity under the unit *Vaterschaftsnachweis*, the lexeme *Vaterschaftsklage* means to pay paternity benefits if the parents are divorced, the lexeme *Vaterstadt* means the parent city, and in Uzbek the meaning of the mother city.

In the explanatory dictionary of the Uzbek language the lexical unit connected with the father is explained as follows:

A father is a man with children, a man with children (in relation to his children). Without a father, a father does not know his worth. *Proverb. You are a father, what are you, do you remember to restrain your son?* /A.Qodiriy, Last days/. *Tajiddin's father also died shortly after his grandmother's death.* /Zunnunova, Olov/. The glossary also explains various expressions related to the father. For example, father profession, fatherland, father-in-law, father-grandfather, father-in-law, father, fatherhood, fatherlessness, fatherhood, fatherhood,

fatherhood, fatherhood, and so on.

Apparently, the Uzbek lexeme differs from the German lexeme in that it means father, grandfather, father, fatherhood, paternity, paternity, paternity, paternity, paternity, paternity. Being referred to as the motherland differs in that it means the motherland, the patriot, the mother city.

In Islamic countries, including the families of the Uzbek people, there are peculiarities of the main speech, which are radically different from the families of the German people.

It is a well-known fact that in the family, especially because of the father's authority, children sometimes express their opinions first to their mothers and then to their fathers or through their mothers. Probably for this reason, the lexeme "*father*" was first used when the term "parent" was used.

Linguist J.Umarov describes the happiness of a man as a father, that it is the highest form of happiness, that it is superior to happiness in wealth and career:

Human happiness in the world has many facets, like diamonds. One of the most remarkable among them is the happiness of being a father. The excitement of a father holding his child is indescribable. He feels a tremendous sense of pride and arrogance. Especially when the first child is born. He will have wealth that he does not feel because of his wealth or position.

The scientist vividly describes in the following sentences that after a man becomes a father, it has a special effect on his mental state:

Being a father now misses the baby and hurries home from work, longs for him, wants to be kind to everyone, to share the good. Being a father is a big change, it means starting to look at life differently.

We can see that the father's strictness in the upbringing of children in the family, a slightly higher responsibility than the mother, the fact that the father is more responsible for the financial support of the children, is also reflected in the speech of the father.

Turn around your neck; look into your eyes,

Sit down, son; I have something to say for you.

Pay attention to my words:

There is only one God in heaven and your only father on earth.

You bastard, you still don't know what the world is,

Fathers, do not rest on your laurels,

Read what the ancestors said to the youth:

There is a God in heaven and a father on earth. /S.Mumin. Respect/

Above, we can see that the poet and linguist S. Muminov in his poem "In the remembrance of the fathers" in a poetic way gave the Pandu advice to the Uzbek child, which is typical of the father's speech. In the poem, the father caresses his son with words such as "*let's go round your neck*", "*eye tumor in your eyes*", "*hero*", "*shunkorim*". he says that those who do not have a father have stumbled a lot in life, and that even the ancestors equated the father to God.

From time immemorial, our ancestors were taught to raise their sons to be ready, courageous and brave young men to serve the people. That is why the sages said, "The greatest gift a father can give to a child is a good upbringing." It is said that fathers should pay attention to three aspects in raising their children:

1. Choosing the right partner honestly.
2. Fetal cares.
3. The upbringing given from the day the child is born.

Even in the teachings of the great Amir Temur, we have read and heard the words: "*It is harder for me to find a suitable bride and groom for my children than to conquer the world.*" Because when a person reaches the age of puberty, when he gets married, he has to find a partner who is worthy of him in every way. That is why Amir Temur, the horn and the great commander, emphasizes that it is more difficult to find a worthy partner than to conquer countries. Here we would like to quote the poem of the poet Markhabo Karimova, who wrote about unworthy couples in life:

... Adds fire to water,

Chases the simple,

As Atay did,

I'm so lucky!

... A beautiful badfelga,

A river in a pond,

A fool is a wise man

I am lucky! ...

... Listening to the melody,

The woman sits and yawns.

Not to mention the rumors,

I admire my destiny! ... /Markhabo A layer of the world/

In such cases, we often hear people say, "*I agree with destiny.*"

Even during pregnancy, the father has a great responsibility, that is, not to carry a heavy burden on the pregnant woman, "*What are you going to eat?*" and so on.

In parenting, "*Be like a child to a king until he is five years old, a slave to a child under fourteen, and a friend to a friend from the age of fourteen!*" There is a saying that it requires the father to have the necessary knowledge and patience.

Because raising a child is known to be a very long and arduous process. The father should follow the advice and experience of the elders in the upbringing of the child.

From the age of fourteen, the child begins to distinguish between black and white, as it requires a bit of demanding and discipline. It was during this period that fathers, in particular, asked their sons, "Who is your friend? Who do you want to study with? Where do you want

to go? When are you coming? What do you want to do? What kind of profession do you like to be? What kind of person is the ideal person for you? What are you interested in?" we can come across words like. During this period, if the child is guided and accompanied by educated friends, it will be an important step for him to become a polite, good person.

Indeed, it is safe to say that a stone will be laid for the future of the child during this period, and that is why the father has a great responsibility.

In the values of our people, the father's personality has been glorified for thousands of years.

For many years, even in the marriage of a son, obtaining the consent of the father, a marriage without the consent of the father or a white blessing is not a happy marriage. To be degraded or to be disgraced among the people, and for this reason to marry a son or a daughter to marry a family of prospective brides-to-be - "Does the father rule in the family?" or "Does the father take care of everything in the family?" It has become a habit to be questioned with words like "Son, whether you hear it or not, we are a scapegoat for you we have done work" (Last days. A, Qadiri).

In this expression, we can understand from the words of Yusufbek Hoji, Otabek's father, that the most important thing in the family is the father saying, because the son does not double the word of the father, the father marries his son from the family he considers worthy.

At this point, we can observe that the situation is completely different in German families, where a boy or a girl in the family can get married whenever and wherever they want. In German families, too, fathers try to raise their children well, pay special attention to their talents or abilities, and try to take their place in society according to their talents or abilities.

In their daily lives, parents return to their children from school with the same "*Wie war dein Tag? Wie hast du an dem Unterricht teilgenommen? Wie reagiert dein Lehrer deine Antworten? Wie findest du die Atmosphäre im Unterricht? Wer war der Beste im Unterricht? Warst du aktiv im Unterricht? Warum warst du nicht aktiv? Was war die Gründe? Was hat dich gestört?*" (How was your day? How did you attend the lesson? What was the atmosphere like in the classroom? Who was the best in the class? Did you take an active part in the class? Why were you not active in the class? Why did this happen?

In German families, fathers definitely take the time to talk to their children. In almost all German families, it is customary for children under the age of 10-12 to read and read fairy tales or stories by writers intended for a particular child before going to bed. During the reading, the children were asked "*Hat dir das Märchen / Geschichte gefallen? Warum? Kannst du den Inhalt des Märchens / der Geschichte wiedergeben? Was könntest du an seiner / ihrer Stelle machen?*" (Do you like fairy tales? Why?). In doing so, they contribute to broadening their children's worldview, educating them in the spirit of love for the arts, increasing their vocabulary, and developing their critical thinking. We can observe that more fathers use encouraging expressions to praise their children in their upbringing.

For example: *Ich bin stolz auf dich! Niemand könnte das wie du machen! Du wirst der beste Maler, Senger, Gelehrte, Lehrer, Arzt, Programmist! Das ist super, prima, toll, sehr gut!* (I'm proud of you! No one can do it like you! You will be the best artist, singer, scientist, teacher, doctor, and programmer! It's wonderful, good, amazing, very good! They use expressions like. They value it very much and sometimes hang a picture on the walls of the room during the week. On certain days of the week, fathers talk to their children's teachers so that they

can get acquainted with their lessons, visit historical sites, theaters, cinemas, circuses and museums.

In conclusion, it should be noted that in Uzbek and German families, the father's speech or his place in the family has its own commonalities, as well as differences.

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