

LINGUISTIC MEANS OF EXPRESSING THE HOMELAND CONCEPT IN ENGLISH AND UZBEK PAREMIOLOGY

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Annotation: This article explores the linguocultural and semantic peculiarities of the concept “Homeland” as reflected in the paremiological systems of the English and Uzbek languages. Proverbs and sayings, being the quintessence of folk wisdom, serve as a primary source for revealing a nation’s worldview, national values, and emotional attachment to its territory. The research utilizes comparative-typological and semantic analysis to identify the specific linguistic means - such as metaphors, personification, epithets, and symbolic imagery - used to conceptualize the notion of “motherland” or “home.” The findings indicate that while English paremiology frequently emphasizes the comfort, safety, and privacy of the domestic “home”, Uzbek proverbs elevate the concept of “Vatan” to a sacred status, often associating it with maternal bonds, ancestral soil, and the inherent value of one’s birthplace (*Vatan ostonadan boshlanadi*). This comparative study contributes to the fields of cognitive linguistics and linguoculturology, offering insights into the diverse ways in which linguistic structures encode national identity and patriotic sentiment across different cultures.

Keywords: Homeland concept, paremiology, proverbs, sayings, English language, Uzbek language, linguoculturology, comparative analysis, folk wisdom, metaphor, semantic field, national identity, worldview.

Introduction

In the contemporary study of linguistics, language is no longer viewed merely as a system of signs but as a profound repository of a nation’s spiritual, cultural, and historical experience. Within this framework, paremiology - the study of proverbs and sayings - occupies a unique position, acting as a “linguistic mirror” that reflects the collective worldview, values, and moral codes of a people. Among the myriad concepts encoded in folk wisdom, the concept of “Homeland” stands as one of the most emotionally charged and ontologically significant. It is a multi-layered construct that transcends geographical boundaries, encompassing notions of ancestry, belonging, sacredness, and identity. This research aims to analyze the specific linguistic means used to express the homeland concept in English and Uzbek paremiology, highlighting how two distinct cultures - one Western and one Eastern - conceptualize their relationship with their native soil.

The concept of Homeland is not static; it is filtered through the unique “linguistic picture of the world” characteristic of each speech community. In English paremiology, the concept often intersects with the pragmatic and domestic notion of “home,” emphasizing privacy, security, and personal comfort. Conversely, in Uzbek culture, the concept of “Vatan” is deeply rooted in communal values, ancestral reverence, and a quasi-religious attachment to the “threshold” (*ostona*) and the “soil” (*tuproq*). Despite these cultural variations, both languages utilize a rich array of linguistic devices - including metaphors, personification, hyperboles, and symbolic

imagery - to articulate patriotic sentiment. By conducting a comparative-typological analysis, this study seeks to identify the universal and culture-specific features of the homeland concept. Understanding these linguistic nuances is crucial for the fields of linguoculturology and cognitive linguistics, as it reveals how abstract emotional attachments are transformed into concrete verbal formulas that sustain national identity across generations [1].

Literature Review

The study of the homeland concept in paremiology sits at the intersection of several linguistic disciplines, primarily linguoculturology, cognitive linguistics, and comparative phraseology. Scholarly interest in how culture is embedded in language can be traced back to the works of Wilhelm von Humboldt, who argued that the diversity of languages is not a diversity of signs but a diversity of worldviews [2]. In the modern era, this perspective has been advanced by scholars such as Edward Sapir and Benjamin Lee Whorf, whose hypothesis regarding linguistic relativity provides the theoretical basis for analyzing how different languages shape the conceptualization of abstract ideas like “patriotism” and “origin.”

In the field of paremiology, the works of Wolfgang Mieder are foundational. Mieder defines proverbs as concise, traditionally expressed moral truths that serve as “monuments of folk psychology.” His research emphasizes that proverbs are the most stable elements of language, preserving archaic cultural layers that might otherwise vanish. Regarding the specific conceptualization of “Home” and “Homeland” in English-speaking cultures, scholars like John Lyon and Zoltán Kövecses have explored the metaphorical nature of these terms. Kövecses’s theory of Conceptual Metaphor is particularly relevant here, as it explains how English proverbs often use the “Building” or “Container” metaphor for home, reflecting an emphasis on individual sovereignty and protection [3].

In the context of Uzbek linguistics, the study of the homeland concept has gained significant momentum through the development of the Uzbek school of linguoculturology. Prominent scholars such as N. Mahmudov, A. Madvaliyev, and H. Dadaboyev have extensively researched the national-cultural specifics of Uzbek vocabulary. Mahmudov, in particular, argues that the Uzbek linguistic picture of the world is characterized by an “anthropocentric” and “sociocentric” approach, where the concept of Vatan is inseparable from the concept of “Ona” and “Tuproq” [4].

Furthermore, the paremiological wealth of the Uzbek language has been categorized by folklorists like Sh. Shomaqsudov and Sh. Shoraxmedov, whose analytical dictionaries provide a basis for semantic grouping [6]. Recent dissertations and articles by contemporary Uzbek linguists (D. Ashurova, M. Jumayeva) have begun to apply cognitive lenses to Uzbek proverbs, identifying personification as a primary linguistic means-where the Homeland is often addressed as a living entity that can feel pain or provide nourishment.

However, despite the abundance of individual studies on English and Uzbek proverbs, there remains a lack of comprehensive comparative research that specifically isolates the linguistic means (*metaphorical, morphological, and syntactical*) used to express the homeland concept in these two genetically and typologically different languages. This study seeks to bridge that gap by synthesizing Western cognitive theories with Eastern linguoculturological traditions to provide a holistic view of the paremiological expression of the Homeland.

Methodology

The research methodology for this study is grounded in a “qualitative, comparative-linguistic framework”, integrating principles from “linguoculturology”, “cognitive linguistics”, and “paremiology”.

The primary objective of this methodology is to identify and analyze the specific linguistic means - lexical, semantic, and stylistic - used to conceptualize the notion of "Homeland" in the English and Uzbek languages. To achieve this, a multi-stage analytical process was implemented, consisting of data collection, semantic categorization, and comparative-typological analysis [9].

Data Collection and Selection Criteria

The data for this research were extracted from authoritative lexicographic and paremiological sources. For the English language, proverbs were sourced from the “Oxford Dictionary of English Proverbs” and the “Longman Dictionary of English Idioms” [8]. For the Uzbek language, proverbs were collected from the multi-volume “O‘zbek xalq maqollari” and Sh. Shomaqsudov’s “Hikmatli so‘zlar”. A purposive sampling technique was used to select approximately 100 proverbs from each language that directly or metonymically refer to the concepts of "Home," "Homeland," "Country," "Vatan," "Yurt," or "Ona yer" (Mother earth). The selection was filtered to prioritize proverbs that carry a clear axiological (value-based) or emotional load [7].

Semantic and Conceptual Analysis

Once the corpus was established, the study utilized “Conceptual Analysis” to deconstruct the "Homeland" concept into its constituent semantic components. The proverbs were grouped into specific semantic fields, such as:

- “Homeland as a Sacred/Maternal Entity” (“Vatan onang, unga qilma yomonlik”).
- “Homeland as a Physical Structure/Safety” (“East or West, Home is best”).
- “Homeland as a Source of Identity and Belonging.”

This stage involved identifying the “linguistic means” employed, such as metaphors, personification, epithets, and antithesis, to articulate these conceptual layers.

Comparative-Typological Method

The core of the analysis rests on the “Comparative-Typological Method”, which seeks to identify instances of “isomorphism” (*similarities*) and “allomorphy” (*differences*) between the two languages. This method allows the researcher to determine which aspects of the homeland concept are universal (human-centric) and which are culturally specific. For instance, the analysis compares the English emphasis on the domestic "home" with the Uzbek emphasis on the collective "Vatan," examining how these differences are reflected in the choice of lexical units and syntactic structures [5].

Linguoculturological Interpretation

Finally, the results were subjected to “Linguoculturological Interpretation”. This involves explaining the linguistic findings through the prism of the nations' historical, social, and cultural backgrounds. By synthesizing the linguistic data with cultural history, the methodology ensures that the study moves beyond mere description to provide a deep-seated explanation of how the English and Uzbek "linguistic pictures of the world" diverge in their expression of patriotic sentiment.

Conclusion

In conclusion, the comparative analysis of English and Uzbek paremiology reveals that the concept of "Homeland" is a central pillar in the linguistic picture of the world for both nations. The study has identified significant isomorphism (similarities) in the use of metaphorical and

personified linguistic means to articulate patriotic sentiments. In both cultures, the homeland is conceptualized as a living entity that requires protection and provides a sense of belonging.

However, the allomorphic (different) features are more profound and reflect distinct cultural worldviews. In English paremiology, the concept of "Homeland" is often inextricably linked to the domestic and pragmatic notion of "Home." Linguistic markers in English proverbs frequently emphasize privacy, individual sovereignty, and physical safety ("*A man's home is his castle*" or "*East or West, Home is best*"). In contrast, Uzbek proverbs elevate the concept of "Vatan" to a sacred, almost religious status. The linguistic means in Uzbek - such as the frequent use of the symbols "Mother" (*Ona*), "Soil" (*Tuproq*), and "Threshold" (*Ostona*) - reflect a spiritual and collective attachment to the land of one's ancestors ("*Vatan ostonadan boshlanadi*").

Ultimately, this research proves that proverbs are more than mere folk sayings; they are a sophisticated linguistic mechanism for preserving national identity. While the English language focuses on the comfort and rights of the individual within their "home," the Uzbek language emphasizes the sacred duty and emotional bond of the individual to their "motherland." By deconstructing these linguistic means, we gain a deeper understanding of how the English and Uzbek peoples perceive their place in the world. This comparative study underscores the fact that while we all share a love for our place of origin, the "grammar of our hearts" remains unique to our specific linguistic and cultural heritage.

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