

THE CONCEPT “LOVE FOR THE HOMELAND” IN THE ENGLISH AND UZBEK PROVERBS

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ABSTRACT

A linguocultural analysis of the basic concepts of the external and internal world of a person allows revealing the various cultural and national character and ideas. Although “Love” is a universal concept which exist in cultures of all nations, it has its own peculiarities in each culture. Love for the homeland is one of the components of the concept “love”. It is believed that the concept is able to store important cultural information in itself, hiding its meaning in a unit of language. This article presents the results of a comparative linguocultural analysis of the concept of love for the homeland on the material of the proverbs in English and Uzbek languages, which reflect the national consciousness, value, morality and wisdom of these peoples. It must be considered as a way of representing the surrounding reality in the minds of people by comparing two language pictures of the world. Proverbs and sayings made it possible to identify similarities and differences in the perception of the motherland among English and Uzbek peoples, to determine the national and cultural specificity of the concept of "homeland."

Keywords: Concept, homeland, proverbs.

INTRODUCTION

Language does not exist outside of culture as a “socially inherited set of practical skills and ideas that characterize our way of life”[1]. Culture is always accompanied by certain concepts that help people of the same culture, and sometimes even of different cultures. Concepts are abstract units that reflect the content of acquired knowledge, experience, results of all human activities and the results of cognition of the surrounding world in the form of certain units.

Each ethnic group sees the world in its own way, through the prism of its culture, its perceptions of the world, therefore the picture of the world of each ethnic group is its special worldview vision, a holistic model of the world. Learning the linguistic picture of the world is impossible to present without studying proverbs and sayings.

According to the paremiologist Wolfgang Mieder ‘A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.’[2]

Paremiology is at the intersection of phraseology and folklore, which makes the study of proverbs and sayings very significant from the perspective of the modern linguocultural approach. The paremiological foundation of language is an important source of interpretation.[3]

The concept of “love” is one of the central concepts in any culture. The phenomenon of love is unique. No concept encompasses such a range of meanings as “Love”. It is possible to talk

about different forms of love. One of the important forms of love is the love for country or 'homeland'.

The novelty of the article is a comparative analysis of the concept of "LOVE for homeland" in two linguistic pictures of the world: Uzbek and English. The paper presented theoretical analysis of the English and Uzbek paremias, reflecting representations of two peoples about the motherland.

In Uzbek linguistics Berdiyurov and Rasulov , Sodikova , Sh. Rahmatullaev, Sh. Shomaqsudov, Sh. Shorahmedov, Karomatov and Karomatova, T. Mirzayev, A. Musoqulov, B. Sarimsoqov, Mirzo, Ibrohim, Abdusamatov and Hamidkhonova, Madayev and some other scientists worked on proverbial research and created several paremiographic dictionaries. Such kind of works are being continued nowadays, too.

MATERIALS AND METHODS

Concepts as cultural units embodied in the keywords of a language, can exist in different ways. "... The concept actually exists for everyone using this language (the language of this culture) as a means of understanding and communication " [4]. Concepts are perceived differently and become real for representatives of a given culture. Based on this, we can say that in order to obtain information hidden in a unit of language, it is necessary to use several different methods. A concept is not only an abstract, generalized, possibly even mysterious phenomenon but it is also is a way of representing the surrounding reality in the minds of people, which carries important cultural information, hiding its true meaning in a unit of language. Therefore linguistic materials are analyzed using descriptive, linguocultural methods, a dictionary definition analysis method, and also using the comparative method. To represent the concept of "love of the motherland" in the paremiological fund of the Uzbek language, the proverbs with the lexemes "вaтaн", " юрт", "эл", "ep" were taken from the collection "O`zbek xalq maqollari" (The proverbs of Uzbek people) [5]. For English proverbs "The Oxford Dictionary of Proverbs" was used. [6]

RESULT

The results obtained during the study allow us to draw conclusions about national-cultural specifics of the concept of "homeland". Of course, not every word , denoting a particular phenomenon of reality, can be considered as a concept. The specificity of concepts in different languages is determined by cultural traditions, historically enshrined value orientations, adopted in the corresponding linguistic culture. The set of concepts forms the concept sphere of a specific language that is directly related to the national language picture of the world. They provide an invaluable opportunity to get in touch with the history of the people, with its worldview and view of the reality surrounding it.

Comparative analysis of the concept of "homeland" in English and Uzbek allowed to identify similarities and differences that reflect in linguistic form value system of two peoples.

DISCUSSION

For a more accurate description of the language conceptualization of the phenomenon under study and the identification of the national character of the worldview, the proverbs of the English and Uzbek languages are classified according to several criteria.

1. Proverbs of the English and Uzbek languages represent a feeling of love, affection for one's homeland in comparison with various substances and concepts relevant for the lifestyle of a

particular community. Such substances and concepts that can most clearly express the full depth and power of love for one's country are the concepts of **mother and land**.

Love for the motherland, expressed in the identification of the motherland with the image of the **mother**, was reflected in the Uzbek proverbs: *Ona yurting — oltin beshiging; Ona yurting omon bo'lsa, Rangi ro'ying somon bo'lmas*.

In the Uzbek consciousness, the Motherland is metaphorically related to the mother, since the continuation of the clan depends on her. Mother is the first, main word in one's life. Mother sincerely loves her child and is not able to betray him. In addition, Uzbek people often relate their country to the land or soil as the existence of man is unthinkable without the land, which is often called the mother.

The Uzbek proverbial fund also has paremias, where there is an identification of the homeland with the **land or soil**: *Ona yerning tuprog'i — ona sutidan aziz; Begona tuproq — devona tuproq; Kishi yerida sulton bo'lguncha, o'z elingda cho'pon bo'l*.

The homeland in the minds of the representative of this people can be perceived not only as a mother or land but it is also a kind of paradise, a holy place to which they can pray. It can be proved by the following proverb: *Qush butaga sig'inar, odam — Vatanga*.

When comparing the Uzbek paremias with the English, there is a clear difference in the worldview of these peoples. Thus, the identification of the homeland with the image of the **mother and land or soil** is culturally specific for the Uzbek people. No similar proverbs were found in the English proverbial fund.

2. The fact that a person appreciates his homeland, realizes its importance and support, is evidence of love for his land. This is the best place in the world. It is perceived as a house in which one can find both shelter from adverse natural phenomena, and salvation from emotional experiences.

Among all the signs testifying to the love of the homeland, this sign is represented by the largest number of proverbs in both languages. We may prove these words with the help of the following proverbs in Uzbek: *Bulbul chamanni sevar, Odam — Vatanni; Vatani borning baxti bor, mehnati borning — taxti; Vatansiz inson — kuysiz bulbul; O'z uyim — o'lan to'shagim; Qush ham ketsa keladi, o'z uyini sevadi*

It should be noted that in English paremology it is possible to find their equivalents: *A cock is valiant on his own dunghill; East or West, home is best; There is no place like home; Every bird likes its own nest; Every dog is a lion at home*.

It can be seen from the above examples that for every nation, the Motherland is holy and perfect. Despite the fact that the value of the Motherland is universal in character, nevertheless proverbs reflect the national specifics of the worldview of each people. The national character in the proverbs is manifested in the selection of different images and means for expressing the same concept. While in Uzbek paremias, the motherland is an extensive image, which includes both the house and the country, in English culture the motherland narrows to the walls of the house, a fenced area. From the proverbs it seems that the Englishman lives primarily for himself and his family, values his comfort and peace. The English moderation and restraint is reflected in

the English proverbs, in contrast to Uzbek paremias, which contain more emotional and evaluative elements and comparisons.

3. There are proverbs and sayings which emphasize the peoples` devotion to their homeland. An important place in Uzbek phraseological units is the idea that man remains faithful to his homeland, despite the difficulties. The moral foundations of the Uzbek people do not allow a person to abandon the motherland in difficult moments in search of better lands. This fact is confirmed in proverbs: *Birovning yurtida bek bo`lguncha, o`zingning yurtingda it bo`l*; *Kishi yurtida sulton bo`lguncha, o`z yurtingda ulton bo`l*; *Vatanni sotgan er bo`lmas*; *Dushmanga nafrati bo`lmaganning Vatanga muhabbati bo`lmas*; *O`zga yurtning qozisi bo`lgandan, o`z elingning tozisi bo`l*.

In the Uzbek paremiological fund, devotion to the homeland is expressed more emotionally than in English paremias. A person who left his homeland or betrayed it is sharply condemned: *O`lsang o`l, Vatanningda bo`l*; *Vatan gadosi- kafan gadosi*; *Vatan gado bo`lguncha, rafangado bo`l*.

English proverbs are less emotional about these feelings: *Home is home though it's never so homely*; *Dry bread at home is better than roast meat abroad*.

We also see that in the English proverbs it is impossible to reveal the drawbacks of the Motherland as it is sacred: *Wash your dirty linen at home*; *It's an ill bird that fouls its own nest*.

When comparing the above Uzbek and English proverbs, the fact that Uzbek paremias are more emotional is obvious. Even death threatening a person is not able to force him to leave his native land.

4. The love of the homeland is evidenced by the fact that a person strives for his homeland all his life. This sign was reflected in the Uzbek proverb: *Tuqqan elga jon tortmasa ham, qon tortadi*; *Tug`ilgan yerdan ko`ngil uzilmas, Yurt qo`riganning yurti buzilmas*.

In English paremiology, the attraction to one's homeland is expressed by the proverb: ***'The wider we roam, the welcomer home.'*** The partial equivalence of English proverbs, where the attraction to the homeland occurs unconsciously, can be explained by the uneven development of the linguistic traditions of the peoples and a different view of the situation.

5. An indisputable sign of love for the motherland is that a person is ready to defend his homeland from enemies. Each nation has patriotism, but the degree of patriotism of each nation has its own, depending on various historical factors.

According to paremias, out of love for the fatherland, to protect her from enemies, a person could sacrifice his life. *Vatan uchun o`lmoq ham sharaf*; *Elga xizmat — oliy himmat*; *Vatan g`amini bilgan elda doston*; *Elning g`ami — urning g`ami*; *Er yigit o`zi uchun tug`ilar, eli uchun o`lar*.

As for the English language picture of the world, no proverbs dedicated to the protection of the native land from enemies were found. English culture is characterized by a slight narrowing from the "homeland" to the "home". The Englishman believes that the priority is not to protect the homeland, the country, but the homeland and family: An Englishman's home is his castle. *"The Englishman's house is his castle."*

When comparing the paremias of the two languages, it turns out that the English people do not have the kind of attachment to the homeland that the representatives of the Uzbek peoples have. Love for the native land is perceived in English culture somewhat carefully.

CONCLUSION

As a result of the analysis of Uzbek and English paremias expressing love for the motherland, it was found that the languages mentioned have both general and specific ways of expressing the worldview of the people.

An extensive selection of lexical units denoting love for the motherland in the paremias of the Uzbek language, as well as the energy of these lexical units indicate an emotional, sublime attitude of the Uzbek people to the Motherland.

Love for the Motherland was also reflected in the Uzbek paremias dedicated to the protection of the native land from enemies. In these paremias, words expressing love for the motherland have a high emotional charge.

Uzbek paremias of love for the motherland depict the speakers of this language perceive the homeland as a mother, as the land, and high patriotism is characteristic of this people. Unlike the Uzbek paremias, the English paremias reflect the rationalized, calm attitude of the British towards their homeland.

Despite the fact that paremias of love for the Motherland in each language differ in the degree of emotional fullness, in the number of lexical realizations presented, they nevertheless serve as an example of what moral and ethical ideals a person should adhere to maintain a reverent and respectful attitude to the Motherland.

In conclusion, it can be said that proverbs give insight into culture and customs of a nation and love has different image/characteristics in English and Uzbek but at the same time they have a lot of common characteristics.

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