

## Realization of Stable Units

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**ANNOTATION:** In this article, in order to clarify the linguo-cultural characteristics of the lexical units representing the tradition, a thorough consideration is given to how the paremiological units are used in the composition of folk proverbs and proverbial phrases.

**KEYWORD:** paremiological units, parems, lexemes, faith, customs, traditions, folk proverbs, proverbial phrases.

It is known that when we say paremiological units, we mean proverbs, proverbial phrases, and various wise expressions. Proverbs and sayings of different peoples are living expressions of our forefathers based on centuries of historical experience. Undoubtedly, world views, beliefs, customs and traditions of peoples are reflected in such units.

Below, we will try to briefly touch on how they are used in the structure of folk proverbs and proverbial phrases in order to shed light on the linguistic-cultural characteristics of the lexical units representing tradition. In the grouping of paremiological expressions, we rely to a certain extent on the expressive signs of tradition.

1. Parmes based on concepts related to the wedding. Wedding, bride, groom, godmother, mother-in-law, sister-in-law, thick and other lexemes in these expressions enter the denotative and motivational relation.

We observed that in the Uzbek language there are more proverbs and proverbs based on concepts related to wedding and marriage than in the German language. They reflect the historical traditions and paintings of the Uzbek people to a certain extent. For example, we can see that a number of paremas with the wedding lexeme refer to some characteristics related to the wedding, and in some of them, we can see that this unit is referred to for the purpose of analogy and comparison.

"Don't beat the drum before the wedding", "A good son builds a house, a bad son breaks a wedding", "A well-advised wedding does not break up", "If you can bear the dead, have a sheep, if you bear the eating, marry", "Eat is for a horse, wedding is for a money", "It will rain at the wedding of a crying girl", "Go to the wedding of the haughty, to the home of the boastful", "There is no need to go to the wedding if the wife is good, there is no need to go to the funeral, if the wife is bad" through the lexeme of the wedding, we will witness. In German "Die Ehe ist ein Hafen im Sturm, öfters aber ein Sturm im Hafen" (Marriage is a port in a storm, but often a storm in a port), "Liebe leiht Flügel. Es sind aber wächserne, die an der Fackel der Ehe schmelzen" (Love gives wings. But they are wax that melts in the flame of marriage), "Selbst eine gute Ehe ist Bußzeit" (Even a good marriage is repentance), "Eine Ehe beruht auf dem Talent zur Freundschaft" (Marriage is based on the talent of friendship), "Heirate in Eile und bereue in aller Ruhe" (Marriage in haste and repent peacefully, or a girl in haste is not tied to the ground), "Heiraten heißt nicht, einen Bastschuh

anzuziehen" (Marriage does not mean wearing shoes) that marriage is not easy, that it has its own difficulties, we can observe that it is indicated that there should be mutual respect, support, and sincerity in marriage, because of the sanctity of the family, it is necessary to prepare for it or get married in a unique way without rushing.

Uzbek sayings such as "When I'm a girl - quenn, when I'm a married - sole", "If you don't want to be a bride, then you'll be happy with your daughter", "A motherless bride is quiet, a motherly bride - unbridled" is a result of Uzbek customs. We can know that the gaze attitude is prominent.

As it is known, we can see that the mother-in-law relationship continues to be an age-old problem in many nations, including Uzbek and German households. Paremiological units, which are a mirror of our traditions, clearly show this attitude: "The mother-in-law's money is in the middle, the bride's is in the bag", "I did not spare what I could, I did not deserve my mother-in-law", "The mother-in-law is angry, the daughter-in-law is collapse", "The bride wears a dress, the mother-in-law curses". Let's take as an example, "The demon of the dog is crazy, the demon of the bride is the mother-in-law", and in the German people, "Die Schwiegermutter spricht Honig, aber sie meint Galle" die Schwiegermutter zum Verdacht genigt" (The mother-in-law is against the daughter-in-law, and the daughter-in-law suspects the mother-in-law), "Eine Schwiegermutter ist bitter und wäre sie auch von Zucker" (The mother-in-law is bitter even from sugar), "Die böse Schwiegermutter hat auch hinten Ohren" ( A bad mother-in-law also has ears behind her), "Die Schwiegermutter die sich um alles kümmert, gebührt ein Drittel der Schläge, die für die Frau bestimmt sind" (The mother-in-law who cares about everything deserves a third of the beatings intended for a woman). We can see that these proverbs show some aspects of the relationship between mother-in-law and daughter-in-law.

Through the proverb "My daughter, I will tell you, my daughter-in-law, you listen", "they do not say something (for various reasons) directly to the face of the person concerned, but they say it to someone else in his presence. "If the relevant person is intelligent and attentive, he will immediately understand that this is about him and act accordingly", it is said. In fact, the origin of this goes back to our traditions and the views of our people, that is, it is intended that the housework that the bride should perform, and the reprimands related to it, should be communicated to the girl by speaking. In this place, typical of our traditions, the meanings of "closeness" in the lexeme girl and a little "alienation" in the lexeme bride are understood.

Among the stable units related to marriage, features that serve to express our national traditions in the meanings of the lexemes groom and son, daughter and bride appear. For example, in the Uzbek people it is said, "A groom and a bridegroom do not get together and not so as a son, and a bride and groom get together and not so as a daughter," while in German people, "Eine gute Schwiegertochter ist besser als die eigene Tochter, ein guter Schwiegersohn ist besser als der eigene Sohn." (A good bride is better than your daughter, a good groom is better than your son) we can see the opposite.

In addition, the Uzbek people have the words "My brother-in-law is my cream, my sister-in-law is the stain of my heart", "My sister-in-law is my half-mother-in-law, My mother-in-law is my whole mother-in-law", "If you have brothers and sisters, don't say that I don't have enemies, if you have a sister-in-law, don't say that I don't have a rival.", we can see marriage through the lexemes of son-in-law, daughter-in-law, sister-in-law, mother-in-law, rival and their relationship to each other is clearly demonstrated.

2. Parmes based on the concepts related to the child and parents. This group includes paremas, which reflect different meanings of lexemes such as son, daughter, father, mother. Raising sons and daughters, children's duty to their parents is seen through various proverbs. In turn, internal family-household relations of the Uzbek people are clearly manifested. The following proverbs and proverbs in Uzbek language can be cited as examples. "The son's remains of a meal is better than the bridegroom's liquid soup; You eat merrily with a

son, thought with a daughter", "It is better to eat fist with a son than to eat meat with a daughter" in devices such as the closeness of a son to a daughter, the fact that a daughter in Uzbeks is someone else's, and that a son has more parental rights can be understood.

Also, through proverbs such as "Give a girl to one who asks, give koumiss to one who thirsty", "If you give a girl to a good husband, she will become a queen", "If you give a girl to a bad husband, she will become a sole" notice problems and some of our traditions after marriage.

According to traditions that have been observed in the Uzbek people for many years, it is very difficult to marry a girl child, and we can see that these problems are reflected in folk proverbs and stories. "A boy's wedding is a game, a girl's wedding is difficult", "If a boy needs one, a girl needs a thousand", "What is sprinkled on the sand is not visible, what is given to a girl is not visible", "Put the girl in the cradle, put her dowry in the chest", "If you collect it in six, it will increase, if you collect it in seven, it will be enough", "When your daughter grows up, you will be hungry, when your son grows up, you will be wealthy", "If you are not sad, marry your daughter", "Don't touch ten years for a son to marry, forty years for a daughter to marry". We observe that the lexemes "sow", "chest", "gather", "concern", "sadness" are associatively connected to the lexeme girl. During our research, we learned that the proverbs reflecting our traditions are not observed in the German people.

Because, according to the traditions of the German people, we mentioned in the previous chapter that the problems of marrying a son and passing on a daughter are carried out by the young people themselves.

It is known that in Uzbek families, we can observe that in Uzbek families, especially the honoring of the father, a somewhat high respect for the father, this situation has become a tradition and is even expressed in proverbs and proverbial phrases. For example, the proverb "If you speak to your offspring, interrupt it, if your father orders you to do something, interrupt your prayer" it is expressed that the respect of the father is more important than prayer, which is the most necessary form of worship for Muslims. Also, the importance of the mother's role in raising children is shown through the proverb "A fool's father is one fool, and a fool's mother is all fools." We can also find proverbs with similar meanings in German proverbs.

"Wie die Acker, so die Rüben, wie der Vater, so die Buben" (If a witch, the daughter is also a witch), "Die Tochter zieht oft der Mutter Mantel an" (The daughter often wears her mother's coat), "Wie der Vater so der Sohn" (As the father is, so is the son, or mother sees, get a daughter), "Der Apfel rollt nicht weit vom Apfelbaum" (Apples fall under the apple tree), "Willst du gern die Tochter haben, sieh vorher die Mutter an" (If you want to see a daughter, look after her mother first), "Eine glückliche Mutter ist für die Kinder segensreicher als hundert Lehrbücher über Erziehung" (A happy mother is better for children than a hundred textbooks on parenting)

In German proverbs, we can see proverbs that mean that the grandmother is responsible for the upbringing of children along with the mother. For example, "Für einen schlechten Sohn ist die Mutter vernahrung, für einen schlechten Enkel die Großmutter" (A mother is responsible for a bad son, a grandmother is responsible for a bad grandson). In this proverb, it is pointed out that the retired grandmother is in some sense responsible for the upbringing of her grandson, or like the Uzbek saying "Nucleus is sweeter then kernel", "Wenn die Enkel bei Oma sind, dann werden sie verwöhnt" (If grandchildren stay with their grandmother, they will be spoiled) are prominent.

It seems that the German people also have a number of proverbs about the mother not being so strict in raising the child, being too kind, and this can have an effect when the time comes. For example, "Mutterhand ist weich, auch wenn sie schlägt" (A mother's hand is soft even when it hits), "Zuviel Mutterliebe schadet den Kindern" (A mother's excessive love hurts a child), "Schone die Rute und verwöhne das Kind" (If you keep

the stick, you will make your child spoiled), "Bestrafe die Kinder in ihrer Jugend, sie werden dich im Alter beruhigen" (Chastise children when they are young, they will calm you when you are old).

We noticed that the saying "One father can support 10 children, 10 children cannot support one father" is also found in the German people. "Ein Vater ernährt eher zehn Kinder als zehn Kinder einen Vater" (One father takes care of 10 children, 10 children cannot take care of one father) or we can quote the following saying that a child should always honor and respect his mother. "Das Kind, das seine Mutter verachtet, hat einen stinkenden Atem" (The breath of a child stinks who despises his mother).

We can cite the following proverb about the fact that a mother who marries her daughter always has her heart, and this will certainly affect her health. "Die Tochter frißt die Mutter" (The daughter eats her mother).

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